

**Impacts of Domestic Conflicts on Family and Marital Life
regarding Cultural Norms**

(A case study of village *Rumli*, Islamabad)



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

Quaid-I-Azam University
Department of Anthropology
Islamabad - Pakistan
2020

FORMAL DECLARATION

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

This work has not been submitted or published for any degree or examination in any other university in identical or similar shape. All the other sources used in this work have been mentioned as complete references.

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Mahnoor Iftikhar

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ABSTRACT

Marriage is the foundation of family life which serves as an essential institution of society and pivotal element of one's personal and social life. This research aims to study the role of social and cultural norms related to family and marital life that result in arising conflicts. The patterns of marriage followed in research area and the norms associated with marriage and gender roles is mentioned in detail. Furthermore, the family and kinship pattern being a basis of each household which directly influence all the individuals is also discussed. The detail categorization of conflicts and their effects on domestic life of people is featured to comprehensively understand the connection of socio-cultural norms and domestic conflicts. For data collection, qualitative research methods such as interviewing, case study method, focus group discussion and rapport building techniques were employed. The findings of the study demonstrate that norms related to gender roles, honor and male preferences play a major role in creating conflicts. Financial constraints, violence, family pressure, specific attitudes related to gender and culturally expected behavioral patterns seemed to be the root cause of conflicts among families and spouses. The domestic conflicts affect the socialization and education of children, family environment and resulted in increased divorce rate, whereas a rare case of suicide is also reported.

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CHAPTER 1

INTRODUCTION

As a leading social institution, the family has a structural role to play. It could be said that the family is the center of learning and the place where everybody is safe. But to develop discipline, morality and peace in children, the family atmosphere should be healthy and stable. Children are seen to have an advantageous atmosphere and positive effects if the relationship between family members and parents is friendly and without serious conflict. The family, having the characteristics of cooperating economy, common residence and reproduction, makes the family a social group (Birchers, 2006).

Family is a place that controls the child's attitude and stabilizes his or her behavior. Only a stable and cooperative family can make it possible to fulfill all the needs of a society through a person. According to the sociologists, there are two key and necessary functions in American families that are important to their society. These tasks are: firstly, to socialize teenagers and, secondly, to build up the personalities of adolescents who are members of society (Amato, 2014).

Family is the bone of the back of a community. A family is a good and balanced tool that teaches a child to socialize in an impressive, skillful, meaningful, effective and natural way and make him a healthy member of society. It is not the duty of the State to improve the family atmosphere and to guide children to play an active role in society. In addition, a person needs his or her family on his or her side for hospitalization and wants to make sure that his or her family plays a vital role (Blizard & Bluhm, 1994).

In particular ways, every family has its own culture. Mostly, people relate culture to ethnic groups or state because they don't think their family might have a culture of their own. The way a family thinks, judges, feels, or acts, is the culture of that family. Family culture helps a child to be shaped directly and in a specific way in which he or she is born. Awareness of the right or wrong, good or bad of an adult reflects a family culture that includes values,

beliefs and norms. Mostly, people carry out attitudes and behaviors that they have acquired in their childhood as a family culture, but many also reject their family culture in their adulthood, even though they have rejected their family culture, they are aware that they cannot completely reject those cultures because they create early influences in their lives (Cogan & Porcerelli, 1996).

The lack of peace, aggravation, disruption and disturbance in any kind of environment defines conflict. Consequently, disturbance in the stable relationship of the parents or aggravation between the members of the family due to any reason is referred to as a family conflict, which may be between the parents, the children or any family member. Lack of respect, trust, harmony, idleness and unemployment are the reasons that result in domestic violence, environmental abuse, violence, quarrel and struggle. Golden reports that the foundation of families is continually affected by national conflict and it is discovered that kids growing in this setting have abusive behavior (Conger, 2004).

The standards set the member's limits on permissible and impermissible conduct under different circumstances and conditions, way of dressing, acting and talking are the cultural values of a family that are set by norms. The norms of family members are a guideline for living within and without a home, along with the teachings of etiquette rules. These traditional norms constitute impediments and clashes in people's psyches due to a cultural evolutionary scheme. The close relationship between stereotyping growth and reality causes conflict. The traditional norms are culturally constructed that play their role in influencing the lives of people. (Amason, 2001).

Wordsworth says, "Child is man's father." Which means that when old minds and new minds are divided, they cause domestic clashes. The positive behavior and influence of parents plays an imperative role in the development of children. Children see clashes between their parents or other family members, they are affected when they grow up. These domestic clashes make children violent, and when they grow up, they follow the path of violence of their parents. Children get their first influence from their families, children and families play an interactive role in social systems such as workplaces, institutions and

communities. Children's behavior and family environment have always been influenced by parents' interaction, involvement and behavior (Keleher & Franklin, 2008).

The reason for the domestic conflict is that family members do not change their way of thinking with new norms and trends, and all other members are confined to obeying the family culture. Living patterns and children are the foundation of any family, clashes of social norms between family members cause damage to the unity of the family, make the individual one-sided, and such a family cannot develop and make social progress impossible. Separation between parents, remarriage of parents and other domestic issues, such as decision-making by the head of the family, is the cause of conflict (Amason, 2001).

Every family has its own beliefs and social practices, according to some family members, which are helpful to everyone in their lives, while according to some, this difference creates clashes in family circles. The roots of these clashes penetrate into the foundation of the family and have a serious effect on it (Dawson, 1991).

Socialization, protection and identity are some of the dimensional roles that families play in society. Every family member has his own mind, and when two minds cannot come on the same page, there are clashes that end up with separation, violence and divorce. In addition to this unequal power between family members, dissatisfaction with each other's roles and traditional concepts are also causes of clashes and all of this family sustenance in society is becoming a challenge (Hines & Saudino, 2002).

The individual behavior plays important role in creating and maintaining the disturbances in family. In terms of family conflicts, the traditional norms are the guidelines of the behavior and actions of people. The behavior of each individual followed by family norms leaves a positive and negative impact on the foundations of the family. Family members are a key component of the entire system due to the beneficial aspects that make all the foundations well. But the implications of family clashes are complex, leaving an impact on the entire family, family, community, country and world environment. Such effects could be direct and indirect having both the short and long term consequences. The rising level of poverty and violence in society is a determinant of rising family tension, disruption and

financial issues. Consequently, it lead to the increase in divorce rates and single parenting hardships to rear children. (Ellis & Woodward, 2003).

Family clashes are caused by certain activities, beliefs and patterns that flow through verbal and non-verbal communication activities in different ways between family members. Conflict is as ancient as human history, and when there were no weapons to fight, people fought with their bare hands (Chase & Kiernan, 2005)

1.2 Statement of the Problem

This study will address the various causes of family conflicts and marital issues because conflicts have deep impacts that run from generation to generation. Within the framework of traditional norms, this research explores the basic principles of the family and the perception of gender specific roles. The research also provides detail of the experiences of various rural household conflicts. It will also examine the causes and implications of marital and family conflicts.

The focus of this research is to analyze the clashes within the boundaries of households, organizations and society related to their impact on the foundations of the family. Conflict between families is a complex phenomenon. This conflict can arise from a variety of backgrounds, including income, family lifestyles, family norms, and the takeover of structure and property. In addition, there may be conflict between different ideas, folkways, norms, values, customs, behaviors, distribution and management of power and daily life tasks. It can occur at any level whether private or social. The nature of martial life and family conflicts at the rural level and factors that may affect in the rise of these conflicts will be analyzed.

1.3 Research Objectives

1. To investigate the role of socio-cultural norms in creating marital and family conflicts.
2. To point out the types of marital conflicts in research area.
3. To analyze the impacts of marital and family conflicts on family life.

1.4 Significance of the Study

This study provides sufficient information on family structures, marriage patterns family clashes and their causative variables. It will help family members, spouses and especially parents with family issues. They will know the nature of issues and how family foundations can be affected by issues. It clears up the impacts of future family conflicts. The research is a major contribution to family conflict literature and its impact on kids and all institutions.

The findings obtained from the research is situated within the areas of social anthropology. It is the study of human behaviors in different societies and cultures. It focuses on examining how people live in a society with each other, how they organize their relationships followed by social norms, customs and values.

Numerous pieces of research has been conducted in different domains of social sciences that mainly focus on the psychological causes and effects of family conflicts. Despite, this research is a source of providing detail literature on family norms, their role in marital and family conflicts and their impacts on the intuition of family, thus contributing to the existing anthropological literature in academic domain.

1.5 Outline of the Thesis

The second chapter followed by the introduction reviews the literature to provide evidence about the phenomenon under study and give theoretical base to the thesis. The reviewed literature in the chapter is relative to the research questions, thus explaining the key concepts of the topic. The third chapter explains the entailed research tools and techniques used to conduct this research. Fourth chapter is a brief introduction about the research setting and necessary aspects of socio-economic life of the population.

Chapter five explores the kinship characteristics in research area as well as the preferable types of marriage practiced by native people. It also highlights the types of cultural and family norms that are ingrained in the family values and become the foundation of most of

the family and marital conflicts. Chapter six describes the various types of conflicts and nature of conflicts occur in families. Chapter seven discusses the impacts of family conflicts on the family foundation and life of people. The last chapter of the thesis summarizes the key findings and concludes the research. The appendix contains an interview guide used for data collection.

CHAPTER 2

REVIEW OF LITERATURE

This section of the thesis includes reviewing research related literature that works as an evidence to show the presence of phenomena under study. It involves review of various published articles or books sections relevant to family structure, clashes, spouse separation, family norms and the impact of family conflicts on family members and its foundations.

2.1 Family

Family refers to a unit of two or more individuals comprising a single household and united by marriage, blood, adoption, or consensual union having interaction and communication with each other. People related by consanguinity, marriage or legal adoption, who share a common kitchen and financial resources on a regular basis are considered as a family. (Sharma, 2013)

2.2 Marriage

Marriage is a socially recognized relationship between a socially recognized male and a female. The children born from their union are socially recognized as their accepted offspring. It establishes an institutionalized relationship with legitimate sexual and parentage relationship that are the foundation of household and families. In other words, it is the union of a man and a woman from which the born offspring are identified as legitimate children of both partners. (Sharma, 2013)

2.3 Conflict

Per to many scholars, conflict is a source of interaction among men and to solve complete fission. Conflicts are the essential to maintain social order as they are neither bad nor good. The system of society is incomplete without conflicts. Marx views conflict as the principle stimulus for social change. Robins argued that conflict is a state when one individual or a group perceives another negatively. Conflicts are based only on perception rather than hard

facts. It means being opposite to one another and disagreement between people. (Thakore, 2013)

2.4 Social norms

Social norms refers to the behaviors of society members. Social norms as understood by the members of a group as rules and constrain social behavior. These standards are followed by people without the force of laws. These are not a concrete entity rather identified by observing the behaviors of people. These are informal rules shared by the members of a society as social reinforcements. In communities, the behaviors of people are directed by social norms. Social frictions are reduced by conformity to norms. Norms manage many matters including property rights and communications and contracts between people. Social norms regulate behavior among a social group. Due to change in circumstances, expectations and subjective perceptions, changes in social norms could happen. (Mahmoud, Ahmad, Yusoff, & Mustapha, 2014)

Silva and Tokumaru have defined various categorization of family systems based on their work on family patterns. It includes nuclear, extended and mono-parental family systems. The nuclear family system is made up of the mother, father and their children. The extended family is formed of father, mother, their children and other family members. The mono-parental term refers to a single-parent family with children. It is further divided into paternal mono-parental family and maternal mono-parental family. In maternal mono-parental family, the children lives with only mother, whereas the paternal mono-parental family is formed when children live only with their father. The same rule apply with extended family system of mono- parental family pattern. Researchers found that the most frequent system in the area was nuclear family system. (Demo & Adock, 1988).

John explains the nature of the conflicts family or spouse relationship dispute are either the sense of interpersonal inconsistency or mutual instability such as a discrepancy over personal values, opinion, norms, preferences and pressure, anxiety, tension, annoyance, and hostility. Researchers divided conflict as cognitive and emotional conflicts. Cognitive conflicts involve act related clashes and task oriented objectives that are caused by the way

someone achieve or fulfill a task. The emotional conflicts are the result of inter-personal issues, abuse, violence, negligence or incompatibility. (Woodward & John, 2001)

In social institutions, organizations and family systems, there are hierarchical level of conflicts. The lower and upper level of hierarchy consists of vertical and horizontal conflicts. Both types of conflicts are upright at different rates. In rural family clashes, there is a link between the area and family type and hierarchical conflicts. In the context of domestic family clashes, the horizontal conflicts occur at the same organizational level between institutions and people. (Demo, & Adock, 1988)

The "Phase Model of Conflict" delineates the notion of conflict. Per to the model, conflicts are either, family, religious or political. They are related to the organization as vibrant process having five stages. They starts with the latent, perceived, apparent conflicts and ends on the consequences of conflict. The latest or latent conflicting situation is the origin of any current dispute at any moment. When the individuals become aware of the conflict, it moves to the second stage called perceived conflict. The perceived conflict situation is based on emotions such as tension, anxiety, sorrow and pressure. Perceived phase of the conflict is the part of manifestation phase. The aftermath phase is characterized with the consequences of war when the conflict is resolved collectively. (Hines & Saudino, 2002)

Karney and Bradbury identified the patterns of behavioral marriages and theorized that the harmful behavior results in adverse marital compatibility. It also decreases the matrimonial score, marital stability, happiness and pleasures between couples. The constructive marital behavior is beneficial and leads to rewarding marital growth that can be analyzed differently. (Chase & Kiernan, 2005)

Per to the Lincoln comparative assessment of marital conflicts, the negativity of any conflict have adverse effects on the behaviors and relationships among spouses. The interaction among couples may be more damaging, painful, and dangerous than useful and beneficial personal and social assistance. Unusually, many pieces of researches illustrated the effect of horrible conflict and social negativity that were portrayed in private partnerships to bring trauma to a relationship. (Davis & Harveston, 2001)

In the context of marital disputes and divorce proceedings, Johnston elucidated the three proportions of the dispute including, the domain dimension, attitude dimension and the tactical dimension. The domain dimension is the point of disagreement between spouses such as economic issues, property division and problems of children. The conflict solving technique in the tactical dimension is the private way of communicating in which divorce mates attempt to informally settle clashes. They either avoid communication with reasoning or verbal aggression, physical compulsion, and physical aggression. They may also allow some kin to resolve the issues and conflicts between couples. (Evans & Wanner, 2001).

There are numerous researches that describe the attitudinal dimensions of the degree of conflicts between spouses that may be adverse emotional impressions or aggression directed towards each other. The attitudes or feelings can be shown in a hidden or open manner after the conflict arises. It is difficult to assess the incidence of conflict as explained by the reality because it is possible that only one party can understand the particular area of dispute. At the time of marriage, divorce and separation disputes are relatively prevalent and anticipated. Conflicts are sometimes considered unmanageable and resulted in divorce which lead to family dysfunction. (Evans & Wanner, 2001).

Bans and Garrity inspected the internal problems of the family and argued that all the issues depicts the patterns of daily life effectively. The couples with high conflict rate have issues about the parenting choices, strategies, and the involvement of parents, their thoughts and visit about education and health. (Fergusson, & Horwood, 1994).

The "Family Stress Model" (FSM) presented by Conger indicates many factors of domestic conflict in the families. Among all the factors that cause conflicts, poverty is one of the key agents that can cause relentless strain, severe pain and serious stresses between husband and wife. It is a major variable that create, tension, family dysfunction and depression. Per to the "Family Stress Model", the family contributes to mental and psychological suffering of the spouses. The tension and distress among families are is linked with the problems of inadequate parenting and relationship between parents and adolescents. The complex belief system of the parents including lack of assistance or control, over-control on child's

behavior, inadequate supervision or surveillance and incompatibility can result in aggressive behavior among young people. As adequate income is needed for the survival of life, poverty is the root cause of all problems. (Conger, 1994).

Mcclelland also researched about the impacts of poverty on families and family conflicts. The major and long term impacts are the isolation, adversity and stress and exclusion in adolescents and young married couples. Land is proved to be another major source of violent conflicts. The data from the research being carried out in Burundi illustrated that 29 per cent conflicts were land conflicts at the aggregate level. Land conflicts are related to land ownership between family members and relatives. In Pakistani society, the primary and serious conflicts in families are on land. In rural areas, fighting and violence is increasing in the distribution of property by the heads of families. (Davis, & Harveston, 2001).

The well-being of the children is mostly affected by the family conflicts. Zaslow and Eldred have explained many ways to lower the rate and intensity of the clashes in families. As explain in their research, effective parenting ways and education can minimize the conflicts. The reduction in family and marital conflicts can improve the social, private and academic performance of the children. As compared to the poor family, a healthy family has a good atmosphere and have similar impacts on household members. Hoyt, Cowen and other various conflict theorists and researchers such as Pedro-Carroll and Sun and Gillis have comparatively studied the role and impacts of the conflicts. Per to their findings, there is more chance that children of divorced or combated parents have mental and emotional problems than the children of combined and healthy families. (Cogan & Porcerelli, 1996).

The parental conflicts can have both long-term and short-term impacts on their children. Chase, Cherlin and Kiernan argued that children also get affected by the battles between parents and other family members. They added their opinion that those children have reported issues as low self-esteem, internal complexities, less life satisfaction than the children of the untouched families. Children are over sensitive and caring about the status of their parental relationships and thus affected adversely in case of parental clashes. The complexity children or adolescents feel due to the abusive atmosphere and family clashes

at different stages have long-term impacts on the development of children in all fields of life. (Keleher & Franklin, 2008).

Children are highly influenced by the quality of the interaction of their parents and other family members. When young children witness the conflicts among their parents, it can have adverse and long lasting impacts on the growth of children. Stewart have explained various types of family violence and clashes and its impacts on children well-being. To summarize, it includes men's episodic buffeting, gender-separation trauma, psychotic reactions, women's violence, male-controlled violence or conflict. The attitude of the men creates episodic conflicts. (Amato, 2014).

Female violence is a consequence of the frustration and stress of women caused by male passivity factors. Gendered separation conflicts are the result of adverse reactions, disturbances and emotional outburst. The physical dominance and overpowering of men is considered as the control of violence among spouses. The inter-family conflicts can be mild, small or serious depending on the consistency of the family members to involve in unhealthy and ugly conversations to cause varied and unsafe living atmosphere for children. Researcher including Amato, Harold and Conger described the impacts of living with conflicting relationships in the context of family consistency. They argued that the end of conflicting marriages are sometimes beneficial for the well-being of families and children. (Harold & Conger, 1997)

Smith and Jenkins describe the parental conflicts and the results of family clashes as a variable. The family conflicts have adverse effects on children living in conflicting environment than children in untouched households. Family problems are the determinants of many mental health issues such as depression and stress. In low-income families, depression is most prevalent health problem especially in case of single mother with children. At distinct rate, the primary cause of inter-family conflicts is the revenue and expense scenario. (Fergusson & Horwood, 1994).

Valarie explains the foundation of the trust between children and their family is not the positivity of childhood relationship with family members such as parents, siblings or other relatives but, it largely depends on the parental conflict. In the close social group, the parental or family conflicts make it worse for the children to trust and get closer with their parents. It does not only effect the psychological state of the children but also have the possibility of having ineffective marital life in adulthood. This data was released by the Special Joint Committee on Child Custody and Access, “For the sake of children”. (Valarie, 2002)

To reduce the inter-family conflicts is more secured for the interest of children. In extreme cases reported by the committee and commission on divorce and children custody, the majority cases of separation are sealed in bitterness of family conflicts. Rodgers and Hilary explain that family or marital conflicts are not only limited to the arguments. Family clashes are worse behaviors that involve smoking, abuse, drugs, carrying of a weapon etc. (Crouch & Behl, 2001).

Lee, in his research has evaluated the effect of marital abuse on children from conflicting households. In the literature, many theorists and scientists have expressed the effects of marital conflicts on family foundations including economics, education and politics. The physical health, emotional well-being and socialization of children is closely associated with family environment and conflicts. (Amato, 2014).

The initial section of the literature dealt with family patterns, types of conflicts in general, inter family conflicts and the impact of family conflicts on households at various stages. This part is concerned with the types of traditional social norms, their nature, and their impact on the family and marital life. The well-known sociologist Emile Durkheim has described traditional norms as the cause of internal conflicts between households and spouses. Social norms, widely discusses in social sciences are the social standards which refer to the usual laws and regulations that govern the conduct of society. Clifford Geertz also explained how social norms work and their functionality in various societies. (Crouch & Behl, 2001).

Per to the theory of Birchers, socio-cultural norms must be understood and explained as a type of social interaction and in the domain of relationship grammar. What is acceptable and what is not is determined by traditional patterns of social norms. The behavior of the citizens of the society is not determined by the social organizations and structural grammar. Similar to grammar, in the context of cultural construction, the social norms varies from culture to culture. They are not the result of human planning and action, rather human actions are guided by them. Many conflicts are developing in society either following or without following the traditional norms. With the variations in social standards and social change, it is imperative to understand the circumstances and intensity of innovation in society (Birchers, 2006)

Pakistan's family system is traditional and powerful. There are many standards in Pakistan that are linked to family patterns. Saigol addressed Pakistani culture with a strong sense of family bond, family law, and loyalty. The family of Pakistan has a feeling of belonging. If someone in the family is going to get wrong, it's considered a sin. Even if the head of the family is incorrect in some respects, it must be pursued. The research focuses on this traditional scheme, which is now a major factor in family clashes. Women's issues are not seriously concentrated on expecting an honor that is also linked to women. It is also a major issue for women, creating problems in protesting against violence and discrimination. It leads to serious effects of the murder of honor if the females are against the wishes of the family. In Pakistani culture, rape, burning and intimidation of women has become part of the media on a periodic basis. All of this is a consequence of family traditionalism. (Woodward, & John, 2001)

The huge age difference of more than fifteen years is also a threat to couples in marriages. Demaris and Rao in late nineties discovered that the risk of serious marital conflicts and divorce declines as age at marriage increases. Booth and Edwards in their research in 1985 relate early marriage to divorce. They argued that people marrying at a young age are at risk of misunderstanding and less well-suited with one another. They face difficulties to handle economic resources and precise problematic behaviors. Amato and Rogers in 1997 found that marrying late is associated with decline in drug use, unfaithfulness and resentment about marriage decision. These behaviors have been shown as the dominant

factor behind conflicts and separation. The number of divorced cases of marriage differ as per the age of individual at the time of marriage. Per to Amato and Previti (2003), people who are the victim of young marriages and divorce are more likely to blame young marriages. People who were married at an early age, become more irresponsible after divorce as compared to the people who married at an older age. (Woodward, & John, 2001).

CHAPTER 3

RESEARCH METHODOLOGY

Methodology is a systematic procedure and logical way to conduct a research. It refers to the rules of methods applied during field work. The research would be unique in this systemic way. Methodology of research is the way to organize a phenomenon and to solve a problem. It is a science which answer the question of how to conduct research. The basic aim of research methodology is to delineate, explain and analyze phenomena. By giving research work plan, the methods adopted also increase knowledge.

3.1 Tools and Techniques

This research study has employed qualitative approaches and methods to carry out the research. The focus of qualitative research methodology is to explain, describe and interpret the topic under study. Several anthropological research methods, tools and techniques have used in the present study. Research tools help the action of the researcher in conducting research and techniques are the skills in which the methods or tools are used.

All the qualitative research methods mentioned below has helped the researcher to gather data, elucidate and interpret in various themes whereas in-depth interviews played a key role in data collection and were easy to employ as compared to other tools and techniques. Case study method was quite strenuous and difficult to conduct as respondents were not much willing to inform about personal matters in detail. Therefore, the researcher was successful to conduct only a few case studies.

3.2 Rapport Building

Live as individuals are living with individuals. The first step in methodology is building relationships. The researcher first made the construction of relationships. Building relationships in interpersonal relationships is essential. Researcher acquired the confidence of the people and then respondents had a powerful mutual knowledge. (Nancy, 2006) It created it simpler for the research to conduct research. It was difficult in the field first because people didn't give time and it took a long time. People felt threatened to see a new

person asking personal questions and they were reluctant while giving family data and information.

The researcher spent time with the respondents and then honestly gained their confidence. After that, the respondents felt safe after constructing relationships. But without report construction, it was difficult for the investigator to retrieve the information. Firstly, individuals hesitated to speak to the researcher and prevented saying something, but after gaining confidence it becomes easy. Then, the respondents behaved politely and served the researcher in the location. Relationship construction is therefore a key to open the study door.

3.3 Non-Participant Observation

The observation of the behaviors and activities of people without interfering and participating in the personal domain is called non-member observations. Generally, the aim of observation is to uncover the concealed information and the assessment of the abstract translations of human conduct and activities. It signifies the subjective research strategies by concentrating on the grounded hypothesis. (Bernard, 2006) In social research, observation is the primary method of the research. As the topic of the research is quite personal and based on inter-family clashes, it was not possible for the researcher to participate observe the situations. She only observe the behavior and activities of her respondents in different areas to gather the impacts and causes of conflicts. The essential information about the social and personal affair is provided through non-participant observation without addressing the respondents.

3.4 Key Informant

Key informants is the researcher's assistance as they provide the knowledge of the setting and assists in gathering the appropriate information. The researcher first interacts with the key informants and they made data collection easy, sample accessible and pertinent information because they are well communicated with the researcher (Boyce & Neale, 2006). This method plays a key role in study as a whole. Key informants were individuals with social status and understanding of other individuals and regions. It was hard but not

impossible without important informants. As the researcher is a female so, interviews with male respondents were difficult to conduct Therefore, a male key informant was selected to communicate well with male respondents.

3.5 Sampling

Sampling is important in every research as it is an instrument for covering the entire population rather than studying the entire population. The researcher selects a sample from the entire population. A sample is a small section of the chosen population which represents the whole population. (Zainal, 2007).

To study the entire population or area is impossible for the researcher while conducting research. She selected a small group of individuals from the large population to study the phenomenon and generalize the findings. The researcher opted purposive sampling and selected households in which the people lived in joint family system having parents, spouses and children together. This study included 30 households. People who were interviewed had age 21-70 of both genders.

3.6 In-depth Interviews

The technique of collecting and gathering information from the interview requires the verbal communication with oral responses. They are essential to assess the understanding and thoughts of the people under study. (Edwards & Holland , 2013) The unstructured interview was performed by the researcher. The researcher has conducted both unstructured and informal interviews from the sample. Less questioning determines the unstructured interviews. Unstructured interviews do not follow a set of patterns, sequences, predetermined questions scheme and standardized data gathering methods rather the researcher started from the informal topics and then asked relevant questions of the research from respondents in general manner.

In an informal interview, the interviewees are allowed much more freedom to answer the questions in detail. The researcher didn't follow the sequence of the questions from the interview guide and altered it depending on the situation and arguments of the respondents. In the form of a formal interview, only selected questions were asked. It was useful to further use testing and prompting to obtain in- depth information. Total twenty formal interviews were conducted and recorded by using audio recorder.

3.7 Interview Guide

An interview guide includes a number of questions to be answered by a respondent. Being called an interview schedule the researcher asks the questions to clarify the problems for ease. Before conducting an interview, it is necessary for researchers to properly understand the research topic that allows them to make an interview guide comprised of appropriate, understandable, easy and meaningful questions for respondents.

3.8 Focused Group Discussion

It is generally done by inviting six to ten individuals to meet with a moderator for a couple of hours to discuss a particular outline, subject and product. (Dewalt & Dewalt, 2002). The discussion usually takes place in an enjoyable location, and refreshments were also used to build a simple atmosphere. The researcher requires objectivity, subject and topic understanding. Focused group discussion is a significant instrument for information validity. In this research, there have been two focus group discussions with the requirements of some family problems and particular topic-related outlines.

3.9 Case study Method

It is a field research method that is used for an appropriate investigation of a phenomenon or an issue when complex and large factors are included to reveal. (Fidel, 1984). Case study method involves a variety of methods such as observation and interviews to reconstruct the history of a person or a problem. It assists the researcher to explore the issue in detail through interviewing a person, group or community for a long period of time. During informal discussions, observation and formal interviews, I have conducted four case studies.

3.10 Audio Recording

The best way to conduct interviews is to record what the individual says to pay attention to the non-verbal behavior. Taking notes without recording makes it impossible for the interviewer to note everything that is said. It makes the interviewer busy writing while the respondent is speaking, interfering with her or his thoughts, ideas, behavior, attitude, and observations.

This method is used in studies to collect all information and demonstrate information authenticity to save native wording. In almost every interview, the researcher used recorder. It was difficult to take permission from female individuals for recording as they felt danger and insecurity. This method assisted me to be sure to capture every aspect of interview and purifying information.

3.11 Field Notes

Writing notes is a source of saving data. During research, the researcher used field notes to record every significant information in a daily diary. Researcher concentrated on writing essential data in daily dairy. Daily dairy was used wisely and date by date on a daily basis. By using this technique, the information was recorded in a series with no fear of missing. During interviews where the respondents did not allow researcher to use audio recorder, she employed this technique to save information.

CHAPTER 4

AREA PROFILE

The researcher opted a rural area of Islamabad for this research. The locale is known as *Dhok Phalwari*. It is an adjacent area of the village *Rumli* which is situated from 10 km north-east of Islamabad capital territory. The village is located in province Punjab. Along with the area of village *Phalwari*, three other adjacent villages are located namely *Dhok Juri*, *Kamlari* and *Mitha*. These three villages are collectively called *Rumli*. Several heritage and travel locations are situated nearby village. From the distance of 18m, Taxila city is situated. *Daman-i-koh* and *Murghazari* zoo is located from the distance covering in five to seven minutes and Benazir Bhutto International Airport in a distance of 18m. A single melted road with black top from the village entrance leads to *Pir Sohawa* and *Margalla* Hills near the locality of “*Kharian Sharif*”. There is another small road near this junction that leads to a picnic point Shah Dara which further leads to Murree road near *Bara Kahu*.

4.1 Location of the Village

The village is a small and least populated area near Quaid-i-Azam University. It has sea level terrain elevation of 702 meters and situation from 72°-55° to 73°-20° east longitude to from 33°-40° to 33°-44° north latitude.

4.2 Climate

The village has a hot and humid climate during summer season, whereas winters are cool to mild. During summers, the average high temperature recorded is 34.4 °C and the average low temperature noted during winters is 3.4 °C. In winters, snow falls occasionally whereas in monsoon heavy rainfall occurs. Soil erosion is caused due to gazing and deforestation in the village. It leads to silty loss and shallow residual loss. The average rainfall in the area recorded is 1200mm per year. Due to gazing and deforestation, soil erosion is caused that leave the rock with little silty loss and shallow residual loss.

Figure 1: Map of the Village

4.3 Population of the Village

As the village is not densely populated, it has the total population of 1192 divided in 149 households. Based on age and gender categorization, it is classified in individuals of various age groups as 37% males constituting a large portion of population, 33% females and 30% children. (Source: Natives).

4.4 Facilities

The area *Dhok Phalwari* has only the facility of electricity, gas, concrete roads and a few schools. The village lacks any proper health facilities. There is no hospital and dispensary in the locality. People approach to private and government health centers of Islamabad city in case of any emergency or ailment. Likewise, people carry water from the stream as there is dearth of proper water supply. People face difficulties in sewerage and the waste water is carried to the fields through canals.

4.4.1 Educational Facilities

There is a single government school in the village named “F.G boys Primary School” that allows children to obtain education till primary. Despite its title, it has co-education system. In this primary government school, forty children are enrolled. Children take admission in schools located outside the village after completing primary schooling. The people of the village prefer schools near Bari Imam Locality or Bara Kahu due to less distance from the village.

4.5 Economic Setting

The economy of the village dwellers depends on various occupations. People use various resources for their livelihood. Agriculture was the only economic source of people during previous years. With the passage of time, people get less dependent on agricultural production. Only a few households are still dependent on agriculture for their food and basic needs. People are associated with teaching profession and also working in CDA or different institutions.

4.5.1 Poultry and Livestock

The household economy of villagers also revolves around livestock and poultry. They rear animals to get milk and eggs including cows, goats, buffaloes and hens. Cows and buffaloes are also used for agricultural purposes.

4.5.2 Crops

During spring season, the major crop of the village is maize, whereas Wheat is harvested in summer season. The people of the village also grow vegetables and fruits in small gardens inside their houses to fulfill family needs. It includes lemon, tomato, lady finger, green chilies, potato and coriander etc.

4.7 Religion

All the residents of the village are Muslims. They are divided into religious sects mainly *Ahle-e-Sunnat* and *Ahl-e-Tasheh*. In the village, there are two mosques for congregational prayers. The male section of the population offers Friday and Eid prayers in the mosque. The mosque is also a source of Islamic education for children. It has the capacity of eighty devout concurrently. Another mosque in the village has the capacity of twenty people which is used by travelers to offer prayer.

4.8 Ethnicity and Language

The social organization of the village is dependent on the caste and *Biradari* system. The village is categorized into four ethnic groups. Punjabi ethnicity constitutes the major portion of the village. Most of the Punjabi households belong to Chaudhary caste. Rest of them belong to Raja *Biradari* and a few families are Syed. Only one percent of the population of village belongs to Pashtun ethnicity. For inter-communication, people speak Pahari language. The whole population can understand Urdu language.

4.9 Village Union

A union comprised of local people work in the village for the management of several occasions and events. The members from each cast residing in the village constitute the union. From the management of the event of marriage to the funeral activities of death, the members of the union manage the event. The inter-community conflicts are also resolved

by the union. The union fulfills the purpose of creating a closely associated and socially connected society.

4.10 Living Condition and Household pattern

People of the area live in various types of houses such as mud houses, concrete and wood houses constructed with mud and bricks. Locally, they refer these houses as *Kacha* and *Pakka* house. The wall of wild plants locally called “*Lorha*” is a significant feature of their houses which helps to keep the house cool during summer. The roof of the houses are mostly made of wood. Average size of each household is eight or ten members.

4.11 Gender Distribution in Household Activities

In the village, various tasks are distributed based on gender in each household. Mostly, the domestic chores and activities are assigned to female members including the duties of washing, cooking, cleaning and taking care of children. In some families, women also take part in economic activities such as teaching in schools. The male members of the village are commonly involved in earning for the family and are considered as the bread earners. They also perform the agricultural activities as agriculture is the livelihood source of some of the families in the village. Both men and women look after the livestock and poultry. Agricultural activities are solely performed by males.

4.12 Marriage and Family Pattern

The family pattern of the village is patriarchal and they prefer to live in joint family system. To ensure strong family ties, people of the family live under the same roof. The elder member mainly the male member or the earner is the head of the family. Only a few families live in nuclear family system. Majority of the village believe and practice endogamy (a marriage within family, ethnic group, clan and social group).

CHAPTER 5

FAMILY AND MARRIAGE TYPES AND TRADITIONAL GENDER NORMS

This chapter assists about a detail illumination of the kinship characteristics in research area as well as the preferable types of marriage practiced by native people. It also highlights the types of cultural and family norms that are ingrained in the family values and become the foundation of most of the family and marital conflicts.

5.1 Kinship Attributes

In village *Rumli*, on the grounds of kinship there are distinct features in families. In the kinship scheme, each society differs from another. Although, kinship is a blood-based system but its characteristics are self-constructed by every community. Kinship refers to the blood relations in a family. Kinship system of a group has different types of norms and values which are followed by the members of family. There are different terms for kin relations that vary from society to society. In this study, there are terms for kin used same at different levels and others are separated at different level. There are kin relations who are allowable for marriage or not?

5.2 Types of society Based on Kinship

In research area, there are only two types of societies based on kinship. Largely, the family system and residence is based on male dominancy. A few of the families live under the superiority of females. The types of the society is as follows.

- Patriarchal
- Matriarchal

5.3 Kinship characteristics in Research Area

The research locale characterized different attributes of society based on kinship system. The basic notion of the family and society type is universal, however, the norms and values attach to each of the society is altered by its members.

5.3.1 Patriarchal society

The major section of the population live under the system of patriarchy. In this type of the society, males has dominant status and they exercise power in society and families. Females in the society are regarded as inferior because the head of the families are male in patriarchal societies. The institution of the family, its decision and organization is controlled solely by the males. As mentioned above that males have the power of decision making, it is also observed that they also have the authority to make decisions about the life of females. The value of females is merely associated with household chores and reproduction while maintaining the dominancy of males.

5.3.2 Patrilineal form

In patriarchal societies, the lineage is typically associated with father. The form of lineage followed by majority of *Rumli* people is patrilineal. The offspring are only identified and traced with the name of their father. Some of the family conflicts are largely associated with this form of lineage having gender disparity. The belief system of people have deep traces of their patrilineal kinship pattern.

A respondent narrated: "*Zahari gal ay na asi apny peo dy naa kolon e pchyana jana ay, Jaeri lok kharab hony ohi oratan dy naa ly ky pehchany jany*" (It is obvious that we are identified by the name of our father. Only those people who are morally corrupt have female lineage).

5.4 Marriage despondency on kinship

Usually in every society, the marriage types and patterns are dependent on the kinship system of the society. In the village *Rumli*, the process, selection of spouse and patterns of marriage is based on the kinship values and people preferably practice endogamy. Endogamy is a marriage practice in the same family, group, clan or tribe. Pure endogamy refers to the marriage in close kin. A system of parallel marriage is practiced in both paternal and maternal sides i.e. cousin marriages.

The system of cousin marriages is made for the purpose of strengthening the family bonds. However, these marriages are often the root cause of the conflicts among families. Many cases of conflicts are noticed which were created by the kinship system of marriage in research setting.

5.4.1 Patrilocal form

The system of residence before or after marriage is patrilocal in the research area. It means the residence place of the family is confined to the house of the male and after marriage the bride lives with the groom with his family. The structure of the family forms the residence pattern after the wedding. A rare case of matrilocal system is also observed during field work.

A respondent narrated about patrilocal residence: "*Jeera marad apni budhi dy ghaar rehna ay ous di apni koi izzat ni honi. Ay tay niri manhosiyat ay jeery lok apny peo da ghar chad denty*" (To live with the bride's family is the sign of bad luck for groom and it is against the male authority his wife is same as the dog with no self-respect).

5.4.2 Male centric Culture

The research is performed in the area having patriarchy features. In this culture, the masculine dominance is prevalent. The head of the household must be a male. In such societies, females are considered subordinate. All family organizations in this community are managed and regulated by men. Males make decisions about all life issues, including the lives of women and their life spheres which obviously demonstrates masculine dominance and significance in culture, including sexual connections with the birth of a male child.

A respondent proudly narrated: "*Aourat apny app ki us time sabit krni aur apni ezat us time bnani js time oh larky ki paida krni aa*" (A woman only proves her respect and dignity by giving birth to a male child).

Local research area is Patrilineal where the lineage is father-related. Through their dad, the kids are recognized and traced. Family conflicting relationships are strongly linked to these

societal kinship patterns due to gender discrepancy. It is considered in society as an inheritance. The clashes and conflicts occur in the families at these societal fundamentals. This line clearly shows that male lines and names trace generation.

A respondent quoted: *"Shadi bya mard ni pehchaan esthi honu ouratn nal koi pehchan ni honu isch"* (Marriage is for the generational male identification not for female identification).

5.5 Types and nature of Family Relations

The current research focuses on the interactions of the family members. Each relationship has its own family value and significance. The significance of kinship-based relationships as close kinship is more important than others. But, in all family relationships, the nature of the connection is distinct. In the context of life spheres, each relationship has its own position and effect in the families as well.

5.5.1 Spousal Relationship

This research explored the connection between the husband and wife based on the family values because it is the way for the future generation. It is evident that the husband-wife relationship has an impact on future children.

The marital conflicts are based on family norms and the bond between the members of a family. In the research community, there is masculine dominance over wives. Usually, wives are not provided any significance in all types of choices.

A respondent narrated: *"Agr ik bnda apni bv ki ahmiyat dena ty uski tanay deny jany ky run mureed ah bivi na ghulaam agr ak. Bnda ahmiyat dena apni bv ki. Jb mary shohar miki ahmiyat diti ty rishta daran miki akhya ky mai koi jadu tunaa kita uski apny muthich krny ni galan aur me usne maon piyo aur pen prwaan nal usna rishta khtm krwaya"* (If a person supports his wife and give importance to her, he is annoyed with caustic comment and title as "Run Murid" (follower of wife). if a person provides significance to his spouse. When my husband starts giving me value, my relatives say that I have used magical powers and spiritual techniques to control him and I will now end his relation with his parents and

siblings).

The conflicts often occur in the division of authority between wives and their in-laws in families. But, decision-making about marriage depends mostly on the will of husband as male member of the family. It implies that all relationships are based on the connection between husband and wife.

A respondent narrated: “*Agr shadiyan baray ne marzi nal na wen tay naway rishty jeray bnny oh kamyab nhi hny*” (If the marriage choices are not based on the will of the elders of a family, there will be less chances of the success of the new relation).

5.5.2 Father-Son Relationship

The connection between father and son is an authoritative connection between all other family relationships. In families, this connection is called "The bond of obedience." This is both a formal and informal relationship. But this connection also faces some serious conflicts due to power, wealth and authority among males. Conflicts are mostly caused by unequal distribution of land and wealth among a person's children. The research findings illustrates that these conflicts have a deep and adverse effects from the use of physical power to abusive language between father and children.

A respondent narrated about his father: “*Yeh bhtr hosi ky mai Apna piyo na naaa hatai shoran apny shankhato card uprun que ky oh apny baqi bachyan ki xiada ahmiyat deny aur jaidaad b brabr taqseem nhi kiti unan*” (It would be better for me to modify the name of my father from my identity card. He preferred his other children and did not equally distribute wealth among us).

The other aspect of father-son relationship is totally different and also observed in the field. It is associated with male honor and status in the society and family. The person who has more male children is considered a lucky person. People do not respect them who are disrespected to their father.

5.5.3 Mother in-Law and Daughter In-Law Relationship

This relationship is the most complicated relationship of its nature from all relationships in families. The wives concentrate on living separately from the relatives of the husband after marriage and this become a powerful factor in family conflicts.

A female respondent narrated: "*Shadi krny thi bad mai aapna beta ganwao shorya usni bivi mari koi ezat nhi krni aur us maray betay ki dbai th rkhya na*" (I have lost my son right after his marriage. His wife does not respect me and controlled my son completely).

This research demonstrates that the largest portion of the daily life between mother in-law and daughter-in-law is based on arguments and conflicts. In this contested relationship, there are many case studies of family clashes. The clashes occur because before the marriage of the son, the mother feels herself authoritative in various aspects of life and domestic chores. After marriage, another woman comes and shares the stuff in the context of authority, economy, care and much more. It is seen that the mothers always tries to marry her children in their family sides, otherwise it results in conflicting environment of the household.

A respondent narrated: "*Mera ami naraz a js time ni mari shadi hoi ni r mari bv nal. V koi nhi bolny kiyam k m. Unan ni familich shadi nhi kiti c*" (My mother has been angry since my marriage and does not speak to my wife because I refused to marry in her family).

5.6 Marriage Types

Although, this study analyzed the conflicts based on family and cultural norms, the marriage patterns has been shown as the factors of generating many conflict. The marriage system has many traditional norms. Some family and social rules are followed by people which are dependent on the system of kinship which results in pure endogamy. All the families living in the village are bound with kinship ties. The type of marriage create various conflicts between the members of a family including all ages and relations. Male importance is the main cause of conflicts as females are forced by specific marriage patterns and have no choice other than following traditional norms. The fixation of marriage during childhood in rural areas is also a factor in conflict. The main issues are found in this study that are issues of female marriages.

Many respondents narrated: “*Kuriyan di shadi kahndan asty baon bara masla ya or shadi thi bad vi oh mushkil ich rehny*” (The marriage of girls is the big problem for their family and they are in constant trouble even after marriage).

Commonly, marriages of females is proved to be the big family problem. The influence of males during the teenage and adulthood appears to be the main issues which becomes a hurdle in the choice of family regarding the marriage of girls. Marriage system of the village is entirely dependent in this society on male authority and male rules. Wives are treated as reproduction machines and valued merely for home care and child production.

5.6.1 Bride Exchange Marriage

This type of marriage implies female exchange within two families. It is locally called as “*Watta Satta*”. This is a traditional process to give significance to women. Despite the aim of this marriage, it has been proved as the main factor of creating conflicts in families. It is socially acceptable by many families in the research area that it is a need for time. However, based on several case studies it is considered as problem creating marriage.

A female respondent recounted: “*Aourtan esthi watta satta krny ni koi ejazt ni unan ko donu trf daikhna hona oh donu trf rishty ne pinjarayech vch qaid honiyan r yh ak azaab ah aouratan esthii*” (There is no freedom in exchange marriage for women as they have to see both sides and are in relationship cages. It is more than a torment for females).

In exchange marriage, the emotional expectations are increasing from both sides of women and males as they apply treat back method in the family. In this study, it was observed that because of bride exchange, wives are treated poorly. Even if one pair of spouses live with love and understanding, because of another relationship, it leads to separation. In terms of behaviors and interactions, it affects the new generation. There is a lot of sacrifice in exchange marriage as people have to leave their spouse for the sake of family. In terms of female marriages, bride exchange marriage is also a forced factor of creating problems.

5.6.6.1 Case Study

It is the case study of a thirty six years old man. He belongs to the Saraiki ethnicity and lives in the rural area of village Rumli. He was married four years ago and his marriage was choice marriage particularly exogamy. Per to him, he has faced numerous issues during the time of marriage as his family members were against his marriage. There were also some issues from his spouse family. The family of his wife wanted bride exchange marriage but his family refused to do so. Later, the family of the man also quarreled with him and do not have good terms till now. During the early months of the marriage, relatives from his in-laws attacked him and broke his legs. He remained admitted in the hospital for few months and recovered fully after eight months. After this incident, the behavior of his family became worse and due to family clashes he is still suffering economically and socially.

He narrated: *“Tu tay viyah kar ky saada jakat e ni rya na sadi koi izat rkhi, ay kiyaan lokan di kuri lyi aaya aen jay teriyan ee lattan pan choryan”* (You are no longer our son from the day you marry. Your in-laws do not respect you and us too. In fact, they hit you)

5.6.2 Free of Cost Marriage

This wedding type is exempted from return as no material things are reciprocated between the families. This type of marriage usually practiced for low income families and locally called as *“Allah Wasty Rishta”*. The main characteristics of free of cost marriage is that there is no exchange of payments or any conditions in this wedding pattern. But, the educations and belief system of the people are matched. In the village, no woman who is called bad woman can marry. It is enough for low income families that their daughter is living in a well-balanced house. The woman has to suffer a lot in this marriage which cause many family conflicts.

A respondent narrated: *“Aouratn kaar ne kaam. Kaaj esthiii bht achiyan yan r muft ne nikah ich ashniyan is c thi bhtr r koi nhi hoi skna aur aouratn ki kaar ne saray kam krny honyyyyy”* (Women are just good for household chores as there is no helper in case of free marriage. Women have to do all the tasks by themselves).

5.6.3 Choice Marriage

In the village *Rumli*, Marrying someone of your own choice is considered as a bad act. It is called an anti-honor act. From the past few years, there is freedom of choosing life partner in many families. Males and females are free to choose their partners. They can prefer their personal choice over parent's choice and family norms. The traditional concept that marriage is done with the will of the parents and their selection. The ideology of love marriage is still not acceptable for the elders of the family and these type of marriages are not successfully prevalent in society.

Here is a respondent's quotation: "*Pasnd ni shadi ya apni marxi nal shadi yo ak nai nasal na khel ah jera khandan ne mayar r khandan ni ezat ni khilaf warzi krny*" (Marriages of love and choice are the new generation game that violates family norms and crushes family honors).

5.6.4 Matrilocal Marital Residence

This form of marriage is also observed in the research area but only few families practice it. In local terms, it is called as "*Ghar jawatra*". It is considered bad in the patterns of marriage that a husband lives in the parents of the wife. People resemble that person with the dog. This type of marriage usually occurs when the importance and status of the female family is higher than that of male.

5.7 Traditional Gender Norms

In every society, there are also some traditional norms which people follows. These norms associated with marital life are the basis of family conflicts. The belief of people about the age of spouses, honor related to various things, the notion of luck and standards of female beauty have deep roots in families and are transmitted from generation to generation.

5.7.1 The Notion of Luck

In many families, the idea of luck is associated with both males and females in the context of marriage. The notion is mainly linked to the bride. She can be lucky to the family she lefts or to the family of his husband. There are many cases in which females are considered

having bad or good luck i.e. the female who fails to give birth to the male child have bad luck for the family and the woman whose husband is economically stable is believed to have good luck. The concept of luck demonstrated in the actions of people become the key factor of family conflicts and disturbances.

A respondent narrated about the traditional behavior of the people: *“Ak dfa shadi ely din larkay na payo na accident hoyo tractor na ty o mari a r lokan akhya k larki ni manhusiyat ni waja thu usni mout hoi”* (Once, on the day of a marriage an accident happened in which the father of the groom fell down from the mud guard of tractor and died. The people of the groom’s family believed that the bride was sinister and due to her black soul this incident has happened).

5.7.2 Concept of Honor

Another traditional norms which give rise to family conflicts is the concept of honor among families. It stands as a major instigator of the issues in marital life. The term honor is related to the character and social repute of the family. Many marriages failed due to the honor factor. For instance, many families marry their daughter in early age due to the factor of social pressure and the notion of dishonor attach to it. It results in conflicting marriage and problematic family environment.

5.7.3 Son Preference

The son gets special preference in patriarchal society. Due to this preference, the respect of the females especially, mothers and wives are associated with giving birth to male children. The birth of a female baby is regarded as a burden for family especially due to marriage expenses and issues of marital life. Some of the families even consider female children as a tension for them because they are unable to financially support them.

A female respondent narrated: “*Mari panj kuriyan yan aur koi beta nhi ha me pichely baon dbao r tanayan na samna kita is waja thi k m. Beta kiyani ni paida kita aur hun mai Baom pareshan yan apni kuriyan ni shadi ni gala aur garan ich koi v shadi esthi tyr ni watta sattay thi begair r mara koi beta ni*” (I have five daughters and no son. Previously, I have faced the pressure and criticism of my family for not producing a son and now I am in a tension of marrying all my daughters. No one in the village and family is agreed to marry without bride exchange and I have no son).

The high number of daughters are believed to be the reasons of many problems for the family because there is no gender balance for them in the context of marriage. The status of males is clear from the above data that they are the breadwinner and financial supporter of the family. The son is regarded as a breadwinner and supporter for family. Therefore, they prefer them in all the domains of life including economy, education, politics and social spheres of life.

A respondent narrated: “*Saday jakut sady budhy weely ta sahara ny*” (Our sons are the protection and support of our old age).

Another male respondent narrated: “*Saray khandan ich mardan ki. Ziada ahmiyat deny r kaar na sarbara oyah hna is gala asa betayn ki. Ziada ahmiyat deny aan betiyaan ne bijaye*” (In our culture, men are the head of the household and their decision is considered final. The place of women is in houses, so we prefer to have sons over daughters).

The findings of the research shows that a high level of son preference is noticed in the village *Rumli*. The females use or they are forced to eat specific national herbs, traditional food during their pregnancy to reproduce boys. Some people also use religious trinkets due to their beliefs.

5.8 Gender Disparity

The unequal power balance in family members is the consequence of gender inequality that include the power relations, social life inequalities and the unequal distribution of

wealth among genders. Depending on the family and cultural norms of the area, the female section of population are socially, economically and culturally dependent on males.

Sadiwa in 2007 stated about the gender disparity and discrimination in families and its possible effects. The cause of gender inequality is no other than the traditional practices and norms against women that are used to empower and maintain the despondency of males over females especially in patriarchal societies. Gender inequality in various domains of life limits the choices of women and endorses the superiority of male population. The power relation between spouses is a relevant example in this context that leads to domestic violence in families. In the village when women are asked about the monthly or daily income of their husbands, they laughed and replied “we have no idea”.

A female respondent narrated: “*Maray kareh aley miki kadeh vi ni dasya k usni tankhwa kitni ah js welah vy m puchni ah oh miki marna shuru kri kinna aur akhna ky mai tari gala kamana aur mai tuki koi jawab dena na pabnd na*” (My husband never tell me about his income. Whenever I try to ask her, he starts beating me and says that I earn for you and I am not under any obligation to answer your useless questions”.

Gender inequality often leads to individual disparity in the status between family members. Mainly, male members are the breadwinners of each household as economic responsibilities are performed by males. Some females are also the head of the family. Nevertheless, when the bread earning status of an individual changes with time, his or her importance and dignity also declines.

An aged man responded: “*Maray betay kar ne sarbarab ay oh kamany aur mara koi khyl ni rkhna aur koi ehmiyat ni dena miki koi kar ni hr cheax unan ne hath ich e aur unan ni bvyan ne hath ich kar ne saray faislay oh ee lenay*” (Now my sons are the head of the family as they earn. No one care for me and give me value. All the things are controlled by them and their wives. They take all the decisions of the family).

5.9 Causes of Conflicts

5.9.1 Husband's Right to Violate Wife

In the present research, the data based on focus group discussion revealed that husbands have control over wives under traditional gender roles. The husbands violate their wives in several ways. The wife has the obligation to follow all the instructions of her husband or else the husband can act violently. In lower economic families, husband has the right to sexually violate his wife and conflicts related to physical violence occur often.

A female respondent narrated: “*Jis time mara jagra hoye us duran mary shohar miki akhya ky mara kaar chori ta ja aur apny mao piyo kol reh ja*” (During every dispute, my husband orders me to leave his house and stay with my parents).

5.9.2 Financial Issues

In *Rumli* village, people of various economic classes live together. The research respondents consider financial constraint as a main cause of disputes among family members. For instance, if a husband fails to fulfill the financial needs of the wife, it would be a conflict among them. The women who belong to poor families bear all violence and compromise with the economic problems. They never think about separation because their parents do not support and care for them and their children because of poverty.

In the focus group discussion a respondent narrated: “*Garaan ich shohar apni bviyan ki koi paise ni deny unan ne zati zarurtan esthi aksr oh onan ki thory jye paise deny aur unan paisyan nal bviyan ki baqi sary khrchy vi puray krny hony agr bviyan paise mangun ty shohar badtamizi krny aur fair gal marr kutai tk pahanchi janin*” (In these rural areas husbands never give money to their wives for separate use or personal wishes. Sometimes they give specified amount to wives and they have to manage all activities with that amount. If wives ask for more money, husbands start arguments and results to physical violence).

5.9.3 Religious Manipulation

The religious beliefs about the rights and responsibilities of the women is misinterpreted and misunderstood by the male population of the village which becomes the part of their norms and practices. The males believe that Islam gives them the right to have multiple wives without the permission of their first wife and they are not accountable to her. In reality, the religion Islam gives equal rights to women which are manipulated by the male members of the families.

A respondent supporting the superiority of the males by narrating: *“Mardan ki ejazat ee ky agar oh apni shadi thi khush nhi ty oh kuseh hor na najiaz taluqag rkhi skna lkin ourat ki isni koi ejazat ni kiyen k aourat ki ezat o waqar mard nal jurya na”* (Males have the right to have extramarital relations if they are not happy with their wives. But the women are not allowed to do this wrong doing as our dignity is associated with them).

5.9.4 Women as Conflict Creators

Women are believed to be responsible for provoking males to fight and abuse them. They create conflicts due to their habit of giving arguments. During a conflict, women are considered more involved in bickering and regarded as querulous. They even add fuel to fire by their comments and make the situation worse for their husbands and family.

A male respondent narrated: *“Aourat ni zubaan hr larar jagry nihi waja hona js welay aourt ji zuban chlnj badly which mard na hath chlna”* (The tongue of the women is the basic cause of every fight and generate conflicts. Wives use tongue and in response husbands use their hands).

5.9.5 Violence Enduring Mindset

Women are observed to continuously endure the violence and conflicts in the families due to their socialization since childhood. Women have learned that they have to follow all the instructions and rules of their in-laws to successfully secure their marriage and value in the society. They accept the superiority of their husbands. At the time of marriage, they are taught to tolerate everything and compromise in any case. Based on conventions, it is

viewed that all the men are violent and authoritative. It is the responsibility of a woman to live patiently with them and try to change their behavior, if possible. Otherwise, they have to compromise with violent behavior and conflicts.

As a respondent said: *“Mara bacha baon maghroon aur jaghralo ya oh ziada tar wqt karun bahr guzarna aur koi kaar chalny ich madad ni krna ur asa faisla. Kita k usni shadi krwai shoran usni bv uski badlisi”* (My son is very arrogant and violent. He usually spends majority time outside the house and do not work for the livelihood. So, we decide to marry him as his wife will change him).

5.10 Behaving Patterns of both Genders

In the village, a set of culturally constructed pattern of behavior is set for both the males and females. These rules are followed and practiced by almost every family dwelling in research area. They are tagged as “good” and “bad” and are supposed to behave accordingly. A form of gender disparity is observed in this regard as mainly the good behavior is generalized to the males and females have to more strictly follow the rules.

5.10.1 Good Women

The criteria to judge women is based on various relationships such as females as wives, mothers, daughters and especially daughters-in-law. The women who behave calmly, skillfully are considered as good women. Likewise, they are obedient, tolerant and compromising with their relationships. They can prove the family expectations with their deeds by hiding their issues and sacrificing their will for the sake of the family and securing their marriage. The wife who believes his husband as her ruler is perceived as a good wife. Similarly, the female who perform all the household chores are regarded as good daughter-in-law. A good mother teaches cultural norms and value to her daughter during socialization.

A female respondent narrated: *“Mard khuwaishan krny asan asan ki hasil krny niyan r asan unan niyan zimedariyan purihan krny esthi hniyan jo aourat shohar ni gal. Bujsi aur susral. Ni khdm krsi oh achi aourat kahalai jasi oway aourat ak achi beti hosi r achi bv*

hosi js ki susral. Alay akhsun k ae achiii ae” (Men make wishes to get us and we have the responsibility to serve them. To obey the husband and in-laws is characterized as our good nature and character. Only a woman who is a good wife and good daughter-in-law is considered as a good women).

5.10.2 Good Men

Similar to the criteria of judgement for women, the males are also judged based on the relationship they have i.e. father, son and husband in a household. Inclusively, any man who is the head of the family, decision maker, physically strong and economically independent is considered as a good man. The person who have a healthy relation with her wife in which she does not complain about him and is trustworthy is called good husband. A good father treat all his children equally while educating the male children basic norms, values about morality and the status of man in society. The man who obeys his parents in marriage decision is perceived as a good son.

5.10.3 Bad Women

Any woman who is selfish, blame others for her problems and argumentative during a fight is a bad woman. She does not perform household tasks properly. The behavior of the bad woman is reflected in her children. The woman who asks about her rights is also called bad woman. The main categories of a bad woman are daughter-in-law and wife. A bad wife is careless about the responsibilities and needs of her husband whereas a woman who does not live in good terms with her mother-in-law and complains about her husband is called a bad daughter-in-law.

A respondent narrated: *“Jis wqt ak aourat apny haq ni gala bolni aur ahtajaj krniii pani apny susraliyan ni waja thi uski jeriyan mushkilaan na samna hona tha js wqt oh zuban kholni th usna shohar ty susral. Alay usmj akhny k taray mao piyu tuki ki sikhayr th ni pejya mai kstra khandan ich ryi nal. Aur kstra bryan ni ezat kri nal”* (When a woman talks about her rights and protest about the difficulties she is facing due to her in-laws, the family members of her husband think that her parents do not teach her the manners about how to live in the family and respect elders).

5.10.4 Bad Men

A small section of the population of *Rumli* village consider bad men who are unfaithful and abusive having dirty mentality. In native language, they are called “*Lofer*”. A “*Lofer*” is any man who publically stare women and disrespect them by uttering inappropriate and contemptuous comments to irritate them. Generally, a bad husband is a man who manipulates the right of his wife and refrain her to go outside home. Though, in research area if a man restricts his wife he protects the respect of his family and house.

5.11 Women repression within Extended Family

The people of the village mainly live in joint family system. The system of family organization and type highly affect the life and status of women that directly cause conflicts. Firstly, in joint and extended family households, there is less personal space or privacy for spouses. Secondly, the husbands are not much supportive to their wives as much to their other family members. Above all, the pressure to reproduce and responsibilities are extremely high in joint and extended families. The pressure of elders and other close relatives living together to give birth to the son is observed which creates issues among spousal relationships effecting the degree of family attitude as well.

A respondent narrated: “*Aourat ki rutba r ezat us time di jani js time oh larky ki paida krniii mai Jis time hamal ich cyan doc akhya ky beta ya ty yh khbr suni ty maray kaar alyan aur mara baon khayl rkhhya khana peena sab kch baon khayal rkhya*” (The status of woman in the family is associated to the birth of baby boy. When I was pregnant and went for medical checkup, the lady doctor indicated baby boy. After hearing this news, my in-laws treated me well by giving proper food and rest).

5.12 Older generation’s Perspective towards Gender Roles

The older members of the families have traditional thoughts about the duties and rights of both the genders. They are against the formal education of females and believe that women only learn domestic skills to work efficiently at home. They do not prefer the jobs of females and support early marriage that itself is a factor of conflicts. The elders usually force their female members of the family such as daughters, sisters, and granddaughter etc.

to marry at an early age. The contradiction between their belief system and other family members results in conflicts in families.

An aged male respondent: *“Aj kal na jera dour ah ky aik behuda dour ah isch aouratan kch khndan niyan sarbarah honiya aur una ni jagah r unan na rutba kar ich jera hona us ni waja th woh koi kaam ni karniyan apny kahndan ni mali madad krny ni gala”* (The current era is the time of vulgarity and wrong deeds as women are the heads of some families. The place and position of the women is in the house. They are not supposed to work for the economy of their family).

5.13 Age Differences

A considerable number of conflict cases indicates that marriage at early age posed a great risk of marital issues and divorce. The marriages in which spouses have a huge age difference hardly exist for three to five years. The females are usually married at an early age mostly below twenties or early twenties. The best age range of a successful marriage is between 22-30 based on conflicts and failure of the marital relationships. The families who are not much economically stable marry their young girls to middle and older aged man for economic security and free marriage proposal.

The age difference between the spouses emphasized that the younger spouse face difficulty in handling the relationship physically, mentally and socially. The early marriage in which there is huge age difference increases the chance of divorce in the early years of marriage.

A respondent narrated: *“Mari ak maser thii usni umr ikki sal si shadi isni panjah sal ne mard nal hoi mard ni doi shadi ci us nal us ni nhi bani aur shadi ne phly sal ich a talaq hoi ae”* (One of my cousin who was only twenty one years old at the time of marriage was married to a man of fifty. It was the second marriage of the man. She failed in adjustment even during the first year of marriage and divorced too soon).

5.14 Poor communication between spouses

The incorrect and insufficient communication are the factors of rising conflicts among spouses. A variety of habits and actions including the fear of denial, habit of perfectionism,

domination of spouse on the other, victimization, trust issues and lack of listening ability create poor communication. The dearth of self-recognition about the communication is less between spouses in research area which is affecting the interpersonal relations. To keep the spirit of their relations, the spouses must communicate. In various cases, the spouses predominantly husband start shouting, insulting and hitting his wife which results in the rise of strong conflict.

A respondent narrated: *“Jis welay vi mara der kaar ashna mari sas ty nenaan uski uksaniyan usni bivi ny khilafkiyan tk usni bivi nal itniyan galan e koi ni honiya aur oh uski marna shuru kro shorna begair uski suny”* (Mostly, when my brother-in-law returns home, my mother-in-law and sister-in-law gets ready to incite him against his wife. Due to lack of communication, he does not even talk to his wife and starts beating her without even knowing her point)

5.15 Lack of Personal Space and Family Interference

In extended joint families, the spouses have less privacy and due to interference of other family members, they have less chances of spending quality time together alone. The lack of understanding at the start of the marriage is a subtle result of paucity of personal space for couple.

A respondent narrated: *“Shadi ky shuru ne dinach asa muree janay na faisla kita jis weleh kar ne baryan ki pta lgi yo gal thi unan ejazat dene esthi manh kri shorya asan apny dairay ki aur usni bivi ki vi nal kharny esthi tayr seyan js welah mai behs kiti is gala upr ty maray soraay miki akhya k tu kun honi a maray faislech bolny ele aur unan miki bezti kiti unan akhya tu aj eitheh ae mari marxi ni waja thu thi is gala maray faisla man”* (During the early days of my marriage, we made a plan for a trip to Murree. When we informed the elders of the family, they refused to give permission unless we agreed to take my brother-in-law and his wife with us. When I argued with them, my father-in-law started insulting me that who are you to question my decision. You are here just because of our will so obey my order).

CHAPTER 6

NATURE OF FAMILY AND MARITAL CONFLICTS

In this chapter, several types of conflicts that exist in families are explained in detail. The categorization of these conflicts based on their nature, extent and effects is also provided.

6.1 Inter-Family Conflicts

Family conflicts are characterized into micro and macro level depending on the intensity and outcome of the conflicts. Generally, the conflicts between various relations are termed as micro level conflicts. The macro level conflicts are institutional level issues. This chapter describes the basic classification, nature and clarity of the conflicts exist between families and relations.

6.2 Micro Conflicts

Between several relationships i.e. spouses, parents, children, siblings constitute micro conflicts. Depending on the nature if the conflicts, they have much detrimental effects on individuals, relationships and family as an institution. The main and prevailing conflicts observed in research setting is in the following.

6.2.1 Dishonesty between spouses

It is one of the key factors in creating inter-family conflicts. Dishonesty is reflected through various actions especially about the family income and extra-marital relations. Divorce tends to be an extreme outcome behind dishonesty. One of the respondents married second time after giving divorce to his first wife. The root cause of the failure of their relations was dishonesty.

He narrated: *“Mari bv apni ge qoum ne ak lrky nal usne najaiz taluqaaat sy is mamlech asan ni baon behs hou lakin us apni adat ni chori akhir ak dn us miki talaq dene esthi akhya ta k oh us larky nal js nal us ne na jaiz taluqaaat sy us nal shadi kri saky maray karay aly us nal larnay se lakin m. Us ki talaq dayi shori”* (My wife was in extra-marital relation with a man of the same cast and family. We used to argue a lot but she did not

change her behavior. At last, one day she demanded divorce to marry her boyfriend. My family members fought with hers but I divorced her finally).

Due to the dishonesty of the partner, all the family members faced consequences in terms of economy, socialization and family values. The variable of dishonesty is also practiced in terms of lying with the partner. Dishonesty is proved to be major cause of reducing the trust level and generating conflicts among family.

A respondent narrated: “*Mari bivi miki koor marya k tary karay aley maray nal sahi rawiaya nhi rkhnny us miki dasya k mari ami r mary pen para uski bezti krany us esthi ghalt alfaz istamal karnay js welay m Kaaar na hona*” (My wife often lies about the behavior of my family members with her. She tells me that my mother and siblings disturb her by passing insulting comments when I am not at home with her).

6.2.3 Detrimental Practices

A number of illegal and detrimental practices are exercised in the area that becomes a major cause of deteriorating the quality of relations. The use of drugs, money wagering while playing cards and many others are common in the research setting. For the sake of entertainment, some people play cards and gamble which rises conflicts between spouses and parent-children relation. The loss of social status and economic loss create unhappy atmosphere in the family and results in grievance.

A respondent narrated: “*Maray betay miki baon dafa marya chars khareedny ki galu uski koi fkr nhi sari r na sari zarurtan ni*” (My sons has beaten me many times to buy drugs. He does not care for us and our life necessities).

6.2.4 Oppressive Conduct

Various conflicts among family members are generated through oppressive behavior. The act of controlling some family members by using power makes some members stronger than others. The power of decision making, marriage plans, economic authority create inter-family conflicts.

A respondent gave his views: “*Maray baray parao kol kareh ni sari (authority) ah, Kareh ne sary faislay oh krna abu ni jagah upr q k woh xiada kamana oh hmesha asa ki neacha dikhana*” (My big brother has complete authority about decision making ever more than our father because he earns sufficient. He always tries to subordinate us).

In *Rumli* village, generally men have control over all family members and they control all the important aspects of family life. In rare cases, females serve as the head of the family and have decision making power. The major issue noticed during fieldwork is the unequal distribution of wealth among household by the head of the family. This act lies in the category of oppression.

A respondent recounted: “*Srf asan ne abba he nhi asa 6 paraan yan, unhan sari jaidaad 3 praran upr bandi shori oh niky praran ki ziada manny is dbao ni waja thu sary kahndan ich v kor per hona rhna*” (We are six brothers but, our father is not just. He unevenly distributed the wealth that benefits only three brother. He prefers younger sons. Due to this oppression, we often have conflicts in our family).

6.2.5 Unequal division of domestic labor

Family exploitation in terms of gender distribution of domestic labor among family members is a factor of disagreement and conflict in many families. In many families, the household chores are assigned unequally. The female members especially wives are the main victim of exploitation.

A female respondent said: “*Mai diyari rati kam krni rhni bachun ni daikh bhal, saaf sfai, khana pkana r manji malay na kam krni an maray kar alah ziada tar bahr a hony shaam ne time kar ashy mari sad th nenaan koi km. Ni krniyan r is gala larae jagry hony q k maray upr kam. Ziada hona r sara kam miki krna pena*” (I work from morning till night and perform tasks including child caring, cleaning, cooking and animal work. My husband mostly spent his time outside the home and returns at evening, whereas my mother-in-law and sister-in-law do nothing. We often fight due to the burden of household work on me).

6.2.6 Unrealistic Expectations among Spouses

The expectations between spouses are tend to be the root cause of daily conflicts. Usually, men expect their wives to behave, act and work like their mother whereas females expect their husbands to stay at home, behaving lovingly all the time and idealize their father.

6.2.7 External Pressure

The marital life is much affected by the external factors and have deep impacts on family foundation. Though minor, they can create disasters if not treated well.

6.2.7.1 Mother-in-Law

Many men prefer to listen to their mother and do not give importance to their wives. Their mothers exercise full authority over families by handling all the matters and situations which affected the spousal relationships.

Case Study

It is the case study of a thirty five years old women. Her marriage was arranged by her relatives at the age of eighteen. At that time, her husband was twenty eight years old. Soon after marriage, she conceived and gave birth to a girl. Due to health issues, the doctors prevent her to conceive for at least three years. Both the spouses agreed with her. But, her mother-in-law was not much happy with the single and specifically female child and kept pressurizing them on having another child. Later, she delivered twins through C-section. Her health was at a serious stake but, her mother-in-law was still upset with her and tortured her.

One day, her mother-in-law complained her husband about her and he started beating her. Following this incident, it became habit of the husband. After that, she left the house and moved to her parents' house. Later, she applied for divorce and lives with her two children.

6.2.7.2 Career

The male population of the village have a busy life and career and they are unable to give time to their families. Some working women also have busy schedule. Due to lack of time,

the spouses do not properly spend time with each other thus, results in inter-family conflicts that worsen the conditions of family.

6.2.7.3 Separation by Employment

In research area, some of the males work in different cities and countries for the financial progress of their family. In these households, females face difficulties in adjustment as they are separated to their husband and feel isolation and lack of attentive and care. For this purpose, some of them often try to indulge in extra marital affairs. When their in-laws or family members become acquainted with their illegal relations, the result is divorce.

A respondent narrated: *“Maray Gamandiyān ne mard soudiā ich hny r unān ne karay niyān ouratn ghlt kam kniyān dusray mardān nāl nājāiz taluqāāt āsā āksr ghair mardān ki inān ne kāār jānyān dāikhya”* (The male members of our neighboring family work in Saudi Arabia. The females of the family are involved in immoral activities in sense of sexual relationships as we often observe other males visiting their house).

6.2.8 Money related Problems

Money problems are also a determinant of the family environment and thus create family conflicts. Firstly, the loss of employment creates big problems and tension in family and leads to conflicts. Secondly, the partner who do not know about the total earning of other, indulge in fighting behavior. Many male members hide their income from their wives that results in tension, insecurity, egoistic behavior and physical abuse.

6.2.8.1 Case Study

It is the case study of a forty seven years old man. He has four children. He belongs to the lower economic segment of the society and works as a tenant on the land of someone else. He lives in an extended family system, where his siblings have their families too. They are involved in different livelihood practices. From the start of the marriage, both the spouses suffered from economic issues. His wife was not satisfied with his income. Economic issues have been the primary source of arguments and conflict between them. After fulfilling all the basic needs of the family, he does not have the extra money to give her

wife. Due to economic issues, his personal relation with the wife is not satisfactory and peaceful.

He narrated: “*Mari budhi nu shukar e ni aanna. Chovi ghanta bak bak ty nakhra, Paisy dy beghair ty izat e ni honi*” (My wife is not content with my earning. She is a querulous woman. I feel that I have no respect due to less income).

6.2.9 Misunderstanding

Common understanding between family members is necessary to maintain healthy relations. Misunderstanding due to poor communication and silence create problems between family members. During a conflicting situation, many people prefer to stay silent and do not explain their point that leads to the misconstruction of the issues. Per to the Sasse (1997) conflicts are divided into two categories i.e. destructive and constructive conflicts. The constructive behavior exists when people try to solve the issues whereas people attack each other or remain silent in destructive conflicting behavior.

6.2.10 Negative Behavior of Relatives

Kinship generates close ties among kin. Despite this fact, negative behavior of close relatives are the key factor of creating conflicts among families. The dwellers of the village strongly believe in the use of black magic and evil eye. However, when they face any serious problem they believe that it is due to the use of magical powers to create disintegration among family members. The problems like disease and economic downfall is also characterized in this domain. They believe that these practices of the relatives create discomfort among family members.

A respondent said, “*Rishty daran ne honyn asan ki kuseh dushman ni koi zarurt nhi qareebi rishty dar asan kolu sarny r unan kala jadu kita na r is waja nal mari bv bemar rhni*” (We do not need any enemy in the presence of our relatives. Our close relatives are jealous of us that they indulge in black magic. Due to this, my wife becomes mostly ill).

6.2.10 Criticism of Grandparents in Extended Families

In extended joint families, the people of two or three generations live together. The grandparents have a significant role in family matters that take part in family and social mechanisms. The bond between extended kin are less strong than nuclear families in which only parents and children live. The grandparent's social, economic and parenting techniques are quite different from the parents in joint families. When grandparents disagree with the way their grandchildren are parented, it results in conflict between parent-grandparents. In case of females, usually mother-in-law criticizes daughter-in-law.

A female respondent narrated: *“Mary bachy ni paidaesh thi bad mari sas miki tanay deni lgi ky bachy ni daikh bhal thy parwarish sahi na krni me oh miki har welwh tanay dene ky mari ami miki ni sikhaya ky bachy ki kstra parwarish deni tuki ko chajj nhi”*. (Right after the birth of my son, my mother-in-law started criticizing me about my parenting ways. She always taunted me that your mother did not teach you how to rear children. You have no manners).

The criticism of in-laws and more specifically grandparents is the result of generational differences in parenting practices. In-laws often disagree on parenting styles with a variety of issues that leads to conflicts. These conflicts can become severe in case of personal, ethnic and religious differences involved.

6.3 Physical Violence

Many females of the village have been experiencing domestic violence. Some of them also witnessed in their close relatives in which the husband or in-laws hit, kick, shove, slap, choke or hurt the woman in any way. When the females try to raise their voice or the in-laws personally do not like her, the result is physical violence.

A respondent narrated: *“Asan jiss muashre ha rhny an utheh tashdud aaam ha mai baon sary case apni akhi nal daikhy apny har khandan ich shohar apni bivi ki marny na adi a tashdud krna ak dafa us usne pati ech marya aur woh maa banny eli ci aur uski jis time mary thi usna bacha zaya hoi ah”* (We live in a society where violence is very common

act. Many times I witnessed the acts of violence in my family. The husband tortured his wife and used to beat her. When she was pregnant, he kicked her on the belly and she had miscarriage).

6.4 Moral Degradation

The financial strength and presence of male members including father and brothers is considered as the sign of power and dignity for females. The married females who do not have brothers or fathers at their back are treated poorly in their affine home.

A female respondent narrated: *“Mari shadi jis time hoi us time mary abu fout hoi aa se ty mari ami jldi ich shadi kri shori ci mari. Bad ich fair mary susral aleh miki yo tana vi dene ky tara ty piyo e koi ni tu kudr jasen jis wqt vi koi chagra hona oh mara sora miki akhna k ja apny maray ny piyo kol mary shohar ki boli nese skny kiyen ky sary karr upr mry susr ni chlni ci mari baqi deraniyan ki oh pawkay vi jan dene se aur unan na khyl vi rkhny se kiyen ky unan ne pichy hath rkhny ely thy se aur miiki yateemi na tana dene se aur kaar na sara kam maray kolu krwanay se”* (At the time of marriage, my father was not alive. Due to his death, my mother arranged my marriage in hurry. After marriage, my in-laws always behave with me in caustic way by saying as your father is not alive, to whom you seek refuge? Whenever I tried to argue, my father-in-law said that get lost from here and live with your dead father. My father-in-law is the head of the family so, my husband does not have the right to argue. Even at present, he behaves respectfully with his other daughters-in-law but not with me and orders me to do all the domestic chores).

6.3 Macro Level

The factors that become the cause of macro level conflicts are various social institutions including economy, politics, religion, education and marriage. These factors create intense conflicts and adversely affect the relationships. The detail description of the types of them are as follows.

6.3.1 Property and Land Based Conflicts

The property and inheritance is a stronger factors of rising conflicts between blood relations. The conflicts based on unequal distribution of inheritance have different dimension such as land measurement, land paths and boundaries of the lands. The research is conducted in rural area where majority of the families have agricultural lands.

A female respondent said: *“Mary abba miki jaidadd na koi hissa ni dita maray praa zameen muntaqil kri shorj c js time maray aba zinda se us ne is ghair qanuni kam ni waja thi mara koi rishta ni us nal r m usne kaar v koi na jana”* (My father did not give me the inheritance right. My brother transferred my land when my father was alive. Due to his illegal act, I have no relations with him and I do not visit his house).

The land based conflicts are transmitted from generation to generation. In *rumli* village, mainly the conflicts arise due to unequal property distribution specifically land. Within families, if the head of the household do not exercise justice in property matters, all the family members never live in harmony. This reduces the solidarity and trust among all members of the family.

A respondent narrated: *“Maray abu mary ak prao ki zameen na ziada hissa dita kheti bari esthi isna matlb eyah ya k. Asa unan ni oulaad e koi ni”* (My father gave more land to one of my brothers for farming and cropping which means we are not his children).

6.3.2 Marital Conflicts

Marital conflicts are defined as the issues and problems people face at the start of marriage decision, selection and spouse relationship in the families. The imbalance in power distribution also causes marital conflicts. As far as the decision of marriage is concerned, it depends on the head of the family who decides under traditional family norms. In the village, the arranged marriage is a major source of conflicts between spouses. As there is a high ratio of arranged marriages, similarly the rate of divorce in these marriages is also high. Arranged marriage is a commonly and preferably practiced marriage type of the village.

It is believed by the females of the village that in arranged marriages, the husband shows limited care and attention to their wives. They spend majority time outside of the house. The notion and behavior of females in arranged marriage is different as the parents teach them from the very beginning that their life is dependent on the will of their in-laws. It is the only respectful way of marriage for them. Followed by the norms, family respect and pride is associated with arranged marriage. In rare cases, females are unhappy with their arranged marriages due to their socialization.

A respondent narrated during focus group discussion: *“Aam tor upr shohar biviyan na khyl nhi krny js time kar alyan ni marxi nal shadi krny th r aksr unan ne kuseh hor nal najaiz taluqaaat v hny kiyen k woh apni bviyan ki pasnd nhi krny or ziada tr mard ziada time bahir guzarny apny dostan nal r unan ki koi prwa ni honu bviyan ni zarurtan ni unan k ehsaas koi nhi hna”* (Usually, husbands neglect their wives after arranged marriage. In some cases, they also have extra-marital affairs. Due to the lack of likeness towards their wife, they spend majority time with their friends and are unaware of the needs, feelings and wishes of their wives in arranged marriages).

Furthermore, the marital issues arise when a family member marries the person of their choice and their family refuses to accept them. The young population of the village prefers to choose their partner as per their will which becomes a factor of conflict between families. The educated adults have the views that they prefer to choose marriage and also outside the family and this is a factor of family conflicts.

A female respondent narrated: *“Maray panajy khandan ne bahru shadi kiti mari beti nal shadi krny ne bijaye r hun sara koi rishta nhi usnal us esthi dusri qoum niyan ouratn ziada khaas yan biajye apni qoum thi”* (My nephew has married out of family instead of my marrying my daughter. He does not belong to us now as the females of other castes are better than that of ours for him).

6.3.3 Political Conflicts

The nature of conflicts exist in the village based on politics varies. They are either inter-group, inter-village, inter-ethnic or inter-family. The political conflicts in the families are very rare. In cities, every member of the family has its own views about politics and voting decision. In contrast, the political domain of the village is completely different. All the family members are confined to the political ideology of their family head. In fact, they vote under the will of their family head. If any member of the family shows resistance or refuse to accept the decision of the head, that person is boycotted by the whole family.

6.3.4 Religion Based Conflicts

The sects and person ideologies related to religion are the base of religious conflicts among family members. In research setting, the rivalry prevailing is observed between *Deobandi* and *Barelvi* sect. Within a family, if a family member changes its sect starts following the teaching of it, it becomes a big issue in the family. The person who joins a new sect called itself “Muslemeen” and do not attend any religious ceremonies of others.

A respondent said: “*Mara para khud ny muslameen akhana r woh maray abu ne janazy upr v koi ni aya c*” (My brother belongs to the sect “*Muslemeen*” and he did not even attend the burial ceremony of our father).

CHAPTER 7

EFFECTS ON FAMILY FOUNDATION

At different levels, the conflicts within families have many effects on households and family foundation. The institution of family, health, economy and education all are effected by the conflicts.

7.1 Effects on Family Environment

All the structures and patterns of the family is reflected in the environment of the family. For instance, the healthy family has peaceful and cooperative environment. Whereas, the conflicts give rise to arguments, disputes and violence thus, create unhealthy environment. The behavior of people during a conflicts has effects on the life of children and siblings in all aspects. All the members of a family function as a chain in each household. The behavior of the close kin during a conflict depicts egoistic approaches in the atmosphere of conflicts which consequently destroy the peace of the family. Clashes give rise to the individualistic environment rather than unity.

A respondent narrated: *“Asan apny gawandiyan nu bulany aan larayi ho july ty kue ky rishty daar hor laraiyi paany ny”* (We call our neighbors in any trouble rather than calling relatives to solve the conflicted situation).

7.2 Effects on Family Solidarity

The solidarity of the family is dependent on the nature of connectivity and relationships among family members. Family solidarity is adversely affected by inter-family conflicts. In a conflicted family, every individual feels isolated and insecure. The solidarity and peaceful environment among family members cannot be maintained in the presence of conflicts. Many respondents said, *“eh saday jhagry maa peo ty bchiyan dy rishty muka denty ny”* (Family conflicts lose the family bonds from older generations to younger generations by affecting the solidarity and connection between parents and children).

7.3 Family Economy

The household economy is largely effected in extreme conflicts as many conflicts lead to severity and resolved at court and police station. As the economy of the family runs through combined earning, a large portion of money is served for disputes. However, the economy of joint families are way better managed than nuclear families based on the findings, but the conflicts decrease the financial prosperity of the family.

A respondent narrated: *“Asan do para aan ty dowan lari hoyee gi zameen ty. Mai ina paisy layi chorya case ty. Na izat ri ty na paisa”* (We are two brothers having dispute over land. I spent excessive money on the case. Before the dispute, I had a balanced life having stable economy. The conflict results not only in social indignity but also serious economic constraint).

7.4 Effects on Children Socialization

Per to the behavioral genetic theory, the behavior of family members have a deep impact on children. As family is the initial learning place so, children learn from the behaviors of their family members. The types of negative learning children acquire during childhood is repeated in adulthood. The behavior of children either good or bad in their current and coming life is determine by the conflicts. The behavior of parents during a conflict is passed on to the children. Children who witness violence behavior believe that it is the part of social and family norms and repeat in their future family life. The parental relationship reflects in their children. Conflicted between parents and elders leave negative impression on the minds of children about the family, intimacy and companionship. Children learn abusive language used by the elders during conflicts.

7.5 Impact on Children Education

Due to the stressful environment at home, the children perform poorly in their academic life. Children who belong to the conflicting families have psychological issues so, they fail to perform well in their studies. Family conflicts effect on child education as they perform poorly in their academic. Per to the research findings, a few parents beat their children as

a response of their own issues with spouses. The parents who are continuously engaged in conflicts and fights have less time to concentrate on the academic life and cognitive development and learning of their children.

7.6 Effect on Parent-Children Relationship

Per to the research findings, divorce and marital controls has been proved as a moderator of the connection between parents and their children. The family conflicts and separation between parents are associated with the conflicts between adult children and their parents. The separation between parents makes it difficult for them to maintain close connection with their children when one of the parent does not live with them. Furthermore, the stressful situations between parents disrupt the quality of relation between parents and children who reside together.

In cases, children witness high conflicts on daily basis between their parents face difficulty in maintaining closeness to their parents and expect less support from their father. In families, where fathers use to shout and abuse their wives, the children develop a soft corner for their mother perceiving her as a victim. It portrays negative image of their father thus ameliorating the quality of father-children relationship.

The girls who witness parental conflict become more sensitive to the potential harm of the conflict. They have closer bond with their mothers before and after divorce. On the other hand when children live in a conflicting family circumstances, they perceive their fathers more having the role of husband rather than of father. Many cases in village *Rumli* has been observed when children live with their mother after divorce and the father withdraw from his children. Despite in case of divorce, the females avoid new spousal relations and maintain close bond with their children.

7.6.1 Case Study

It is the case study of a seventy years old woman having grandchildren. His daughter had separation from his husband and she lives with her mother. Her grandson occasionally meet with his father. During the early days after divorce, the child was only six years old and

had extreme stress due to his parents' separation. At present, when he meets with his father, his mind becomes change due to different narrative of his father about separation and his mother.

The old woman narrated: "*Mari tee da bnda kisi weely khush e ni c hons, har weely larai jhagra. Mari tee ty oda jakut dimaghi mareez hoi gaye saan*". (The ex-husband of my daughter used to fight every day, talked loudly and most of the time he remained unhappy with the marriage. The mental health of my daughter and grandson had deteriorated and they have been visiting doctors during the fighting and separation phase).

7.7 Crime Influence in Children

Due to parental conflicts and separations effect, the children emotional wellbeing is influenced badly. For the sake of compensation, the children adopt anti-social behaviors that leads to criminality. Parents who have conflicts with each other have less time to take care of their children. Consequently, the children get involved in bad company, detrimental and anti-social activities.

7.8 Divorce

The findings of the result demonstrate that the lack of understanding and inter-family conflicts results in separation of the spouses. In the context of research area, the infertility of the females or the birth of daughters are the key cause of conflicts. The in-laws of the females insist their sons to divorce and re-marry. Many other conflicts including sexual issues among couples, family economic problems and the type of exchange marriage can result in divorce.

A respondent narrated: "*Mara koi jakut ni ty chaar kuriyan bs. Mari mao boat tym toun pichy payi ky doja viyah kri chor ty budhi nu talaq dy. Ay ni jakut paida kr skni*" (I have five daughters and no son. My mother have been forcing me for divorce and second marriage).

7.9 Depression and Suicide

The findings showed that marital conflicts and family conflicting environment predicts subsequent stress. Marital conflicts have depression as an effect which is stronger among women. The women who belong to financially unstable families have a high risk of getting depression. Similarly, the young children who witness parental conflicting are affected by depression. The psychological health of the women are correlated with the marital process.

Among females, the high ratio of suicidal attempts has been observed in research area due to family and marital conflicts. People who are facing constant depression and anxiety finds suicide a final solution of stress. In the context of social norms of a family, if a woman expresses about her sufferings, it is considered as bad manner. Females commit suicide under the suffering from marital issues, violence and shame.

A respondent narrated: *“Maray paroos ich ik aurat ny khudkushi kri aa. Uc day koi change taluqaat ni san susral awlyan nal. Ucda bnda juwa khelna ci ty ici wja tou uc dy susral waly ucdi qadar vi ni krny ci. Jis waely vi koi larai honi c, susral awly uc nu karon baar kadny c ty uc dy apny kaar awly v ghareeb ee san oh vi koi na madad kari sakny c. Phir aik din oo khud khushi kri chori ty uc to pehly udi zbrdast larai hoi c susral awlyan nal. Bechari karan ich safai krni c lokan dy”* (In our neighborhood, a female committed suicide. Her marital relationship was not good as his husband was a gambler. Due to economic status of her husband, her in-laws did not value her. She worked as a maid in houses. Whenever she had a fight with her in-laws, they kicked her out of the house but her family did not support her too. Then, one day we heard a news of her suicide and death. Before her death, she had a severe fight with her husband and in-laws).

CHAPTER 8

SUMMARY & CONCLUSION

This research highlighted the role of family environment as a socializing institute for children. Family and marital conflicts are featured as a cause of creating negative impacts on the family foundation. All social institutions including, economy, religion and education are included in a single institution of family. This research showed that marital issues are based on numerous factors of different levels and intensity such as gender domestic role and work, behavioral problems, economic issues and habits of family members. Above all, the major factor demonstrated by the research findings was traditional norms which give rise to family conflicts. The family conflicts are interconnected with all the aspects and family members likewise, there effects are also connected with a complete family. The family environment, integrity, socialization and education of children and family economy all are affected by the conflicts. The effects are long term which pass on to the next generation.

The present study was a qualitative exploratory description in which the family and marital problems are examined deeply to find out the cause and effects of these conflicts on family, marriage and children. Furthermore, the traditional norms are proved to be the major cause of the family conflicts. For research purpose, thirty households were selected and qualitative research methods including in-depth interviews, focus group discussion, observation and case study method was employed.

The major findings of the research illustrates that family is a place where majority people experience conflicts of various intensity and level. Every family have some disputes which proves the natural existence of conflicts in the research area or any other site. The issue behind was that due to some reasons such as gender discrimination, family norms, property issues, early marriage and interference of in-laws cause intensive conflicts that results in destruction of relationship and family harmony. The issues of family conflicts and clashes, fights and violence are in marriage and unequal wealth means economic problems. The major influence of this study was traditional norms which many case studies of respondents

proved that traditional social norms are the causes of family and marital conflicts. The violation of family norms results in separation from the family.

Family conflicts have various micro and macro level variables depending on the intensity and impact of the conflicts. The micro level factors are the relationships between family members whereas the macro level factors are institutional.

Marital conflicts are related to the problems in the family based on marriage decision, choice, age and marital relationship. The marital conflicts are also the reason of imbalance distribution of authority between spouses. The power of the household head to decide the marriage choice under family norms becomes a determinant of conflicts. In research area, the source of conflicts is also the marriage type i.e. arranged marriage which is prevalent in village. In many cases, divorce is the ultimate solution of conflicts for couples.

In addition, the marital disputes in households arise when the problem of recognition and refusal exists among family members. The adult generation is more likely to choose their life partner outside the family, which turns as a factor of family conflicts. The poor conduct of family with daughter in-law is also a cause of family disputes. While relative interference molds peaceful family atmosphere.

As far as the effects and results of family conflicts are concerned, the people of the household and their relationships are affected at different levels. Family and marital conflicts have a direct effect on the foundation of the family. Family environment reflects patterns and structures of the family. Healthy family has an environment that is healthy and integrative with harmony among members. The conflicts between family members create an unhealthy environment as argumentative, controversial and violent. Family solidarity depends on the nature of relationships between family members. In a conflicting family environment, every individual feels insecurity and isolation. The aftermath of marital conflicts is divorce, separation and disownment of the children.

The major affectees of the family and marital conflicts are the children. The education of children is highly affected by family conflicts as they poorly perform in their academics due to lack of time and attention given by their parents. Children witnessed family and

parental conflicts which psychologically effect their well bring. Some parents beat their children after conflict with their spouses. The issues in the life of children are caused by family conflicts including difficulty in making close bonds with peers, stress, depression and academic failure. The connection between parents is reflected in their kids. Conflicted relationships place conflicting impressions on the minds of children.

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APPENDICES

INTERVIEW GUIDE

1. Who is responsible for decision making in the household?
2. What are the major tasks both indoor and outdoor associated with females and males of your family?
3. What are the gender expectations in your family?
4. How often do your family have arguments or dispute?
5. What are the basic rationale behind these disputes?
6. What is the intensity of these disputes and how long they go?
7. Have you been suffered or witnessed any case of psychological, physical, emotional or sexual violence by the spouse?
8. If yes, what was the reason and response of that violent incident?
9. Do you experience any kind of family pressure or difficulty due to marital status or family norms?
10. What are the basic issues or problems you have experienced or observed in marital life?
11. Do you think that the family norms, values or rules are the root cause of family or marital conflicts?
12. Do you think media as a cause of creating conflicts among spouses and family members?
13. What types of norms, values and rules exercised and practice in your family associated with family, gender and marital affairs?

14. What are the major causes that led to the conflict between spouses?
15. Are the gender roles effect the marital life in a family?
16. If yes, what are these particular gender roles assigned?
17. Is the type of family system arise conflicts between spouses?
18. What kinds of conflict exist in family and among spouses?
19. To whom the family or marital conflicts effect the most?
20. What are the main result of conflicts in a family?

GLOSSARY

Lohra	Wall of wild plants.
Run Murid	Follower of a wife.
Watta Satta	Bride exchange marriage.
Ghar Jawatra	A male lives with his in-laws.
Lofer	A person who stare women publically.
Musalmeen	A person who changes his sect.
Kaccha	House made of soil.
Pakka	House made of bricks and cement.
Jakut	A male child.
Budhi	Wife is locally called Budhi.
Gawandi	Neighbors.
Paraoo	Brother.
Baon	Very often.
Koor	Lie.
Maseer	Cousin.