

**AN EXPLORATIVE STUDY OF ENDOGAMOUS  
MARRIAGE AND ITS IMPACT ON MARITAL  
ADJUSTMENT IN TEHSIL BALAMBAT,  
DISTRICT DIR (LOWER)**



**BY**

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FINAL APPROVAL OF THESIS

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## **ABSTRACT**

*The topic of the present research was an explorative study of endogamous marriage and its impact on marital adjustment. The major objectives include to explore the root causes of endogamous marriage and to see the relationship, if any between endogamous marriage and marital adjustment. The researcher applied the theory of Gender inequality to know the perception about the respondents about the Endogamous marriage and marital Adjustment among the spouses. A quantitative nature of research in which a sample of 100 respondents was selected with the help of purposive sampling, from the universe of all the married male of Tehsil Balambat, district Dir (Lower), Khyber PakhtunKhawa. Interview Schedule was used as a tool for data collection. The major findings were that the marital adjustment in such type of endogamous marriage system was mutual agreement of spouse in endogamous marriage was positively linked with the marital adjustment.*

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**CHAPTER NO.1**

**INTRODUCTION**

The chapter focuses on introducing the concept of marriage and its history, types, patterns, marital adjustment, adjustment level of males and female in endogamous marriage and the knowledge, attitude and practices in the study area regarding endogamous marriages. The purpose of researcher is to highlight the root causes of endogamous marriage. The chapter also comprises of the significance and the objective of the study.

Marriage is one of the most important social institution for living a sound and happy life. It unites the opposite sexes in order to satisfy their biological and social needs. Marriage has its own heritage and is considered essential all over the world. This fundamental institution has preserved the human race and made the existence of civilization possible. Marriage is a contract between husband and wife which is legally, socially and religious recognized. Evolutionary marriage system in the world reflects various rules, regulations, restrictions, permissions, traditions, customs, and values which have been developed to bring stability and development of this very institution. Different types of marriage system are practiced in different countries since the commencement of mankind on the mother earth. Marriage is defined differently by various people, scientist and scholars because of diverse nature of its meaning in different societies and social contexts. Even though it refers to human mating relationship in general, it takes into consideration different factors such as sex and procreation, the issues of legitimacy of children and other relevant factors.

*“Marriage is an approved social pattern whereby two or more persons established a family” (Horton and Hunt 1982)*

It has been understood that the meaning and emphasis of marriage differs in different societies. The institution of marriage existing in almost all societies irrespective of their development and time. There are three basic meanings of marriage;

1. It suggests that marriage is a sacred phenomenon, which means that marriage and family are divine institutions.
2. It can also be defined as a social contract and success is viewed in terms of conformity to social and cultural demands. Authority lies in the hands of human beings. More importance is given to family, community and society in which the individual is living. In this context, primary values of marriage and family are to maintain social respectability, conform to kin and community wishes, and maintain proper image within society.
3. It further also implies the meaning in which more importance is given to individual. Thus, the concern is not with society but with the individual. An individual has the right to marry outside one's own race, religion, ethnic group, social class or individual level.

Islamic republic of Pakistan is predominantly a Muslim state therefore marriage is defined as a contract in which male and female become husband and wife after prenuptial agreement (*Nikah*). Marriage is

contracted after paying *mehr*. Mehr is a payment to bride at the time of marriage either in cash or kind, which is obligatory on bridegroom by the religion. A mutual consent on the part of bride and bridegroom are essential factors in the Islamic marriage (*Nikah*) since it is obvious that both the parties have right to select the mate. In Pakistan marriage is imperative due to the religious and psychosocial constraints and obligations.

The study of historic background of marriage shows that marriage has passed through a long process of evolution. Neil (2006) argued that various forms of marriage from the dawn of civilization up to now are;

### **1.1 Marriage by Capture**

In olden times female were captured and kidnapped by force and were treated like slaves and were sold in the market.

### **1.2 Group Marriage**

Kind of marriages in which there are two or more husband and two or more wives. These types of marriages are now rare.

### **1.3 Polygamy**

Polygamy is a type of marriages in which a man or a woman has two or more spouses. A polygamy in which a man has two or more wives is known as polygyny. It is common in Muslims as it is religiously accepted. A polygamy in which a woman has two or more husbands is known as polyandry. This type of marriage is practiced very rarely.

#### **1.4 Monogamy**

Monogamy is a kind of marriage where there is only one husband and one wife. This type of marriage is very common in all over the world.

#### **1.5 Selection of Spouse**

Selection also regulates the institute of marriage through the norms that define the range of potential marriage partners available to an individual. Every society has norms and customs regarding selection of spouse. The first and oldest custom is the incest taboo.

#### **1.6 Incest Taboo**

Incest taboo forbid sexual relationship among close blood relatives like brother and sister, father and daughter and mother and son. Incest taboos primarily have social basis. They probably designed to maintain the family in several ways. First, they decrease sexual competition. Secondly, the incest taboos help people to have political and economical ties with other families. Thirdly these taboos maintain kinship boundaries that determine relative rights and obligations towards each other.

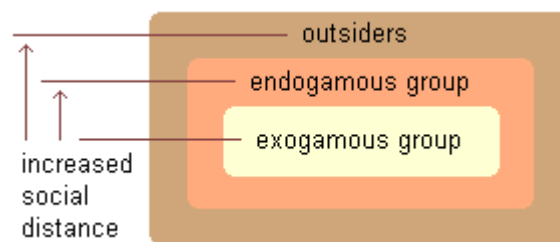
#### **1.7 Endogamy**

Endogamy is a custom that requires an individual to choose a marriage partner from within their community, tribe, nationality, or racial, ethnic religious and social group/class. The rule of endogamy is strictly practiced in upper classes and many other areas of Pakistan which do not allow their members to marry outside the group.



## 1.8 Exogamy

Exogamy is a custom that requires an individual to marry someone outside the group. It generally requires that an individual marry outside of nuclear and extended families. Exogamy is practiced in some areas of Pakistan which is mostly through mutual consent of parents or at times could be the partners own selection.



Marriage in many societies is always arranged. Marriage is a kind of contract. It is an essential condition for the validity of marriage. It is a long life contract in which parents intend that their children should be successful in this contract. In Pakistan many societies have extended the circle of prohibition kin to forbid marriage within the clan, the village or sometime even the tribe. Most societies also require that mates be chosen within some specified group. This is called endogamy. In Pakistan mostly women are compelled for endogamous marriages.

The endogamy refers to, “the practice of marrying within a social group” (Green zone.com/dictionary. It is defined as marriage within the same tribe. Webster’s unabridged dictionary (1913). The term Endogamy is used to describe unions between couples who are known to share genes inherited from one or more common ancestors. Globally, the most

common form of endogamous marriage is between first cousins, who are predicted to have 12.5% of their genes in common (Bittles, 2002).

The highest rates of endogamous marriages are usually reported in traditional rural areas and among the poorest and least educated groups. However, close kin marriage is commonplace and it may be strongly favored among major landowning families as a means of ensuring the maintenance of their estates. Both social and economic reasons are given for the popularity of endogamous marriages. Marriage patterns arise from the interplay between three social forces: the preferences of individuals for certain characteristics in a spouse, the influence of the social group of which they are members, and the constraints of the marriage market in which they are searching for a spouse. What makes intermarriage sociologically relevant lies in its inherent dynamic: It is not just a reflection of the boundaries that currently separate groups in society; it also bears the potential of cultural and socioeconomic change.

First, endogamous marriage decreases the cultural distinctions in future generations because the children of mixed marriages are less likely to identify themselves with a single group.

Second, by intermarrying, individuals may lose the negative attitudes they have toward other groups. Although personal interaction between groups sometimes fosters conflicts by making economic and cultural differences more apparent, if the relationship is intimate, interaction gives people an

opportunity to realize the individual variety among the members of another group.

Final limitation of marriage patterns lies in demographic trends. Declining marriage rates, the rise of cohabitation, and the increase in divorce suggest that it is not always valid to treat marriage patterns as indicators of differentiation in society as a whole. Some of these problems can be solved more easily than others. Declining marriage rates are also less of a problem because they are largely the result of marriage delays; the vast majority of a given birth cohort eventually marries. The rise of divorce is more problematic, because intermarriage and divorce are often positively related.

Unmarried men and women operate within a marriage market where each individual considers a set of potential spouses. Potential spouses are evaluated on the basis of the resources they have to offer and individuals compete with each other for the spouse they want most by offering their own resources in return. Several kinds of resources obviously play a role in the choice of a spouse, but sociologists have mostly focused on socioeconomic and cultural resources. When married, spouses pool these resources to produce family goods, such as economic well-being, status, social confirmation, and affection.

### **1.8. 1 Socioeconomic Resources**

Socioeconomic resources are defined as resources that produce economic well-being and status. Economic well-being is shared by the family members and status is granted to the family as a unit rather than to its individual members. As a result, the income and status of one spouse contribute to the income and status of the other by raising the income and status of the family. People maximize their income and status by searching for a spouse with attractive socioeconomic resources. Competition for socioeconomic resources on the marriage market thus leads to an aggregate pattern of endogamy.

### **1.8. 2 Cultural Resources**

While the importance of socioeconomic resources is based on a preference to marry a resourceful spouse, independent of one's own resources, the role of cultural resources is based on a preference to marry someone who is similar. Preferences for cultural similarity have been addressed most extensively in the social psychological literature on personal attraction. Similarity of values and opinions leads to mutual confirmation of each other's behavior and worldviews, similarity of taste is attractive because it enlarges opportunities to participate in joint activities, and similarity of knowledge creates a common basis for conversation, which enhances mutual understanding. Although originally developed to explain attraction between strangers in day-to-day interaction, these notions have also been applied to marriage (Kalmijn et al 1994).

*Marital adjustment is a state in which there is an overall feeling in husband and wife of happiness, and their satisfaction with their marriage and with each other (Smith, 1990).*

Marital satisfaction is a vital factor in the success of marriage. Although some societies give more importance to romantic love as a basis for marriage, but the psychological individualism make it difficult to maintain the marital relationships. In Pakistani societies emphasis is given to family decisions. The families in turn look after the interest and wellbeing of the individuals. Group decisions are considered more superior to the individual decisions. However, consultation with children before their marriage contributes a lot to success of their marriages. More equal opportunities and freedom to women folk could result in mental adjustment after their marriages

Personal cognition about intimate relationships is an important factor in explaining satisfaction and behavior. Mutual agreement among the both spouses on part of marriage leads to happy married life. It helps the female to adjust in the married life. Married life is a life long process; although in the early days of marriage one has to give serious consideration understanding the individual traits of spouse in an ongoing process in marriage, because even if two people know each other before or at the time of marriage, there is a possibility that people change during the life cycle. Marital adjustment therefore calls for maturity that accepts and understands growth and development in spouse. For adjustment in marital

life communication plays a vital role. Communication is the life breath of love, awareness of each others feelings, needs, problems and expectations. Communicate more regularly adjust themselves better to interpersonal and situation problems while other find it difficult.

In general, the marital satisfaction depends largely on the ability of marital partner to defines and exact mutually satisfying marital roles. A marital role comprises cultural expectations associated with the husband and wife. A husband is expected to provide used is considered as head of family, while wife is expected to make home and she should be a strong companion, to whom the husband can rely. So for making marriage and family prospereous mutual consent of spouses must be considered.

Islam prefers the mutual agreement in family decisions. According to Islamic law, women can't be forced to marry anyone without their consent. The Egyptian law also gives women very important right which can be included to the marriage agreement, For example future bride can enclosed to the contract right to be the only wife of her husband. According to the "QURAN" (The Holy Book), Egyptian legislation polygene is the right of man if he can provide each of his wife equitably then he can marry up to four wives. God has created man and woman on the basis of equality there is no difference between man and woman. God treat man and woman as spiritual equals. "QURAN" 3:195 tell us:

*"There lord responded to them; I never fails  
any worker among you for any work you do*

*be you male or female, you are equal to another.”*

The verse of “QURAN” shows that there is no superiority for one sex over the other. This is the society who empowered man over woman. The equality of man and woman is recognized by Islam in marriage “QURAN” views the marriage of man & woman as sharing of the two halves of society. The objective of marriage, aside from human reproduction is love, mercy, mutual respect, justice, emotional well being and spiritual harmony. So to attain all this consensus both partners for this marriage contract is necessary (Shorish, 1985).

Every society is a blend of different culture patterns, norms and values. There is tradition in many societies that marriage contract is negotiated by the heads of families especially in case of female marriages. In Pakistani societies parents arranged and compel the marriage of two persons without their consent. Especially female are not allowed to choose their spouse. Every society limits choice in marriage. Women are compelled to marry with their parent choice either it suited to them or not. They have no right to talk about their right to their family members. This refers to the man’s role of leadership in relations with his family.

In present researcher area endogamy is a core part of their culture and the people feel proud to practice their culture traits without thinking that most of the time these traits of their culture causes to destroyed many lives. They love and respect their culture from the core of their hearts.

They never allow an individual to make some changes in their cultural traits. They consider endogamy as a source of group homogeneity as well as keep property in the groups. They justify themselves as our parents and grand parents also follow endogamy for female marriages and now we are the followers. Although sometime females are secure through this marriage system but most of the time it has negative effect on the lives of couples as well as family setup. In this marriage system the life decision of female is taken by parents, relatives or braderi (clan).

If there is no choice of spouse for daughter within the social group, than the female remained unmarried or married to even an abnormal, disable, criminal and with already married person within their social group without considering the agreement of female on marriage. This system has many negative effects on the couple's life as well as in the family. Due to this marriage system, the male members consider female as their property, and dictate their lives as they want. Due to this system many lives destroyed as well as family system broken due to the collapse of husband and wife.

The marriage pattern in the present area is mostly the endogamy. But this system is strictly practiced only for female while, the males are allowed to have exogamy if they want. So, it is a traditional problem and transform from generation to generation. New generation dislike this system because it has bad impacts on our society. No one can take any step against this crucial system because they are compelling due to their



strong and powerful tradition and customs. Women and men do not enjoy equal status in this marriage system. There is a considerable difference in the opportunities available to both male and female men can enjoy second marriage in case of any disturbance in their family setup. They are allowed by their parents to marry where ever they want. But the women are neglected in this regard as well as education, job, health and other cultural variables Women are compelled on their obeying social norms and traditions. These harmful traditional practices are form of violence that has been committed against women, in certain communities and societies for so long that they are considered part of accepted cultural practices.

Strict family, tribal and traditional Pakistani Islamic values dictate that women are considered property of male family members. Pakistani society essentially views a woman as being owned by her father or brothers before marriage, and her husband after marriage. This comodification of women is one of the main factors contributing to violence against women. If men believe that women are mere property, men are more inclined to feel that they may do as they please to women. Women are viewed as chattel. Therefore they are not allowed to offer their own opinions, as that is viewed as talking back. Nor can they disobey men. Women are taught to live in submission. Women are often forced into marriages arranged by their fathers or tribal leaders. If a woman chooses her husband it is often viewed as a shameful act of defiance

against her family and defiles the honor of both her family and, many women continue to suffer in the name of custom. (Bettencourt, 2000).

The movement for improving women's status all over the world has always emphasized education as the most significant instrument for changing women subjugated position in the society. Education develops the personality and rationality of individuals, the aim is to use education to make women more capable of fulfilling their traditional roles as wives and mothers and to make them more efficient and active units in the process of socio-economic and political development.

### **1.9 Significance of the Study**

Marriage is the base for family. A stable family is one which is based on principle of equality, justice and individual fulfillment of each member. Family is the basic institution of the society, and the base of family is marriage. And as for a stable family, there must be cooperation between both man and woman on this marriage contract. The family has a potential for mutual support that can be blocked by communication problems and anxieties of individual members. The family is seen as natural living unit including all those persons who share identity with the family and are influenced by it in a circular exchange of emotions, but unfortunately women are being exploited by the family which makes discrimination among men and women. As women have big role in the formation of society so, they should have equal rights and equal opportunities as those of men. In the present study, the researcher explored

the endogamous marriages and its impacts on marital adjustment. This issue is concerned with basic rights of women that are being exploited in this form of marriage due to which the females have to suffer a lot.

### **1. 10 Statement of the problem**

An explorative study of endogamous marriages and its impact on marital adjustment in tehsil balambat, district dir (lower), Khyber PakhtunKhawa.

### **1. 11 Objectives**

1. To explore the normative patterns of respondent's family.
2. To explore the root causes of endogamous marriages among husbands.
3. To explore the impact of endogamous marriages on respondent life.
4. To see the relationship, if any, between endogamous marriages of male and marital adjustment.

**CHAPTER NO 2**

**REVIEW OF THE RELEVANT LITERATURE**

The purpose of this chapter is to review the literature related to female endogamous marriage and its impact on marital adjustment. In the current study researcher cited only those reviews that consisted of female endogamous marriage and its impact on marital adjustment. It demonstrates the concepts, assumptions and theories which helped the researcher in the construction of questionnaire for data collection. The questions were build on the basis of indicators which were driven from following literature.

Badawi (1971) argued that family society and ultimately the whole of mankind is treated by Islam on ethical bases. Differentiation in sex is neither a credit nor a draw back. Woman is completely equated with man in the sight of God in terms of her rights and responsibilities. Therefore, when we talk about status of woman in Islam we come up to the view that Islam has no specific guidelines, limitations, responsibilities and obligations for men. What makes valuable and respectable in the eyes of Allah, the creator of mankind and universe is neither once prosperity, position, intelligence, physical strength nor beauty but once Allah's consciousness and awareness (Taqwa). Islam prefers to men's role of leadership in his family but it does not mean the husband's dictatorship over his wife and other family members rather it orders the mutual agreement in family decisions.

Shorish (1985) stressed on women's position in Islam in the idea of creation, women's right regarding education, economic and political

position, women social position and marriage. She postulated that Islamic law forbids strictly the marriage of woman by force. The woman's role within the family is a crucial one because it is in the family that the next generation is raised. A stable family is one, which is based on principle of equality, justice and individual fulfillment of each member. So far as stable family the permission of woman for choosing her life partner is very necessary. It is also her basic right because once the daughter is mature it is only she who can choose her spouse not the parents. Parents must seek her permission while deciding her life partner.

Pastner (1986) reveals the childhood familiarity in the context of the intense practice of first cousin marriage that first cousin marriage is rare for demographic purposes even when it is preferred. Those who practice first cousin marriage intensively have no awareness of possible negative genetic results from inbreeding, nor do they appear to exhibit sexual aversion based on domestic familiarity. The role of such cultural expectations must be taken into account, even (or especially) if it is possible that a cultural practice is grounded in psychobiological factors. Thus the imprinting of sexual expectations, habits, and attitudes in psychosexual adjustment is of universal relevance, but the content of such imprinting is culturally shaped, as in the determination of the practice.

Gottman and Krokoff (1989) conducted the study on Marital Interaction and Satisfaction using observational coding of couples attempting to resolve a high-conflict issue. Conflict engagement of a

specific kind may be functional for a marriage longitudinally, but conflict that is indicative of defensiveness, stubbornness, and withdrawal particularly on the part of husbands may be dysfunctional longitudinally, but they were predictive of improvement in marital satisfaction longitudinally. However, three interaction patterns were identified as dysfunctional in terms of longitudinal deterioration: defensiveness (which includes whining), stubbornness, and withdrawal from interaction. It was suggest for marital adjustment that wives should confront disagreement and should not be overly compliant, fearful, and sad but should express anger and contempt. Husbands should also engage in conflict but should not be stubborn or withdrawn. Neither spouse should be defensive.

Lewis (1991) concluded that women's lives centered on their traditional roles, taking care of most household chores, fetching water and animal fodder and doing farm work. They have limited access to market, productive services, and education, health care and local government. Male nutrition and poverty hit women hardest. Female children usually were given less food than male children especially when the family experienced food shortage. Women usually work harder and longer than men. Women participation in economy is substantial but their traditional role was taken for granted. Women are deprived of their rights. They are not free for making decisions about themselves.

Hendrix and Pearson (1995) argued that recurrent speculation in the social science literature is that divorce rates climb when women gain

more independence in marriage or more equality with men. These accounts point to a decline in patriarchal authority and an increase in women's employment in urban, industrial society as important factors. A similar assumption is lodged in treatments of lower-class black family life and kinship relations where men's unemployment and women's independence are said to make relationships between the sexes more fragile. Women's income or employment increases chances of subsequent divorce. Much of the more recent research on women's employment and divorce has attempted to untangle the differing effects of women's employment and income on divorce.

Rai (1996) in *Constructing and Resisting Tradition*, writer focused that a growing literature shows that women are not passive victims in these relation of power, but resisting subjects. Women exploited the fissures in regulation by the clan and the colonial state to maximize their ability to control their lives. Women avoided the traditional marriage by running away to the towns or to the mining compounds. Once married they would use colonial courts set up in parts to regulate indigenous marriage to increase their bargaining power within marriage and on divorce by using arguments which would be recognized by colonialist (Parpart, 988).

Herbert and Brown (1996) the broadest sociological perspective holds that cultural values, the availability of weapons and exposure to unpunished models of aggression affect personal attitudes toward violent



behavior. These in turn influence an individual acceptance of aggression on a form of emotional expression and as a method of control of others. The sociological perspective has moved away from simple social stress, explanations of family violence, such as poverty, to one involving the transactions that occur between the abuser and the abused within the structure of the family and society. Every individual who is not directly assaulted can also be seriously affected by family violence.

Whitmeyer (1997) argue for endogamy as a fundamental cause of human behavior that is often classified as ethnic. Ethnicity is fundamentally related to kinship. The ethnic group typically consists of much more than kin. Sometimes members of ethnic and nationalistic groups clearly do not share origins nor are they relatively closely related. Individuals in endogamous relations are significantly influenced by certain beliefs-about common origins, such as through myths or about common kinship-or even by labels of kinship.

Kalmijn (1998) conducted his study on Inter marriage and Homogamy: causes, patterns and trends. His major objective was to identify why people marry within their group and why some do while others do not. To identify this objective he conducted an empirical study. His findings reveal that People have a tendency to marry within their social group or to marry a person who is close to them in status. By intermarrying, individuals may lose the negative attitudes they have toward other groups. Social groups in society appear closed, in the sense

that men and women more often choose partners within their group than one would expect under random mating. Although many characteristics play a role in the choice of a spouse, but the most important are the religion, race, ethnicity and socio- economic status for endogamy.

Sara and Suzanne (2000) in abduction for forced marriages rights and remedies, states that the right to marry including the requirements free and full consent by each of the spouse is clearly established under human rights law and protected by national laws in many jurisdiction. However the customary and traditional practices exacerbated by ineffective enforcement of the law and inappropriate policies and procedures constraints the practical realization of this right, which results in the form of forced marriage. Forced marriage is a practice which continues to affect the women, men and children across the countries cultures and communities. But the women and girl are the overwhelming majority of these effected. This tradition is being practice in Pakistan, Bangladesh and even in United Kingdom.

Alice (2000) in violence against women in Pakistan argues that women in Pakistan live in a world structured around strict, family and tribal customs that essentially force them to live in submission and overall fear. Women are subjected to discrimination and violence on a daily basis due to the cultural and traditional norms that Pakistani society embraces. Men are the decision-makers, especially in family matters such as marriage and divorce. Strict family, tribal and traditional Pakistani values

dictate that women are considered property of male family members. Pakistani society essentially views a woman as being owned by her father or brothers before marriage, and her husband after marriage. If a woman chooses her husband it is often viewed as a shameful act of defiance against her family and defiles the honor of both her family and, many women continue to suffer in the name of custom.

Khan (2001) he focused on status of women in family structure, status of a daughter in a family. Rights to girl to choose spouse and relationship between man woman and husband-wife. He laid stress upon the rights of woman and relationship of husband wife. Once the daughter attains the age of maturity it is only she (and not the parents) who can choose her spouse. A Muslim woman can enjoys the same capacity and freedom as enjoyed by man. She too can propose to man for marriage. She can freely choose her spouse. He quoted with the reference of PBUH. He said that “women should not marry without her own authority and consent. He has ordered” do not marry a non-virgin except on instruction nor marry a virgin except with her permission, and her silence may go for permission” Bukhari

Bali (2001) elaborates that the value attributed to women’s role by their respective societies in fact, sets the social order of their status. In the absence of socio cultural renaissance it is difficult to deliberate women from putative male domination. The women of rich landowning classes and landless classes of rural societies display remarkable variation.

Nonetheless a general observation can be made that women have always been located in a family, supply the necessary labor force and reproduction of human resource. As long as women in rural societies remain under traditional socio-psychological spell their status in the society will cease to improve. The emancipation of rural women, from such odds needs a pragmatic approach.

Kalpana and Chaube (2002) stated that the women in rural communities plays a more active role as a bread earner of the family, performs hard manual labor, even acts as a more responsible partner and not functioning as a passive human incubator, not confining to health and kitchen alone, not parading herself as beautiful drawing room showpiece like many of her counterparts in advanced societies. But in rural societies women are generally a depressed group. Male dominance is a consequence of their exclusive role in the extra domestic sphere which fetches them status and freedom to act independently and women are deprived of educational, occupational, social religious and political rights.

Bittles (2002) argues that the population of India is composed of many thousands of subpopulations, divided by geography, language, religion and caste or biraderi, patrilineage boundaries, with endogamous marriage the norm. The net effect has been the creation of multiple genetic isolates with individual mutation profiles, but to date the clinical consequences of this highly complex differentiation have been largely ignored. In populations where endogamous marriage is widely practiced,

recessive genetic disorders will continue to gain greater prominence in the overall spectrum of ill health. At the same time this increase will in part be negated by urbanization and the move to smaller family sizes, which predictably will result in a decline in the prevalence of consanguineous unions.

Majumdar (2004) says that in our social fabric, women are neglected a lot. They have suffered for centuries together, and they are suffering even now. But it can't be denied that they have a denied and definite role to play in society in general and in family in particular. The woman has been branded as a mysterious creature as well as a devoted mother self sacrificing wife from its primitive roots to an advanced scientific and technical culture. She was completely neglected and was accepted only as provider of sexual pleasure to man and producer of his offspring.

Majumdar (2004) existence of castes in Hindu society traditionally limits the marriage contacts within certain groups, rules against marrying within gorta, clan and lineage. The preference for marriage of a girl in closed blood relations is offered in terms of the desire to keep the property within the family. Another aspect of this marriage pattern is the humiliation that a girl has to face when she is obliged to present herself repeatedly before marriageable boys and their relations and friends. The two parties are treated rarely on equal footing as genuinely trying to assess each other's suitability. The girls are mostly being victim

of this ritual. In the actual rituals and ceremonies of marriage the unequal status of man and woman has become apparent.

Leonerd et al (2005) in husband and wife marital adjustment revealed that Although marital adjustment is often conceptualized in research as a relatively stable construct, partners may experience brief highs and lows in adjustment during conflicts or celebrations and then return to their baseline level of adjustment. However, the findings may also reflect deficits in husbands' coping with anger-evoking situations and suggest the possibility that interventions for these couples might focus on anger management skills for men and interventions to reduce verbal aggression in the relationship. Both husbands' and wives' verbal aggression at the time of marriage were predictive of self-reported declines in marital adjustment for their partner at the first anniversary.

Kumar and Varghese (2005) stated that girl children are devalued as human beings from the day they are born, or even before they are born. They are raised in an environment they are neglect, over work and other abuse. She is considered a liability and a drain of family resources in the context of dowry paid at the time of marriage. They are fed less than their brothers, force to work harder, provided less schooling, and denied equal access to medical care. Young girls are victim of rape, incest and molestation, due to economic compulsion girls are driven to prostitution and beggary. They married earlier and risk their lives due to early and closed spaced pregnancies.

Jaswal et al (2006) in assessment of marital adjustment among couples argues that education facilitates an increase in knowledge and widens the mental horizon of a person. That is, it brings about changes in the attitudes and values of a person about every realm of life and develops in him/her the desire to improve him/her through introspection. Their being educated and employed brings about tremendous qualitative change in their own and their husbands' marital adjustment. Highly educated and employed women and their husbands are more socially adjusting than their corresponding counterparts. Education and employment on the part of women is also essential for making her confident and less emotionally dependent on their husbands.

Scott (2006) investigates possible origins for young adults' beliefs about marriage. He has demonstrated that personal cognition about intimate relationships is an important factor in explaining relationship satisfaction and behavior. These perceptions may not be necessarily inherently positive or negative such as being very enthusiastic about marriage but function as a set or system of qualitatively distinct beliefs about marriage. A happy marriage demonstrates the rewards of marriage and thus the focus of marriage is the self-fulfilling reward or that a happy marriage is a sign of a healthy family environment in which a child would grow without the notion of getting married as a compensation for fulfillment that didn't occur in the home.

Mathu and Pandya (2006) argued that the vast economic, social changes round the world due to technological scientific development, have generated a keen interest in women status, role of education and development in ensuring quality of life. There are many facets of gender discrimination. The first and foremost is the family, then the school and finally the society. Discrimination against the girl child and gender inequality in the society is associated with ethos of patriarchy and traditional gender stereotype. From the very day of birth, girl is considered as misfortune for the family. Women are being victims of discrimination mostly in the rural for-flung areas or in slums in urban areas are the worst suffers of this discrimination in terms of rights to property, education legal rights, political rights, decision making power or even basic human rights due to lack of awareness regarding their rights, support from family and illiteracy.

Mathu and Pandya (2006) in social structure status of women the writer elaborate that status as the position of the women as an individual in social structure defined by her designated and obligations. In Indian society boys are encouraged to develop masculine character as aggression dominance, independence sense of an adventure and achievement oriented ness, whereas girls are encouraged to acquire feminine characteristics of submissiveness, nurture ness, dependence and less achievement oriented ness. These expectations of different behavior have a direct impact on the



socialization, process. Differential socialization of 2 sexes within the family and society is often discriminatory towards girls.

Angelica et al (2007) elaborate marriage life as not all cozy dinners and regular sex, rather it comprises a lot of compromises and communication. The word 'compromise' is easy enough to sound, but when it comes to all the routine parts in after married life it becomes difficult. Sometimes couples get so wrapped up planning the wedding that they forget about the actual marriage. He says that after marriage friends and family comes at the second place and if the married couple is not willing to place them second then each other, it means that they are not ready to get married. The problem that most married couples ran into is that, they say what's bothering them when they are angry. She proposes that not discuss the serious issues in the heat of the moment, wait until later when every thing is fine, is the only way to secure the married life.

Yalcin and Karahan (2007) in effects of couples communication program on marital adjustment argue that Couples the Couple Communication Program may be a valid, reliable, and practical program for increasing marital adjustment between couples in conflict. The couples attending the program may have acquired new and functional communication skills. This type of program via posters would attract couples previously unaware that their physician might help with marital maladjustments, or who may have difficulty sharing their marital problems with the family physician because of personal or cultural factors. This

study may also motivate some physicians to run similar programs for their patients. It may be cost effective to run therapy groups for couples who have similar marital problems and who may benefit from the same therapies. Thus the adjustment level of couples increase.

Masood et al (2007) marriage is content between husband and wife, which are largely social and religiously recognized. It leads to the establishment of family life. The system of marriage practices prevalent in Pakistan derives its source from ancient cultural explosion. In Pakistan the marriage is mostly arranged by parents or through match makers. Marriage take place with certain rituals, mostly the people in Pakistan are endogamous having no consultation with children before their marriages, and unequal opportunities and freedom to women folk, which results disturbance in their family life. They face much difficulties regarding mental adjustment in their marital lives.

Bhatti (2007) says that in Pakistan the story of women deprivation starts even before her birth, where most of the girl's fetuses are aborted. Their family members decide for them on matters ranging from the very thinking to decision and choices. Before marriage, they are thought to be doubtful in their character and so, are under strict watching eyes. After marriage their in-laws get hold on decide matters on their behalf. Finally, in the old age their sons decide their fate, in the declining years of their life. Word woman in Pakistan is synonymous to endurance. Woman in Pakistan face all kinds of gross violence and abuse at the hands of male

perpetrators, family members and the state agent. Multiple forms of violence include rape, domestic abuse, custodial abuse and torture.

Chaudhary (2008) stated that marriage is a matter of mutual consent the woman who is the object of man's choice should be willing to enter into the married state. This willingness on women's part is a must before a marriage can be lawful in Islam. It is unlawful to marry a woman by force. There is no example in the history of Islam where a man has been allowed to force a woman into marriage. An unmarried girl should not be married until her permission has been taken. In the opposite situation she has the choice of either remaining within the bonds of wedlock or of freeing herself from him.

Ahmed and Reid (2008) conducted the study that explored the ways in which adherence to traditional marital expectations in ones marriage was related to styles of interpersonal listening and marital satisfaction among Indo-Pakistanis living in a Western country. Traditional orientation subscales revealed that expectation of traditional husband and wife roles did not result in lower empathic listening in one's marriage or lower marital satisfaction, but the lower degree to which one believed in upholding equality in undertaking such traditional roles did. Furthermore, empathic listening mediated the relationship between belief in equality in one's relationship and marital satisfaction. The husband and wife described their roles as fitting together to form a whole, and helping each other by stepping out of their prescribed roles was not construed as

being egalitarian but as the most effective way of attaining the cultural ideals.

Viswanathan (2008) stated that woman is the companion of man, gifted with equal mental capacities. She has the right to participate in the minutest details of activities of man and she has the same right of the freedom and liberty. But there is extreme manifestation of unequal social relations between men and women within the family and economy. The women are subordinated to men in all classes and casts in India. Gender stratification is not considered as a serious issue for Indian thinkers and social activists. Married women are likely to experience relative inequality due to patriarchal mindsets, rigid sex role stereo type and socio economic powerlessness. There prevails great gender biasness in society which stops women from coming forward in any front of life. Although Indian Government but still women adopt women, right policies are deprived of their rights.

Noohi et al (2009) conducted his research on the efficacy of cognitive behavioral couple's therapy on marital adjustment. She highlights some complications that play a major role in their lifestyle and family life. One of the most common manifestations is impaired marital adjustment and chronic marital distress. This aspect of marital adjustment is related to mutual understanding, verbal and non verbal communication and generally evaluates the individual's perception of his marital life. She also indicates that mutual communication is the most problematic axis of

marital maladjustment. The goal of cognitive behavioral couple's therapy is to instruct the couple how to manage and handle their present and future problems.

## **2.1 Propositions**

1. Education on the part of women is essential for making her confident and less emotionally dependent on their husbands; education facilitates an increase in knowledge and widens the mental horizon of a person. Highly educated and employed women and their husbands are more socially adjusting than their corresponding counterparts.
2. Both husbands' and wives' verbal aggression at the time of marriage were predictive of self-reported declines in marital adjustment.
3. Personal cognition about intimate relationships is an important factor in explaining relationship satisfaction and behavior.
4. Discrimination against the girl child and gender inequality in the society is associated with ethos of patriarchy and traditional gender stereotype.
5. The customary and traditional practices exacerbated by ineffective enforcement of the law and inappropriate policies and procedures constraints the practical realization of this right, which results in the form of forced marriage.

6. Endogamy is a fundamental cause of human behavior that is often classified as ethnic. Ethnicity is fundamentally related to kinship.
7. The woman's role within the family is a crucial one which should be based on principle of equality, justice and individual fulfillment of each member.
8. Islam prefers to men's role of leadership in his family but it does not mean the husband's dictatorship over his wife and other family members rather it orders the mutual agreement in family decisions.
9. Men were more satisfied when they themselves had liberal views and when their wives held conservative ones.
10. Men are the decision-makers, especially in family matters such as marriage and divorce. If a woman chooses her husband it is often viewed as a shameful act of defiance against her family and defiles the honor of both her family and, many women continue to suffer in the name of custom.
11. Strict family, tribal and traditional Pakistani values dictate that women are considered as property of male family members.
12. Marriage is a matter of mutual consent the woman who is the object of man's choice should be willing to enter into the married state. This willingness on women's part is a must before a marriage can be lawful in Islam.

13. In Pakistan the marriage take place with certain rituals, mostly the people in Pakistan are endogamous having no consultation with children before their marriages, and unequal opportunities and freedom to women folk, which results disturbance in their family life.
14. The husband and wife described their roles as fitting together to form a whole, and helping each other by stepping out of their prescribed roles was not constructed as being egalitarian but as the most effective way of attaining the cultural ideals.

**CHAPTER NO.3**

**THEORETICAL FRAMEWORK**



The chapter highlights the theories relevant to the area of research. By defining the theoretical framework the purpose of the researcher is to draw the major assumptions of research and then to apply these assumptions to theoretically support the study. It also focuses the conceptualization and operationalization of the key concepts of present research.

### **3.1 Theory of Gender Inequality**

Four themes characterized the theories of gender inequality. First, men and women are not only differently situated in society but also unequally situated. Second this inequality results from the organization of society, not from any significant biological or personality differences between women and men. Third theme of inequality theories is that although individual human beings may vary somewhat from each other in their profile of potentials and traits, no significant pattern of natural variation distinguishes the sexes. Fourth, both women and men will respond fairly and easily and naturally to more egalitarian social structure and situations. The major variant of contemporary feminist theory that focuses on gender inequality is Marxian feminism. (Marxian Feminism, 1884)

The foundation of this theory was laid by Marx and Engels. Marxian feminism brings together Marxian class analysis and feminist social protest. Beginning with Marx and Engels and continuing through the whole body of neo-Marxian literature, this perspective produces not an

intensified theory of oppression but rather a more muted statement of inequality, this is, of gender inequality. The major assumptions of this theory were following;

### **3.1.1 Assumptions**

1. Women subordination results from social arrangements, organization of society, and not from biological and personality differences between men and women.
2. The relational basis for women subordination lies in the family, because the family as it exist in complex societies is overwhelmingly a system of domination and subordinate roles. The women have no job outside the house and no economic independence; the women are in fact the chattels or oppressions of their husbands.
3. Women get less of the material resources, social status power and opportunities for self actualization than the men who share their location. This location based on class, race, occupation ethnicity, education, nationality or any other socially significant factor.
4. The factors that destroyed the cooperative and communal living arrangements, commodity use, child rearing, decision making and free and empowered status of women are economic.

### **3.1.2 Application**

Marx theory of gender inequality focuses on the social class operation, but they frequently turned their attention to gender oppression.

Because they consider gender relations to be more fundamental structure. The quality of each individual's life experience is a reflection of his or her gender. Marxian feminist acknowledged that women are less advantaged than men in their access to material goods, power, status and possibilities for self actualization. If we relate this theory to the causes of female endogamy female to explore the root cause of female endogamous marriage then we are compelled to observe the reality of Marxian perspective of gender inequality. The women are totally dependent on men. They have less opportunities of life, less participation in decision making, even decision against them. The women are in fact the chattels or oppressions of the male members of their family. And Marx argue that the relational basis for women subordination lies in the family, because the family as it exist in complex societies is overwhelmingly a system of domination and subordinate roles. So, from the above relevancy it could be assumed that this theory performs a guiding role for present research.

**CHAPTER NO. 4**

**CONCEPTUALIZATION AND OPERATIONALIZATION**

## **4.1 Conceptualization and Operationalization**

Conceptualization demands conceptual definition of general concepts and variable while operationalization reflects their specific components that were used by the researcher. A concept is a word created explicitly for a specific scientific purpose.

### **4.1.1 Age**

The time that a person or a thing has existed since birth or beginning.

New age describes a loose network of alternative (with respect to western culture) spiritual and lifestyle practices, books, ideas, teachers and groups. The question is which element is ought to be considered part of the “New age” is highly vexed. ([www.wordiq.com](http://www.wordiq.com))

The length of time that somebody or something has existed, usually expressed in years. ([Encarta.msn.com](http://Encarta.msn.com)).

#### *Operationalization*

15-25

26-35

36-45

46-55

55+

#### **4.1.2 Education**

In sociological context,

Education is the transmission of cultural heritage from one generation to the next.

Education encompasses both the teaching and learning of knowledge, proper conduct and technical competency. It thus focuses on the cultivation of skills, trades of profession, as well as aesthetic development.

Education is the individually planned and systematically monitored arrangement of physical setting, special equipment and materials, teaching procedures and other interventions designed to help learners with special needs achievement, the greatest possible personal self sufficiency and success in school and community.

The conceptual and operational definition used by the researcher in the present study was that education is very necessary to change the traditional thoughts. Through education they were well aware about basic women rights. Following categories were used to measure the education rate in study area;

*Operationalization*

Illiterate

Primary

Middle

Metric

Above metric

### **4.1.3 Income**

It is defined as the financial position of an individual family. The income is a crucial factor to determine one's prestige rank. In the present study the respondent were asked to report the total monthly income of their families, from all sources. The income variable often acts as a factor responsible for creation of behavior patterns and also reflects attitudes of people about various aspect of social life. In present study income was categories as under:

#### *Operationalization*

1000-5000

6000-10,000

11,000-15,000

16,000-20,000

20,000+

#### **4.1.4 Family**

Family is a concept denoting biological relationship involving mating, filiations and sib ship, these explicit and implicit function of family which are found in all known human societies. (Magill, 1995)

The family is seen as natural living unit including all those persons who share identity with the family and are influenced by it in a circular exchange of emotions (Horton and Hunt, 2004).

Marriage is the base for family and it is the family which produces its members with sufficient rights to live a prosperous life. The present research studies the family life adjustment of female who have endogamous marriage.

#### **4.1.5 Marital adjustment**

Marital adjustment is a process rather than a state. the process consist of those events, circumstances and interactions which more a couple back and forth along a continuum of adjustment. It is also called as dyadic adjustment to represent movement along continuum, which can be evaluated in terms of proximity to good and poor adjustment. (Spanier, 1976)



Marital adjustment is a state in which there is an overall feeling in husband and wife of happiness, and their satisfaction with their marriage and with each other. (Smith, 1961)

Marital adjustment refers to those processes that are presumed to be necessary to achieve a harmonious and functional marital relationship. In the present study the researcher focused on the adjustment level of female in endogamous marriages.

#### **4.1.6 Endogamy**

Endogamy is the practice of marrying within a social group, rejecting others based solely on culture as being unsuitable for marriage or other close personal relationships. Cultures that practice endogamy require marriage between specified social groups, classes, or ethnicities (wikipedia).

Endogamy refers to, “the practice of marrying within a social group” (Green zone.com/dictionary)

In societies like Pakistan people mostly prefer for their children, especially for their daughters to marry them within their social tribe, caste or social group. The focus of the researcher in present research is to explore the mutual understanding of spouses in endogamous marriages and their satisfaction level in their marital life.

## **4.2 Hypothesis**

### **4.2.1 Alternative Hypothesis**

Higher the female endogamous marriages lower will be the marital adjustment.

### **4.2.2 Null Hypothesis**

Higher the female endogamous marriages, higher the marital adjustment.

**CHAPTER NO 5**

**RESEARCH METHODOLOGY**

This chapter highlights the methodological strategy under which the present study has been conducted. It explains the tools, techniques and procedure for the research. The researcher used quantitative research design to determine the impact of endogamous marriages on marital adjustment.

### **5.1 Research Design**

In the present research, the research design was quantitative.

### **5.2 Universe**

Universe or population is defined as the target population to be studied. The entire group from which the sample is chosen is known as the population, or universe. The sum of all the units of analysis is called the universe. The universe for the present study was Tehsil Balambat. It consists of 6 union councils.

### **5.3 Target population**

The target population for the present research were the husbands who were married in an endogamous pattern.

### **5.4 Sampling**

#### **5.4.1 Sampling Technique**

After selecting the universe, the next step in the research is sampling. It is a crucial part of research because it is difficult to study the whole population. The researcher opted purposive sampling technique to select sample from target population.

#### **5.4.2 Sample Size**

The sample size for present research was **100** respondents that were interviewed from different areas of Tehsil Balambhat.

#### **5.5 Tool for data collection**

Keeping in view the objectives of the research the researcher constructed an Interview schedule for the purpose of data collection. According to the nature of the present research it seemed appropriate to use the Interview schedule as a tool because mostly the respondent were illiterate and were not able to apprehend the question easily. Interview schedule was formulated on the basis of information drained from the review of the relevant literature and by constructing different indicators of independent and dependent variables used in the hypothesis.

#### **5.6 Pre-Testing**

In order to ensure the validity and accuracy pre-testing of interview schedule was done. Therefore 10 respondents were interviewed. After pre-testing, some hurdles were noticed and some modifications were made in the tool. The researcher had to change some question for the research after pre-testing. Five questions were modified as because of their sentence structure. Categories of three questions were changed after the process of pre-testing.

### **5.7 Data Collection**

The data thus collected, were arranged and organized for feeding into the data analysis. The result were analyzed with the help of computer and then interpreted. Data analysis after coding the data was entered and analyzed with the help of SPSS software.

### **5.8 Field Experience**

Social scientist generally face situations in which responses are difficult to get. Human behavior is complex and cannot be treated under controlled conditions as in natural sciences. During the data collection the researcher faced some difficulties. Some respondents were hesitant to give their interview because they think that it might have be effect on them. It was very difficult to convince them. However, the researcher was successful in establishing rapport with them and to remove their suspicious.

### **5.9 Data Analysis**

#### *Coding/Decoding*

For the statistical analysis the process of coding was done, different responses/categories were coded by the mathematical numbers, so that the relationship of the variables may be statistically analyzed and data can be easily interpreted.

### **5.10 Data Entry**

The data was enter into software of statistical package for social sciences (SPSS) and were breakdown into tabulated form with its frequencies. After tabulation description of the result was done with its data.

### **5.11 Statistical Analysis**

Statistical techniques employed in the analysis of data were described in the following frequency distribution and percentage. For the description of the basic characteristics of the sample simple percentage were calculated. The purpose was to simplify quantitative characteristics in to numeric form the percentage was calculated by using the following formula.

$$P = F/N$$

Where

P = Percentage

F = Absolute frequency.

N = Total number of it

**CHAPTER NO. 6**

**RESULTS**



*Table 1: Frequency Distribution of Respondents Regarding Age*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
15-25	27	27.0
26-35	34	34.0
36-45	26	26.0
46-55	10	10.0
above 55	3	3.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding age. The data shows that 34.0% respondent's age were between twenty six to thirty five years, 27.0% respondent's age were between fifteen to twenty five years, 26.0% respondents age were thirty six to forty five years, 10.0% respondents age were between forty six to fifty five years old and 3.0% respondent's age were above fifty five. The majority (34.0%) of the respondents were between twenty six to thirty five years.

*Table 2: Frequency Distribution of Respondents Regarding Education*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
Illiterate	54	54.0
Primary	14	14.0
Middle	10	10.0
Metric	10	10.0

Above Metric	12	12.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding education. The data shows that 54.0% respondents were illiterate, 14.0% respondents were primary, 12.0% respondents were above metric, 10.0% were middle and 10.0% respondents were metric. The data shows that majority (54.0%) of respondents were illiterate.

*Table 3: Frequency Distribution of Respondents Regarding their Wives' Education*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
Illiterate	30	30.0
Primary	17	17.0
Middle	19	19.0
Metric	18	18.0
Above Metric	16	16.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution regarding wives' husband's education. The data shows that 30.0% respondent's wives were illiterate, 19.0% were middle, 18.0% were metric, 17.0% were primary and 16.0% were above metric. The data shows that majority (30.0%) of respondent's wives were illiterate.

Jaswal et al, 2006 argues that education facilitates an increase in knowledge and widens the mental horizon of a person. Being educated and employed brings about tremendous qualitative change in women and their husbands' marital adjustment. It brings about changes in the attitudes and values of a person about every realm of life and develops in him/her the desire to improve him/her through introspection. Therefore the results reveal an opposite scenario than of Jeswal et al argument.

*Table 4: Frequency Distribution of Respondents Regarding Occupation*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
Laborer	72	72.0
Agriculture	14	14.0
private worker	3	3.0
Government worker	11	11.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding occupation. The data shows that 72.0% respondents were laborer, 14.0% respondents belong to agriculture, 11.0% respondents were serving in government sector, and 3.0% respondents were serving in private sector. The data shows that significant majority (72.0%) of respondents were laborers.

*Table 5: Frequency Distribution of Respondents Regarding Monthly Income*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
1000-5000	39	39.0
6000-10,000	39	39.0
11000-15000	9	9.0
15000-20000	5	5.0
above 20000	8	8.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding monthly income. the data shows that 39.0% respondents' income were between ten thousand to five thousand, 39.0% respondents income were between six thousand to ten thousand, 9.0% respondents income were between eleven thousand to fifteen thousand, 8.0% respondents income were between fifteen thousand to twenty thousand and 5.0% respondents income were above 20,000. The data shows that majority (39.0%) of respondent's income was 1000-5000. Looking at the data of monthly income of respondent's family it is clear that mostly females belong to the middle class families.

*Table 6: Frequency distributions of respondents regarding endogamous marriages are deeply rooted in their area.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	70	70.0

To some extent	30	30.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent endogamous marriages are deeply rooted in their area. The data shows that 70.0% respondents' were deeply practicing endogamous marriages, 30.0% respondent were practicing endogamy to some extent. The data shows that in majority (70.0%) of respondent's area endogamous marriages are deeply rooted.

Sara and Suzanne, (2000) argued that customary and traditional practices exacerbated by ineffective enforcement of the law and inappropriate policies and procedures constraints the practical realization of this right, which results in the form of forced marriage. Therefore the results reveal an opposite scenario than of Sara and Suzanne argument.

*Table 7: Frequency distribution of respondents regarding equal rights to male and female in spouse selection*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	3	3.0
To some extent	9	9.0
Not at all	88	88.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent male and female have equal rights to choose

the spouse in this marriage system the data shows that 88.0% respondents had no right to choose the spouse, 9.0% respondent had right to choose the spouse to some extent while only 3.0% had the right to choose the spouse to great extent. The data shows that majority (88.0%) of respondents had no right to choose the spouse in endogamous marriage system.

Khan, (1995) argued that men are the decision-makers, especially in family matters such as marriage and divorce. If a woman chooses her husband it is often viewed as a shameful act of defiance against her family and defiles the honor of both her family and, many women continue to suffer in the name of custom. Therefore the results reveal an opposite scenario than of Khan argument.

*Table 8: Frequency distribution of respondents regarding causes of endogamy*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
Cultural values	55	55.0
Due to property	22	22.0
Due to dowry	5	5.0
Any other	18	18.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding their perception that why endogamy is prevailing in their culture. The data shows that 55.0% respondents' were practicing endogamous marriages due to their cultural values, 22.0% respondent practicing endogamy due to property, 18.0% were practicing this marriage

system due to any other reason and 5.0% were practicing due to dowry. The data shows that majority (55.0%) of respondents' were practicing endogamous marriages due to their cultural values.

Masood et al (2007) stated that in Pakistan the marriage take place with certain rituals, mostly the people in Pakistan are endogamous having no consultation with children before their marriages, and unequal opportunities and freedom to women folk, which results disturbance in their family life. The above results reveal the relevancy with Masood et al argument.

*Table 9: Frequency distribution of respondents regarding equal property rights to female and male.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	3	3.0
To some extent	10	10.0
Not at all	87	87.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent male and female has equal property rights as their brother according to the property constitution. The data shows that 87.0% respondents had no rights of property, 10.0% respondent had property rights to some extent, while only 3.0% respondents had equal property rights to great extent. The data shows that overwhelming majority (87.0%) of respondents had no rights of property.

Mathu and Pandya (2006) Discrimination against the girl child and gender inequality in the society is associated with ethos of patriarchy and traditional gender stereotype. Discrimination in terms of rights to property,

education legal rights, political rights, decision making power or even basic human rights due to lack of awareness regarding their rights, support from family and illiteracy. Therefore the results reveal an opposite scenario than of Mathu and Pandya argument.

*Table 10: Frequency distribution of respondents regarding property as basic cause for endogamous marriage*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	20	20.0
To some extent	28	28.0
Not at all	52	52.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent they perceive property as basic cause for endogamous marriage. the data shows that 52.0% respondents did not perceive property as basic cause for endogamous marriages, 28.0% respondent perceive to some extent, while 20.0% respondents perceive property as basic cause for endogamy to great extent. The data shows the majority (52.0%) of respondents did not perceive property as basic cause for endogamous marriages.



**Table 11: Frequency distribution of respondents regarding endogamous marriage are against the constitution.**

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
to great extent	52	52.0
to some extent	33	33.0
not at all	15	15.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent they perceive endogamous marriages against the constitution. The data shows that 52.0% respondents perceive endogamous marriages against the constitution to great extent, 33.0% respondent perceive endogamy against the constitution to some extent, while 15.0% do not perceive it against the constitution. The data shows that majority (52.0%) of respondents perceive endogamous marriages against the constitution

**Table 12: Frequency distribution of respondents regarding prevalence of primary girls school in their area.**

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
None	16	16.0
0-1	40	40.0
2-3	44	44.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding how many primary girls schools are prevailing in their area. The data shows that in 44.0% only 2-3 primary girls' schools, in 40.0% respondents area there were 0-1 primary girls schools and 16.0% respondents had no primary girls school in their area. The data shows that majority (44.0%) of respondents had 2-3 primary girls' schools in their area.

*Table 13: Frequency Distribution of Respondents regarding Prevalence of Primary Boys' Schools.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
None	47	47.0
0-1	40	40.0
2-3	13	13.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding how many primary boys schools are prevailing in their area. The data shows that 47.0% respondents had no primary boys' school in their area, 40.0% respondents had 0-1 primary boys' school in their area and 13.0% had 2-3 primary boys' school in their area. The data shows that majority 47.0% of respondents had no primary boys' school in their area.

*Table 14: Frequency distribution of respondents regarding middle girls' schools.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
None	72	72.0
0-1	28	28.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding how many middle girls schools are prevailing in their area. The data shows that 72.0% respondents had no middle girls' school in their area, 28.0% respondents had 0-1 middle girls' school in their area, the data shows that majority (72.0%) of respondents had no middle girls' school in their area.

*Table 15: Frequency distribution of respondents regarding high boys' schools.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
None	72	72.0
0-1	28	28.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding how many high boys' schools are prevailing in their area. The data shows that 72.0% respondents had no high boy's school in their area and only 28.0% respondents had 0-1 high boys' school in their area. The data shows that majority (72.0%) of the respondents had no high boy's school in their area

**Table 16: Frequency distribution of respondents regarding women education.**

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
None	50	50.0
1-10	33	33.0
11-20	14	14.0
21-30	3	3.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding how many women are educated in their area. The data shows that 50.0% women were uneducated, 33.0% women were primary, and in 14.0% women were middle while only 3.0% women were metric and above. The data shows that majority (50.0%) of women were uneducated.

**Table 17: Frequency distribution of respondents regarding family encouragement to women work outside the home.**

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	7	7.0
To some extent	18	18.0
Not at all	75	75.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent your family encourages women work outside the home. The data shows that 75.0% respondents' families did not

encourage women work outside the home, 18.0% respondents' families encouraged women work outside the home to some extent while only 7.0% respondents' families encouraged women work outside the home to great extent. The data shows that significant majority (75.0%) of respondents' families did not encourage women work outside the home.

*Table 18: Frequency distribution of respondents regarding women, working outside the home.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
None	56	56.0
1-10	23	23.0
11-20	13	13.0
21-30	8	8.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding women, working outside the home. The data shows that in 56.0% families women were not working outside the home, in 23.0% families 1-10 women were working outside the home, in 13.0% families 11-20 women were working outside the home and in 8.0% families 21-30 women were working outside the home. The data shows that in majority (56.0%) families women were not working outside the home.

**Table 19: Frequency distribution of respondents regarding family in laws empowerment in decision making.**

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	4	4.0
To some extent	12	12.0
Not at all	84	84.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent your family in laws empower you in decision making. The data shows that 84.0% respondents' family in laws did not empowers their women in decision making, 12.0% respondents' family in laws empower their women in decision making to some extent and only 4.0% respondents' family in laws empower their women in decision making to great extent. The data shows that overwhelming majorities (84.0%) of respondent's did not empower by their in laws in decision making.

**Table 20: Frequency distribution of respondents regarding consulted decisions.**

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
Almost in whole matters	2	2.0
In daily routine life matters	12	12.0

Decisions regarding marriage of children	2	2.0
<b>Total</b>	<b>16</b>	<b>16.0</b>

The above table reflects the frequency distribution of respondents regarding in which type of decisions the women are consulted. The data shows that 12.0% respondents were consulted by their in laws in daily routine life matters, 2.0% respondents were consulted by their in laws almost in whole matters, and 2.0% respondents were consulted by their in laws regarding the marriage of their children while 84.0% respondents have no right to take part in decision making. The data shows that only (16.0%) respondents were consulted by their in laws in decision making.

*Table 21: Frequency distribution of respondents regarding decisions in which wives are consulted.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
In almost all matters	2	2.0
In some decisions which he want to share	8	8.0
Decisions regarding children education and socialization	6	6.0
<b>Total</b>	<b>16</b>	<b>16.0</b>

The above table reflects the frequency distribution of respondents regarding decisions in which they are consult their wives. The data shows

that 8.0% respondents consulted in some matters, 6.0 % respondents consulted regarding children’s education and socialization, only 2.0% respondents’ husband empower them in almost all decisions, while 84.0% respondents never empowers them in decision making. The data shows that an overwhelming majority (84.0%) of respondent’s consulted in decision making .

*Table 22: Frequency distribution of respondents regarding choice of spous.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	4	4.0
To some extent	28	28.0
Not at all	68	68.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent their parents consulted them while choosing their spouse. The data shows that 68.0% respondents were not consulted by their parents while choosing spouse for them, 28.0% were consulted to some extent and only 4.0% were consulted to great extent. The data shows that significant majority (68.0%) of respondent’s were not consulted by their parents while choosing their spouse.



*Table 23: Frequency distribution of respondents regarding endogamous marriage effects the marital adjustment.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	61	61.0
To some extent	31	31.0
Not at all	8	8.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent you feel that endogamous marriage effect the marital adjustment. The data shows that 61.0% respondents perceive that endogamous marriage effect the marital adjustment to great extent, 31.0% respondents perceive that endogamous marriages effect the marital adjustment to some extent while only 8.0% respondents perceive that endogamous marriages did not effect the marital adjustment. The data shows that majority (62.0%) of the respondents perceive that endogamous marriages effect the marital adjustment.

(Shorish, 1985) The woman's role within the family is a crucial one which should be based on principle of equality, justice and individual fulfillment of each member. Therefore the results reveal an opposite scenario than of Shorish argument.

*Table 24: Frequency distribution of respondents regarding mutual understanding among the two spouses leads to happy married life.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	86	86.0
To some extent	14	14.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent they feel that mutual understanding among the two spouses leads to happy married life. The data shows that 86.0% respondents feel mutual understanding among the two spouses leads to happy married life to great extent, 14.0% respondents feel it as to some extent. The data shows that majority (86.0%) of respondents feel that mutual understanding among the two spouses leads to happy married life.

Khan, (1995) Marriage is a matter of mutual consent the woman who is the object of man's choice should be willing to enter into the married state. This willingness on women's part is a must before a marriage can be lawful in Islam. Therefore the results reveal an opposite scenario than of Khan Argument.

*Table 25: Frequency distribution of respondents regarding conflict or disagreement by the spouse cause mental stress.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	66	66.0

To some extent	31	31.0
Not at all	3	3.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents to what an extent you feel that conflict or disagreement by the spouse cause mental stress. The data shows that 66.0% respondents feel that conflict or disagreement by the spouse causes mental stress to great extent, 31.0% respondents feel it as to some extent and 3.0% feel that conflict or disagreement by the spouse did not cause mental stress. The data shows that majority (66.0%) of respondents feel that conflict or disagreement by the spouse on marriage contract causes mental stress.

*Table 26: Frequency distribution of respondents regarding the effect of stresses on husband and wife relationship.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	66	66.0
To some extent	33	33.0
Not at all	1	1.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding affect of stresses on husband and wife relationship. The data shows that 66.0% respondents considered these stresses affect the husband wife relationship to greater extent, 33.0% respondents consider it as to

some extent and only 1.0% considered that these stresses had no effect on husband wife relationship. The data shows that majority (66.0%) of the respondents feel that these stresses did not affect the husband wife relationship.

Ahmad and Ried (2008) argue in his research that both husbands' and wives' verbal aggressions and conflicts at the time of marriage were predictive of self-reported declines in marital adjustment. The above results are the reflection of Ahmad and Ried argument.

*Table 27: Frequency distribution of respondents regarding wife's support prosperous marital life.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	58	58.0
To some extent	23	23.0
Not at all	19	19.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents to what an extent their wives supports them to make their marital life prosperous. The data shows that 58.0% respondents' wives supports them to make their marital life prosperous to great extent, 23.0% respondents' wives supports them to some extent and 19.0% respondents' husbands were not supportive. The data shows that majority (58.0%) of respondents' wives supports them to make their marital life prosperous.

Schachar, (1991) Men were more satisfied when they themselves had liberal views and when their wives held conservative ones. The above results reveal an opposite scenario than of Shachar argument.

*Table 28: Frequency distribution of respondents regarding endogamy is because of patriarchal mindset.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	56	56.0
To some extent	37	37.0
Not at all	7	7.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents to what an extent you perceive endogamy is because of patriarchal mindset. The data shows that 56.0% respondents feel that endogamy was because of patriarchal mindset, 37.0% respondents feel it as to some extent and 7.0% did not feel patriarchy as the cause of endogamy. The data shows that majority (56.0%) of respondents feel that endogamy was because of patriarchal mindset.

*Table 29: Frequency distribution of respondents regarding due to endogamy male member consider female as their property.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	61	61.0

To some extent	32	32.0
Not at all	7	7.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents to what an extent you feel that due to endogamy male member consider female as their property. The data shows that 61.0% respondents feel that due to endogamy male member consider female as their property, 32.0% respondents feel that due to endogamy male member consider female as their property to some extent and only 7.0% respondents did not feel it as. The data shows that majority (61.0%) of respondents feel that due to endogamy male member consider female as their property.

Alice (2000) strict family, tribal and traditional Pakistani values dictate that women are considered as property of male family members. Therefore the results reveal an opposite scenario than of Alice argument.

*Table 30: Frequency distribution of respondents regarding authoritative behavior of males disrupts the family setup.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	53	53.0
To some extent	34	34.0
Not at all	13	13.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent the authoritative behavior of males disrupts the family setup. The data shows that 53.0% respondents feel that authoritative behavior of male disrupts the family setup to great extent, 34.0% respondents feel it as to some extent and 13.0% feel that the authoritative behavior of male did not disrupts the family setup. The data shows that majority (53.0%) of respondents perceive that authoritative behavior of males disrupts the family setup.

*Table 31: Frequency distribution of respondents regarding husband, wife's role to make their marital life a happy life.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	98	98.0
To some extent	2	2.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent they feel husband's role is as important as wife's role to make their marital life a happy life. The data shows that 98.0% respondents feel that husband's role is as important as wife's role to make their marital life a happy life and only 2.0% respondents feel husband's role as important as wife's role to some extent. The data shows that an overwhelming majority (98.0%) of respondents perceive husband's role is as important as wife's role to make their marital life a happy life. The husband and wife described their roles as fitting together to form a

whole, and helping each other by stepping out of their prescribed roles was not constructed as being egalitarian but as the most effective way of attaining the cultural ideals. Therefore the results reveal an opposite scenario than of Ahmad and Reid argument.

*Table 32: Frequency distribution of respondents regarding equal liberty in choosing their spouse.*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	57	57.0
To some extent	29	29.0
Not at all	14	14.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent they feel that male and female should enjoy equal liberty in choosing their spouse. The data shows that 57.0% respondents feel that male and female should enjoy equal liberty in choosing their spouse, 29.0% respondents feel that male and female should enjoy equal liberty in choosing their spouse to some extent, and 14.0% respondents were not in favor of equal liberty to male and female while choice of spouse. The data shows that majority (57.0%) of respondents feel that male and female should enjoy equal liberty in choosing their spouse.



**Table 33: Frequency distribution of respondents regarding female security in endogamy.**

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To great extent	14	14.0
To some extent	31	31.0
Not at all	55	55.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding to what an extent they feel that female are secure through endogamous marriage system. The data shows that 55.0% respondents feel that female were not secure through this marriage system, 31.0% respondents feel that women were secure through this marriage system to some extent while only 14.0% respondents feel that women were secure through this marriage to great extent. The data shows that majority (55.0%) of respondents feel that female were not secure through this marriage system.

**Table 34: Frequency distribution of respondents regarding equality based "family".**

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
mutual trust	22	22.0
Equal participation of family members in all family matters	28	28.0
Equal rights to every family members spoke his	24	24.0

voice		
No need of change every thing is fine woman should compromise	14	14.0
Joint family system is needed because it provides equality	12	12.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding two recommendations to make a "family" equality based. The data shows that 28.0% respondents recommended that family members should have equal participation in all family matters, 24.0% recommended equal rights to every family member to spoke his/her voice, 22.0% respondents recommended mutual trust, 14.0% respondents recommended women should compromise and there is no need of any change and 12.0% were recommended joint family system. The data shows that majority (28.0%) of respondents recommended that family members should have equal participation in all family matters.

*Table 35: Frequency distribution of respondents regarding equality based "marriage".*

<b>Categories</b>	<b>Frequency</b>	<b>Percent</b>
To aware the people about equal marriage rights	26	26.0
Both spouses agreement on marriage	43	43.0

Female should respect to parents decisions	13	13.0
Education is needed to aware the people.	18	18.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

The above table reflects the frequency distribution of respondents regarding recommendations to make “marriage” equality based. The data shows that 43.0% respondents recommended both spouses agreement on marriage, 26.0% respondents recommended that people should be aware about equal marriage rights of their children, 18.0% respondents recommended that education is needed to aware the people to make marriage equality based and 13.0% recommended that female should compromise and respect to parents decisions. The data shows that majority (43.0%) of respondents recommended both spouses mutual agreement on marriage.

### **6.1 Hypothesis Testing**

Marital adjustment is the key factor in exploring the satisfaction level in marital life, of those females who were married in an endogamous marriage pattern.

### **6.2 Alternative Hypothesis**

Higher the female endogamous marriages, lower will be the marital adjustment.

### **6.3 Null Hypothesis**

Higher the female endogamous marriages, higher will be the marital adjustment.

Cross tabulation count of deeply rooted female endogamous marriages and effect on the marital adjustment

**CHAPTER NO.7**

**SUMMARY, CONCLUSION AND SUGGESTIONS**

## 7.1 Summary

The study reveals that endogamous marriage causes gender discrimination in case of their spouse selection, decision making, property rights and education rights. In this sense this system is antisocial and anti human and especially against the rights of women. For sake of money people arrange such type of marriage that are broken later in the form of divorce. People in the study area are mostly illiterate. Literacy rate is not appreciating among them. Due to low literacy rate their economic condition is not very good. But the most important factor is that people are mostly ignorant of human rights. They are totally blind of the women rights. Gender discrimination is also playing a very vital role in such cases because the people who belong to rural areas do not know about gender disparity. Male dominancy is also a vital factor that prevails in the study area. Women are considered less status than men, in each and every case; even the decision of her life is taken by her parents. She has no right to choose the spouse. Father decision is considered as last and final decision. Through interviews and observations the research concluded that female is more victimized of this marriage system than men. In case of marriage conflict the male get married in other place but the female can never think about that, rather she always have to compromise for her children, for her family. If she voice her rights the society considered it a very shameful act the women is criticized in a sever way. Girls are often deprived of education because the parents considered it waste of time. So, due to low

literacy ratio the girls have no sense about their rights. That's why they are being oppressed by males.

## **7.2 Key Findings**

The major findings of this study were;

1. Majority (54.0%) of respondents were illiterate, which highlights that the literacy ratio of the area was not sound.
2. Overwhelming majority (87.0%) of the respondents reveal that endogamous marriage system prevails in their area
3. Significant majority (70%) of the respondents reveal that endogamous marriages were deeply rooted in the area.
4. Overwhelming majority (85%) of the respondents have no rights to choose the spouse in this marriage system. which shows that study area is totally male dominated society and the females were more victimize of this ritual as compared to male. Males were dominated at all modes of production.
5. Majority (55.0%) of the respondents were practicing endogamy as it is their cultural ritual, which shows that cultural norms and values are highly practiced in study area.

6. Overwhelming majority (87.0%) of the respondents has no right of property, as their brother according the property constitution.
7. Majority (52.0%) of the respondents perceive endogamy against the constitution as the constitution as well as the religion has no obligation of endogamous marriage.
8. Significant majority (75.0%) of the respondents show that there family do not like the women work outside the home.
9. Overwhelming majority (84.0%) of the respondents has no participation in decision making as their family in laws and husbands do not empower them in decision making. Women are not allowed to interrupt in decision making, either the decision against the women.
10. Majority (62.0%) of the respondents suggest that endogamy effect the marital adjustment, it is easier to adjust in family but, it all depends on the mutual understanding of spouses as well as the relationship with the family in laws.
11. Overwhelming majority (86.0%) of the respondents show that mutual agreement among the spouses leads to happy married life.
11. Majority (66.0%) of the respondents show that disagreement leads to conflict among the spouses which



results in mental stress and this stress effect the marital adjustment.

12. Majority (56.0%) of the respondents reveal that endogamy is because of patriarchal mindset, due to which the male member consider female as their property. They were considered as slaves.
13. Overwhelming majority (98.0%) of the respondents perceive that husband role is as important as wife's role to make their marriage a happy life. But the illiterate and the conservative mind consider it just the responsibility of women. They think that woman should compromise whatever their happened with her.
14. Majority (52.0%) of the respondents recommended that the entire family member should have equal right to participate in whole family matters. And they should enjoy equal rights.
15. Majority (69.0%) of the respondents recommended that marriage should base on equality and mutual agreement of spouses, both should share equal rights regarding marriage.

### **7.3 Conclusion**

Marital adjustment depends on the mutual understanding of spouses as well as the relationship with the family in laws. Mutual

agreement among the spouses leads to happy married life and disagreement leads to conflict among the spouses which results in mental stress and this stress effect the marital adjustment. The illiterate and the conservative mind considered marital adjustment just as the responsibility of women. They think that woman should compromise whatever their happened with her. From the present study it was concluded that in endogamous marriage system to make the marriage equality based the parents should consider their children agreement on marriage so that they could live a happy married life. The research reveals that husband role is as important as wife's role to make their marital life a happy life.

#### **7.4 Recommendations**

Rate of female education should be raised and a lot of opportunities should be given to women to get the education that might limit the ratio of such type of practices. Each community should appoint a village head that worked with organization as well as community that might be helpful with respect to women right. Awareness should give to women regarding the female rights that might play vital role in reducing the evil practices. Maximum chances should be given to women to get justice through law and order enforcement agencies. To create right attitude towards life-individual and social. People should given awareness that do not discriminate with your girl child in your homes, spread awareness that her life is as precious and important as that of a boy. Presence of women in the decision making position, in all fields whether

family and society. To empowered women by giving information on basic human rights. They can take more readily, responsibility for seeking improvement for laws and practices, pertaining to free of speech, equal protection, inheritance and property rights. Women should be given opportunities to play an effective role in family matters. Provide an opportunity to articulate her voice about marriage. Eliminate the norms that legitimate and glorify violence in family and society. Awareness should produce among the community that only the parents are responsible of their daughters not the family members, the clan or the other influential who intervene in others family matters. Joint family system should introduce so that every member should confined to his own family affairs.

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## ANNEXURE

### INTERVIEW SCHEDULE

#### DEMOGRAPHIC AND SOCIO-ECONOMIC PROFILE

1. Your marriage type: \_\_\_\_\_
2. Age \_\_\_\_\_
3. Education \_\_\_\_\_ wives's education \_\_\_\_\_
4. Occupation \_\_\_\_\_ wive's occupation \_\_\_\_\_
5. Monthly income \_\_\_\_\_

#### CONSTRUCT PROFILE

6. Generally which type of marriage system prevails in your area?
  - a. Endogamy
  - b. Exogamy
  - c. Any other \_\_\_\_\_
7. To what an extent endogamous marriages are deeply rooted in your area?
  - a. To great extent
  - b. To some extent
  - c. Not at all
8. To what an extent male and female have equal rights to choose the spouse in this \_\_\_\_\_ marriage system?
  - a. To great extent
  - b. To some extent
  - c. Not at all
9. In your perception why female endogamy is prevailing in your culture?
  - a. Due to property
  - b. Due to dowry
  - c. Cultural ritual
  - d. Any other reason \_\_\_\_\_
10. Do you have equal property right as your brother according to the property constitution?
  - a. To great extent
  - b. To some extent
  - c. Not at all
11. To what an extent you perceive property as basic cause for endogamous marriage?
  - a. To great extent
  - b. To some extent
  - c. Not at all
12. To what an extent you perceive endogamy against the constitution?
  - a. To great extent

- b. To some extent
- c. Not at all

13. How many schools prevail in your in area?

Schools	No/ Frequency
Primary girls	
Primary boys	
Middle girls	
Middle boys	
High girls	
High boys	

14. How many women are educated in your area?

- a. Uneducated
- b. Primary
- c. Middle
- d. Metric
- e. Above metric

15. To what an extent your family encourages women work outside the home?

- a. To great extent
- b. To some extent
- c. Not at all

16. if response is (a) or (b) than how many women are working outside the home?

- a. 1-10
- b. 11-20
- c. 21-30

17. To what an extent your family in laws empowers you in decision making?

- a. To great extent
- b. To some extent
- c. Not at all

18. If response is (a) or (b) than in which type of decisions you are consulted?

19. To what an extent your husband empowers you in decision making?

- a. To great extent

- b. To some extent
  - c. Not at all
20. If response is (a) or (b) than in which type of decisions you are consulted?
21. \_\_\_\_\_
22. To what an extent your parents consulted you while choosing your spouse?
- a. To great extent
  - b. To some extent
  - c. Not at all
23. To what an extent you perceive that female endogamy effect the marital adjustment?
- a. To great extent
  - b. To some extent
  - c. Not at all
24. If response is (a) or (b) than to what an extent you feel that mutual agreement among the spouse leads to happy marroed life?
- a. To great extent
  - b. To some extent
  - c. Not at all
25. To what an extent you perceive that conflict or disagreement by the spouse cause mental stress?
- a. To great extent
  - b. To some extent
  - c. Not at all
26. If response is (a) or (b) than to what an extent you feel that these stresses effect the husband wife relationship?
- a. To great extent
  - b. To some extent
  - c. Not at all
27. To what an extent your husband supports you to make your marital life prosperous?
- a. To great extent
  - b. To some extent
  - c. Not at all
28. To what an extent you perceive endogamy is because of patriarchal mindset?
- a. To great extent
  - b. To some extent
  - c. Not at all
29. To what an extent you perceive due to endogamy male member consider female as their property?
- a. To great extent
  - b. To some extent
  - c. Not at all

- 30. To what an extent you perceive authoritative behavior of male disrupts the family setup?
  - a. To great extent
  - b. To some extent
  - c. Not at all
- 31. To what an extent you perceive husband role is as important as wife role to make their marital life a happy life?
  - a. To great extent
  - b. To some extent
  - c. Not at all
- 32. To what an extent you perceive that male and female should enjoy equal liberty in choosing their spouse?
  - a. To great extent
  - b. To some extent
  - c. Not at all
- 33. To what an extent you perceive that female are secure through this marriage system?
  - a. To great extent
  - b. To some extent
  - c. Not at all

**ANALYTICAL PROFILE**

- 33. Give two recommendations to make “family equality based”.

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- 34. Give two recommendations to make “family equality based”.

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