

**Ethnographic Study of Village LurkianWala 380 GB, Faislabad,
Punjab, Pakistan.**



Sumaira Parveen

Quaid-e-Azam University

Department of Anthropology Islamabad-Pakistan

2020

Formal Declaration

I hereby, declare that I have produced the present work by myself and without any aid from other than those who are mentioned here. Any ideas taken directly or indirectly from third party source are indicated as such. This work has not been published or submitted to any other examination board in the same or a similar form.

I am solely responsible for the content of this thesis and I own the sole copyrights of it

Islamabad,28 January 2020.

Sumaira Parveen

Acknowledgements

All praises are for Al-Mighty ALLAH, who blessed me with the knowledge, enable me to complete this dissertation. All respect for Holy Prophet Muhammad (S.A.W.W) who blossomed as role model for me.

My Parents deserve special mention here for their inspiring support and prayers throughout my period of education. My father, in the first place, is the person who laid the foundation for my learning character showing me the joy of intellectual pursuit since I was a child. My loving mother is the one who has genuinely educated me with her affectionate and compassionate nature.

I am very grateful to my thesis supervisor, Mr. Muhammad Waqas Saleem, his suggestion for the selection of the topic and the writing of the dissertation without his kind guidance, cooperation and critical comments make this thesis would not have been feasible and I feel honored to have had the opportunity to work under his supervision. I greatly appreciate his respectful and kind attitude towards me.

I would like to express my earnest gratitude to my respective teachers who has taught me the solid foundation of the authority of Anthropology. Special thanks to my teachers, Dr Sadia Abid (Head of the Department of Anthropology), Dr Ikram Badshah, Dr. Tariq Mahmood, Mr. Waqas Dr. Anwar Muhayudin, Dr. Sajjad Haider (Field supervisor) and also the support staff of the department of Anthropology.

I am very thankful to the kind people of Jaranwala.

Abstract

Studies concerning culture and other social aspects of different places always been great interest of anthropologists. The present study concentrates on the rituals, drug use, violence against women, poverty, education and other related factors in the Lurkianwala 380 GB village. The main goal of this study is to examine how these factors affecting the village community. This research was conducted in the Lurkianwala 380 GB chak of the Tehsil Jaranwala district of Faisalabad.

To achieve the goals of study, the research considers the native male as well female of Lurkianwala village. The study was conducted utilizing qualitative research methods as data is collected with the help of interviews, participant observation, focus group discussions, samples, and case study methods. The results of the study evaluated according to the public perception. The findings shows that the people of the village are greatly influenced by various rituals such as wedding rituals, birth and death rituals and follow these rituals as their predecessors. Furthermore, drug use and violence against women is prevailing in the selected area. Illiteracy and lack of quality education are other major social issues are dominant in the village. These rural people of Lurkianwala are living in poor conditions and are not interested to improve their condition.

| | | |
|----------|---|-----------|
| 1 | INTRODUCTION | 1 |
| 1.1 | STATEMENT OF THE PROBLEM: | 3 |
| 1.2 | RESEARCH OBJECTIVES:..... | 3 |
| 1.3 | SIGNIFICANCE OF THE STUDY | 4 |
| 2 | REVIEW OF LITERATURE | 5 |
| 2.1 | RITUALS | 5 |
| 2.1.1 | <i>Death Ritual</i> | 5 |
| 2.1.1.1 | Ritual Practices..... | 6 |
| 2.1.1.2 | Hertz: collective representations of death..... | 6 |
| 2.1.2 | <i>Van Gennep: The Rites Of Passage</i> | 7 |
| 2.1.3 | <i>Functions of Death Ritual</i> | 8 |
| 2.1.4 | <i>Deritualization</i> | 9 |
| 2.1.5 | <i>Marriage rituals</i> | 10 |
| 2.1.5.1 | Patterns of Marriage and Divorce | 11 |
| 2.1.5.2 | The Wedding as a Reproductive Ritual | 11 |
| 2.2 | EDUCATION..... | 12 |
| 2.2.1 | <i>Lower rate of education in villages of pakistan</i> | 13 |
| 2.2.1.1 | Low Enrolment and High Dropout Rate especially at Primary Level | 13 |
| 2.2.1.2 | Low Budget Allocation | 14 |
| 2.2.1.3 | Low Quality of Curricula and Textbooks | 14 |
| 2.2.1.4 | Rapid Growth in Population, Poverty and Unemployment..... | 15 |
| 2.2.1.5 | Substandard Evaluation System..... | 16 |
| 2.2.2 | <i>Impact of education on development</i> | 16 |
| 2.2.3 | <i>Education and human resource development</i> | 16 |
| 2.3 | EDUCATION, INEQUALITIES AND POVERTY..... | 17 |
| 2.3.1 | <i>Education and migration</i> | 18 |
| 2.3.1.1 | Internal migration | 18 |
| 2.3.1.2 | Intra-regional and international migration | 19 |
| 2.3.1.3 | Education and rural development | 20 |
| 2.4 | DEFINITION OF POVERTY..... | 21 |
| 2.4.1 | <i>Causes of poverty</i> | 22 |
| 2.4.1.1 | Corruption..... | 22 |
| 2.4.1.2 | Education | 22 |
| 2.4.1.3 | Political Instability | 23 |
| 2.5 | VIOLENCE | 23 |
| 2.5.1 | <i>Theorizing gender and its relation to intimate violence</i> | 24 |
| 2.5.1.1 | Violence against women | 24 |
| 2.5.1.2 | Definition of Violence against women | 25 |
| 2.5.1.3 | Effects of violence against women..... | 26 |
| 3 | RESEARCH METHODOLOGY | 28 |
| 3.1 | RESEARCH SETTING | 28 |
| 3.1.1 | <i>Geography and history of Jaranwala</i> | 28 |
| 3.1.2 | <i>Explanation of chak</i> | 29 |
| 3.1.3 | <i>Description of G.B</i> | 30 |
| 3.1.4 | <i>Demographics</i> | 30 |
| 3.1.5 | <i>Agrarian land</i> | 30 |
| 3.2 | VILLAGE LURKIANWALA 380GB: THE ETHNOGRAPHIC SETTING | 31 |
| 3.3 | | 31 |

| | | |
|----------|--|-----------|
| 3.3.1 | <i>Shrines</i> | 31 |
| 3.3.2 | <i>Mirza Sahiba Grave</i> | 33 |
| 3.3.3 | <i>Infrastructure</i> | 33 |
| 3.3.4 | <i>Household</i> | 35 |
| 3.3.5 | <i>Average size of family</i> | 35 |
| 3.3.6 | <i>Caste endogamy</i> | 36 |
| 3.3.7 | <i>Land Holding Caste</i> | 36 |
| 3.3.8 | <i>Caste division</i> | 37 |
| 3.3.9 | <i>Education</i> | 38 |
| 3.3.10 | <i>Healthcare Facilities</i> | 39 |
| 3.3.11 | <i>Social gathering</i> | 39 |
| 3.3.12 | <i>Division of Labor</i> | 40 |
| 3.3.13 | <i>Politics</i> | 40 |
| 3.4 | METHODS OF DATA ACQUISITION | 40 |
| 3.4.1 | <i>Rapport Building</i> | 41 |
| 3.4.2 | <i>Participant Observation</i> | 42 |
| 3.4.3 | <i>Sampling</i> | 42 |
| 3.4.4 | <i>Systematic Random Sampling</i> | 43 |
| 3.4.5 | <i>Sampling Unit and Sampling Size</i> | 43 |
| 3.4.6 | <i>Socio-Economic Census</i> | 43 |
| 3.4.7 | <i>Key informants</i> | 44 |
| 3.4.8 | <i>Interview Guide</i> | 44 |
| 3.4.9 | <i>In-depth Interviews</i> | 45 |
| 3.4.10 | <i>Formal Interviews</i> | 45 |
| 3.4.11 | <i>Informal Discussions</i> | 46 |
| 3.4.12 | <i>Focus Group Discussion</i> | 47 |
| 3.4.13 | <i>Case study method</i> | 48 |
| 3.4.14 | <i>Audio Recording</i> | 48 |
| 3.4.15 | <i>Field Notes</i> | 48 |
| 3.4.16 | <i>Photography</i> | 49 |
| 3.4.17 | <i>Ethical Considerations</i> | 49 |
| 4 | RITUALS | 51 |
| 4.1 | OVERVIEW OF RITUALS | 51 |
| 4.2 | BIRTH RITUALS IN LURKIANWALA | 51 |
| 4.2.1 | <i>Case study</i> | 52 |
| 4.3 | WEDDING RITUALS IN LURKIANWALA | 54 |
| 4.3.1 | <i>Invitation to Dholki</i> | 54 |
| 4.3.2 | <i>Start of wedding with Tail Gana</i> | 54 |
| 4.3.3 | <i>Ceremony of Mehndi</i> | 55 |
| 4.3.4 | <i>Ritual of Gharoli</i> | 55 |
| 4.3.5 | <i>Function of Khara</i> | 55 |
| 4.3.6 | <i>Grand Celebration of Barat</i> | 55 |
| 4.3.7 | <i>Waleema: Last Wedding Ritual</i> | 56 |
| 4.3.7.1 | <i>Case Study</i> | 56 |
| 4.4 | DEATH RITUALS IN LURKIANWALA | 57 |
| 5 | DRUG AND DOMESTIC VIOLENCE IN VILLAGE | 59 |
| 5.1 | INTRODUCTION OF DRUGS | 59 |

| | | |
|-----------|--|-----------|
| 5.1.1 | <i>Drug Addiction</i> | 59 |
| 5.1.2 | <i>Reasons behind involvement of young population:</i> | 60 |
| 5.1.2.1 | To Get Rid of Boredom..... | 60 |
| 5.1.2.2 | A Bonding Experience | 61 |
| 5.1.2.3 | To Exhaust Depression and Stress | 61 |
| 5.1.2.3.1 | Case Study | 62 |
| 5.1.2.4 | Curiosity of Using Drugs | 62 |
| 5.1.2.5 | Low Self-Esteem | 62 |
| 5.1.2.6 | Peer Pressure on Individual | 63 |
| 5.1.2.6.1 | Case Study | 63 |
| 5.1.2.7 | Now or Never | 63 |
| 5.1.2.8 | Genetics | 64 |
| 5.1.2.8.1 | Case Study | 64 |
| 5.2 | HEALTHCARE FACILITIES..... | 65 |
| 5.2.1 | <i>Case Studies</i> | 66 |
| 5.3 | DOMESTIC VIOLENCE | 66 |
| 5.3.1 | <i>Causes of Domestic Violence</i> | 67 |
| 5.3.1.1 | Culture and Domestic Violence..... | 67 |
| 5.3.1.1.1 | Case Studies | 67 |
| 5.3.1.2 | Bargaining power | 68 |
| 5.3.1.3 | Gender Discrimination | 69 |
| 5.3.1.3.1 | Case Studies | 70 |
| 5.3.2 | <i>Impact on Women</i> | 70 |
| 5.3.2.1 | Physical and psychological Outcomes..... | 70 |
| 5.3.3 | <i>Role of Women in Village</i> | 71 |
| 6 | EDUCATION AND POVERTY | 72 |
| 6.1 | EDUCATION..... | 72 |
| 6.1.1 | <i>Importance of Education</i> | 72 |
| 6.1.2 | <i>Condition of Education in Village Lurkianwala</i> | 73 |
| 6.1.3 | <i>Education Division</i> | 75 |
| 6.1.3.1 | Case Studies | 76 |
| 6.1.4 | <i>Poverty</i> | 77 |
| 6.1.5 | <i>Reasons of Poverty in Village</i> | 78 |
| 6.1.5.1 | Case Study..... | 79 |
| 7 | SUMMARY | 80 |
| 8 | CONCLUSION | 82 |
| 9 | BIBLIOGRAPHY | 83 |
| 10 | INTERVIEW GUIDE | 91 |

List of the Figures

| | |
|---|----|
| Figure 1 Pakistani Gateway | 29 |
| Figure 2 Shrine of Mian Lanha | 32 |
| Figure 3 Shrine of Mian Allah Baksh | 32 |
| Figure 4 Debris at construction site | 34 |
| Figure 5 Construcion site in village | 34 |
| Figure 6 Woman in village house | 35 |
| Figure 7 School in the village | 38 |
| Figure 8 Aqeeqa Function..... | 52 |
| Figure 9 View of sewage system in the village | 66 |
| Figure 10 Class rooms of primary school..... | 75 |
| Figure 11 Playground of the school..... | 76 |

List of Tables

| | |
|---|----|
| Table 1: Demography of Chak 380 GB..... | 39 |
| Table 2: Average earning..... | 45 |
| Table 3: Details about population, land ownership and caste division..... | 46 |
| Table 4: Literacy rate with age group..... | |

1 INTRODUCTION

Lurkianwala 380GB is one of its major villages of Jaranwala district Faisalabad with numerous architectural sites along with fertile fields. People of this area have distinct life patterns, living standards, rituals, and social gatherings. The village has rich culture and traditions, and peaceful environment; however, numerous issues, such as education poverty safety, lack of infrastructure, domestic violence, drug addiction, gender discrimination, caste system, corruption, political awareness and unemployment are factors prevent it from on its way to development. These prominent issues reflect the prevalent condition of Lurkianwala which continues to deviate from the image of developed and progressive areas of the country.

People of the Lurkianwala are indulge in several rituals. Rituals are part of every culture and sometimes people are identified by the rituals they perform. In the village various rituals are performed by the people of the area. Natives spend excessive wealth on these rituals rather than education and other productive things. These rituals are becoming reason for further increase in poverty in the village.

Education is used as parameter to predict the intellectual level of people of any area. Low literacy rate of people of Lurkianwala village tell about their intellectual level. Education is forerunner for the development of any area it defines the social status of the people living there as well as their standard of living. Poverty to make people's basic needs affordable. It is also beneficial to determine people dying of starvation due to food shortages and to discover the widespread homelessness of people.

Health plays a key role in assessing the various factors of people's lives. This tells us about life and death and demonstrates the factors for poor health problems. It can play a constructive role in raising awareness among government members about the development of hospitals and clinics to meet the needs of first aid.

Infrastructure is responsible for the development of the site and for efficient communication between people. Infrastructural details would be useful in improving roads and internet services to pave the way for employment opportunities.

Domestic violence in society reflects unequal rights among the population of women. Diverse forms of domestic violence in the population, such as acid attacks, fighting and honor killings, many NGOs raise their voices against oppressed members of society and allow poor women to grasp awareness of their rights and to empower oppressed women by providing employment.

Drug addiction in society shows the level of anger and psychological disorders that exist in society. It also shows the deteriorating situation of young people who have the capacity to give the economy of Pakistan a helping hand. The research will aim to understand the abilities of young people by providing education and developing small and medium-sized businesses.

Gender discrimination shows the degree of misconception and illiteracy among the population. It is important to prevent the rate of child marriages and divorce rates owing to the dominance of the sons over the daughter.

The caste system is essential for the determination of the social class and discrimination. This represents the inequality in minority rights in society and suggests social stratification. It would be beneficial for sociologists to create awareness and unity among the people of the community to promote stability.

Unemployment is useful in researching the factors behind poor social metrics. It also teaches us about the need and use of skills among the village community to encourage vocational training and skills growth.

All these aspects would provide useful information to improve the standard of living of the population and to encourage the production of the valuable for a prosperous economy in agricultural sector. They will become motivation to policy makers to bring in positive developments.

1.1 Statement of the Problem:

The current study reflects upon the ethnography of Lurkianwala village in Jaranwala district of Faisalabad Punjab Province. The study focuses on the rituals of the village: moreover, it is also determined to explore the reasons behind the use of drug and consequently prevailing domestic violence in Lurkianwala village. Most importantly, the people in the Lurkianwala village have worse economic condition owing to poverty, unemployment, and other related issues. The educational condition of the village is also not satisfactory, comprising of high rate of illiteracy and low-quality education.

1.2 Research Objectives:

Any research starts with an aim and purpose which is necessary for consistency, balance, and a clear path with which one develops the research designs to reach conclusions and results. This research will fulfill following three objectives.

- To explore the distinct rituals in the Lurkianwala village

- To investigate the factors responsible for drug use.
- To study the prevailing health issues and healthcare facilities in the village.
- To examine the condition of education and educational institutions in the village.
- To discover the predominant reasons of poverty in the village.

1.3 Significance of the Study

The insight of the study will be situated within areas of social and cultural anthropology. It focuses on studying several factors related to culture and society to gain understanding of rituals and issues related to the society of this particular village. Moreover, I will focus on their living standards, their point of view towards education, how education affects their lives, what are the reasons which lack the development of the area. The main aim of the study is to find out about the rituals, living patterns and living condition of village of Lurkian da Chak 380. The reason for selecting Lurkianwala for research is that this area is not subjected for research. Moreover, there is no research present on above mentioned problems of this particular village. This study will provide basis for the conduct of research in other similar villages of Pakistan. I determined to provide the better understanding about the ethnography of village Lurkian da Chak 380.

This research will be helpful in academia and useful for students and researchers. It is grounded on the accounts of the viewpoints of people of the village to provide significant data to make decisions and implementations for the developmental process in the village.

2 REVIEW OF LITERATURE

2.1 Rituals

Ritual is behavior; it is "religion in action" (Wallace: 102). It is personal and private behavior, as it is social. A sick patient praying for strength to endure pain and the soldier praying for protection while undergoing bombardment exemplify solitary ritual.

Ritual may involve sacred or secular symbols. It is "stereotyped communication ... which reduces anxiety, prepares the organism to act, and (in social rituals) coordinates the preparation for action among several organisms... —Wallace: 236)

Ritual generally requires a sacred context, says Lessa, although the prime requisite is that it be attended by sentiments, values, and beliefs which transcend the utilitarian. Behavior is ritualistic if it is habitual, socially sanctioned, symbolic and without any practical consideration. (Lessa 1971)

Gluckman emphasizes the social attributes of ritual and the importance of supernatural sanction in enforcing conformity. Ritualization refers to the performance of prescribed actions with the expectation that the behavior will "express and amend social relationships" and help to secure mystical "Blessing, purification, protection and prosperity" (Gluckman: 24).

2.1.1 Death Ritual

Death ritual is at least as old as our Neanderthal predecessors who lived in Europe and the Middle East from 100,000-110,000 years ago, and may even reach back to Peking Man, almost one-half million years ago. Wallace describes the ritual handling of the human body by the Neanderthals. They buried their dead in caves, depositing the body in the earth with great care.

The legs were usually flexed or contracted tightly against the body, and the head was frequently pillowed on the arm. Grave goods were often placed with the deceased. A child's body was surrounded by a circle of ibex horns; a young man was buried with a hand ax, a flint scraper, and an assortment of animal bones; an old man was buried with an entire bison leg, tools, and lumps of red ocher. Burial with tools may have been related to the belief that the dead man required these implements for his journey to the other world. Red ocher may have symbolized blood, life, and rebirth.

2.1.1.1 *Ritual Practices*

Death ritual begins when a person stops breathing or is otherwise identified as dead. Treatments of the body, disposal of the remains, and the behavior of close kin and others for a specified period of mourning are spelled out by society.

As the death is announced, family, friends and neighbors draw together. People express grief: they weep, wail, scream, sing dirges, beat the breast, tear the hair, or otherwise mutilate themselves. The closest kin effect changes in costume. They wear white, black or red, or paint their bodies; they rend their clothes; they cover their bodies with ashes or dirt; they cut their hair, or let it grow, altering their normal appearance.

At a death vigil preceding the burial (or other form of disposal), mourners sit with the corpse. Originally the intent may have been to ensure their presence if the dead stirred and tried to return to life; or if he attempted to identify the witch responsible for his death. Perhaps living wished to protect against a spirit attack, or to assist the poor soul, recently separated from its bodily home.

2.1.1.2 *Hertz: collective representations of death*

The Indonesian ritual of double burial is embedded in a complex of ideas, sentiments, and values which assume the interrelationship of the body, soul, bereaved, and society. These links are emphasized in an intermediary period, a transitional stage between a first and second burial. Although the ceremonies appear to focus on the disposal and transformation of the body, they also involve the destinies of the soul and survivors.

Using cultural data on the Dayak of Borneo, Hertz describes their activities at death. The body is washed, the eyes closed, and the orifices plugged with coins or beads. The corpse is placed in a sealed coffin, except for an opening which allows the drainage of putrid matter into the earth. Sometimes the fluids are collected by the mourners for ritual use. A sealed container is used, they say, to guard against the escape of evil power. The body is temporarily buried in a deserted place in the forest.

Between this first, or provisional disposal, and the final burial, an extended period elapses, ranging from eight months to six years, an average of two years. This span is required, say the Dayak, to allow the decomposition of the body and the drying of the bones. Fear and pity are characteristic during this intermediate stage. All attempt to avoid the contagion of the corpse; its evil power can strike down the living. The dead man's clothing and possessions are destroyed, his house and trees destroyed, and the streams he fished in, tabooed. Yet there is concern for the welfare of the body, too. To protect against evil spirits, his eyes are closed, the orifices plugged, a vigil maintained, and gongs beaten. His relatives bring his usual meal twice a day until the final ceremony, sit with him, and treat him as he is still alive.

2.1.2 Van Gennep: The Rites Of Passage

According to Van Gennep,

–Rituals performed at death resemble those played out during other critical periods in the life of the individual, e.g., at birth, social puberty, or marriage. Life is a journey, the individual a passenger. Along the way, the individual confronts periodic challenges which he must manage if he has to move to the next social situation. To help the person cope with these crises, society has developed ceremonial responses which he labeled the "rites of passage."

All rites of passage follow a standard pattern. A rite of separation is followed by a rite of transition and concludes with a rite of incorporation. These themes of separation, transition, and incorporation mark every life cycle ceremony, although each pattern is differentially emphasized, depending upon the group and the occasion. Rites of separation are important in death, transition in death, pregnancy, betrothal, and initiation, and incorporation in marriage. Separation means to relinquish a previous social status, a requisite for movement into a new social position in the social structure. To be born is to move from the world of the unborn to the society of the living. To die is to depart the world of the living, and to enter the home of the ancestors. To mourn is to detach as a wife, or husband, to become widow or widower.

2.1.3 Functions of Death Ritual

One approach to the study of ritual emphasizes the social and psychological functions of behavior. Social functions refer to the effects of a rite on the social structure, the network of social relations binding individuals together in an orderly life. The immediate or direct effects on the individuals involved in the ritual are psychological functions (Radcliff-Brown: 186).

For Hertz, death ritual offers a respite, a breathing spell, time for the society and the individual to accommodate to a dramatic change. Physical death does not, all at once, convince people that a

person has died. Images of him persist. His connections to society are too strong to sever in a moment. The acknowledgment comes slowly. The long intermediary period of the Dayak death ceremony provides the opportunity for this social readjustment.

Death not only involves the extinction of the physical body, but also the blotting of a social identity.

"When a person dies, the society loses in him much more than a unit; it is stricken in the very principle of its life, in the faith it has in itself" (Hertz: 7').

Ritual is a collective response to this attack. In effect, society looks death squarely in the eye and reaffirms its own will and resolve. Life will go on, irrespective of the loss of an individual.

2.1.4 Deritualization

Some observers identify religion in modern society with DE ritualization. Kimball, referring to a decline in sacred ceremonialism, notes that:

—Fewer rites of passage are celebrated today although the need for ritualized expression is no less than in earlier times. When they are marked, they are private and individualized, unlike life cycle ceremonies in traditional societies. There they provided an occasion for group participation at the same time the individual was undergoing social and ritual transformation (Kimball: xvi-xvii)."

Lessa refers to the virtual disappearance of many of the external evidence of mourning in American society. Rarely seen anymore are black clothes, black armbands, black bordered handkerchiefs and stationery, crepe veils and mourning jewelry (miniatures, locketts, brooches, rings, and earrings (Lessa 1971: 764).

Gluckman acknowledges a decline in sacred ritual which he attributes to a shift in social relations in modern society. In tribal societies, members of the same family share the same household, work in the same fields, and worship the same gods. Ritual delineates and marks off social roles, lessening the possibility of confusion. It dilutes the effect of a negative moral evaluation in one sphere in those situations where an individual does not perform as expected in a specific role. Furthermore, it dampens the effect of conflict. A disturbance in one institutional encounter would spill over were it not for the isolating qualities of ritual.

2.1.5 Marriage rituals

More than 90% of known human cultures possess some kind of pair-bonding ritual (Carroll, 2004). Although there is cultural variation in the parameters of these rituals, marriage can be considered a species universal (Buss, 1995; Fisher, 1989). Because of this, evolutionary psychologists have examined patterns of marriage, including age ranges, reasons for marriage, average and modal marriage length, and reasons for petitioning for divorce and dissolving the marriage bond (Buckle, Gallup, & Rodd, 1996; Fisher, 1989).

Reproductive Goals of the Sexes Because of the male fertilizer strategy, males have been selected throughout human evolution to seek out females who are fertile and young so as to maximize their fitness. However, as parental certainty is such an important issue for males, chastity, virginity, and fidelity are featured as a high priority when choosing a long-term partner. Because of the female caretaking and provisioning strategy, females have been selected to be very choosy in terms of mates. As the primary burden of pregnancy and childbirth falls on the female, women would be expected to carefully choose males who will be willing and able to support, protect, and provide them with resources for their children. Bensch and Thornhill

(1979) even argued that concealed ovulation in humans-maintained monogamy, as men were pressured into greater commitment and investment.

2.1.5.1 *Patterns of Marriage and Divorce*

The support for marriage as a reproductive contract is most obvious in some cultural policies and customs surrounding childbearing. The majority of religions throughout history viewed marriage as a way to create legitimate children. If for whatever reason a woman was unable to have a child, a divorce may take place. Even today, some religions will not allow a man and woman to remain married if she cannot conceive (Mordecai, 1999). If married 13th-century Christians had no intention of having children, they were not permitted to have sex (Mooney, 2000). In traditional African marriages, the first years are considered a trial period, and if no child was produced, the marriage could be annulled (Monger, 2004)

2.1.5.2 *The Wedding as a Reproductive Ritual*

Marriage is viewed as a human universal (Fisher, 1989), and by the same token, rituals and ceremonies marking marriage are just as universal. Newman and Grauerholz (2002) conclude that while there are variations across social classes, religions, and racial or ethnic groups, the wedding ceremony usually includes some common roles, rituals and images” (p. 268).

Overall, there is usually a betrothal before the wedding, a commitment ceremony, a celebration, and often a process for the new couple to start their new lives; a honeymoon, moving of the bride to the groom’s home, the couple moving into their own home, and so on (Monger, 2004).

Wedding ceremonies often include a “bridal party,” wedding guests, an exchange of vows and rings, a designated person who will perform the ceremony and pronounce the marriage to be an accepted union, and a reception after the ceremony with food, celebration, and other traditional activities. Across cultures, there are similar vow scripts of unconditional love and “till death do us part” which “functions to strengthen the institution of marriage and reaffirms the commitment” (Smith, 2010, p. 87).

Grains and Seeds, The practice of throwing symbols of fertility at the wedding couple is extremely common, but the practice varies with type of grain, who throws it, and who is showered with it. In some cultures, flowers and grains are strewn before the bride as symbols of fruitfulness (Spangenberg, 2001).

In others, the breaking of a wheat or barley cake over the bride’s head was replaced with rice, flower petals, colored paper, and birdseed (Wilson, 2005). Grain continues to represent fertility throughout different cultures in the form of special wheaten cakes prepared for the newlyweds to walk on, women throwing betel and barley over the groom as he enters his new home, and the bride’s brother pouring wheat, rice, or barley over the bride as she turns around (Bothwell, 2003; Spalvėna, 2012). Greek wedding guests also throw sugared almonds, “for the bitter and sweet in life,” in addition to the fertility symbolizing rice (Spangenberg, 2001, p. 81).

2.2 Education

It is asserted with great concern by persons of almost every opinion that our educational system has not undergone major changes with the changes brought about by the political independence. It bears no imprint of freedom and appears to be as listless and academic as it used to be during the days of slavery under the British regime. Our institutions remain anchored to the pattern that

had been introduced a century ago. The imperfections of that pattern are now keenly felt and there is a universal cry for introducing a radical change in the educational system. The government claims for spending a remarkable amount of money on education under the Annual Development Program, but to achieve the goals is still a dream. In recent years, the government seems to be injected major funding, but no significant results were achieved to the considerable quality of education and to get a significant place in the literacy chart of the world. With funding arranged from internal and external resources, the government managed to establish and upgrade many schools, colleges, and universities to achieve the national goal of education, but the deteriorating standard of education in Pakistan is still a very serious question.

2.2.1 Lower rate of education in villages of pakistan

The following are the major causes of educational downfall in Pakistan.

2.2.1.1 *Low Enrolment and High Dropout Rate especially at Primary Level*

Low enrolment and high dropout have attributed to number of both out-of-school and in-school factors. Of the out-of-school factors, general poverty, low motivation of rural people to send their children to schools, uninviting rural conditions and socio-cultural inhibitions towards education of the females, malnutrition of children are said to be responsible for this situation among the in-school factors, extremely poor condition of school buildings, lack of equipment and teaching aids, shortage and absenteeism among teachers, inadequate supervision, poor communication facilities, and low morale of primary school teachers and the harsh treatment towards the pupils, unattractive school

curriculum and environment significantly contribute to the present state of primary education in Pakistan. (Govt. of Pakistan, 1979, p.5-6)

2.2.1.2 Low Budget Allocation

According to the Economic Survey of Pakistan 2006, overall literacy rate is estimated to be only 54 percent. However independent analysts and social sector educational organizations claim that actual figure is very low. The current statistics show that Primary Education in Pakistan has a gross enrollment rate of 70%, having 50% dropout before reaching the fifth class while out of this 35% remaining, only one third reach the minimum quality standard of passing primary education which is only 11% of the total target population. The main obstacle in the expansion and improvement of education facilities is the lack of adequate financial support. Considerable increase in financial allocations would be necessary. This would require mobilization of additional resources. (Govt. of Pakistan, 1990, p.80)

2.2.1.3 Low Quality of Curricula and Textbooks

The curriculum and the combination of the courses have lost their motivational value for lack of relevance to the aspirations of the individual and the development needs of the country. Their usefulness for national integration has become questionable. (Govt. of Pakistan, 1990, p.13)

The delivery of school curricula, that is, textbooks, teacher training and examinations suffer from several distortions. For example, the textbook does not properly reflect the

spirit and intentions of the school curricula. These are generally of poor quality and contain materials which are unnecessarily repetitive. The language in many cases is defective as is the presentation of concept which are not in agreement with the understanding capacity of children.

Apart from poor layouts and unattractive illustration design of science books, the books in social sciences fail to inculcate the desired national cohesion. Also, the teachers are not adequately oriented and trained in accordance with the needs of the curriculum. And the examination questions, based mainly on textbooks, are hardly designed to measure the competencies required to be inculcated in students. All this promotes rote-learning. (Govt. of Pakistan, 1990, p.23)

2.2.1.4 Rapid Growth in Population, Poverty and Unemployment

According to Economic Survey of United Nations 2002, “Most of the inhabitants of Pakistan are poor and 40% of them live below the poverty line, about 70% of its population dwells in villages. About 300,000, young ones are jobless. They have no access to good education”. The reports show that great many difficulties and troubles have been faced by this poor and suppressed class of the country. Their main occupation is agriculture, and its yearly output cannot meet their basic needs of life. It is worth to note that only 1% population hold almost 95% of lands in Pakistan. This unjust division of land further creates economic problems not only for the poor but also the government does not get the lion’s share in this respect.

2.2.1.5 Substandard Evaluation System

The existing system of examination is one of the root-cause of the general malaise in our education system (Govt. of Pakistan, 1972, p.31)

Improvement of the examination system is directly linked with the improvement of education. Reforms in examination system, must, therefore, be considered in totality of the educational system, perceived to consist of academic, organizational, political and socio-cultural dimensions. This four-dimensional analysis of the present situation forms the basis of the policy on evaluation and examination. (Govt. of Pakistan, 1979, p.67)

2.2.2 Impact of education on development

The relationship between education and development cannot be debated without linking the structure of educational systems to the economic and social character of societies. That link between education and development is a two-way process. Educational systems, for the most part, reflect the socio-economic structures of the societies in which they function, whether egalitarian or in egalitarian. There is also the tendency for educational systems to perpetuate, reinforce and even reproduce those economic and social structures. Paradoxically, educational reforms can significantly induce corresponding social and economic reforms in the societies.

2.2.3 Education and human resource development

–Human resources...constitute the ultimate basis for wealth of nations. Capital and natural resources are passive factors of production; human beings are the active agents

who accumulate capital, exploit natural resources, build social, economic, and political organizations, and carry forward national development.” (Aslam,2004, p.15)

Most educational planners, serious commentators and economists would argue that major educational reforms within small developing States are now urgently needed; and that the determination and pace of a nation’s social and economic development are contingent on its human resources and not its capital or its materials resources.

According to Frederick H. Harbinson,

–A country which is unable to develop the skills and knowledge of its people and to utilize them effectively in the national economy will be unable to develop anything else.” (Harbinson,2015)

In that regard, the formal education system has therefore been viewed as the principal institutional mechanism for developing knowledge, skills, values, attitudes, and aspirations, and that will enable individuals to function effectively as agents of change in societies. It is the belief that the greater the emphasis and increase of these outcomes the more rapid the development.

2.3 Education, inequalities and poverty

"The destruction of the poor is their poverty".

(Proverbs)

Children who grow up in conditions of poverty, family stress and violence are at high risk of ill health, developmental delay and maladaptive behavior, (Karog, 2014)

Poverty can be defined in terms of the insufficiency of income giving rise to deterioration in life circumstances by the inability to secure the necessities essential for life (Oxford Dictionary, 1995). Townsend (1993) indicated that the correlation of ability and education can influence poverty. (Townsend,1995) In other words, intelligent families are less likely to have low income and be subject to the effects of socio-economic deprivation.

Children in poverty live in circumstances dominated by a certain hopelessness in which the sense that things are inexorably running down, weighs constantly on every decision and inhibits many positive responses. They live in physically unsatisfactory conditions, overcrowded and unsanitary, lacking amenities or generally in a state of disrepair. (Townsend,1995)

The debate can then begin on the premise that poor students have less chance of completing any given cycle of education than more affluent students.

2.3.1 Education and migration

"And there has been no more rewarding experience for us than to see the awakening and blossoming of resilience in children whose prognosis looked bleak and empty after trauma" (McGeady, 1994: 3)

2.3.1.1 Internal migration

In the past two decades, thousands of families moved to new locations either within their own country or in another country. The main root cause of internal and international migration is economic pressures. Internally, a high percentage of migrants are pushed from a rural area or small town by unemployment and poverty and pulled by the perceived opportunities in urban

areas or big cities for a better life. Consequently, the size and complexity of the socioeconomic composition of these cities are constantly changing.

All these movements have had and will continue to have serious and far-reaching implications for education. Whenever families decide to uproot themselves and migrate to another location that is new and unfamiliar with a different social, economic and cultural environment, all their members, children and adults alike, are instantly confronted with the challenges of new learning needs. They all must learn to adapt to their new multicultural surroundings with new schools, different types of employment, and a brand-new way of life. (Arif,2019,p.19)

Life can be exceedingly harsh and damaging, and the experience can be very traumatic. For example, rural dwellers who migrate to overcrowded cities as squatters and settlers must learn how to survive in an environment that is different from what they are accustomed to.

In their rural setting simple oral communication and informational materials were often sufficient for them to get through their daily routine. However, in the urban setting, literacy becomes an essential element of their daily life. To meet their priority needs, a great deal of relevant education will be required not through schools alone, but through a wide range of non-formal educational activities. (Khan,2006)

2.3.1.2 *Intra-regional and international migration*

There is a problem of international migration of high-level educated and skilled manpower, the so-called brain drains, from less developed countries to developed countries. Many thousands have been trained in their home country's educational institutions at considerable costs, only to contribute to the further the economic growth of already affluent nations.

The “brain drain” phenomenon not only impacts heavily on the rate and structure of economic growth in less developed countries, but also on the approach and processes of educational systems. Broadly construed, brain drain has not only reduced the supply of vital technical and professional people such as academics, doctors, engineers, architects and scientists from developing countries, but even more seriously, has caused those who do not migrate physically to developed countries, to migrate “intellectually” in terms of the orientation of their activities. This “internal” brain drain is much more serious than the external one. (Ralph,2003)

2.3.1.3 Education and rural development

For many decades, the focus of most priority projects has been on development and modernization of the urban sector, with little emphasis on the expansion of economic and social opportunities in rural areas. However, serious commentators will argue that for national development to become a reality in this region there needs to be a balance between rural and urban development.

Approximately 70% of rural populations engaged directly or indirectly in agricultural activities, therefore agricultural development must always be included in any rural development program. (Khan,2013)

However, recent trends in migration, spotlight the need to critically view the issue of rural development more comprehensively. Rural development should embrace the far-reaching transformations of health and educational institutions, social and economic structures, and services. The goals for rural development should not be restricted to agricultural and economic growth, but emphasis must also be placed on the basic survival and priority learning needs,

attainment of equitable distribution and the generation of benefits that will enhance the quality of life of rural people.

2.4 Definition of Poverty

The word ‘poverty’ in English has been derived from an old French word *poverté* or in Latin *paupertas*. According to the Oxford dictionary, poverty means “the state of being extremely poor and the state of being inferior in quality or insufficient in amount” (Ralph,2003).

Another definition of poverty provided by the World Bank’s Participatory Poverty Assessment (PPA), includes the perspective of the poor people themselves. The poor have given five (5) perspectives on poverty:

- i. Poverty is complex and it consists of multiple components of facts.
- ii. Poverty is the deficiency in the basic need of human for example food or shelter.
- iii. Poverty leads to the poor being exploited as they do not have a voice, are powerless and independence. This leads to being humiliated and sometimes inhuman treatment by others with power and status when they seek help.
- iv. The poor are deprived of essential infrastructure such as clean water, health facilities and education. In terms of education, it is highly valued, but it is irrelevant in the lives of poor as they are more concerned about the deprivation of their basic needs.
- v. Poor people are more concerned of what they own than employment, and because they lack assets, they are therefore vulnerable. (World bank,2008).
- vi.

2.4.1 Causes of poverty

2.4.1.1 Corruption

The World Bank recognizes the harmful effects of corruption. It argues that the practice

–Weakens public service delivery, misdirects public resources, and holds back the growth that is necessary to pull people out of poverty . . . [Corruption] undermines the driving forces behind reform. . . Vital resources are siphoned off shore. Foreign investors turn away in frustration . . . [It] reduces public revenue, undermines public trust, and weakens the credibility of the state (World Bank,2006,pg.xv)

2.4.1.2 Education

Poverty is not only a problem of low incomes, but it is a multidimensional problem that includes low access to opportunities for developing human capital and education (Akhtar,2019).

Due to the multidimensional problem, more attention needs to be focused on investment in human capital, particular in education as a means to increase earnings, quality of jobs and improving the quality of life such as better utilization of health facilities, shelter, water and sanitation. Statistically, the effect of schooling exists with rates of return as high 16 percent per year (Akhtar,2019).

2.4.1.3 Political Instability

Wars, Civil Wars It is arguable that countries which are rich in natural resources may be prone to civil wars due to ‘root-seeking’ activities. Ironically, during civil wars, large amounts of resources are spent on weapons which could have been better used to alleviate poverty. Apparently, both the civil wars and poverty exist in an inextricable manner (Akram, et al., 2019).

2.5 Violence

‘Gender based violence is violence which occurs between men and women in relationships, in the home, at the workplace and in the community. Gender violence is about power and control. It takes the form of physical, emotional, sexual, economic, or spiritual abuse, e.g. rape, domestic violence, sexual harassment. It creates fear, breaks down self-esteem, makes people do things they don't want to do, limits behavior and movement and it physically harms.’ (Mubeen, 2009)

Gender based violence occurs in all racial, clan, religious, ethnic and political groups. Generally, there is a focus on the abuse of women by men; whilst incidents of violence against men do occur (and domestic abuse within same sex relationships), violence against women is more common and usually more severe.

The United Nations has identified gender-based violence against women as a global health and development issue, and a host of policies and public education programs have been undertaken around the world that aim at reducing such gender-based violence (United Nations, 1989).

This highlights new conceptualizations, methodological issues, and research findings that can inform such activities, particularly about intimate partner violence.

Our focus on gender-based violence against women is not to imply that women are never violent against men. The rates and forms of violence, including intimate partner violence, vary widely across cultures (Kishor & Johnson, 2004).

In the United States, recent studies have reported that women and men commonly commit violent acts such as shoving, hitting, or throwing objects against each other, and have found little difference in prevalence rates for such acts by gender (Archer, 2000, 2002; Brush, 1990, 2005; Frieze, 2005; Frieze & Mettugh, 2005; Frieze & McHugh, 2005).

2.5.1 Theorizing gender and its relation to intimate violence

Research that has examined gender differences in violence against women all too often equates gender with the categories of male and female. Gender thus is treated as a personal attribute of the individual (e.g., Archer, 2003).

However theoretical conceptions of gender have evolved far beyond traditional “sex difference” models. Research findings based on such models have some usefulness but are not very informative about understanding the dynamics of gender as currently conceptualized.

2.5.1.1 Violence against women

The issue of VAW was recognized globally in 1991 by the CEDAW committee because of global grassroots pressure from women’s groups. In 1993 the UN passed the United Nations Declaration on Elimination of Violence against Women (Azhar et al., 2012, p. 1618).

It is a global issue which usually occurred in a society where women are considered as a property and dominance is given to a male member of the society (Babur, 2007, p. 21). It is the worst form of human rights violation and is present in every country, culture, class, ethnicity and age (Azhar et al., 2012, p. 1617) and the deadliest form of VAW occurred when it is combined with race, class and different types of other oppressions (Bunch, 1990, p.489). These violent situations occurred in workplace, streets, and prison as well (ibid).

2.5.1.2 Definition of Violence against women

VAW is described by a UN as: __Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life‘‘.(UNICEF,2000)

There is no universally accepted definition of VAW. It can be defined as a crucial mechanism for women to force them to the subordinate position as compared to men and also includes discrimination of women in terms of nutrition, education and access to health care (UNICEF, 2000).

Ohchr define it as unequal power relations of men and women because of cultural manifestation. WHO also used a word power for defining VAW with factors of discrimination as:

–The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either result in or has a high

likelihood of resulting in injury, death, psychological harm, poor development or deprivation” (Azhar et al., 2012 p. 1622).

Ogbonna (2014, p. 865) added that domestic violence is a harmful behavior and the most common VAW, which according to UNICEF a kind of violence by intimate partners and other family members, and manifested with physical, psychological, economic and sexual abuse. (UNICEF,2000)

2.5.1.3 Effects of violence against women

Babur described harmful effects of VAW as: “VAW narrows women's oppression in almost every sphere of life, public and private at home, in school, in the workplace and in different community spaces. It limits their choices directly by destroying their health, disrupting their lives and constructing the scope of their activities and indirectly by eroding their self-esteem and self-confidence. In all of these ways, violence hinders women's full participation in society, including participation in the full spectrum of development (Babur, 2007, p. 24).”

WHO also reported that women and girls who 15 experienced violence are at risk of poor health. The stress of woman may weaken their immune system and result in high blood pressure and gastrointestinal problems (Packota, 2000).

Besides all these, this is not only the women who suffer from the violence that jeopardizes their basic human rights, but also their children and families and that barricade in achieving equitable and sustainable development goals (Kabeer, 2014, p.2).

Another research by WHO revealed one more effect of violence on children that girls who witnessed violence from their male members in the home are more likely to accept the same violence as a normal part of marriage in future and boys who witnessed domestic violence adopt the same behavior to be violent as male adult, as husbands, and as fathers. (WHO,1997)

UN also declared that VAW is harmful to families and responsible for the outburst of other forms of inequalities in the societies by humiliating communities (Azhar et al., 2012, p. 1618).

3 RESEARCH METHODOLOGY

This chapter discusses the research setting as well as the methodology and process of this research.

3.1 Research Setting

This study was conducting in village Lurkianwala 380GB which is one of major villages of Jaranwala district Faisalabad. The discussion about the research setting is divided into two parts. For locating the research setting in the broader framework it presents the brief history of Lurkianwala and then in the next part it discusses the ethnographic setting.

3.1.1 Geography and history of Jaranwala

Jaranwala is situated at 31°20'0N 73°26'0E with a height of 184 meters (606 feet). It is located in the south east of Faisalabad and its distance to Faisalabad is 35 km and 110 km from Lahore.

Bhaghat Singh who remained significant in the Indian independence war born in Chak 105 GB now portion of Jaranwala, Faisalabad. There is a stunning 50-year-old door, named Pakistan Gate, in anterior of Rail Bazaar in Jaranwala which was later reconstruct and redesign by town nazim Muhammad Akram Chaudhary. Figure 1 shows the Pakistani gate in Jaranwala.

Figure 1 Pakistani Gateway



Source: Photo by researcher

Jaranwala originated its name from a Bohar (Oak) tree recognized as Jaranwala Bohar. Jaranwala is mixture of two Punjabi arguments; Jaran and Wala, where Jaran means roots and Wala means place. Bohar tree has vast long roots feast underground and erstwhile over the external. Once, this tree was located at the bank of a pool near Chak No. 240 GB, in the buildings of Jariwala. Later, the Chak became acquainted and these days recognized as Jaranwala.

3.1.2 Explanation of chak

Chak, a Punjabi term, is the land income settlement/valuation circle marking an adjoining block of land, now the separate chak circles have derive to be allied with the name of the village founded within the income circle. Chak rings are grounded on the British Raj era income collection system.

3.1.3 Description of G.B

GB is the name of branch which supplies water to respective areas there is main of GB is gogera branch which supply water to some area of Punjab for irrigation. The gogera branch canal originated from the lower chanab canal. To main area to which it supplies water are toba taik singh and Faisalabad in Punjab province of Pakistan.

3.1.4 Demographics

Rendering to the 2017 Survey of Pakistan, the population of Jaranwala Municipal Committee is 150,380. Table 3 shows the demography of targeted village Chak 380 GB.

Table 1: Demography of Chak 380 GB

| Chak 380/GB BUDHANA | 4,655 | 744 |
|----------------------------|--------------|------------|
| 153060503 | 1,365 | 220 |
| 153060504 | 1,257 | 209 |
| 153060505 | 2,033 | 315 |

3.1.5 Agrarian land

Jaranwala has lush land. It produces harvests like rice, wheat, sugarcane, vegetables, and fruits. Jaranwala ounce market is one of the hardest markets in Punjab. It is too the biggest customer of nourishments by volume in Pakistan. Jaranwala has one sugar mill known as "Hussain Sugar Mills". Land of Lurkianwala is irrigated.

3.2 Village Lurkianwala 380GB: The ethnographic setting

3.3

The first name of Lurkianwala was budhiana at the time of the subcontinent after partition the name was changed budhiana to Lurkianwala. The word lurka is basically a one landlord caste name in Punjab. The lurka caste community are huge in number, powerful and strong landlord that is why they decided the name of village. The famous things of Lurkianwala are the custom of jmat and the two shrines are also the Mirza Sahiba tomb which is regarded as the symbol of love.

3.3.1 Shrines

There are two shrines in the village Mian lana and Mian Muhammad Allah baksh they both are belong to Naqshbandi silsla. And they are very famous, every year people celebrate their urs with full devotion and love to become spiritually satisfied. There is a tradition exist in jmmat.

The tradition of jmmat starts at the time of the division of a group of people with their murshad walking for a few days to reach their destination. They spend time and stay with people who are also associated with their Sufi they are basically follower of same person and they are connected with each other they gather at their Sufi grave and hold an urs in which they present qwali in jmmat fellows to be spiritually fulfillment. Jmmat is a type of urs.

Urs (from Arabic: عرس Urs) or Urus, is the anniversary of the death of a Sufi saint in South Asia, usually held at the sacred dargah (shrine or tomb). In the greatest Sufi instructions such as Naqshbandiyyah, Suhrawardiyya, Chishtiyya, Qadiriyya, etc., the idea of Urs remains and is distinguished with eagerness. The devotees refer to their saints as lovers of Christ, the lord. Urs ceremonies are usually performed by the guardians of the tomb or the existing Shaikh of the Silsila. The celebration of Urs variations from Hamd to Naat and in countless cases involves the

voices of religious melody such as qawali. The carnival often includes food samples, bazaars, and several stores.

Figure 2 Shrine of Mian Lanha



Source: Photo by Researcher

Figure 3 Shrine of Mian Allah Baksh



Source: Photo by Researcher

3.3.2 Mirza Sahiba Grave

Mirza Sahiba love story is very famous everyone knows about it but such kind of love stories are not acceptable till now because of stereotype mind of people. They set some Islamic principles and they are stick to them. But some people understand the feelings of love and they take care of their grave the grave is in mandi dana bad which count in Lurkianwala because it situated on the boundary of village.

3.3.3 Infrastructure

Infrastructure of the area is showing the development of the area and how rich it is but the infrastructure of the village is worst there is not proper sewerage system, roads are in poor condition, even school buildings are in too bad in condition and dangerous for the students, the houses are made up of bricks and mud, not proper cemented. Only few houses are properly cemented, and these houses belong to the upper caste of the village street and roads leading to their houses are properly paved, rest of the streets and roads are raw, not paved. The infrastructure shows how backward the village is, it is also neglected by the elected people moreover it seems to researcher that no one from the upper caste is interested in doing that so the people of the village remain under the pressure and over their control.

Figure 4 Debris at construction site



Figure 5 Construcion site in village



Source: Photo by Researcher

Source: Photo by Researcher

3.3.4 Household

In Laurkianwala patriarchy system is followed in which household is under the male. As the head of the family, male has all the right of decision making, females are not allowed even to express their opinion. If there is no elder male in the family the younger one has all the rights. Men make all decisions in both society and in their family unit, hold all positions of power and authority, and are considered superior. It was found that due to patriarchy women were controlled even in the reproductive process. It was revealed that women were not allowed to use contraceptives due to the belief that it makes men feel sick after sleeping with them. Findings revealed that the role of patriarchy deprived women from advancing educationally.

Figure 6 Woman in village house



Source: Photo by Researcher

3.3.5 Average size of family

Average size of family is minimum 7 to 8 and maximum 12 to 14. Big family effect the income because there are already many problems which they phase and second less resources.

Table 2: Average earning

| | Minimum | Maximum | expenditure |
|--------------|-------------------|-------------------|-------------------|
| Land holders | 10 to 14 thousand | 20 to 25 thousand | Above 30 thousand |
| Others | 6 to 12 thousand | 12 to 18 thousand | Above 20 thousand |

3.3.6 Caste endogamy

Caste endogamy is the biggest social issue in the researcher village there is a strict marriage law that is enforced by every member of the family if someone tries to raise his voice and finds it a huge offense. In Lurkianwala no one can marry out of his or her caste, inter-caste marriage is strictly followed by every caste and every male and female. Caste endogamy is necessary for Lurkianwala so that property of one caste do not move in other caste and low caste blood is not mixed with upper caste. If someone tries to get marry out of their caste, they face strong opposition and bear lot of troubles as their families disown them.

3.3.7 Land Holding Caste

In Lurkianwala 380GB there are few castes which are landowner. There is only six land holding castes that are existing, rest of castes have no land, some of them are working in their field or some are doing different work for income.

3.3.8 Caste division

There is a living settlement on the base of the caste, at the other end of the town, there is a high caste residence. People living on this side are those who belonged to the same caste which comprise of lurka, diyoka, siyal, Kharal and the rest of the castes.

Table 3: Details about population, land ownership and caste division

| | |
|--------------------|----------|
| Total population | 4,655 |
| Total land | 65 murba |
| Residential land | 3 murba |
| Irrigated land | 60 murba |
| Land holding caste | 6 |
| <i>Lurka</i> | 25 |
| <i>Diyoka</i> | 7 |
| <i>Siyal</i> | 6 |
| <i>Tiryoli</i> | 6 |

The table shows the total land of the village the castes of the village and the orchid which are present in village. Also show the residential and irrigated land.

3.3.9 Education

Education is the most essential need of all, it is not only the way to gain knowledge, but it is necessary for people to live in society in a better way. Education is also important to build a strong carrier, without education one is incomplete. Nowadays people only get education for their better future, few people get education to be a better person or to gain knowledge.

The researcher saw only one government school called Chak 380 GB of primary school. This is primary school from 1 to 5 which is shown in the Figure 7.

Figure 7 School in the village



Source: Photo by Researcher

3.3.10 Healthcare Facilities

There is no health care facilities available in Lurkianwala, even not a single hospital and dispensary, if citizens are in emergency, they go 14 to 16 km away to the town of Jaranwala, a government hospital is open, but one doctor is staying in the village so that he is very helpful in critical situations. Any of two compounders are available that can only be inject or give a pain killer after Hakeem died a few years ago. According to the impurity of the environment many of these are there, but which is normal due to the lack of proper sewage system, the residents are infected by the drinking water that triggers the widespread hepatitis disease and the citizens are killed because of it.

3.3.11 Social gathering

In village people gathers at any wedding, funerals, Jmmat, Maila and corner of the street these places are the most common places for gathering and gossiping. The day to day gathering place is outdoor of their houses, barber shop and the tandoor where women of the village gather daily.

Aslam is 38-year-old, for him daily meeting place is tea stall, barber shop where they discuss the issue of village and talks about politics.

Uzma a B.A passed lady meets other ladies at tandoor or outside of their homes; daily meeting is important where they discuss their family issues.

According to Arshad, researcher's next respondent, uneducated male meet regularly to explore their field talks or their limited prospects for irrigation.

Rasheeda is another uneducated respondent of researcher ,for her daily meeting is important for gossiping and giving news to other women of the village.

3.3.12 Division of Labor

As the village is patriarchal society, so males are responsible to earn for the family, as the village is agricultural land so most of the male work in fields, some own the shops and some work for nobles of the village. Females are not allowed to work outside the house but in rare cases they either work in the houses of nobles or in fields.

3.3.13 Politics

Some peoples are not interested in politics, some have no time and those who are interested in politics they cast their vote on the bases of family affiliation, there is only a supporter of PMLN but those who are not interested or have no time they also cast their vote for PMLN.

Researcher will not mention all respondents interview because all have given same answers with no big difference.

3.4 Methods of Data Acquisition

There is a difference between method and methodology. According to Bailey (1978):

By method we simply mean research technique or tool used to gather data and by methodology we mean philosophy of research process. This includes assumption and values that serves as a rational for research and standard criteria researcher uses for interpreting data and reaches conclusion (p, 26).

The research methods applied in this study were informed by ethnographic research methods.

Ethnographic research methods provide opportunity to the researcher to directly involvement

with people's social interaction and practices, understanding of their world's views and their representation and interpretation of themselves. For gaining an understanding of poverty and drug abuse, participant observation, interviewing and cultural consultants or key informants, being principle ethnographic research methods, were applied during this study.

3.4.1 Rapport Building

Rapport building is one of the basic steps and the most significant technique in anthropological research that includes the ability to build a relationship of trust and understanding by interaction with people as it is most important step to communicate successfully. It also makes it easier for the respondents to talk about their personal life. If one wants to immerse oneself in the environment of others, it is important to first develop a relationship, so that people allow you to join their life settings. (Nancy, 2006). Furthermore, this helps the researcher to uncover secret human experiences and to communicate successfully without difficulties. Upon identifying the research objectives, qualitative research continues with the building of a rapport. It is just like putting yourself in other people's shoes and look and talk about how respondent feel and think about researcher's work

The most important step of my fieldwork was to build a trustful relationship with people of the village and communicate with them in the friendly environment. It was not much challenging for me to build connections with the women of the village. I spent time with the women of the village regularly for 7 to 8 days at the same place for 2 to 3 hours and carried out discussions with them. The meeting place is the tandoor where they came to make bread daily at the same time. Other meeting place was the river where they came to wash their clothes. Researcher visited them and spoke to them for long hours. A great deal of effort and time were applied to

make the respondents comfortable with my presence during data collection, during discussions with them.

3.4.2 Participant Observation

Participant observation is one of the primary methods used by researchers by actively participating in the life of targeted community or group. It is an important method of social science, but an invaluable resource for qualitative research. –Through participant observation, the information about people can be easily observed and record. This method can be applied by making people agreeable. It is the substratum of cultural anthropology.” (Bernard, 2006) This involves observing individuals by interacting with them for a long period of time to get detailed information regarding to their daily life activities and events by face-to-face contact and communication with people in a natural setting.

It was very easier for me, being a female, to observe women and follow their life settings, but it takes time to communicate openly with them because of their circumstances, as they needed the confidence to stand up for their freedoms. While looking at males, as self-dominant, women just feel that they must monitor household activities, and that decision-makers rarely give preference to their women.

3.4.3 Sampling

Sampling is the process of selection of few participants from a community to generalize a group and community and draw conclusions. A sample is a sub-group of the population selected on which the research is conducted to generalize the situation on the whole population. (Kumar, 2011) The sample study has an impact on the results of the research as it is the method used to

collect accurate data from a group or community. There are different sampling methods applied for determining the prevailing information about the targeted population. In the present study, the systematic random sampling method is employed to draw a sample for the research.

3.4.4 Systematic Random Sampling

Systematic sampling, as compared to random sampling, is one of the easiest ways to select a sample while researching about large population. The procedure of systematic random sampling is very manageable as it can be done manually. The use of structured random sampling can ensure that the findings are representative of the population. In a systematic random sampling method, the researcher first randomly selects the first participant from the population and then selects the interval after that, the researcher will select a subject dependent on each interval from the list (Bernard, 2006).

The purpose of random sampling is one of the methods researchers used to select people or homes for her research.

3.4.5 Sampling Unit and Sampling Size

In the present study, the target population of my research are the households in the village of Chak 380 district of Faisalabad that are selected for sampling. Researcher interviewed 50 people personally and chosen 20 of the sample size respondents based entirely on education and gender.

3.4.6 Socio-Economic Census

The target population in the existing research is the households who are struggling from social issues. It is necessary to identify social and economic details in order to conduct research on

families and their socio-economic problems related to poverty unemployment. So, I used the method of a census to get demographic information from households.

3.4.7 Key informants

It is a non-observatory method that is another source of information. The key informant is a person who has a position with the network where the researcher is working in the field of his research. It is the main source of information on a specific culture. This method has become a point of extension for the researcher to make a connection between them over a long period. Great informants are people who can speak to effectively who can provide the knowledge you need, and who are happy to give it to you or get it for you. The key informant is a good and reliable person who connects the researcher with the respondents and provides him with a great deal of solid information. Key informants guided researcher to get mature, experienced, and knowledgeable people in her work. Key informants is a person with whom a field researcher has detailed time-frame experiences. My key informant was Iqbal Bibi a 55-year-old lady, a housewife.

3.4.8 Interview Guide

It is a method of transferring ideas from research questions to interviews. Until questioning, it is important to formulate a strategy to guide the research ideas for a productive discussion between the researcher and the interviewee. Researcher has also written an interview guide which contains relevant questions for researcher's research as well as some general questions.

3.4.9 In-depth Interviews

"An in-depth interview is comprised of free and a comfortable environment so, that complete and detailed information is obtained". (Boyce & Neale, 2006)

It is one of the approaches used in qualitative research that involves comprehensive and in-depth conversations with a small number of people to fully explore the views, attitudes, and behaviors of the respondents. These are usually conducted on a face-to-face basis by using open-ended and flexible answers to questions in which the interviewer talks less and listens closely. A directed and positive rapport can therefore be formed between the researcher and the respondents. The researcher observes and understands verbal and nonverbal details, i.e. body language, movement information provided by the respondents. There was a jamat in the Uras of Allah Bakhsh, where there were many women in different age groups. Researcher spent 3 or 4 hours with them, so they would communicate with researcher and address their problems, and researcher collected a lot of information from them that covered researcher's objectives.

3.4.10 Formal Interviews

Formal or structured interviews have less flexibility and are based on guided conversations. They are led by interview questions. In social research, they are excessively used in surveys to maintain uniformity. (Stuckey, 2013) The interview guide is required to conduct formal interviews. The researcher asks interview questions from the interview guide.

I have conducted twelve structured interviews mainly with different caste people of the area and the government officials of the village. The formal interviews are done in one setting and each interview has the duration of one hour to one and half an hour. The low caste people have

sufficient time to give, whereas the time and schedule of the interviews conducted with high caste and government officials were dependent on the availability of the respondents. Interviews are conducted as per the willingness of each respondent. Questions from the interview guide were used during all formal interviews. The questions asked by the researcher follow general to specific sequence and the response of people pursued by probing. A few interviews were written by using paper and pencil due to the reluctance of some respondents. All the other interviews were recorded by audio recorder after taking permission from respondents.

3.4.11 Informal Discussions

They are usually described as a part of participant observation and rapport building process as it contains detail and open conversation between research respondents and the researcher. (Boyce & Neale, 2006). It is a conversation held with a purpose to gather research data followed by a normal conversation with the underlying subject of exploring answers which are not openly provided by respondents during structured interviews.

Informal discussions were based on extensive but unplanned apposite discussions with respondents. This method went side by side with other data collection techniques including participant observation and rapport building during the early phase of my fieldwork. Although discussion with drug users did not require a structured set of interview questions, nevertheless the questions asked were directly related to drugs in general, the stages involved in acquiring it, buying methods, domestic violence, the status of education and above all the poverty and caste relation in the area.

During each discussion with the respondents, I allowed them to speak comprehensively without causing the interruption. I contributed in the discussions to proceed the conversations with

relevant questions and showing keen interest. It was difficult to record the detail conversations as they also include irrelevant chattering as per research questions. For this purpose, I have developed field notes to write a relevant piece of information immediately after each discussion.

3.4.12 Focus Group Discussion

–A type of focused interviews used to apprehend the perception and viewpoints of people in a small group through discussion by a researcher”. (Marczak & Sewell, 2018)

It is another significant tool of anthropological research to gather information about a specific issue or topic and beliefs of people through discussion. It is conducted in a group of 7-10 people that fulfill the criteria of research questions and objectives. It helps the researcher to explore the opinions, worldviews, perspectives, and ideologies of people.

I have conducted two focus group discussions. The key informant appreciably supported me in arranging the discussions. One group discussion included six respondents who are drugs users and associated with sailing of drugs. Similarly, health practices and measurements were also revealed with the authentication of various drug users. The other discussion comprised of ten individuals of different caste groups. All the participants of the focus group discussions were associated with illiteracy and poverty. I introduced myself and provided a brief purpose of arranging the discussion and aim of the research at the start of each discussion. Ensuing the introduction, to create a comfortable environment for all respondents I asked a few general questions about the district and domestic violence. No discussion was conducted in drug sales locality as the drug users maintain secrecy about the place of sailing and purchasing every time and everyone has to leave the place right after the sale due to the fear of police invasion. During

the discussion, I have endeavored to make participants respond comprehensively and avoid giving brief answers. The focus group discussions were recorded by audio recorder.

3.4.13 Case study method

The purpose of the mention case study method for reconstruction of one's past life experiences that provide in-depth and detailed insight as well as the real causes of behavior and problems? It is suitable for the investigation of complex situations. As we know that if we want to know people spent time with people. I visit my grandfather's friends they welcomed me and give me protocol along this they tell me about the stories of the village. one they said the property of a rich man of villager was sale to different caste because of financial issue but they were murdered by their family because of cast issue and the expel their family from the village.

3.4.14 Audio Recording

Audio recording is one of the noteworthy methods used in qualitative research. By using Audio recording method instead of writing notes during interviews will ensure the holistic picture because if a researcher records the whole interview, he/she will be able to concentrate properly and collect non-verbal data. It also avoids interruption during interviews. As a social researcher, I will also employ this method during interviews and focus group discussions after taking permission from my respondents.

3.4.15 Field Notes

The common information is that the field records should be written either for the duration of the stay in the ground or as soon as conceivable after leaving the field site. Even however you may

not reason so when observing, you are most possible to forget relevant details unless lettering them down straight. Lettering down your field records takes time. This is why; you must make a plan around how to do this. For example, standby enough time for script down your notes every time you will permission the research site.

3.4.16 Photography

In academic social research, photography is a creative attempt and a collaborative tool to record visual information. It assists the readers to entirely comprehend the explored data. (Wilton, 2016) I have captured a few photographs of the rituals, village shrines etc. Ethical consideration such as informed consent of respondents is considered, and all the pictures are taken with the permission of concerned person.

3.4.17 Ethical Considerations

This research is carried out by the underpinning of various ethical practices. The aim of the research was clearly known to all the respondents. The identity of the researcher was not concealed from the participants of the study. As drug abuse is an illegal activity and people who are associated with the buying and sale have serious concerns about their secrecy, so confidentiality was assured by the researcher i.e. personal information of the respondents remained secret. The term “respondent” is used throughout the thesis instead of the names of the research respondents. All the discussions and interviews were conducted with the informed consent of the respondents. Photographs were captured by taking permission from respondents. Likewise, interviews were recorded as per the will of research respondents. No animal was harmed during fieldwork and participation of the researcher in rituals and no caste group was discriminated by the researcher in terms of gathering information. It was also endeavored by the

researcher that no conflict could arise between the caste groups during the collection of research data.

4 RITUALS

A ritual is an arrangement of activities connecting gestures, words, and objects, executed in a sequestered place, and performed according to set rules and classification. Rituals may be prescribed by the traditions of a community, including a religious community. Rituals are described but not defined by formalism, traditional values, invariance, rule-governance, sacral imagery, and act.

4.1 Overview of Rituals

Rituals are a story of all known hominid societies. They include not only the veneration rites and ceremonies of organized religions and sects, but also rites of passage, atonement and cleansing rites, oaths of allegiance, dedication ceremonies, coronations and presidential inductions, marriages, funerals and more. Even common actions like handshaking and saying "hello" may be termed rituals.

In Lurkianwala village, some rituals are performed in daily life including the rituals at the time of birth and death. People of the village are stick to those rituals they will not change their rituals and tradition on any cost they think that rituals are heritage for them.

4.2 Birth rituals in Lurkianwala

There is necessary that birth of child must be at father's home, but it is the duty of baby's maternal mother and maternal aunties to take care of newly born child and his/her mother. After birth of child there is competition between relatives of his/her father and mother for giving gifts

and other things. Similarly, some functions are performed at the home of newly born child's father. For instance, a function like a complete wedding ceremony performed at the time of shaving hairs of baby. After 7 days all the relatives are invited in *Aqeeqa* function. Subsequently, if newly born is a baby boy then *Sunat* function is celebrated in which close relatives performed some kind of celebrations similar to mehndi function. All these rituals are considered as compulsory now because of expression of wealth even one can afford or not, but they have to maintain their reputation; therefore, everyone celebrates these functions like a wedding.

Figure 8 shows the picture of *Aqeeqa* function which is attended by researcher.

Figure 8 Aqeeqa Function



Source: Photo by researcher

4.2.1 Case study

Kaneez Fatima is illiterate 61 years old. She has five kids, two daughters and three sons. She is married when she was 13 years old, she did not know anything about her marriage. She was excited when found out about her marriage because she thought that she will get new clothes, furniture, shoes, jewelry, and makeup. Her husband is a primary pass and a laborer on a daily

wage. He earns enough to eat three meals a day. Her husband is caring and humble person. He cared about her because of age differences, she was 15 years younger than her husband. Her married life was going very well. She performs all the house chores; her mother-in-law was very nice to her when she gets pregnant. Her mother-in-law thought that she would have a grandson, but she had a granddaughter. *“Jis la marhi te hoe marhi sasu na rawaya he bdli gaya. 3 rozan bad main apnry janry ki kuri nay haqeeqay ni gl kiti mara janra mani gaya pr sas ni mani. Us aik bakra anda tay us ki zibah kita. Mary khayal wich haqeeqa krna sunat he kiyen k asan nay nabi hazrt hussain a.s tay hazrat hassan a.s dawan na alag alag dunba qurban kita. Main akhiya agr asan na putr honra tay asan 2 bakry daiwan .haqeeqay na gosht maa,pay,dada tay dadi ni khanrhy albta baki sary rishtedar khanrhy . Haqeeqa bachy ni paidaish nay stwain roz honrha fir v agr late hoe gasha tay is na koi gunah ni tusan bad ich v kri sakrhy o lkn jitna jldi hoe ska kro . Kiyen k imam jafar a.s sadiq akhiya" haqeeqa balawan ki talna”.*

Meaning, after the birth of baby girl, the behavior of mother-in-law was changed with her. She did not take care of her daughter-in-law. One day kaneez asked her husband about the haqeeqa of her daughter. Mother-in-law refused her but her husband agreed to do haqeeqa. They bring one goat for slaughtering. According to kaneez Fatima it is a sunnah to perform haqeeqa because Our Prophet PBUH perform haqeeqa of his grandsons, Hazrat Hassan A.S and Hazrat Hussain A.S by slaughtering one ram each. She told that if we had a baby boy than we slaughter two sheep or Goats. If we had a baby girl then slaughter one sheep or Goat. Father, mother, grandmother, and grandfather don't eat that meat, it is consumed by other family members and relatives. Sheep or Goat should be slaughter on seventh day, but if it is delayed it is permissible to slaughter them at any time, and there is no sin in delaying it, but it is better to do as soon as possible. As Jafar al-

sadiqu says, "every born is in pawn of aqeeqa, namely it would be exposed to death/kinds of calamities if they don't do aqeeqa for the child.

4.3 Wedding Rituals in Lurkianwala

In wedding, there are a number of rituals performed; however, these rituals are also responsible for delaying the marriage girls such as dowry, and huge expenditure during celebration of all these rituals. These types of rituals are performed to maintain the reputation of a girl's family and for show off. Without spending enormous amount of money wedding of a girl is impossible sometimes, parents of girl even do not hesitate to sell their property or take loans for weddings. There is also competition between parents of girl's mother (nankwal) and parents of girl's father(dadakwal) about giving expensive gifts that are given to bride and groom. Several rituals performed during wedding are as following.

4.3.1 Invitation to Dholki

The Dholki is a ritual performed on wedding and traditional wedding songs are sung along with beating drum. For dholki ceremony, kami (servant\maid) is invited to take a bowl of sugar and invite the guest in the dholki.

4.3.2 Start of wedding with Tail Gana

Wedding starts with the function of tail gana, where ceremony of *Ubtan* is performed along with singing traditional songs. In this celebration all married and unmarried women are invited to celebrate *Ubtan* ceremony.

4.3.3 Ceremony of Mehndi

In Lurkianwala village, joint celebration of Mendi function is not ceremonial. Therefore, mehndi of groom and bride mehndi are performed separately and this ceremony also starts with seven married women when they performed then the others are doing ceremony also sister and cousins confining gana which are opened by the groom after marriage. Same actions are performed at groom side.

4.3.4 Ritual of Gharoli

Gharoli is the tradition which is celebrated before barat in which groom's sister-in-law take the mud pot on her head which is called Gharoli. In bride side the Gharoli take by her sisters. Gharoli is filled water collect from seven different houses. This water is used for bride and groom ablution.

4.3.5 Function of Khara

Khara is the ritual in which dadke(faternal relatives) and nanke(maternal relatives) equally participate. Some gold is gifted by both sides. Furthermore, in this tradition groom breaks mud plate or bowl. After doing this chachu(father's brother) and mamu(mother's brother give some gold to bride and groom as gift like gold ring or gold chain.

4.3.6 Grand Celebration of Barat

Barat function starts with sehra bandi. In which sister of groom help groom in wearing fancy turbine on his head. Moreover, when barat is ready to go to bride's home. Grooms pray 2 nafal

for happy marriage life and relationship. After this groom goes to bride's home to bring bride at his home.

4.3.7 Waleema: Last Wedding Ritual

In walima ceremony is performed after the celebration of barat. One member of the family of groom sit in the hall holding a steel plate or parat for noiyondra. Niyondra is the money which is given by relatives, friends, and other invited guests.

4.3.7.1 Case Study

Akhter is middle pass 45 years old. He has 6 kids, 2 sons and 4 daughters. He is a postman. His income is very low, they hardly spend their time. His sons were too young to work. He is very worried about her daughter's marriage, he wished to see the happiness of his daughters in his life. That is why he tries to save money for his daughters. Along with his job he does agriculture to earn more money. He cared not only for his children but also for his siblings and parents. His eldest daughter was 21 years-old and now he worried about her marriage. She is engaged with his cousin when she was 18 years old. Now the boy sided members (larky waly) were insisting to getting married. Akhter is worried about the dowry. According to him if he does not gave dowry, then his daughter's in-laws will always taunt her about dowry. Then Akhter's wife mortgaged her gold set for her daughter's wedding. They got some money alternate to that set. They start preparation of wedding. They bought some clothes, jewelry, shoes, and dowry for their daughter. Akhter says that now it has become very difficult for poor parents to marry their daughters. And it is customary to give expensive gifts to groom and his parents. Dowry is curse but at the same time it protects our daughter. Akhter was very happy on the of her daughter's wedding. They

perform many rituals. First ritual of marriage is mehndi (rasam.e.hina), then Nikah and Ruksti. According to akhter he faced many difficulties during marriage. Bride's maternal side did not give expensive gifts and parental side gave expensive gifts and money. They taunted Bride's maternal side and starts assaulting each other. The happiest moment turned into worst moments. Akhter tried to resolve the issue and succeed. On the day of Ruksti, boy demanded some part of land from akhter, it also created a huge problem for akhter. He gave some part of land to groom for daughter's honour. He said that " parents of daughters are obliged".

4.4 Death Rituals in Lurkianwala

The custom of death ritual is performed after the death of an individual dies in a family. It is performed during burial services of dead one. Nobody eats anything but serving tea and sharbat to those who come to condolence. After they buried the deceased person, everyone who comes from Janaza have meal at the house where someone died. Family members of the deceased do not cook at home for 7 days, each meal from breakfast to lunch and dinner arranged by a relative's After 3 days they give the khatm of qul and then same at the 7th day. For forty days, they do the khatm at their home in the name of the dead person and give the food to the molvi at home. After 40 days, give the chaliswan khatm. In 40 days', no one can watch the t.v or listen to music. After chaliswan khatm, daily routine come back to normal. Also lighten the place where last shower gives to the body because considered that 40 days the soul of the person come home in night. Even people stick to these traditions, although habits or dressings have modified, but the traditions are not revised, they are still as performed several years ago. Only people are happy to follow the rituals that they have no objection to performing, and they are very strict

with their rituals. They have taught their children to follow such rituals that they have no other choice.

5 DRUG AND DOMESTIC VIOLENCE IN VILLAGE

5.1 Introduction of Drugs

Homemade alcohol is the type of drug that is easily available in the Lurkianwala village. A family is engaged in making alcohol at their home in the village. This alcohol is very harmful for health than any other alcohol because this is made by untrained people. Most unemployed people of the village consume this homemade alcohol. This alcohol is also traded in other villages. The social consequences are that it is kind of product that has driven and attracted people to use it. Not only homemade is consumed in the village but other form of drugs such as *huqah* chars are also consumed. As compared to other drugs, homemade alcohol is readily available to everyone who wants to use it; therefore, the study focuses on consumption of alcohol in the village.

5.1.1 Drug Addiction

The term addiction does not only mention the dependence on materials such as heroin or cocaine. A person who cannot stop taking a specific drug or chemical is also considered as addicted to that specific drug who totally relied on that thing. Some addictions also made an individual incapable of participating in activities like working, also stops eating habits, and making him more interested in gambling. Drug addiction and Drug misuse are two different things as misuse relates to the improper, unnecessary, or non-therapeutic use of body and mind-altering substances without any legal guidelines which is very damaging for health of an individual. Addiction is the continuous and regular consumption of drugs with long-term failure to reduce or stop use of drugs. For example, a person who drinks too much alcohol at a night out may experience both the elated and harmful effects of these substances. However, this does not

qualify as an addiction until the person feels the need to consume this amount of alcohol often, alone, or at times of day when the alcohol will likely interrupt regular activities. Any who is not addicted to the drugs can fulfill all his responsibilities in proper way. For example, vomiting or waking up with a leftover after drinking too much alcohol may discourage some people from the excessive consumption of these substances. Despite knowing all the harmful effects of drugs, some individuals with this habit will continue to misuse the substances.

5.1.2 Reasons behind involvement of young population:

In Lurkianwala village, most of the young populations is engaged in consumption of drugs. There are several reasons behind use of drugs by young ones are mentioned below:

5.1.2.1 To Get Rid of Boredom

One of the most common reasons of youths of the Lurkianwala begin experimenting drugs and alcohol is that they are simply bored. Most of them have no profound interests in other productive activities. They are curious to see and consume drugs and alcohol as the take it as an activity. Moreover, parents are less likely to encourage their teenage boys to do extra-curricular activities to avoid them to get tangled with these drugs. In this way, they will have no time to think about the use of these harmful substances. As one of the respondent shared proudly that, *—mei asal wich vaikhan wasty shru kiti k.. wajah ki ey j log mana kr dy ny.. akhir ey chez kr k laindi. Hun menu idhi bhairi lat lg gaie hy. Bs dosta wich shughl maily nal shru ho gaiye hy .hun jaan nhi chotdi paie is kolu”*

Meaning that I want to check what this suspicious thing can do, I started its usage along with my friends.

5.1.2.2 A Bonding Experience

Many teenagers, near the high school of Lurkianwala, are shy and are unable to make friends, especially at a new school with new class fellows. They become isolated from their fellows, which lead them to bond with group that is engaged in trade of drugs outside their schools. They encouraged to use drugs and alcohol which help them feel additional self-assured. This is not the same as straight peer burden; it stems from the requirement to promise and make friends. Parents should help their children to make friends at educational institutions by inspiring their children to join productive activities and sports.

Aslam shares his experience as *—mery yaar sary peendy san, asi school akhty chorya ie, hr vaily nal hondy han, hr Khushi ghami wich ik dojy da sahara hondy aan.. bs ey lat v asi ik doojy naal hi paal laie hy, hun sady nal hi is mukna. Ik doojy ty bara pyaar anda e yey san jadun asi full asar wich hondy aan”*

My all fellows use to take drugs, so as they are my buddies, we share our happiness and sorrows together, that is why I also started taking drugs along with them, now this habit will die along with me.

5.1.2.3 To Exhaust Depression and Stress

Male population of Lurkianwala are largely involved in consumption of drugs. There are several causes behind their engaged in drugs. For instance, they are sad or unhappy because of their poverty, unemployment, other family issues. Which make them depress and they see these activities as a way to forget and feel better. It is their struggle for self-medication.

During high school many youngsters are overly stressed with a full agenda of advanced classes and secondary doings. A lack of coping helps can lead them to pursue out false method of handling with stress. They then turn to drugs such as marijuana in order to relax.

5.1.2.3.1 Case Study

According to an uneducated man, Arsalan, he said if someone is addicted to any kind of drug, there must be a reason that some are unemployed, some are mentally upset because of these reasons a person take any kind of drug.

5.1.2.4 Curiosity of Using Drugs

Curiosity is a strong longing to know or to use something. It is existed in every individual but curiosity of everyone is not same as curiosity sometime leads to detrimental activities. Youth of Lurkianwala are not protected to the urge. Many teens begin testing with drugs and alcohol purely because they are prying and want to know what it senses like. As teenagers, they have the blunder that they are indomitable. Even if they know that drugs are bad, they do not believe that anything bad can really happen to them.

5.1.2.5 Low Self-Esteem

Self-esteem is another reason of teenagers of Lurkianwala divert towards drug, particularly concerning the ages of fourteen and sixteen. Low self-assurance due to physical arrival or absence of friends can chief to self-destructive behavior. The television, bullies, and often family put burden on teenagers to act and look a sure way, and they lose confidence in themselves if

they do not meet those high morals. Drugs and alcohol seem like an easy way to get rid of all these issues.

5.1.2.6 Peer Pressure on Individual

All teenagers learn about drugs having no intention to consume these substances, but often peer pressure compel them to have a trial with drugs and alcohol. This worthy pressure happens most often between the ages of sixteen and eighteen, when teenagers began to contemplate that everybody in their peer group is doing it; therefore, they should also do it. This peer pressure is clearer than the pressure to make friends. Teenagers targeted village are more likely to be influenced by their peers, who are already engaged in consuming drugs. Therefore, peer pressure is another cause of use of drugs by teenagers in the Lurkianwala village.

5.1.2.6.1 Case Study

Nasreen is an uneducated 43-year-old lady. According to Nasreen the bad company is responsible of drug addiction because friends who are involved in consumption of drugs pressurize their fellows to also use drugs.

5.1.2.7 Now or Never

Teenagers who are already drug addicted, try to convince other teenagers that they should also try drug now or they will never have got chances to try it. Individuals frequently feel a social domineering to experiment and get all the knowledge about these drugs while they are turning young. They feel like it is a “now or never” situation. They must try drugs now, beforehand they become adults and have accountabilities and responsibilities. They feel like if they do not try it

now, they will be misplaced out. They feel like it would not be a big arrangement if they try everything once or twice.

5.1.2.8 Genetics

If elder or parents were involved in drug habit or intoxication in the past, teenagers may be hereditarily inclined to experiment with drugs and alcohol and become hooked. Although poor choices are part of being a teenager, they cannot be responsible for their genes, particularly if they have not been educated. Such cases also found in Lurkianwala, as male of the family use alcohol and other drugs their descendent also unintentionally grew up with this addiction as they got this in their genes.

Ahsan a 16 years old boy shared his experience during focus group discussion that *“choty hony sy ly k ab tk apny taya or aba ko huqa peety daikh rhy hei, chota chacha kbhi baqi nasha bhi ly ata tha.. hmary ghar mei yeh shru sy hy, nrml bat hy, kisi ko ajeeb nhie lgta k koi mna kry, hmary to khoon mei hey yh nasha , hum bhal is k bghair kaisy reh skty hei ya isko bura kaisy keh skty hei”*

5.1.2.8.1 Case Study

Imran, an educated 25-year-old boy, said that if a person is a little responsible and mature, he never does this kind of stuff that directly affects his family relationships and also affects the home.

Shazia is an educated lady said that drinking alcohol or any kind of drug would ruin the victim's entire life. Not only the victim but the entire family is also impacted.

5.2 Healthcare Facilities

Iftikhar an uneducated 58-year-old man resident of Lurkianwala is of the view that every educated or uneducated person thinks same that if any single hospital available in this village, many casualties can be avoided. We could be able to save lives of our loved ones.

In the Lurkianwala village, there is no health care facilities even a single hospital and dispensary. A doctor, who is living in the village helps in critical situations. In addition to it, there are two compounders available who are only able to give injections or give a pain killer, after the death of Hakeem a few years ago. In case of health issues and emergencies villagers cover 14 to 16 km distance to reach the town of Jaranwala, where a government hospital is available.

Asma Bibi is 65-year-old lady, according to her healthcare facility is important for everyone. She shared one mishap. She said because of no medical care facilities, during home maternity her grandson become an abnormal; therefore, proper health care facility is their right.

Researcher's respondent is educated Usman, he said that unavailability of healthcare facilities is a big issue because any unpleasant situation is often become a critical one. He shared that *meri choi behn ka ulta hath charaa kat.ny wali machine mei a gya tha uski 3 ungliya tqrebn kat gaiye thi.. do to hmei nechy chary mei sy milli thi..... rat ka time tha kharanba halat ki wjha sy jaranwala nhie ja skty thy, hmei subha ka intiizar krna para. Sari rat meri behn khof or drd sy roti rahie, hum bey bas thy, sbha jb hospital gaiye to zakhm Thanda hony ki wjha sy aik ungli to mukamal kat di gaiye or aik ungli tairhi jori gaiye... aj bhi jb behn k hath samny aty hei to who dilkhrash rat yad a jati hy k meri behn ka hath srf apny gao mei doctr k na hony ki wja sy aesy ho gya. Agr doctor hota to tanky lga k hum uski unglia ko bcha skty thy.*

It is due to the impurity of the atmosphere, drug abuse, bad sanitation conditions responsible for spread of several diseases. Lack of clean drinking water triggering the infectious disease of

Figure 9 View of sewage system in the village



hepatitis.

Source: Photo by researcher

5.2.1 Case Studies

Sofia is matric passed lady, due to the shortage of health care facilities residents are confronted with many problems such as reproductive problems. It is because of it home maternity is exercised, some time the survival of mother or baby become risky. But there's no other choice, because the hospital is far away.

5.3 Domestic Violence

Violence is "the use of physical force so as to damage, abuse, damage, or abolish.". Less conservative descriptions are also used, such as the World Fitness Organization's definition of ferocity as "the intentional use of bodily force or power, unprotected or actual, in contradiction of oneself, another person, or in contradiction of a group or public, which either consequences in or has a high chance of resulting in injury, death, emotional harm, mild growth, or deficiency."

During research, researcher witnessed one incident, father and brother beat their daughter and sister at marriage issue that they want her to marry in their brother's house, but the girl doesn't agree, and they force her to agree. Following are some reasons which lead to domestic violence.

5.3.1 Causes of Domestic Violence

There are several causes behind the rise of domestic violence in the Lurkianwala village. Culture, poverty, patriarchy, child marriage, marriages with the extended family and extra martial affairs are responsible for violence.

5.3.1.1 Culture and Domestic Violence

One of the most important factors of domestic violence is the culture of violence in Lurkianwala village. Culture normalize the domestic violence against the women especially violence against women.

5.3.1.1.1 Case Studies

The researcher interviewed Ali, who is an educated 30-year-old man, still little agreed that it is fair, rather it is physical or verbal but, in some situations, he does believe it depends on the situation. If the situation demands violence, then it is not wrong.

All educated women to whom researcher interviewed they all against violence they think that domestic violence destroys the relation between father and daughter, brother and sister, husband and wife violence effect all the relation which also effected the environment of house.

Naeem Baba is an uneducated 52-year-old man with a typical man's mentality, he believes that without physical violence women are not in their control, as her tongue is responsible for this violence that she cannot restrain her tongue, and that's why violence happens.

Amma ji an uneducated woman is next researcher's respondent her age is 60 years; she is typical mother in law and a strict mother who thinks that to make balance in home its necessary to make domestic violence if women of home are not in control.

5.3.1.2 Bargaining power

Women facing domestic violence often have no alternative for protection from the committer for fear of murder. A strong example of this is the practice of watta satta, or bride alteration by which a daughter from one family is swapped for an additional daughter in a brother-sister pair. Bargaining power of women in internal violence relationships is also negligible due to residence with the husband's family. Mainly, in rural areas, if a woman in a domestic violence relationship is living with her husband's family, she has slight recourse to seek help or support.

As researcher stated the definition of violence and our society is seriously surrounded with these evil practices. Researcher personally witnessed the environment deeply because researcher devotes time with the people during interviews and at the end researcher found that result this was the biggest issue in 380 GB Lurkianwala village. People were not conscious with these basic human rights. Especially women are exploited at the name of admiration and ego of

the elders. Lack of education leads this wicked practice. It is also observed that men are not in the ready or willing to give rights to the woman. They abused women only for their interest. The women's continuously busy in the work including take care of their children and spend full day in house and operational till night but at the end of they were not cherished by their families. During the research researcher, in the neighborhood where the researcher lived, a woman people called her mariyo but her real name was Maryam, she was a gentle lady when the researcher met her, and researcher was satisfied because of her dealings but the researcher was shocked to see early in the morning that her husband had treated her badly, and she always faces domestic violence by her husband. People were just liking it, they were not trying to stop him. Researcher asked Mr. Riyaz Sokhal why they are not reacting and stopping him. He said this is daily routine of these people they are uneducated.

5.3.1.3 Gender Discrimination

In Lurkianwala researcher clearly observed gender discrimination which is the outcome of the system of patriarchy. There are two types of gender discrimination, discrimination at broad level and domestic level. Existing gender discrimination in Lurkianwala has no link with the environment or government. Culture of the village is e responsible for gender discrimination. There is slight reduction of this discrimination but does not end yet. People of old age are strongly in favor of discrimination on the grounds of domination of man in the society and family. The types of discriminations are mentioned below:

- a) Difference between male and female.
- b) Difference between son and daughter.

5.3.1.3.1 Case Studies

Kamran is 37-year-old educated man. In his point of view difference between male and female somehow right but discrimination between son and daughter is wrong, our Prophet PBUH was also a father of daughters, if our religion does not give us permission to discriminate between son and daughter then who are we to discriminate between son and daughter.

Madiha an educated respondent thinks that the reason behind gender discrimination is that the men think that they are superior than female that is why they maintain proper discrimination between male and female, son and daughter.

Safdar an uneducated respondent shares his thoughts that when daughter will marry and will go one day to her in-law's house, then why should spend money on their education. This money can help in her wedding or her dowry. While man is a householder and sons are property taker.

Shagufta is 40-year-old lady with no education, in her point of view son is the owner of the house and daughter is a responsibility. So automatically difference will occur.

5.3.2 Impact on Women

Domestic violence impacts the physical and psychological health of individuals.

5.3.2.1 *Physical and psychological Outcomes*

Domestic violence increased the risk of certain health consequences such as major unhappiness, dysthymia, conduct disorder, and medication abuse. Moreover, because females are main concierges in Pakistan, children also face augmented risk of unhappiness and interactive

problems. Bodily violence has long-term, bad psychological effects on women with shame against psychological health portion as an impairment to conduct. At times, physical ferocity may cause permanent disfiguration of the body. Physical ailments lead to a variety of psychological objections like depression. Additionally, women are often unable to receive behavior for psychosomatic disorders as mental health in the targeted village because there are no healthcare facilities for common diseases and mental health issues are not considered as diseases in the village. Mental health illiteracy leads to dealing of mental health disorders irrationally or not at all.

5.3.3 Role of Women in Village

In Laurkianwala patriarchal structure where household is under the male domination is observed. As the head of the family, male has every right to make decisions, females are not even allowed to express their opinions. If the family does not have an elder male the younger one has all the rights. In both society and family unit, men make all decisions, hold all positions of power and authority, and are considered superior. It was discovered that even in the reproductive process women were controlled because of patriarchy. It has been revealed that women have not been allowed to use contraceptives because they believe it makes men feel sick after sleeping with them.

As a patriarchal society in the village, men are responsible for the family because it is agricultural land, the farm is also the largest part of the male's labor in the region, some own the shops of the village and some work for the nobles. Females are not permitted to work outside the home, but they either serve in noble houses or in fields in rare cases.

6 EDUCATION AND POVERTY

The indicators which are precursors for the development of a society are education and good economic condition which indicate the lifestyle and condition of the people living there. The condition of education and economy of Lurkianwala is mentioned below:

6.1 Education

True education is the symphonic progress of the Physical, Psychological, social and ethical, the four dimensions of life. Education is the only way in which we can change everything like thinking and working. History has witnessed that only education Changed many practices that was performed many years ago.

Education in every sense is one of the important features of development. Education increases people's efficiency and inspiration and indorses free enterprise and technological developments. In addition, it plays a very vital role in protection economic and social growth and improving income flow. So, if we want an advanced country we should have to focus on the growth of education and also trying to pay special attention for application of education at lower level of country. In which each and every child of the country are free and independent to get educations. Our government no doubt working on it but they are failed to fulfilled the criteria which are needed.

6.1.1 Importance of Education

Education is vital because it prerequisite for the development in every sphere of life. Education is significant for the private, social, and economic growth of the nation. As we know that only

through education we can deal with the modernism and globalization. Education is important to live with happiness and wealth. Education authorizes minds that will be able to conceive good thoughts and ideas. The educational system of Pakistan is divided in to five parts primary Schooling, middle schooling, high schooling, higher secondary education, and higher education. In which the students face different level of competitions and tasks. Researcher's research is also focused on the educational development in Chak 380 GB tehsil Jaranwala province Faisalabad.

6.1.2 Condition of Education in Village Lurkianwala

Researcher personally visited this place several times to develop awareness. The environment is so pleasant, and the people who live there are very friendly. They received the researcher with great respect and also paid special attention to the fact that the researcher had discussed their issues and problems with them. Next, they urge researchers who have taken this phase to explain their problems and then collaborate with the researcher. Mr. Riaz Sukhal was an old man who had the full knowledge of the area. He was a good friend of the researcher's grandfather Jamil Ahmad, so the researcher has a friendly relationship with him. He was a poor man, but he had all that experience. The researcher toured the village with his business, first telling the past of the area, then asking the visitor to inform the researcher about the education departments operating here. Yet sadly the researcher noticed just one government school called Chak 380 GB of primary school, this is primary school from 1 to 5. One aspect the researcher would especially like to find out is that there is no high school for girls, but there is high school for boys named 378 GB of government high school, which is situated 3 kilometers from 380 GB. So, this is also a barrier for girls that there is no high school in 380 GB so they can't get high-level education. Researcher personally visited the villagers and told them there was a 378 GB College, so why do

not you send your daughters there to get higher education. They replied sure, we want to, but they can't afford the expenses to send. And girls have a lot of things to do to get employment, but boys go and get schooling there. From 8 kilometers there is the Jaranwala College of Government degree.

Observation can have done half work of the research because researcher observe and develop an argument and point of view about some things then we worked and survey for finding the truth and real situation. For example, to observe and build a relationship with them, researcher began a local school internship there. Researcher are simply building themselves as the world they face. In the first instance, as an instructor researcher participated in all activities involving local people, the researcher has conducted several meetings with parents and witnessed situations; Secondly researcher offer a friendship to the teachers to develop trust so they also share their experiences and problems. Researcher develop an friendly environment with the students and teach them in friendly way because if this they respect her so much and researcher easily point out the flaws and weakness of educational system .Parents point out the poverty which they are facing ,teachers claim that they are not properly facilitated by the government they want new education system and modern environment; For example, furniture was not in the condition for further use .Secondly the methodology was too old students was unable to perform practical because of lack of instruments and other material . Building structure was old and poor there is no electricity. Thus, there is a tat system for education. There is no proper furniture, black board, and shortage of books. There is no library and children were not fully appreciated.

These findings are based on researcher's research these findings have no concern with government statistic figures. All these findings are fully comprised of her research, researcher collects that data through interview focus group discussion or in-depth interviews also observe

the thought of the peoples. In her thesis researcher mention only few interviews to avoid the repetition of same answers. Researcher divided her respondents in two categories educated and uneducated also keep in mind equally number of male and female.

6.1.3 Education Division

Education is the most basic need of everyone it's not only the way to gain knowledge but it is need of people to survive in society in better way education also important to build a strong career without education you are incomplete nowadays people only get education for their better future few of people get education for being a better person or gain a knowledge. In researcher's findings she divided it in different age group and different level. In researcher's village there is only one government primary school and the condition of school is not good as shown in Figure

Figure 10 Class rooms of primary school



10 and Figure 11.

Source: Photo by Researcher

Figure 11 Playground of the school



Source: Photo by researcher

The reason of very low percentage of education is that there is no scope or job available. That is why those who are graduated they leave the village and find the jobs in cities and slowly gradually they are shifted from village to city few people of still lives in village even the teachers of school mostly are doing bachelors. Researcher mentions some interview which she took about education.

Table 4: Literacy rate with age group

| Age Group | 4-20 | 20-40 | 40-60+ | Matric | FA | BA | MA |
|-----------|------|-------|--------|--------|-----|-----|----|
| Male | 35% | 30% | 35% | 51% | 25% | 20% | 4% |
| Female | 55% | 30% | 15% | 35% | 20% | 15% | 2% |

6.1.3.1 Case Studies

Researcher's respondent is 55 years old, Qadir Baksh, is doing bachelor, who lives in the village because his background is strong; therefore, he takes care of his land. In his point of view,

education is very important and everyone has to seek education in any situation, but in the village, there is no future for an educated person due to lack of job opportunities or fewer resources than how they use their education and skills. In his opinion, the low percentage of literacy in the village is due to poor state of school and no or less income to support the student spending.

Tayyaba is the researcher's next respondent, and from her point of view, she is mainly in favor of girls' education because in the village girls' education is taken for granted. She completed her matric, after matric her family did not allow her to seek further study. In the village only primary education is accessible, and for matric, she went to the school in a nearby village. She is a lady tailor, and she said that if she has further education she might be in a better place.

The respondent named Asghar is a 26-year-old boy, he gave the researcher a very short interview, and to the point. He said that if you have the resources you can do whatever you want, but if you are poor, then your dreams can never come true, and he is a disheartened young boy, he is running a shop. He wants to study, but his father cannot afford to afford the expenses, therefore he did not get education.

Khadija Bibi is an uneducated woman with a typical stereo-type thinking, who thinks that girls are born only to stay at home and take care of her home and women are children producing machines. Girls do not need to be educated.

6.1.4 Poverty

Poverty is the key factor behind the lower education ratio as well as underdevelopment of the targeted village.

Poverty is not having enough material properties or income for the fulfillment of an individual's needs. Poverty is a multilayered concept, which may include social, financial, and political basics. Absolute poverty is the comprehensive lack of the means needed to meet basic individual needs, such as food, clothing, and shelter.

6.1.5 Reasons of Poverty in Village

Researcher outlines the factors which is accountable for poverty in 380 GB.

- Limited or no access to employment or jobs.
- Illiteracy and lack of quality education
- Lack of substructure
- Limited ability of the government.
- Increase of interest on loan

Above are the some of the reasons that keep the villagers under the hand of poverty. As Lurkianwalan is a chak: therefore, no government tried to provide employment opportunities. Furthermore, other than agricultural labor, no other government jobs are available here. Poor education is the most important factor of poverty. Heads of families do not have enough money to afford education of a single child, further no access to jobs stop to teenagers to get education because according to them it is useless to get education as no job is available in the village and they are not allowed to move from the village to any city.

Increase of the interest on loan also makes the villagers poor. Throughout their lives, they try to pay off all the loan and the interest but due to their low income they fail to do so; therefore, this loan interest transfer from generation to generation.

As Researcher mentioned in beginning that people in this village was too poor and simple, they are not fully awarded as they worked. Punjab is agricultural area and this business is largely depended on this area because it is fertile. So, if the government only rewarded them what they deserve may be the situation quite different as compare to now. Researcher goes to meet someone who is poorer.

6.1.5.1 Case Study

In the early morning Researcher met Mr. Barkat dhal he was poor man and researcher asked him to tell her about his daily routine. He was a farmer work in a field who cultivate different crops. But he was purely against government because his work was not appreciated and not paid as it should be. Barkat had three daughters and one son. He said it was very difficult for him to run his home and to full fill the needs of his family. The income was too low, and he was unable to fulfill his responsibilities as the head of family.

7 SUMMARY

This research aimed to explore the Lurkianwala village, its socio economic aspects mainly rituals like birth, marriage and death rituals, social evils like drug abuse, domestic violence, educational and health facilities, rules and regulations that how all of these aspects are understand by villagers of Lurkianwala. Data was collected by Applying qualitative methods such as focus group discussion, case study method, participant observation and in-depth interviews etc. Thirty individuals were selected as research sample who are involved in drug abuse, domestic violence, and other practices. Drugs selling includes subsequent processes comprise of selection of the area, amount of drug, rules regarding the buying and selling and extending the circle of drug users. Various reasons like peer pressure, tension releasing, parental use comes up for drug abuse. Lurkianwala lacks healthcare facilities, as there is not a single hospital or even dispensary in the village. Patients' needs to travel to Jaranwala for the treatment as there is located one government hospital with adequate facilities. There is no midwife present in the village, so there is high ratio of maternal death and abnormal children in the village. There is bad sanitation system in the village, causing water pollution in the village. Villagers are facing with various infectious diseases like hepatitis due to this water pollution. Residents of Lurkianwala are surrounded by poverty and zero healthcare and educational facilities. There is only one primary school in the village which mostly remained closed as headmaster have keys of classrooms and he comes seldomly. There is no fond of education in the children and younger of the village as they are more attracted to drugs. Few families which were interested in education migrated to city Faisalabad. Social evil of domestic violence is as much grounded in the society of Lurkianwala. People are not conscious with basic human rights. Especially women are exploited

at the name of admiration and ego of the elders. Lack of education leads this wicked practice. It is also observed that men are not ready or willing to give rights to the woman. They abused women only for their interest. The women spend whole day taking care of children and doing house chores till night but at the end they are not cherished by their families. As a patriarchal society in the village, men are responsible for the family because it is agricultural land, the farm is also the largest part of the male's labor in the region, some own the shops of the village and some work for the nobles. Females are not permitted to work outside the home, but they either serve in noble houses or in fields in rare cases. There is gender discrimination in the village. By time slight reduction comes in this discrimination but does not end yet. People of old age are strongly in favor of discrimination on the grounds of domination of man in the society and family. As Lurkianwalan is a chak: therefore, no government tried to provide employment opportunities. Furthermore, other than agricultural labor, no other government jobs are available here. Poor education is the most important factor of poverty. Heads of families do not have enough money to afford education of a single child, further no access to jobs stop to teenagers to get education because according to them it is useless to get education as no job is available in the village and they are not allowed to move from the village to any city.

8 Conclusion

In this research the researcher arrives with the outcome that there is a state responsibility to check that there is no legislation in small villages to resolve the kind of problems they face. No work, no employment, not even knows how to utilize resources citizens are unable to sustain a better lifestyle. They are deprived from all basic needs; therefore, our government should have to be aware of the problems of small villages because of neglect of state, people are more actively participated in negative activities which increased the rate of crime. The solution to all these problems is to provide them basic necessities such as supplying them with adequate classrooms, clinics, and providing them education with employment opportunities. If this change takes place, the commendable change will come in people's lifestyles. Choosing this concept as a basic reason may be helpful to my work or support them. As Researcher said at the beginning, people in this village were too poor and not awarded in full as they worked. Punjab is an agricultural area, and whole population is largely dependent on that area. So, if the government paid them only what they deserve, the situation could be quite different as opposed to now. Therefore, reduction and elimination of poverty is the main reason for the eradication of all other problems.

9 BIBLIOGRAPHY

Ajmal, U. B. (2012, April 25). Domestic violence. Retrieved July 28, 2012, from Dawn.

Akhtar, S. (2019). Useless sexual trivia. New York, NY: Simon & Schuster.

Akram, R. (2019). Conversations with a purpose: the ethnographic interview in educational research. *Studies in qualitative methodology* , 1(1), 137-155.

Anderson, L. (2011, June 15). Trustlaw Poll–Afghanistan is most dangerous country for women. Thomson Reuters.

Archer, J. (2003). Sex differences in aggression between heterosexual partners: A meta-analytic review. *Psychological Bulletin*, 126, 651–680

Arif, I.H. (2019). Female violence against intimate partners: An introduction. *Psychology of Women Quarterly*, 29, 19

Aslam, M. (2004). The problem of the concept: Herbert Blumer on the relationship between concepts and data. *Journal of Contemporary Ethnography*, 5 (2), 133-159.

Atkinson, P., & Hammersly, M. (1998). *Ethnography and participant observation*.

Azhar, Z. et al (2012) Exploring Socio-Economic Factors Behind Domestic Violence Against Women in Sargodha District, *International Journal of Asian Social Science*. September, 2(9), pp.1617-1626 [Online]. Available from: <http://www.pakinsight.com/pdffiles/soc/1/ijass%20pp.%201617-1626.pdf> [Accessed 25 April]

Babur, Z. (2007) *Violence Against Women in Pakistan: Current realities and strategies for change*. European University Center for Peace Studies Stadtschlaining/Burg, Austria. [Online].

Available from <http://www.portmir.org.uk/assets/pdfs/violence-against-womenin-pakistan--babur.pdf> [Accessed 29April]

Benshoof, L., & Thornhill, R. (1979). The evolution of monogamy and concealed ovulation in humans. *Journal of Social and Biological Structures*, 2(2), 95–106.

Bernard, H. R. (2006). *Research Methods in Anthropology: Qualitative and Quantitative Approaches* (4th ed.). United States of America: AltaMira Press.

Bibi, S., Ashfaq, S., Shaikh, F., & Qureshi, P. M. (2014). Prevalenceinstigating factors and help seeking behavior of physical domestic violence among married women of Hyderabad Sindh. *Pakistan journal of medical sciences* , 30(1), 122.

Boyce, C., & Neale, P. (2006). Conducting In-Depth Interview: A Guide for Designing and Conducting In-Depth Interviews for Evaluation Input. *Pathfinder International Tool Series, Monitoring and Evaluation-2.*, 3(2), 1-16.

Brewer, J. D. (2000). *Ethnography*. McGraw-Hill Education (UK).

Buckle, L., Gallup Jr, G. G., & Rodd, Z. A. (1996). Marriage as a reproductive contract: Patterns of marriage, divorce, and remarriage. *Ethology and Sociobiology*, 17(6), 363-377..

Burch, R. L. (2019). The Wedding as a Reproductive Ritual. *Review of General Psychology*, 23(3), 382-398.

Burgess, R. (1988). Conversations with a purpose: the ethnographic interview in educational research. *Studies in qualitative methodology* , 1(1), 137-155.

Buss, D. M. (1995). *The evolution of desire: Strategies of human mating*. New York, NY: Basic Books.

Collier, P., & Hoeffler, A. (2002). *Greed and Grievance in Civil War*. World Bank publication. CSAE WPS/2002-01. March.

Collier, P., & Hoeffler, A. (2004). Greed and grievance in civil war. *Oxford economic papers*, 56(4), 563-595.

Collier, P., & Gunning, J. W. (1999). Why has Africa grown slowly?. *Journal of economic perspectives*, 13(3), 3-22.

Dictionary, O. (2006). Oxford dictionary online. Retrieved November, 20, 2006.

Elbadawi, I. A. (1999, February). Civil wars and poverty: The role of external interventions, political rights and economic growth. In *Paper for World Bank Conference on „Civil Conflicts, Crime and Violence, Washington, DC*.

Fetterman, D. M. (1998). Ethnography. In L. Bickman & D. J. Rog (Eds.), *Handbook of applied social research methods*. Thousand Oaks, CA, US: Sage Publications, Inc.

Fisher, H. E. (1989). Evolution of human serial pair bonding. *American Journal of Physical Anthropology*, 78, 331–354.

Frieze, I.H. (2005). Female violence against intimate partners: An introduction. *Psychology of Women Quarterly*, 29, 229–237

Ganeep, Van. (1980). Importance of rituals. *Sociology of education review*, 21(3), 254-257.

Gluckman, M. (1962). *Essays on the ritual of social relations*.

Gosselin, D. K. (2014). *Heavy Hands: An Introduction to the Crime of Intimate and Family Violence*. 4th ed Prentice Hall., 13.

Govt. of Pakistan (1979) National Education Policy 1979, Ministry of Education, Islamabad

Govt. of Pakistan (1990) National Education Policy 1990, Ministry of Education, Islamabad

Govt. of Pakistan (1972) Education Policy 1972, Ministry of Education, Islamabad

Hammersley, M. (1989). The problem of the concept: Herbert Blumer on the relationship between concepts and data. *Journal of Contemporary Ethnography* , 8 (2), 133-159.

Hanser, R. D. (2007). Cross-cultural examination of domestic violence in China and Pakistan. *Encyclopedia of domestic violence*, 1, 211. Joseph, S., Najmabadi, A., Peteet, J., Shami, S., Siapano, J., & I. Smith, J. (2003). Family, Law and Politics. In *Encyclopedia of Women and Islamic Culture* (Vol. 2).

Harbinson, M. (2015). The problem of the concept: Herbinson Blumer on the relationship between concepts and data. *Journal of Contemporary Ethnography*, 8 (2), 133-159.

Hertz, R. (1970). Conversations with a purpose: the ethnographic interview in educational research. *Studies in qualitative methodology* , 1(1), 137-155.

Ishikawa, M., & Ryan, D. (2002). Schooling, basic skills and economic outcomes. *Economics of education review*, 21(3), 231-243.

Jeffery, R., & Basu, A. M. (1996). *Girls' Schooling, Women's Autonomy and Fertility Change in South Asia*. Sage Publications Inc., 2455 Teller Road, Thousand Oaks, CA 91320..

Kaberry, P. (1957). Malinowsk's Contribution to Field-work Methods and the Writing of Ethnography. In *Man and culture* (p. 75.). An evaluation of the work of Bronislaw Malinowski.

Karog, I.H. (2014). Female violence against intimate partners: An introduction. *Psychology of Women Quarterly*, 29, 229–237

Khan, I.H. (2006). Female violence against intimate partners: An introduction. Psy-

chology of Women Quarterly, 29, 229–237

Kimball, S. T. (1960). Introduction. The Rites of Passage. *Rites of Passage*, v-xix.

Kishor, S. & Johnson, K. (2004). Profiling domestic violence: A multi-country study.

Calverton, MD: ORC Macro

Kothari, C. R. (2004). *Research Methodology: Methods & Techniques* (Second ed.). New Delhi: New Age International.

Kumar, R. (2011). *Research methodology: a step-by-step guide for beginners* (3rd ed.). New Delhi: Sage.

Laderchi, C. R., Saith, R., & Stewart, F. (2003). Does it matter that we do not agree on the definition of poverty? A comparison of four approaches. *Oxford development studies*, 31(3), 243-274.

Lessa, W. A. (1971). Death customs and rites. *Colliers Encyclopedia*, 7, 757-764.

Maanen, J. V. (1995). Representation in ethnography "An end to innocence: The ethnography of ethnography" (Vol. 23).

Maanen, J. V. (1995). *Representation in Ethnography*. Thousand Oaks, CA: Sage .

Marshall, M. (1996). The key informant technique. *Family Practice*, 13(1), 92-97.

Mooney, S. (2000). *Useless sexual trivia*. New York, NY: Simon & Schuster.

Monger, G. (2004). *Marriage customs of the world: From henna to honeymoons*. Santa Barbara, CA: ABC-CLIO.

Mordecai, C. (1999). *Weddings: Dating & love customs of cultures worldwide*. Phoenix, AZ: Nittany Publishers.

Mubeen, R. (2009). Conversations with a purpose: the ethnographic interview in educational research. *Studies in qualitative methodology* , 1(1), 137-155.

Newman, D. M., & Grauerholz, E. (2002). *Sociology of families*. Thousand Oaks, CA: Pine Forge Press, 268.

Ng, A. H., Farinda, A. G., Kan, F. K., Lim, A. L., & Ting, T. M. (2013). Poverty: Its causes and solutions. *International Journal of Humanities and Social Sciences*, 7(8), 2471-2479.

Nyumba, T. O., Wilson, K., Derrick, C. J., & Mukherjee, N. (2018). The use of focus group discussion methodology: Insights from two decades of application in conservation. *Methods in Ecology and Evolution*, 9(4), 20-32

Ogbonna, L. et al. (2014) Comparison of domestic violence against women in urban versus rural areas of southeast Nigeria, *International journal of women's health*, October, Vol.6, pp.865-872 [Online]. Available from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4199982/pdf/ijwh-6-865.pdf> [Accessed 22 April]

Oxford, I.H. (1995). Female violence against intimate partners: An introduction. *Psychology of Women Quarterly*, 29, 229–237

Packota, V. (2000) _Emotional abuse of women by their intimate partners: A literature review_, Springtide Resources [Online]. Available from: <http://www.springtideresources.org/resource/emotional-abuse-women-their-intimatepartners-literature-review> [Accessed 31 July]

Shaikh, M. A. (2016). Domestic violence in consanguineous marriages — findings from Pakistan. *The Journal of the Pakistan Medical Association* , 66, 1319-1323.

Singh, Y. K. (2006). *Fundamentals of research methodology and statistics* (1st ed.). New Dehli: New Age International.

Stuckey, H. L. (2013). Three type of interview; *Qualitative research Methods in social Health. Methodological Issues in social Health and Diabetes research, 1(2), 56-59.*

Ralph, S. (2003). *Useless sexual trivia*. New York, NY: Simon & Schuster.

Radcliffe-Brown, A.R. 1968 “Taboo,” on *Studies in Social and Cultural Anthropology*, edited by John Middleton. New York: Thomas A. Crowell Co., pp. 175-195.

Romer, P. M. (1989). *Human capital and growth: theory and evidence* (No. w3173). National Bureau of Economic Research.

Townsend, J. (1993). The problem of the concept: Herbert Blumer on the relationship between concepts and data. *Journal of Contemporary Ethnography*, 8 (2), 133-159.

UNICEF (2000) ‘Violence Against Women and Girls’, Innocenti Research Center [Online].

Available from:

https://www.unicef.org/malaysia/ID_2000_Domestic_Violence_Women_Girls__6e.pdf

[Accessed 11 August 2017]

UNITED NATIONS (1989). *Violence against women in the family*. New York, NY: United Nations.

Wallace, A. F. (1966). *Religion: An Anthropological. View New York: Random House*, 104.

Wolcott, H. F. (2005). *The art of fieldwork*. Rowman Altamira.

Women and Its Association With Women's Mental Health in Pakistan. *Health Care for Women International*, 34(9), 795-813.

World Bank, Nigeria: Structural Adjustment Program: Policies, Implementation and Impact. 2008, Washington, D.C.: World Bank.

Young, M. W. (1979). *The Ethnography of Malinowski. The Trobriand Islands 1915-18.*

Yateem, N. A. (2012). The effect of interview recording on quality of data obtained. *Nurse Researcher*, 19(4), 31-35.

Zakar, R., Zakar, M. Z., Mikolajczyk, R., & Kraemer, A. (2013). Spousal Violence Against

10 INTERVIEW GUIDE

1. What is your name?
2. What is your status? (married or unmarried)
3. What is your cast?
4. What is your family structure? (nuclear, joint or extend)
5. What is your qualification?
6. What are the reasons behind increasing crime rate?
7. What is the average size of family?
8. What is the number of school going students?
9. What you think how gender discrimination exists and at what level?
10. Do you believe on darbar and concept of jmmat?
11. Any incident you experienced about home maternity births?
12. Your point of view about cleanliness conditions or environment?
13. Your point of view about the condition of drug addiction?
14. What you know about the domestic violence conditions and forms?
15. What are the reasons of domestic violence
16. How is the caste system and discrimination?
17. How marriage does is occurring in different age group?
18. The rate of cousin marriages and abnormality in children?

19. How Watta Satta affect the family relations?

20. How many people are aware according to the political situation?

21. How is the infra structure of school and transport?