

THE SOCIO-MEDICAL IMPACTS OF COUSIN MARRIAGES

(A CASE STUDY OF KOTLA JAM DISTRICT BHAKKAR)



BY

BISMA HUSSAIN

Quaid-i-Azam University

Department of Anthropology

Islamabad – Pakistan

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BISMA HUSSAIN

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

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Department of Anthropology

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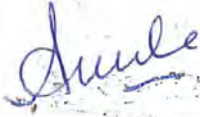
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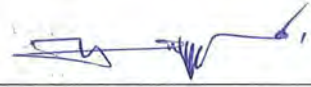
This is to certify that we have read the thesis submitted by Ms. Bisma Hussain. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Sc in Anthropology.

Committee:

1. Dr. Aneela Sultana
Supervisor



2. Dr. Anwar Iqbal Shaheen
External Examiner



3. Dr. Aneela Sultana
In-charge
Department of Anthropology



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BISMA HUSSAIN

Dedication

This thesis is dedicated to my parents: my father, who gave me the confidence to pursue a field of my interest and provided me with favorable circumstances, and my mother, whose love, prayers, and unwavering faith in my abilities encouraged me and gave me unconditional support.

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Abstract

The aim of this study examines to find out the socio-medical impacts of cousin marriage. To find out why people prefer consanguinity when it comes to spouse selection and what kind of socio-cultural medical effects it is going to have on their child-rearing. The focus of the research is to document the advantages or disadvantages related to these factors as well as the practice of cousin marriage regarding the congenital defects that are the by-product of this practice.

To achieve these objectives are carried out in the village or community of Bhakkar the total population of the village was 500 households comprising 1500 individuals. The sample for in-depth interviews selected by purposive sampling intentionally includes those samples who were having children with some congenital defects. To investigate the linkage between the practice of cousin marriage and abnormalities among children. For having in-depth interviews, respondents were selected through purposive sampling and keeping in mind to intentionally include those women who were having disabled children with some congenital defects.

The major findings of this study reveal that people like to marry in their “Baradari” (Brotherhood) or endogamy’s marriages are popular just because of the ease of arranging just because of prior familiarity and lack of deception in an arrangement in consanguineous marriages. The study highlights that most people continue to marry their cousins respecting the tradition that has been followed by ancestors. The findings further reveal that due to the repeated or generation to generation that cousin marriages now there is a rise in the abnormal pregnancy children born out of for example the in-depth interviews with respondents diseases like genetic disease(AB), Duchene muscular dystrophy, Kwashiorkor, Muscular dystrophy, Osteogenesis imperfecta,

Cerebral palsy, Dumb, Deaf, Congenital disease, and Motor neuron disease. There is no medical curable disease.

Chapter 1

1.1 Introduction

Cousin marriage is one of the oldest practices which have been followed by various human cultures. Marriage as a social process cannot be studied and understood in isolation rather it is connected to the other social institutions. There are different types of cultures in the world that have different practices of cousin marriages so to give one precise definition which will cover all the marriages of the world is not possible. It is related to other social institutions like the economy, religion, and education promoting added complexness (Schaefer, 2006).

“Consanguineous marriage is a marriage where the spouses are cousins, in other words, people with common grandparents or people who share other fairly recent descendent”.

Anthropologists and sociologists from across the world are agreed that from a global cross-cultural position marriage is the composite word to be defined. Moreover, no definition of marriage would be covering all the varied institutions that anthropologists regularly consider as marriage (Linda, 2004).

There is unnumbered circumstance about marriage in every culture. In the anthropological sense of the word, the statement about marriage is constructed keeping in view the cross-cultural perspective. This involves the study of a variety of definitions, which comes under the lens of anthropology. From the western point of view, marriage is considered a life-long contract between two individuals which legitimizes the sexual union and sets apart them the responsibility of parenting their children. It brings parents and children to one platform where the roles are distributed among every individual by the rights of their age and gender.

Cousin marriage is a common phenomenon, especially in developing countries. In the Middle East and North Africa, the rate of cousin marriage is more than 25% and it is high as 50% in some parts of the world. Cousin marriage is an adequate price and that reclaims lowered women's inclination to marry a first cousin or a blood relative. Cousin marriage is not a voluntary choice for traditional Muslim societies. There is a great extent of women's decisions to marry a first cousin or blood relative due to the influence of male-dominant patriarchal families. The traditional practice of cousin marriages leads to an increased rate of mortality and morbidity and some health consequences for the offspring. There are many health problems which are caused to consanguineous marriage i.e. deafness, blindness, childhood glaucoma, congenital heart defects and cerebral palsy (Pelin Akyol, Naci Mocan, 2020).

In the cousin, marriage is not only has a greater risk of producing offspring but there is some harmful recessive gene or individual have an increased rate of multifactorial diseases, sterility, stillbirths, spontaneous abortions, child deaths, infant mortality as well as some other congenital malformations. Consanguineous marriage is widely favored in the Islamic population i.e. Pakistan or India. Consanguineous marriages were common for the women who are illiterate or had the only primary level education or lived in the rural areas and the parents were also cousins marriage. There is an important reason for cousin marriages is the preservation of property especially land and the desire to keep within the family. The intra-family marriage advantages in the terms of compatibility between the bride with her husband's family. There is several studies indicate that the congenital malformation among the offspring of consanguineous marriage is 2.5 times higher than the offspring of unrelated parents. There are multiple malformations in the offspring as follows cardiovascular-related to the central nervous system, ophthalmic, urogenital, gastrointestinal, skeletal, cutaneous abnormalities, etc. (O.Alper et al, 2003).

A cousin marriage historically comes forth in primitive Israel, Greece, and Palestine. At a distance of time, there were no prohibitions in Christianity or Hebrew and especially in Islam (Tillion, 1983).

In the traditional society, cousin marriages are practiced with exemption and with some rigidness. This takes place when most of the people live in one community or network of families, which are closely affiliated with one another. In the pre-capitalist families cousin marriages at the regular interval were operational because of securing their positioning of wealth and aristocratic form of government. However, it encouraged a bride to keep their wealth with themselves and retain their status in society. Anthropology categorizes those segments in the terms of agricultural and landowning families more specifically the aristocratic families. The basic purpose of going through this practice is to avoid the distribution of wealth in the tribe and resulting in the fragmentation of the tribe and nuclear family (Bittles, 2001).

Cousin marriage serves economic purposes. To overwhelm dowry or bride price people are starts marrying in their own families. The close kin members and first cousin marriages serve to protect an economic interest in land, property, and business and to safeguard cultural and religious identities a prominent example being the Rothschild banking dynasty. Some states prevent the first cousin from marrying they had certain laws prohibiting it however, some have limits. The European countries have no ban on cousin marriages. Marriages between cousins are thought favorable in many parts of Asia, Africa and Middle Eastern countries (Grady and Denise, 2002).

There are among the major population so far studied the highest rates of consanguineous marriages have been linked with low socioeconomic status, illiteracy, and rural residence. In some populations, there is a high prevalence of marital unions between close relatives. This has

however been reported among land-owning families and in traditional ruling groups and the highest socio-economic strata (Bittles, 1995).

According to Agarwal 1994, indicates that in south Asia communities recognized women's rights in landed property. The land was kept within members of the nuclear family through strict rules on land alienation post-marital residence in the village taking the form of uxorilocal, matrilocality, and close kin marriages. Moreover, in the Islamic world arranged marriages to individuals within the kinship network have helped families avoid mandatory Islamic sharing rules for the inheritance for several hundred years. Though not as powerful as the European system of heritage this system helped, some families maintain control over their assets for two or even three generations (Kuran and Meriwether, 1999).

There is the given number of potentially involved the part of recessive genes as make susceptible factors in common diseases of adulthood is of great interest and significance but to date, this topic has been little investigated. However in the preliminary study in Pakistan higher levels of inbreeding was reported in patients with a range of major adult disorders including some common cancers and cardiovascular diseases (Shami, Qaiser and Bittles, 1991).

The Arab or Middle Eastern pattern of similar cousin marriage challenges schematic anthropological approaches to kinship and marriages. It represents an outstanding illustration of the principle of intermarriage, it unites people who are already united, and between whom there is in a structural sense no sociological difference it plays precisely the opposite role from that played by marriage throughout most of the world (Holy, 1989).

We see many examples of give-and-take exchange marriages in our daily life. The sibling exchange marriage such as that of a sister and brother to a brother and sister other close

consanguine marriages and first cousin marriages were important in such groups as highland scots. The first few generations of their settlements in the new world were not included to mix with strangers (Molloy, 1986).

Cousin marriage is traditional and respected in most countries of North Africa, the Middle East, and West Asia where intra-familial unions jointly together account for 20-50% of all the marriages (Bittles and Petterson, 2008).

In radio four programs about the Bib (Born in Bradford), the study has the heading that marriage between the first cousins doubles the risks of birth defects. They also observe the behavior of Pakistani mothers and white moms. Although the white mothers used alcohol and smoking which is dangerous for the child and they compensate for it by using saying that Pakistani are married to their cousins which is also a double risk of birth defects (Boseley, 2012).

Benson is making a critique on Editor Dyer that the risk is double from 2% to 4% of disorders in the cousin marriages. However, it is for not only recessive disorders hidden in one generation and expressed their selves in the next generation when finding the same genes rather than these are congenital or genetic disorders. Congenital disorder means a disorder present from birth. A genetic disorder is a genetic problem caused by one or more abnormalities in the genome. Benson also said that Asians are not able to do a DNA diagnosis because it is not possible due to the lack of technology. The Asian families have only a choice not to marry a cousin to lower this risk. If they find no recessive disease dominating their family then they can go for a marriage to a cousin if they have no other option (Benson, 2005).

DNA (Deoxyribonucleic Acid) diagnosis is difficult. However medically it is very difficult to lower the risk of congenital, genetic, and recessive disorders. The load of sickness by this

recessive disorder is massive. To overcome these birth defects people can choose non-consanguineous marriages as a remedy. If no inherited disorders are present in the family then people can do cousin marriages. However, if genetic disorders are found then there are many chances of recessive diseases and there should be restrictions on cousin marriages to prevent these diseases. In low-income countries, there is a lack of technology and medical services. There are not sufficient resources to come up with services before pregnancy or after it (Al-Ghazali et al, 2006).

The case study demonstrates that there is nonetheless no straightforward medicalization at work across these contexts. There is heterogeneity in formal medical provisions for managing risk and in how consanguineous couples and intermarrying communities perceive and negotiate the implications of risk information (Shaw, 2009).

Cousin marriages however frequently portrayed as the practice of outdated traditionalists as a centuries-old Islamic custom that is unacceptable in the twenty-five century. Moreover, rarely any attention is paid to the fact that Islam permits but does not prescribe consanguineous marriage and to the diversity of Islamic opinions about its desirability including concerning the risk of birth defects (Shaw, 2009).

The preference within South Asian Muslim families for contracting marriages between the first cousin offers a method for guaranteeing the security and prosperity of one's daughter. A sending daughter to be married into the family of an uncle and aunt where she will be taken care of and where contact can be maintained with her has obvious benefits, particularly in a society where women do not have rights to self-determination (Hannan, 2009).

The consanguinity is a great deal of effect as a valuable tool to strengthen economic, political, and social ties between members of a single family. In the other words, consanguinity builds the social capital within a family. Two types of social capital are relevant to the interested researcher of consanguinity bridging social capital and bonding social capital. The former is also termed cross-cutting social ties between disparate groups while the latter is similar to horizontal associations, which link sameness and enable cooperation between groups. For example networks and clubs. The feature of bounding social capital is that the bigger the group that sustains it the more powerful bounding social capital is. It is easy to see how consanguineous marriage is both a form of bridging social capital and a form of bounding social capital. By uniting different descent groups under patrilineal kinship rules it strengthens ties between family members lowers the possibility of conflict within a family and consolidates both assets and power. It also encourages cooperation about matters relating to production decisions, household decisions, property decisions market work, and interaction with the community. If the decision to undertake consanguineous marriage were related to landholding and the desire to retain economic and political power in a local community then the larger, the group that practices consanguineous marriage the more powerful the group would be in a rural society. This is reinforced if consanguinity has been practiced over many generations. The recent evidence from the Middle East suggests that the larger the group that practices cousin marriage the greater the control over resources such as land and wealth, and thus power the group would be in rural communities (Sriya and Shareen, 2006).

The specific type of cousin marriage that is favored can vary quite widely between and within different countries with religious ethnic and local tribal traditions playing a major role at local and national levels. The most common reason is given the popularity of cousin marriage can be

summarized as a: strong family tradition, maintenance of the family property, strengthening family ties, financial advantages relating to dowry, bride wealth payments, ease of marital arrangements, and closer relationship between the wife or his in-laws and greater marriage stability and durability (Bittles,Hussein, 1994-1999).

The practice of consanguineous marriage is different in different religions. Some religions permit it while some prohibit it. However, the perception that due to religion cousin marriage is increasing is a biased approach. Cousin's marriage has profound chronological begging. It was allowed and rehearsed inside Greece and Palestine. It was also allowed in ancient Israel. The Quran does not state that marriages between first cousins are forbidden. In chapter Al-Nisa (4:23-25) Allah mentioned the women who are forbidden from marriage: to quote the Quran “lawful to you are all beyond those mentioned so that you may seek them with your wealth in honest wedlock”. The list of prohibited women does not include first or any cousins. Muslims have practiced marriages between first cousins in non-prohibited countries since the time of Muhammad (S.A.W). In a few countries, the most common types are paternal cousins. Christian and Hebrew religions originate before the ascent of Islam (Rehman, 2015).

1.2 Statement of the Problem

The main objective of the present research is to find out what makes people so crazy and so enthusiastic to marry their cousins. This dissertation intends to find out the motivation and beliefs related to the success of cousin marriage that what keeps this tradition alive and continuous or popular.

One of the major aims of conducting this research is to determine despite increasing awareness related to the negative side of cousin marriage yet still, people are not discouraged or do not stop marrying their cousins. One of the major research questions or study going to answer is to

explore those positive factors as well as local reasons that justify the practice of cousin marriage across the region.

The study will find out the causes and factors that encourage the practice of cousin marriage. When people married outside they have to give bride price or dowry so they good to marry in their own family. In this way, they have to give less money or no money. It is also true that cousin marriage enhances family ties. Parents feel protection for their children when they married in their own families. This study takes to document the role of consanguinity in the increasing disabilities and congenital defects among children. It is unfair to children that they are allowed to become disabled because of this social practice. Due to the cousin's marriage disabilities exists in the family. This study also takes into consideration the local worldview related to the practice of cousin marriage. The actual reason for the preference for consanguineous marriage is primarily social. The perception of the local worldview varies from cast to cast or from class to class. Some religions prohibit these marriages while some permit this permission to play a vital role in promoting cousin marriage.

1.3 Objectives of the Study

The main objectives of the study are:

- 1- To find out the causes and factors that encourage the practice of cousin marriage.
- 2- To document the role of consanguinity in the increasing disabilities and congenital defects among children.
- 3- To explain the local worldview related to the practice of cousin marriage.

1.4 Significance of the Study

Social anthropology aims to transform unknown to known and exotic to familiar. The present study attempts are merely a step forward into the existing ethnographic records. The study is useful in much respect as parents are the prime educators and the first to attend to the needs of the disabled child. The siblings also play an important role in the life of a disabled child. To identify the attitude of the family and the treatment of the child determine expectations and aspirations related to the disabled child and evaluate the nature of the family problems associated with the disabled child. The research will be beneficial for understanding the traditional forms of cousin marriages in the village Kotla Jam district Bhakkar. It also throws light on the awareness of people. They know about the negative effects of cousin marriage but these village peoples still practice it.

The research will be beneficial to medical effects like disease and disorders which occur due to cousin marriage. The lens of anthropology reveals the perception of people about cousin marriage and the behavior of society people toward these genetic disorders. The peoples are aware of these risks of cousin marriage. The research shows the traditional cultural practices of cousin marriage are dominating in society.

1.5 Outline of the Thesis

The current thesis structure has eight chapters. The first chapters include an introduction, a statement of the problem, the objectives of the study, and the significance of the study. The second chapter includes a literature review from the different resources. In this chapter, I quoted data that are already existing data that are related to the topic. The third chapter is about the research setting, techniques, and methodologies. The fourth chapter includes the area profile of Bhakkar and Kotla Jam. The fifth chapter includes finding out the causes and factors that

encourage the practice of cousin marriage. The sixth chapter includes documenting the role of consanguinity in the increasing disabilities and congenital defects among children. The seven- chapter includes explaining the local worldview related to the practice of cousin marriage. Lastly, the eighth chapter includes a summary and conclusion of the thesis.

Chapter 2

2.1 Literature Review

A literature review is necessary to know what has been already done about the practice of cousin marriage. So that I am in a better position to critically, analyze the cousin marriages and the findings of the current research. The literature review is the text of the book, article, journal, newspaper news, and internet. It joins and enhances the previous data or discoveries. The literature review uses resources that are already present and helps the researcher with the topic.

There is a certain estimate that 1.1 billion populations around the world are in consanguineous marriages. Cousin marriage is legitimate and socially approved union, which is recognized by society. Marriage is the contract between both life partners that is certain rights and responsibilities between them. Cousin is the relatives of those people who have one or more common grandparents. The children of the father's brother-sister that we called the first cousins. The children of the mother's sisters are also called first cousins (Leghari & Bilqees, 2020).

In February 2008, British environment minister Phil Woots said that the sparked a major row in the United Kingdom when he dimensions the highest rate of birth defects in the Pakistani community to the practice of marriages between first cousins. "If you have a child with your cousin, the probability of the specified outcome is there will be a genetic problem," he told the Sunday Times (Paul & Spencer, 2008).

According to Dr. Khuzaima, child specialist of the Ranger's Hospital Lahore; "When two first cousins get married, they have $1/4$ genes in similar order sometimes these similar genes have some recessive ability and when these recessive genes transfer in offspring, they cause a certain

disease including mental disorder, thalassemia, blindness, etc. The majority of the disabled children who came to me are the victims of the first-cousin marriage” (Khuzaima, 2018).

Consanguineous marriage is the condition of being joined to a person of their inverse sex as a spouse or wife. This bond is legal or perceived by the law. It is a legalized contract between spouses. The children are born to women but because of these legal contracts, children are the offspring of both parents. This contract established rights and obligations between them. Additionally, they have obligations toward their children. The cousins are relatives with whom a person shares one or more common grandparents. The children of the paternal uncles and paternal aunts are the first cousins. It means children of the father’s brothers and sisters are first cousins. The cousins have a common grandparent and this marriage is between cousins or between individuals who share another generally late progenitor (Bennett, 2011).

The consanguineous word exactly means that is related by blood. The word “Con” means related and “sang” means by blood. The geneticists identify marriages between people related as second cousins or closer as consanguineous. According to the principle of Mendelian genetics, consanguinity gives a high risk that a child will have an autosomal recessively inherited genetic disease (Darr and Model, 2002).

The word consanguineous marriage depends on two things. The first is that you should have a cousin to marry and the second is having great purposes behind organizing such relational unions for one's kids or wanting such a marriage for oneself. Although, throughout the hundreds of years high birth rates and huge families joined with financial and social inspiration have supported the practice all over socially and religiously assorted populations (Shaw and Raz, 2015).

There are some laws made by society that greatly affects marriage choice. Civil laws affect marriage decisions. Religious laws are also having a great influence on marriage decisions. Religious laws greatly affect the occasion of marriage. They modify people's behavior with whom they have to marry and with whom not to marry. The marriage system lights up the whole procedure through which marriage occurs (Donnan, 1985).

The preference within South Asian Muslim families for contracting marriages between first cousins offers a method for guaranteeing the security and prosperity of one's daughter. The sending daughter to be married into the family of an uncle and aunt where she will be taken care of and their contact can be maintained with her has obvious benefits, particularly in a society where women do not have rights to self-determination (Bradby, 2009).

I suppose on these processes of societal involvements with genetics, much recent epoch argue has centered on 'geneticization and related terms used by sociologists to describe media and popular accounts of the achievements of genetic science. The term geneticization was first coined to refer to the prioritizing of genetics over other understandings of human behavior (Raz et al, 2015).

There is a historically high ratio of cousin marriages in many communities throughout the world, especially in countries of the Middle East, Northern Africa, and South Asia. However, the rate of consanguinity varies within the Middle East. The difference is usually related to religion, race, ethnicity, and sociocultural factors, including socially accepted norms of endogamy in tribal societies. In the major populations studied, the highest rates of consanguineous marriages have been associated with socioeconomic levels, illiteracy, and rural residence. Recent studies indicate that 68% of all marriages in Alexandria, Egypt, are consanguineous. While the ratio of Jordan varies from 51 to 58%; it is 54% in Kuwait, 58% in Saudi Arabia, 50% in the United

Arab Emirates, 52% in Qatar, 40–47% in Yemen, 50% in Oman, and 38.6% in Iran. There are several reports on the effect of a mating close related individual on health that has focused mainly on its impact on reproduction, childhood mortality, and rare Mendelian disorders. Nevertheless, very limited information is available on the possible role of consanguinity and recessive genes in multifactorial or inheritable common adult diseases (Bener;et al, 2006).

According to the study conducted in Iran, consanguineous marriages depend upon many factors such as social, demographics, and religion. A cousin marriage means that the line of descent from parent to child has arranged themselves. Moreover, cousin marriage increased the risk of biological as well as social offspring of consanguineous union or there is a high risk of autosomal recessive genetic disorders. The consanguineous marriage increased the risk of a biological relationship. With the increased risk of physical and mental disorders in the offspring of related couples, consanguinity has important public health significance. Cousin marriage has been a long-standing social habit among Iranians be earlier in the time of conversion to Islam. The ratio of cousin marriage varies across the world. In the United States of America and other European countries, the ratio has become very low but marriage within a family is a significant feature in the Middle East, Central, South, and West of Asia. In above mention countries, the preference for cousin marriage is deeply rooted in the cultural trait. In the Arab counties, the studies have shown in consanguinity has a high ratio and there is a similar pattern seen in Pakistan. There is a positive association between the ratios of patrilateral to matrilateral first consanguineous marriage. The role of the father in the family is dominant. The fathers continue to be the prime decision-makers for the marriages of both sons and daughters, for example, the Baluchi of (southeastern Iran and neighboring Pakistan) and Arabs (southwestern Iran and

neighboring Arab countries). In my opinion, the father's role is dominant in every culture or every family (Saadat, Muhammad; et al, 2009).

Consanguineous is a term that is derived from two Latin words “con” meaning common and “sanguineous” meaning blood refers to a relationship between two biologically related individuals. According to clinical genetics, a consanguineous marriage means a union between couples who are related as second cousins or closer. The chances of a hereditary pattern of a mutant gene at the same locus are increased as both parents have a common ancestor. The closeness in the relationship between the parents influences the extent of common genetic inheritance. The brothers and sisters share commonly 50% of their genetic make-up, uncle and niece share 25%, and first cousins 12.5% of their inherited genetic material. The children of such marriage, therefore, are at a greater risk of being homozygous for a harmful gene and therefore sustain from autosomal genetic disorders. Consanguineous marriages are found even in the current era owing to their benefits like greater marital and family stability in a culturally rich heritage setting. The significance of consanguineous marriages in studies done in other parts of the world shows a wide variation from 20.1% to 56.8% due to the influence of varied social and cultural factors. The higher rates of consanguineous marriages in the rural areas should be because of the low educational status added to greater cultural influences from parents and relatives in favor of consanguinity in comparison with urban areas. The very common reason for preferring consanguinity should have been influenced early age at marriage. The various reasons or studies were done in different parts of the world there is traditional influence, easy adjustment for the bride, more care by in-laws, more security for the bride, low expectations of partners and families, strengthen family relations, and easy settlement of marital conflict because of the relatives. The wide variations in preferences again reveal the influence of varying cultural

practices in different geographical regions in the world. The common congenital malformations observed in cousin marriages in various studies in the world such as blindness, mental retardation, physical retardation, bilateral cleft lip, and cleft palate, cystic fibrosis, cardiac malformations, polycystic kidney, polydactyly, deafness, and epilepsy. The significance of cousin marriages in this study was found to be 12.3% of which first-cousin marriages were common. The parental history of consanguineous marriage was found to significantly influence consanguineous marriages among children suggesting a role of traditional values. The awareness due to consanguineous marriage was very low among most participants. There is a need to create public awareness regarding the ill effects of these social problems. The adverse consequences of consanguineous marriages observed in this study were early age at marriage among women and congenital anomalies and low birth weight among their children (Joseph & Pavan, 2016).

The public attitudes toward consanguineous marriage vary greatly across geographical regions and in the case of India, even within the same country. Religious and cultural beliefs play a large role in these attitudes, as evidenced by strong preferences for specific types of first-cousin unions in different societies, such as marriage between a man and his father's brother's daughter in Arab Muslim communities versus marriage between a man and his mother's brother's daughter in Hindu South India. The most commonly contracted types of consanguineous marriage. A first cousin marriage remains the most popular form of close kin union, in many societies, certain types of first cousin union are preferred while others are strongly avoided. For example in Hindu South India, father's brother's daughter unions are considered equivalent to incest. In first cousin marriages, the couple is expected to have 1/8 of their genes in common (Bittles, 2008).

The traditional practices of cousin marriage in the republic of china the marriage law passed in 1981 said about there is a proscription of first cousin sexual union. The concept of Chinese

orthodox proscription cousin marriage as well as Roman Catholic and protestant viewpoint they allow first cousin sexual union. There is also non-uniformity exists in Hinduism. In the northern part of India, they prohibit the consanguineous union of seven generations on the male side and five generations on the female side. In the south Indian Hindus, there is strong favor for a first-cousin union as the type of mother's brother's daughter. In the other states of India like Andhra Pradesh, Karnataka, Tamil, and Nadu the uncle-niece marriages are less in ratio. The uncle-niece marriage in Judaism is officially allowed. In Islam, the first cousin union in Koran is proscribed. In the region of South Asia the Buddhism, Zoroastrian, and Parsi religions the first cousin union is authorized officially. In the context of Sikhism, the first cousin marriage is forbidden as well as we see in a minority some groups are flexible and give in a consanguineous union. The most genuine reason for cousin marriage is the strong family tradition, maintenance of the family property, strengthening family ties, the financial advantage of dowry, bride wealth payments, or the ease of marital arrangement and the close relationship between spouse and in-laws. There is a higher rate of stability and durability and compatibility between the husband and wife or the entire family members in the consanguineous union. There is also a low divorce rate in consanguineous unions which enhances female autonomy (A.H. Bittles, 2001).

Darr is of the view that consanguineous marriage affects only those disorders of genes that are present from birth as hidden conditions on autosomes. They have no effects on the abnormalities of chromosome conditions associated with sex or dominant conditions on chromosomes (Modell and Darr, 2002).

The recessive or latent condition is brought about by acquiring two duplicates one from every guardian of a quality change that in a solitary duplicate conveys no huge well-being hazard. If two individual conveys no huge well-being hazard. If two individuals convey the same passive

change the danger of having an influenced youngster is 25 for each latent mutation. The two naturally inconsequential individuals have a possibility of around two to three for each latent gene of both being bearers of the same quality transformations. However, for the first cousins this danger increments to roughly 4 to 6 for every latent gene. Since they have a grandparent in like manner, from whom they may acquire the same quality change (Shaw and Hurst, 2008).

Healthy parents pass on the numerous uncommon yet serious passive issues because they have one gene of a recessive disorder. When both parents have the same variation although it is recessive, they have a $\frac{1}{4}$ risk in every pregnancy of having a child influenced by some hidden disorder. The couple who are both carriers of the same latent quality variations pays little mind to whether they are connected having the same danger of influencing the kids (Rose and Lucassen, 1999).

Consanguineous marriage was preferred because relatives demanded lower bride wealth. They have a patrilineal system of inheritance. The cousin marriage ensured that property was preserved within the family (Tanner, 1985).

The Bittles pointed out that a higher level of inbreeding was reported in Pakistan for those reasons who are suffering from adult disorders. Cancer and heart diseases were noted. He added that the recessive genes are the main and most common factor in enhancing these diseases (Shami, Qaiser and Bittles, 1991).

Shaw pointed out that there is no homogeneity in medical treatment or methods. The counseling differs from area to area. The people do not want to go for medical counseling. The communities that are inter-family marriages perceive it differently and their methods to handle this situation are different (Shaw, 2009).

According to Eickelman, the logical favoritism towards marriage with cousins is evident from what rules actual marriage choices. The basic objective underlying the choices of spouses is different in practical means. They are practical realistic mixed motives based on the choice of individuals (Eickelman, 2002).

A research study has been made at Kuwait University. In this study on blind and deaf people. The researchers collected data from first second and third cousins who marry each other. The results showed that the ratios of blind and deaf people are the highest in cousins while less in the third cousins (Acton, 2012).

When the quality of detached issue is accessible the investigation of the sickness in a youth serves as an indication of the more far-off family that is at extended inherited threat. In groups of people where an abnormal state of relationship exists and extended families are regular family arranged screening offers a decision to population screening for recognizing the present and future couples at danger of creating influenced kids (Al-Ghazali et al, 2006).

The white population has done some sight and given their reports that the Asian population has a twelvefold increase in the risk of genetic disorders. While their population had only 2 or 3% more risks of the genetic disorders (Benson, 2005).

Medicalization is a large sagacity that has taken place across a wide range of human beings. It may include extreme behavior or it may oscillate in normal life processes. Genetic researchers broaden this field. Genetic counseling has emerged because of these researchers. Genetic counseling can play a vital role to overcome the negative medical impacts of consanguineous marriages. Inter-family marriage discussions can also be helpful in the prevention of the disease or disability (Finkler, 2001).

In Pakistan, a major number of disorders were reported. These disorders include cancer, and heart and blood vessel diseases. Most of these diseases are notifiable in adults. These diseases occur because of a high level of inbreeding. In Pakistan, there is a high rate of birth defects due to the high rate of first-cousin marriages. In consanguineous marriages, there is a high possibility of birth defects. It is common thinking that cousin marriages are associated with Islam. Islam permits cousin marriages but does not suggest them. However, the cousin marriage is regularly represented as the performance of out-of-date conservatives. It is thought that it is a century-old Islamic norm. It is also thought that it is unacceptable in the current century. They did not pay interest in the truth. Islam gives permission and allows it but does not recommend cousin marriage. There is only one side. Islam permits cousin marriage but does not order it. There is no compulsion to marry a cousin in Islam. There are many differences in opinions regarding cousin marriage and its effects (Shaw, 2009).

There is a substantial cultural and historical variation in attitudes towards relation weddings and numerous theories are advocated to clear such variation. At the center of the nineteenth century, cousin marriage was allowed within the USA and plenty of European countries. However, throughout the nineteenth-century attitudes towards cousin marriage in the Western world became systematic additional negative, notable due to the condemnation that the offspring of cousins would possibly suffer from genetic defects. At present, many nations in the USA have laws that dis-allow marriages between cousins or laws that regulate this observation. However, cousin marriage is legal in all European countries. Nevertheless, this kind of union is typically disapproving in the Western countries, sexual relationships between relations incline to put forward moral indignation yet disgust. In several East Asian countries, the negative attitudes toward cousin marriages are prominent. For example in northern India, to ensure that the bride

and groom do not seem to be genetically related. The lineages of the potential spouses are examined for up to five generations on the feminine facet and seven generations on the male side (Abraham P. Buunk & Karlijn Massar, 2020).

The historical and cultural variation within the attitudes towards consanguineous marriage indicates that there is not a worldwide evolving mechanism against sex with cousins. Indeed, throughout the history of Western civilization marriages between cousins have usually been accepted or may be encouraged. Particularly in the higher social categories to stop the division of family property until the center of the nineteenth century, cousin marriage was allowable in many European countries and the us. However, throughout the 19th-century attitudes towards cousin marriage in the Western world became systematic additional negative to the conviction that the offspring of cousins may suffer from genetic defects. Currently, thirty-one states of the United States have laws that compel the wedding of full cousins or laws that regulate the practice. However, these days cousin marriage is legal in all told European countries, but this sort of union is mostly rejected. In general, in Western countries, sexual relationships between cousins tend to evoke ethical and additionally as disgust. Even more negative attitudes towards cousin marriage may be found in varied East Asian countries. For example, in northern India, before marriage, potential spouses are examined up to five generations on the womanly problem and even on the male problem to ensure that the bride and groom don't seem to be genetically related. (ABRAHAM P. BUUNK, 2017).

There are several Islamic countries within the Middle East, and the attitudes towards consanguineous marriages are respective and even positive. 50% of the marriages in countries reminiscent of Jordan, Kuwait, and Asian countries occur among cousins. There are also varied proximate and supreme factors underlying such positive attitudes. In these countries, cousin

marriage looks partially an extension of the broader development of related (father's lineage) solidarity. In general, marrying a cousin might strengthen and maintain the cohesiveness of the clan, and marriage at intervals in the father's line (i.e., father's brother's son) permits male relatives to stay in close contact with their daughter, sister, or niece, so preventing dishonorable behavior reminiscent of quality or prenuptial sex. In addition, from the attitude of inclusive fitness theory, marrying a relative is also advantageous for a woman, as she may receive additional support from the family of her husband because she is histrionically relating to this family. Even more so, cousin marriages may underneath some conditions have direct fitness advantages showing that cousin marriages may be an adaptive response to highly infectious agent prevalence and will perform to take care of co-adapted gene complexes and native adaptation that defend against local pathogens. Furthermore, in small isolated populations, people have restricted access to mates except to those from at intervals their group, increasing the frequency of relative weddings found so that geographical isolation might foster the incidence of cousin marriages. Even underneath such conditions, this kind of union might not be essentially maladaptive. For example, a study in a very French-Canadian region isolate showed that women who were biologically relating to their partner intimate lower intrauterine mortality, which successively resulted in larger fertility (ABRAHAM P. BUUNK, 2017).

The fertility rate has become higher in rural areas of Pakistan. There is also a major health issue, which has been strongly associated with socioeconomic conditions in most Asian and African countries. The fertility rates desperately vary across with an increase in the middle region, whereas low fertility rates have been reported in Southern and Northernmost regions. Moreover, this research has been involved in explicating our revolve around the deciding low birth rate in modern-day India. Most studies have shown similar or higher fertility rates among

consanguineous versus non-consanguineous couples. This may be attributed to the younger female age at marriage leading to increased maternal reproductive span. The compensation for the higher infant mortality among the consanguineous couples. The lower prenatal losses among consanguineous couples (Hanan Hamamy, 2010).

The congenital malformations among the newborns of the first cousin unions are about two times among the general population. Moreover, the rate of 2-3% of birth defects in the general population the risk to first cousin spouse is around 4-6%. The offspring of the first-cousin unions is 1.7-2.8% increased risk above the population background risk. The consanguineous marriage increases the risk of the expression of autosomal recessive conditions in the offspring. This effect is more pronounced for a rare disorder. The offspring of consanguineous parents are overrepresented among those with mental retardation, blindness, and deaf-mutism. These conditions have many etiologies and proportions due to the autosomal recessive genes with consanguinity. However, severe mental retardation is connected with consanguinity because many autosomal recessive conditions let in moderate-severe (Hanan Hamamy, 2010).

Chapter 3

3.1 Research Methodology

In the research methodology, certain methods and techniques are used for data collection. The methodology is an important aspect of any researcher. It is the combination of tools and techniques which are used to collect information for the research purpose in anthropology. The data which the researcher gets from the ethnographic observation with information gained from the informant's descriptions participant observation interviews focus group discussion, and census survey is included in a primary source of data. Selecting a proper research methodology is the backbone of every research. I am using participant observation. Through this technique, I dig out what were the reasons behind these marriages and the behavior of married couples towards each other and towards their normal or disabled children. I am also using the interview method for the research. I used in-depth interviews and focus group discussions. In sampling, I used purposive sampling in my research.

3.2 Socio-Economic Census Survey Form

In the socio-economic census, a survey form was used during the research to collect the baseline data about the community. It provided me with the socio-economic background of each household. The socio-economic census survey helped get the basic pieces of information like sex, age, marital status, monthly income, occupation, type of family, ethnic group, education, etc about each household. After collecting this baseline data, I was able to select suitable people as a sample for the study.

Table 1 Age group of respondents population

Sr.No	Age-groups	Male	Female
1	1-10	-	-
2	10-20	-	-
3	20-30	01	27
4	30-40	-	05
5	40-50	-	-
6	50-60	-	-
7	60-70	-	-
8	70 above	-	-
Total	33	1	32

3.3 Key Informants

The key informants play an intermediary role in anthropological research. The key informants are the persons who are well informed and have a good understanding of the local terms. These are the people who give the basic knowledge about the local citizens and clear the position of the research by telling them the objectives of the study.

In my research, I had taken two key informants depending on the nature of their research. In the present research, I take two key informants from the village people. One was Rida Ahmed. She was 24 years old and lives in Kotla jam since his childhood. She did B. A from Bhakkar college and now she is stitching clothes in a home. She knows very well about my research topic because his sister's children are also abnormal and his sister's children died because of infant mortality. In addition, the other children are abnormal because they marry their daughter to their

first cousin and his family has two abnormal facing cases. She has enough knowledge about the people of the locale.

My second key informant was also from the Kotla Jam. Her name was Hameeda Bibi. She was 51 years old. She is well aware of the condition of disabled children. Her condition has also been disabling. She took me to their daughter's friend's home and they are abnormal. I feel comfortable with my respondents.

3.4 Rapport Building

Rapport building is the first and foremost step in anthropological research. Rapport building is to create friendly relations with the respondent and build trust in them to make them feel comfortable. Rapport building is to create good interaction with the respondents then observe their activities and conduct interviews. In my research, it was very important for me to build a friendly relationship with the surrounding community to select informants and key informants without that I could not explore data reliably. However, I tried my best to understand my topic under anthropological study. At first, I face difficulties in understanding their way of talking because of a language barrier, and I faced difficulties in conversation with my respondents. I was new to my respondents and they were new to me. During the research first people of the selected village were not in a position to believe and they did not trust to give information about their lives and their child's disability but with time, I succeeded to gain their confidence further the key informants also helped to gain the trust of people.

3.5 Participant Observation

I started with participant observation because it provided me with a clear sense of the respondents that how are living under the mark of different identities. Participant observation or ethnographic fieldwork is the formation of cultural anthropology. It involves getting closer to

people and making them feel comfortable enough with the researcher's presence that he or she can observe and record information about their lives. In participant observation, I participated in ongoing activities in a field I attend their gatherings. Therefore, with the use of this technique researcher interacted and tries to understand the social-economic and religious activities of the villagers. During the participant observation, the focus was to observe the difference in the behavior of people towards their male or female children and the difference in attitudes and behavior of educated and uneducated men and women, etc.

3.6 Field notes

The field notes method was used by the researcher. In keeping, its significance in mind note down every piece of information observed during the research work. The writing of field notes allows the researchers to recall the events and mode of discussion made with the respondent and with the common people that will be useful to collect data.

3.7 Audio Recording

It is necessary for my research as my research focuses on social issues, especially on the conflicts among tribes in different societies. With the help of an audio recorder, I will record and analyze the different types of conflicts among the tribes. I will also record some interviews was conflict-affected persons. It will help me to remember their problems after the conflict and difficulties to survive in any society. The recording is used to collect and record the required data. I had recorded the focus group discussion because it was difficult for me to write all the words and after that, I analyzed the required information. I was able to exact the required data relevant to a topic and get exact inner information.

3.8 Photography

The researcher use photography during the field research as a non-verbal mechanical aid to get and capture informally facts about the people and locality. This technique is used to create a visual record of your research field. The photography method I will use in the fieldwork is because I want to capture the image of the conflicted persons and that photography will help me in my future. Photography is an art. In this process, images are produced by using a different device such as a mobile, camera, laptop, or digital camera. A device must have a camera and we can make images with its help. I used these techniques of photography to preserve the events with the help of the camera. It was very helpful for me during my research. With these techniques, I was able to take pictures of disabled children.

3.9 In-depth Interview

The in-depth interview was used as a basic method of data collection for qualitative research. In the in-depth interview, we understand and extract knowledge about the social world from the individual respondent. In-depth interviews are a particular kind of conversation between the researcher and the interviewee that requires active asking and listening skills (Hesse-Biber et al, 2006).

With the help of in-depth interviews, I collected detailed information. I used in-depth interviews in my research project because it was important for the project to gather detailed information about my topic. It was obligatory to know and explore the information and to know the nature and extent of the abnormality. To know how the abnormal condition affected the social impacts of cousin marriage. How abnormal child affects affected their lives and along with that their child's life.

I have collected two in-depth interviews with the individual. I have collected a lot of information about cousin marriage and genetic abnormality the reasons behind this are the social impacts faced by the disabled child and the perception of villagers about the cousin marriage.

3.10 Case Study

The case study is a useful method of ethnographic research. I conducted case studies to know better about the social and medical implications of cousin marriages. During my research study, I studied different types of genetic diseases and the medical impacts of consanguineous marriages on the next generations. The case study helped me a lot. It helps me to get knowledge at a micro-level.

3.11 Sampling

Sampling is the method of anthropological research that refers to taking out samples from the selected locale. When I entered, the field I had two options first was to study the completely targeted population. The targeted population is the survey population and the second was to study the sample, which is chosen out of the targeted population. For the mainstream data, the requirement of socio-economic form was compulsory. Through this technique, I selected 25 respondents.

I choose a sample of 25 respondents. For the collection of data, I have used certain techniques and tools. There are two main types of research qualitative and quantitative. In anthropology, we conduct qualitative research. The qualitative studies involve purposive in which different sub-caste have been selected to see the variation in terms of consanguinity. Participant has been in the foam in either focus group discussions or in-depth interviews.

3.11.1 Purposive Sampling

I purposely choose subjects who in my opinion are relevant to the project. The choice of the respondents is guided by the judgment of the researcher. In such cases, the important criterion of choice is the knowledge and expertise of the respondents and hence their suitability for the study. I have used the method of purposive sampling to attain the knowledge of cousin marriage and genetic abnormality in the village Kotla Jam district Bhakkar. As in my research, the criteria for the selection of respondents were my knowledge of the community. In the research, the basic focus is on the parents of abnormal children.

Chapter 4

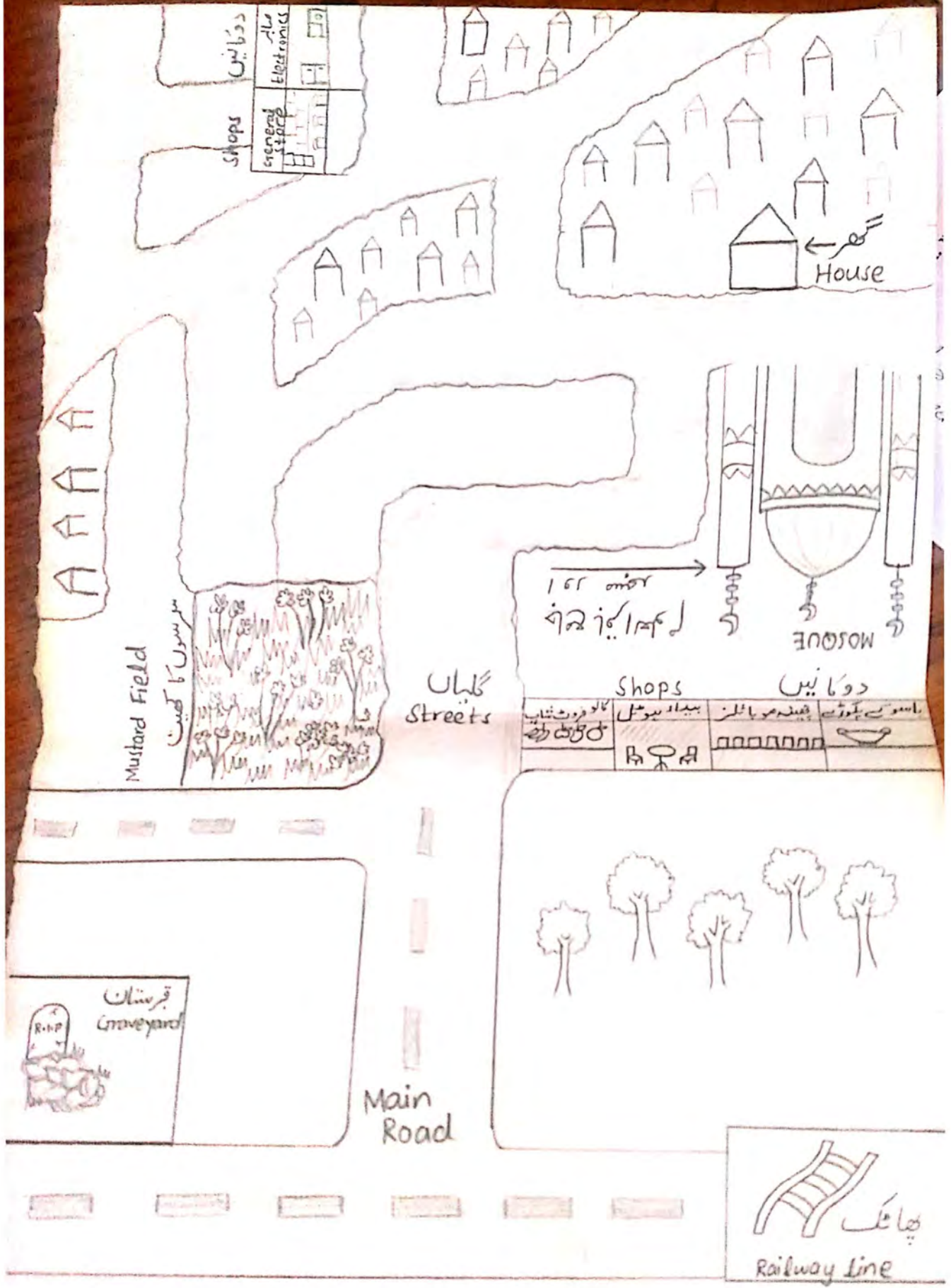
4.1 The Area Profiles of District Bhakkar and Kotla Jam

The Bhakkar district derives its name from the district headquarters town probably named after Bhakkar Khan the Bhako one of the early settlers. The Bhakkar district was created in 1982 after slicing the area from district Mianwali of which it was a part of a sub-division. Although besides sub-divisions Bhakkar sub-divisions Kalur Kot and Mankera were also established to constitute the new districts. Moreover, Darya Khan has been carved out as an independent Tehsil from Bhakkar. For further information regarding the district, I went to the district council and there I inquired many people about the district its history and certain other facts. The data were also found there.

4.2 Map of Locale



Figure 1 The google map of Kotla Jam; Source google



"Map of KOTLA JAM"

4.3 Location of Bhakkar

The bhakkar district was a very important position. It is one of the border districts of Punjab. Dera Ismail khan is to the west of the district. To the south is nearly created Layyah district. To the east are Khushab and Jhang districts and to the north is the Mianwali district. The mighty Indus River flows along the western side of the district. This district has an area of 20,05,659 acres which comes to about 3133 square miles with a population of 10,51,456. Its length is 83 miles from north to west. In 1860, the Bhakkar sub-division was known as Darya Khan. At the time of annexation by the British, the tract was divided between the old Mankera and Darya khan tehsils. In 1853-54, the Mankera tehsil was abolished. The Khushab tehsil was transformed into Shahpur whereas chaubara Nawan Kot and Maujgarh were incorporated into Darya khan. In 1861, the Layyah district was abolished and merged with the new D.I. Khan along with Bhakkar. On the separation of N.W.F.P from Punjab in 1901, a further reconstitution took place, and Mianwali Bhakkar and Layyah were formed. In 1990, Layyah tehsil was transferred to Muzaffargarh district. The Bhakkar tehsil of Mianwali district has now been constituted as Bhakkar district. From 1 July 1982 with four tehsils at Mankera, Kallurkot, Kotla Jam, Bhakkar, and Darya khan were all parts of the Sargodha division.

Table 2 The district neighboring district Bhakkar

On the North	Minwali
On the East	Khushab and Jhang district
On the South	Layyah district
On the West	Dera Ismail Khan with river Indus between these two districts

4.4 Area and Population

This district formed the southern half of the Mianwali district covering an area of 20,38,910 acres that comes to about 8,153 square kilometers. It stretches 134 kilometers from north to south and 60 kilometers from east to west.

Table 3 The Total population of the district Bhakkar

Urban	1,68,674
Rural	8,82,782
Male	5,43,661
Female	5,07,795
Total population	10,51,456

4.5 Profile of Kotla Jam

Kotla Jam is about 15 kilometers to the north of district Bhakkar and five kilometers to the south of tehsil Darya Khan. The people settle here after the establishment of Pakistan. All of the areas were deserts, and they had few resources to grow the crop. They keep cattle. There were different villages in Darya Khan Tehsil, but Kotla Jam became prominent when Darya Khan Sugar Mill was established. Darya Khan Tehsil comprise of Kotla Jam, Daggar, Kohwar Kalan

Nasheb, Sorzi Daggar, Sorzi Nasheb, Dhani, Jhok, Morani Shumali, Dhap Kalan, Sandhi, Daggar Awan and Daggar Laal. Kotla Jam has 5,500 acres (44,000 Knanl) of land comprising 2000 houses. According to the 1980 census, there were approx. 6000 persons in the village. But the number has increased to 8000 with the average family size of four persons per house.

4.6 Ethnic Groups of the Village

To understand the village profile, it is important to study the ethnic groups, which help to understand the social structure of the village. There are eight ethnic groups in the village with which Kotla Jam are the most prestigious and influential because they own more land and have high socioeconomic status in the village. The other ethnic groups are Baloch, Syed, Kumhar, Pavli, Hans, Maachi, Kanya, Soru, Devrey, Segra, Awan, Jats, Khokhar, Qureshi, Mughals, and Rajputs. Occupationally Jats and Kotla Jam are Farmers, Qureshi's are Mirasies, Syed's in religious affairs e.g., imam masjids and Rajput are cattle breeders. The main tribe of the district is as under. Baluch, Pathan, Rajpoot, Syed, Qureshi, Jats, and Awan.

4.7 Dress pattern

The common dress of the agriculture section of the population consists of a shirt locally called "CHOLA" a loincloth that is called "MANJHLA" around the body and the turban called "PATKA". The men usually carry a CHADAR over their shoulder. They cover their body during the winter season to protect themselves against the cold. The villagers wear the same clothing during the summer days. The womenfolk of the village also wear a "CHOLA" and Salwar\Chadar around their body and Dupatta over their head. The woman folk settlers in the district however wear a shirt Salwar and Dupatta. The dress of the woman is the Shirt and Salwar. In the winter, the townspeople make the addition to their dress by wearing woolen

Achkan. The women in the town hardly wear any ornaments except an earring and rings. Most people wear leather shoes at all times of the year.

4.8 Food

Wheat is the staple of the people. The people in the village usually have two meals one early in the morning and the second in the evening. People generally eat grams if wheat is not available at a reasonable price. People generally supplement their food by drinking milk lassi (buttermilk) is their favorite drink and the morning meals are also taken with it. Meat is eaten in villages only at festivals. It does not form a part of their daily diet.

4.9 Betrothals and Marriages

Usually, the family of the man goes to the family of the woman with some gifts to propose to her. If the Nikkah takes place, then it is considered marriage, and the bride is brought along. However, people also arrange wedding ceremonies if it is affordable and agreeable to them. The groom's family travel by car, rickshaws, and vans to the bride's house. At times, the groom also travels in the car. Endogamy however is still being practiced over there. Marriage is arranged based on watta-satta, which are exchange marriages.

Table 4 Marital Status of Population

Marital Status	Population	Percentage
Single	00	0%
Married	33	100%
Divorced	00	0%
Widowed	01	3%
Total	33	100%

4.10 Settlement Pattern

The people of the area are very simple. Their house is also very simple. Most of them are semi pacca i.e., made of mud and have flat roofs. The houses are mostly based on one or two rooms. People are too poor to build big houses. Their animals also live with them in those small houses. However, people who are landowners have full pacca houses and they have Deras, which are also pre-dominantly cemented. These Deras are mostly owned by Maliks, which are a highly ranked class at Kotla Jam.

4.11 Religion

The majority of the people are Muslims belonging to the Shia sect. There are two mosques in the village. There is also Christian living there but there is no Church or any other facility for performing the religious rituals. There are no priests in the village. The ratio of Muslims is 99.6% and the rest are non-Muslims.

Table 5 No of religion and sects

Religion	Sect	No. of people	Percentage
Muslims	Shia	27	81%
	Sunni	05	15%
Non-Muslim	Ahmadiyya	01	3%
Total	-	33	100%

4.12 Language

The language of the area is “SIRAIKI”. The second dominant language is “PUNJABI”. However, also a community speaks “URDU”. The peoples are mostly Rajput who have migrated

after the partition of the subcontinent. Since there are also small numbers of Pathans families there, hence we find Pashto-speaking communities too.

4.13 Education

There are two high schools in Kotla Jam one for boys and the other for girls. The Government high school for boys was set up in 1992 and the government high school for girls was established in 1997. There is one postgraduate degree college for boys and one-degree College for women functioning at district headquarters. On the other hand, one private college for boys is functioning at Kotla Jam and one higher secondary school for boys is functioning at Mankera. There are 56 high schools for boys and 20 girls' high schools for girls functioning in the district. These have included three higher secondary schools for boys and three for girls.

Table 6 Education Levels of Village

Sr.No	Level of Education	No. of people	Percentage
1	Primary	17	51%
2	Matric	13	39%
3	Inter	03	9%
4	Total	33	100%

4.14 Health Centers

The village was provided with basic health centers in 1974. The patients suffering from serious illness or requiring hospitalization go to Bhakkar city. The major disease quite common in this area is Tuberculosis and Asthma. The major reason for these diseases is the sandstorms, which come quite frequently. Since the mill was set up, continually five patients of T.B. have been treated in the health facility provided by the government. The mill bears all the expenses related to the patient's treatment. Besides, there are also patients with malaria typhoid, and

stomach disorders found. In the summer eye infection are quite common and in the winter some people mostly, children suffer from colds and fever due to over-exposure. Moreover, there are also basic veterinary centers that were established in 1990. The health facilities in district Bhakkar are as given. The district headquarters is one with fifty beds. Tehsil Headquarters is two with forty beds. Rural Health centers are four. Basic Health Units are forty and Government Dispensaries are thirteen.

Table 7 Health Facilities

The District Headquarter	1 with 50 beds
The Tehsil Headquarter	2 with 40 beds
The Rural Health Centers	4
The Basic Health Units	40
The Government Dispensaries	13

Chapter 5

5.1 To Find Out the Causes And Factors that Encourage the Practice of Cousin Marriage

Examining the actual and potential social impacts of this evidence on traditional processes of cousin marriage is complex because it requires an engagement with a diverse field of representation. First, some understanding of the basic science of genetic risk in consanguinity is necessary as well as the kinds of calculation of risk those geneticists can make for individual couples. The risk estimates are usually given as 4–6 percent (for couples who are cousins) or approximately ‘double’ the baseline risk (2–3 percent) for an unrelated couple. However, the actual risks can vary quite considerably depending on the prevalence of carriers for particular recessive conditions in given populations. Moreover, a couple has a family history of consanguineous marriage over generations, and of a genetic condition (Raz et al, 2015).

Consanguinity is the term cousin marriage or inter-familial marriage between close relatives. Consanguinity means shared blood. In such a marriage, each partner shares a gene of a common ancestor such as the grandparents. The opinions and practice vary widely across the world, but my focus of this research is the socio-medical impacts of cousin marriage in village Kotla Jam district (Bhakkar). In Pakistan, society the consanguineous marriage is considered ideal and actively encouraged. In Pakistan, the majority of marriages are consanguineous marriages.

According to the study title, a key factor in the understanding of the difference between rates of birth defects is identified. The universities of Bradford and Leeds said that in Pakistan 77% of babies born with birth defects are parents who were in cousin marriage.

The outline of the Lancet in July 2013 is “being an older mother or being married to your cousin significantly increases the risk of genetic or birth defects”. In the UK, the Pakistani community has a high level of cousin marriage and a high proportion of children with inherited diseases.

As well as the disability to find out the suitable spouses within the family. Moreover, studies have shown that people prefer to marry their cousins and relatives because of the prior familiarity and due to the lack of deception that can be easily done by marrying somebody from a strange family. The ease of making marital arrangements before familiarity has fewer chances of being deceived to strengthen family ties and already existing ties.

5.2 The Practice of Cousin Marriage as a Tradition

Cousin marriage is a marriage where the spouses are cousins that is people with common grandparents or people who share other recent ancestors. This practice was common in earlier times and continues to be common in some societies today though in some legal power such marriages are taboo. There is a worldwide estimation that more than 10% of marriages are between first or second cousins. Cousin marriages are an important topic in anthropology. There are some cultures and communities cousin marriages are considered ideal and are actively encouraged. Cousin marriage is historically practiced by indigenous cultures.

People prefer cousin marriage because they believe it is a centuries-old tradition and it is more respectful to marry as per their traditions and customs. Rural peoples are more closely related to the tradition, they loved to comply with their cultural practices, and that is why studies have proven that cousin marriage is more common in their rural counterparts compared to the urban centers. Many cases have been reported in which the girl has married a cousin and gave birth to a

disabled child. The below-mentioned case study is about the practice of cousin marriage as a tradition one of the illustrations that explain how cousin marriages in my locale is one example.

5.2.1 Case Study

Abida Hussain is 29 years old woman. She has been married for five years. She studied at a metric level. Her husband is in the army. She married with maternal aunt's son. In our culture, people get married in the family. Our elders did not get relationships outside the family. Our culture encourages marriage in the family. It would be not good to do outside the relationships. Our cultures only prefer cousin marriages. I have no children yet. I went to the doctor, and she said there is no problem with you. My mother's law attitude towards me is fine. The husband's attitude is also fine. My husband will not be taken out of the city for the treatment. The mother-in-law never objected that there are no children, but people say that they have not had children yet. I do not have any worries or problems in my in-laws' family. I do not believe in amulets. I do not think if I get married to a family, I do not have children. There is just because of god's will.

5.3 Security in Old Age of Parents

In their society, they confront a few genuine cases in which the spouses are ordinarily seen as taking the spouse absent from her family to connect with his family in Pakistan. A groom who is from the family is more likely to support the bride by keeping near contact with her guardians and supporting them in their old age. The husbands are typically seen as taking the wife away from her family to join his family in the village. The groom who is from family is more likely to support the bride, keeping close contact with her parents and supporting them in their old age.

“Bahou tar waldein maiekou Dasa haei kay agr assan larkie bahir die ghinou tyei aou choar da sahara bandie haei hor bhurapye wich shara bndie haei”.

“Most of the parents told me that if the girl is from an outside family marries their boy perhaps; she supports out than in their old age”.

5.4 Close Geographical Proximity

According to Bittles stated that consanguinity reflects the long-standing cultural and religious beliefs of sub-groups living in close geographical proximity. The researcher said that the marriage between one's biological family and relatives is widely regarded as genetically disadvantageous in the Middle East and Arab world (Yagoub Y. Al-Kandari et Yousif Y. Al-Kandari, 2018).

The paternal or maternal side of the companion lives close to each other topographically. Most of my guardians told me that the reason to marry our daughter to their cousin is since they are from the same family. They live close to their home within the same village or area. Within a village, most of the guardians marry their children to the same family and approach their house. Moreover, they said that even if they married their daughter within the same village the settlement designs get to be exceptionally simple for them and their daughter. If they take a bride from an outside family, she will take time to get their ceremonies and feels trouble surviving. Family individuals know the environment of their relatives.

“Bahou tar waldeen meinkou akha haei asaa apnie dhie di shadi esie gaoun wich kar dandye haein qaukaye nibhawaran sakoha thie wainda haei hor dhie wi ankhaa dye coal rehndie haie. Dhieyaa asanie nal awandie haein maa piyou dye ghr”.

“Most of the parents told me that they marry their daughter within the same village or the same area so that their daughter remains before them. The daughters can easily “anwaraa janwara” (visiting) to the parent's home”.

5.5 Higher Rate of Stability Between Spouses

The main reason for the preference for cousin marriage is the primary focus on social impact. In my opinion and observation, there is a high ratio of cousin marriage and few sociological studies have been indicating this problem. There is a higher rate of stability between husband and wife because they are cousins and they know everything as before the marriage. There is also compatibility between other members of the family because the girl knows the needs of every individual in the family (Hamamy, Hanan; , 2011).

Cousin marriage gets to be a common social bone. The stability between companions plays a critical part both life partners are from recognized foundations, and both have comparative desires for each other. One of the respondents told me that at the asking she had a few conjugal troubles and had fights with his spouses. Families from both sides made a difference to accommodate the issue and constrain us to resolve the issue and have the capacity to acknowledge their relationship. Indeed, the elders of the house are similarly related to both companions. They play the part of the judge. Cousin's marriage is more favorable for a woman's status including the life and better relationships with her in-laws who could support her in all the times of need. There is a general belief that marrying within the family reduces the possibilities of hidden uncertainties in health and financial issues. It is believed that consanguinity strengthens family ties and enforces family solidarity. The cousin marriage provides excellent opportunities for the transmission of cultural values and cultural continuity.

One of the respondents told me that:

“Agr dhohan miyaa biwi dye khandan di rawaiyat hikou jhaie howye taye wat hik dhojye nou shmjna assan thie wainda haei”

“If both partner and families have the same tradition to live then it is easy to understand each other without any fight”.

5.6 Low Divorce Rate

There is a low divorce rate in consanguineous marriages. The consanguineous marriages were in the best interest of these rural women no matter whether it was motivated by the parent's wish to maintain family honor or by parental selflessness towards their daughters.

One of my respondents argues:

“Khandan di shadiyaa wich alhadigie di sharah mamolie haei. Sadie dhiyaa apnie zaat dye wich shadi wich mehfooz rehnidie haei. Sadie iyhoo soach hai apnyee kuj wi naie kar sagdye Sadie dhie naal hor na hi gharou nikal kar wapis bahj sagdye. Inhaa da khyal sie kay khandan di shadiyaa wich talak kamm thendie haei qkay ghr dye maslye ghr wich hal thie wandiye haein”

“Due to cousin marriage, the rate of separation is exceptionally rare. Our daughters must be secure inside our caste. They have regularly thought that they cannot do anything wrong to our daughter and cannot send our daughter back effortlessly. They thought that cousin marriage was a defensive figure against divorce”

On the other hand, the same thing from the groom's family is they thought that the young girl is from us possess family thinks over thousands of the times sometimes recently taking any kind of reflection.

5.7 Social Cause

In cousin marriage, parents feel good at making relation of marriage with their own family. However, in outside marriages, most the parents make a relationship when the groom has a good job, or he is settled in a good city or an area. However, if both partners are from the same class,

then there is no hurdle in making relation. The existence of financial issues is present. Marriage arrangements are made easier to handle and property is reserved in the family. It is not difficult for the couple who know each other from their childhood they can easily survive.

One of my respondents stated to me that:

“Sadgye khandan dye wich shadiyaa di asal wajha ghariylou halat hein. Agr hikou khandan ghareeb ghr nal talouk rakhda haei tou kesye doujye khandan dye wich koi joar naie haie. Khandan dye log is was tye akhdye hien kay shadi khandan dye hi wich changie lgdie haei”.

“Cousin Marriage in our family due to too social conditions. If a family belongs to a poor class then there is no suitable (Rishta) match from any other family. The family members prefer marriage in the family”.

5.8 Dowry as a Custom

Dowry becomes one of the important social impacts in the marriage system. Dowry's wealth has a high influence on marriages.

One of my respondents stated to me that:

“Log menkou akhdye hin shadi da rishta etmad ezat da honwaran चाहये दाा. Lakin assaa log jhaeez or wirasat dhadyee hin phlye”

“People say that one must depend on trust respect relations ethics and “Rivaj” (custom) but nowadays it depends upon dowry and inheritance”

In some societies give a free hand to the bride's family after marriage groom side has to pay off all expenses of his bride. In a cousin marriage, the value of dowry is less than in outside marriages. In family marriages, the material things do not consider as much as the amount.

However, out of family marriages, people need a huge amount of wealth in front of dowry. This is one of the major causes for the parent that is why they marry their daughter inside their own family. Both families know each other, and they do not expect a lot from each other. They understand and help each other.

5.9 Maintenance of Family Land-Holding

The maintenance of family landholding plays an important role in practicing cousin marriages. It would keep the family land within the family. A couple who is closely related to the first cousin means to keep inherited family wealth within a family. One of the villagers told me that due to cousin marriage people have a higher rate of inheritance than others do. The rate of consanguineous marriages is higher in traditional societies, especially in the South Punjab side. In Punjab, especially landowners mostly do endogamous marriages so that their lands remain within their family. In rural areas like Bhakkar, there is a big role of inheritance in cousin marriage. The reason behind the cousin's marriage is that it keeps kin close to their home. In this way, the property will be preserved within a family. The wife's parents prefer to have their daughter within the family and live near and enjoy the presence of the grandchildren. Moreover, the wealthy property owner may prefer to keep wealth in the family.

One of the respondents told me that:

“She married her cousin so that their family inheritance ought to remain in the family. She also adds the things that she faces high pressure from her parents to marry his cousin”.

5.10 Religion and Cousin Marriage

Most of the people told me in the village they practiced cousin marriage because it is a religious tradition. They use the word Islam that Islam permits cousin marriages. This practice is

also present in Pakistan. In Pakistan, the majority of the population is Muslims. Islam permits cousin marriage but has not suggested it. When Islam emerged in Saudi Arabia few people accepted it.

5.11 According to the Religion of Ahmadiyya

My respondent stated that:

“Agr mein khandan dye wich shadi karesaa tye lazmi bachyee mazoor thensiyein. Sadiyaa hadisaa wich aye likha hoyaa haee age tusie khandan dye wich Shadi karesou tye wat aould mazoor theise. Assan khandan dye wich shadiyaa nie karendye. Medie shadie khandan allana kar dytie haee kuch maslaye maseil die wajah tou. Medie shadie khandan allan khandan dye wich kietie haee hunn bacha wie maeida mazoor haie. Sakou pata haee khandan diyaa shadiyaa dye wich aiyhoo maslye maseil thei wandye haeein mein kuj na kar sagie aye faisla wadqye lokaa kietaa hayei”.

“If I get married in the family the disabilities occur in children. Our hadith is written that if you get married in a family your children will be born lame and disabled. We do not get married in our family. We do not want to do cousin marriage but in some circumstances, I will do marriage in the family and the children will be born with a disability. We know all the hadiths, but I will do cousin marriage because of the elder's decision”.

5.12 Remove Conflicts in Families

In tribal societies, people mostly prefer to get married to their cousins to avoid disruptions in the lineage and the family. Through the practice of cousin marriage conflicts among kin are removed. The research locale of my research is a village that is why most of my respondents are living in tribal system societies.

One of my respondents told me that:

“Agr khandan dye wich larie thie di wandi wadye log halkara dandye hal undaa is waste khandan dye wich shadi theik rehndie haei”.

“If there is any conflict between the families the parents use cousin marriage as a resolution of conflicts. After that things start adjusting and issues are resolved”.

My respondent argues to me that:

“Sadye sarye faislye wadqye karendye haein es waste kay bachyee apnyee bihend bhira dye nal kushi kushi rahwaye. Agr khandan dye wich koe masla thie wi wanda haei tye sarye wat mil bahe kar hal kar dandye hein”.

“The decision is made by our grandparents, so their children unite again through their siblings. If there is any discrepancy between families, they are consistent and go against each other”.

5.13 Old Promises in Cousin Marriages

The reason cousin marriage occurs in families is due to parents. Parents said that we had promised in early childhood and engaged their children from an early age.

One of the respondents told me that:

*“In the village, my daughter got engaged from early childhood and her friend teases her by name of finance. So that the concept of **“Jibh”** (promise) is prevailing strongly in society. So that they have to marry that person whom her or their family members had promised. Then the siblings have to compromise their lives for the sake of their parents **“Jibh”**. They called it the **“Samjhoota”** (compromise) and then the result of this caused them to be mentally disturbed and affected the children. So that these kinds of marriages after two or three years mostly result in*

the form of “Talak” (divorce) because the boy or girl is not willing to marry each other than clashes occur in their life”.

5.14 Forced Marriage

Marriage in Islam is a consensual arrangement requiring both parties to have the freedom and capacity to accept. Forced marriage has no legal validity in Islam. No one can be forced into marriage against their will and there is no basis in the Shariah for this practice. In forced marriage, one or more of the parties is married without their acceptance or against their will. The marriage can also become a forced marriage even if both parties enter with full acceptance. If one or both are subsequently forced to stay in the marriage against their will. One of my respondents stated to me that: I am happy with my marriage but my husband is unhappy because they do not willingly consent to this relationship. Due to “**Watta Satta**” (women exchange), they compromise this relationship with their sisters. I can briefly describe the problems of forced marriage in my case study.

5.14.1 Case Study

Rukhsana is a 27-year-old woman. She studied at a primary level. She married a maternal aunt's son. Her husband is in the army. She has been married for six years. She has two children. It was the parent's decision when the marriage took place. I am very happy. My husband is not happy with his marriage. So that the doctor said that your uterus is the weak at the period of five months then your pregnancy is worse. The doctor said that you will be treated later and after some time God, willing your children will be fine. The reason for the miscarriage was also the problem of domestic tensions. My husband's attitude is not right with me. The fathers-in-law's attitude are fine but the mother-in-law's attitude is not fine with me. I believe in Dam Darood, but I believe that if I am tested for treatment it will be better for my health as well as for the child

who is supposed to be taken birth. My husband has never taken me to the hospital for treatment. The troublesome reason for miscarriage is due to domestic chores family conflict and the brother's wife. The relationship between my husband and me is "Watta Satta" (women exchange). The main reason behind my miscarriage is family disruption. After the miscarriage, I thought that if I do not speak or fight for my fundamental rights, there is no one to speak for me. I want to speak up for my rights and I do not want to hide everything, and I do not have to worry, or I want to face difficulties. I have learned that I do not want to be silent. The doctor told me that you take the tension and result in case of miscarriage because of our domestic chores. Tensions will increase the chances of miscarriage. Many problems in my home were the reason for my miscarriage. One pregnancy took place after one year of miscarriage. After five months, again my miscarriage, and then the second pregnancy happened one year later.

5.15 Sense of Security in the Family Marriage

Parents feel secure in marrying their children to their family members. They think that "*apnaa marsie tye wich chao which pehnik si*" (*It is said that when yours beats you will not let you on the sun, will take you to the shadow*). They said that they know their family from early childhood they know every aspect of other families that is why they go for their children's marriages within their family. The wife is more likely to be supported by her in-laws. The marriage within the family feels security in inter-family marriages. The Baradari was personally an important concept in the family. As we know that important to give parents and grandparents a sense of security it provided them that if one was not to get married to a cousin. There was an expectation that at least the marriage will occur within the Baradari. This means a brotherhood that will at least be more caring than an outsider.

5.16 Rate of Stability Within Cousin Marriage

Cousin marriage is a common cultural practice that is associated with the stability of marriage and cousin marriage is more stable as both spouses come from similar backgrounds and have similar expectations of what a marriage is supposed to be. One of the respondents told me that when he had some marital difficulties and quarrels with his wife. They have to solve their issues by themselves, their family members just have to give some guidance. They have the advantage of having the same grandparents that is why if they face any problem their grandparents are always there to solve their problem. He said to me that I always share my issues with my grandparents because I know they would help me out.

“My respondent told me that the “shadi apnaa dye wich thiesi ty tutsie nei” (when the marriage is inside the family will never end) and she said that it is stable because both spouses have the same language”.

“One of my respondents said that “hikoo jie boli naal gaal asanie wich shmaj a wendie haei, wat larie ghagrye naie thendye”.(If both partners and families have the same language then it is easy to understand each other, then there will be no conflicts between the partner).

5.17 Not Outside Marriages

It is the tradition in the village that people do not marry outside the family. The people also get married to our daughters and sisters in their village and their cast.

My respondent told me that:

“Sadye wadye dhiyaa dye rishtye khandan dye bahrou naei karendye. Lakin potraa dye rishtye kar dandye hein khandan dye bahrou agr khandan dye wich koi choier na howye tann. Sadye buzurg na dandye hein Bahru rishta na ghindye hein”

“Our elders do not give girls relationships outside the family but boy's relationships did with outside the family in case there is no girl in the family that why our elders agree with that case otherwise we cannot do relationships outside the family”.

One of my respondents argue to me that:

“Ayie Sadie riwayat naie hai kay assan dhie bahir daye dou. Meri massi wie khandan dye wich shadi kiti us di wi aulod kaie naie tye hun merynal bh iyhoo masla hai. Ghiraa dye wich assaa rishtye naie dandye bahir rishtye dewanraa bura shmjaa janda haie”.

“It is not in our cultural customs that we ought to get married outside of the family. My maternal aunt also got married to her cousin, but she does not have children and the same is the case with me. It is not good to have outside the relationships, so we get married in the family”.

5.18 Cultural Preference for Cousin Marriage

There is a certain tradition in the village they prefer cousin marriage. The family members are mutually bound with each other. They help and every matter of life so parents feel better in marrying children with the cousin. Family members are tied in a natural bond. When the girl is married in the family, they already know her. They want to make their home more comfortable for that girl. There is the same situation with the boy his in-laws cooperate with him in every matter of life. Therefore, the cultural preference for cousin marriage is very important in the village and important to them.

One of my respondents stated to me that:

“Sadye waqye ghiraa wich rishtye naie dandye. Sadye wadye khandan dye wich shadi kareindye hin. Meri shad wi meri mrzie nal thiyee haie. Sadie iyhoo riwayat haie assan khandan dye wich hi shadi karendye hein. Mera iyhoo khyal haie khandan diyaa shadiyaa bachaa dye waste khtra

di gal sabit thie sagdie hain. Mera iyhoo khyal hai bahir wie shadiyaa karnie chahye diein. Agr assan khandan wich shadiyaa kar dandye tye eindha matlb hai assan apnye bachaa kou khtrye wich dal ditta haie”

“They do not give relationships outside the family. They make their relationship within the family circle. I got married voluntarily. Our culture prefers marriage in the family. I think that the family’s marriage would have put the children at greater risk. In my opinion, we should get married outside of the family. If we get married inside the family, it means we are putting our children's lives in danger”.

Chapter 6

6.1 The Role of Consanguinity in the Increasing Disabilities and Congenital Defects

Among Children

The relatively unknown act upon the processes of partner selection talked over above is the medical genetic grounds that parental consanguinity increases the risk of recessive genetic problems in children. According to the medical genetic and epidemiological studies that have been demonstrated an association between parental consanguinity and adverse birth outcomes mainly as pregnancy loss, (miscarriage and stillbirth), infant death, and childhood morbidity. This affiliation reflects the exalted danger of recessively inherited gene disorders associations between parental consanguinity and dominant, sex-linked, or multifactorial conditions are poorly established. There are hundreds of recessive conditions many of which are serious or fatal, and some of which are so rare that only a handful of cases have been reported globally. Some recessive conditions can and do occur in the general population without there being a family history of the condition and in the absence of parental consanguinity, although these factors make them are occurrent more likely (Raz et al, 2015).

According to medical science, the offspring produced from a cousin marriage has been deleterious deadly harmful effects, but this practice is still in common for many years. The close kin networks have been shared ancestors, so their traits and recessive alleles present in genetics are closer. The rate of fertility is a little bit higher among cousin marriages, especially in the first cousin. It has been lower among non-consanguineous marriages. The ratio of stillbirths and the infant mortality rate is also higher among cousin marriages. According to the doctor, 75% of a gene is common among first cousins because they are unique to them and not shared between them. In most cases, the individuals carry one very serious genetically muted gene in their

bodies, and almost all the spouses associated or unconnected will have abnormal genes in them, but they are the amazing process Allah has been the designs for babies these rarely make visible their selves. The birth of a normal baby is a scientifically and spiritually marvelous process. The inbreeding process is a still widespread practice in Pakistani culture. This is regardless of the knowledge that has been repeated marriages between relatives significantly increase the chances of a hereditary disease among offspring. So due to cousin marriage miscarriages stillbirths and pregnancy loss and other diseases arouses in the children.

Table 8 Percentage of disabilities among the respondents

Serial No.	Abnormalities	Number of Cases	Percentages%
1	Motor neuron disease (MND)	1	6.25%
2	Congenital disease	2	12.5%
3	Dumb and Deaf	4	25%
4	Cerebral palsy (CP)	2	12.5%
5	Osteogenesis Imperfects (OI)	2	12.5%
6	Kwashiorkor	1	6.25%
7	Muscular dystrophy	1	6.25%
8	Duchene muscular dystrophy (DMD)	1	6.25%
9	Genetic disease (AB)	1	6.25%
10	Total	16	100%

6.2 Still Births and Miscarriages

Stillbirths and miscarriages are the types of pregnancy loss. They are the different symptoms according to the period of loss. We called miscarriages also called spontaneous abortions. The baby has died before the 20th week of pregnancy we called it a miscarriage. So that if a baby dies after the 20th week of the pregnancy but before the time of delivery, we called it is called a miscarriage. Still, births can be defined as intrauterine or intrapartum. If the baby has died in the womb, it is called an intrauterine. If the baby has just died but the delivery or within 24 hours after delivery it is called an intrapartum. I had a reported such case I mention in case studies of the cousin marriages. The rate of stillbirths and miscarriages is still higher in Pakistan. Almost every couple suffers in this case. Some respondents who have a long-time marriage period have more than one mishap. Some couples told me that they faced 2 or 3 miscarriages and stillbirths.

One of my respondents stated to me that:

“Meri Shadi ghar allan kamm umrie dye wich massi dye putar nal kar dytie haei. Bachaa zayaa theiwandye dye maseil daa mekou naei pata haei.mein inie parhie likhie wei naei haan hor na hei mekou kise dasaa haeie”

“She is married to the maternal aunt's son at a very young age. This problem occurs due to early pregnancy or early marriage she had been first miscarriage that is all because of less education or less knowledge about that time”.

6.3 Child Mortality

Child mortality means that the infant or child dies under the age of five. The two respondents told me that their children are at an early age because of fever, which turns into typhoid. The other respondent told me that his baby died due to diarrhea. One of my respondents told me that the “*Allah di ieyhoo marzie haie*” (*There is God's will*). Most of the respondents told me that their infants died because of early marriages with their cousins.

One of my respondent told me that:

“Docotor mekou dassa haei a kay tuhadaa rishta bhaou qreebie haei is waja tu touhadie aoulad kaie naie. Doctor sahab akha haei agar tuhadie aoulad thesie wi saie kuj na kuj masail zaror hosie bachye nal. Shadi kou hik sal thie gaya haei hik bachaa thiyaa haei lakin trayee maheena bad aouh wi zaya thie gaya. Dobara wi bhiyaa bachaa paidaa theiya lakin aou wi mar gaya haei. Assan miyaa biwi doctor kolou eilaj wi karaya haei fir wi sadiee aoulad naie thei. Dam Darood wi assan bhaou karaya lakin hunna taye sadie aoulad naie theiye”.

“The doctor says that your relationship is very close, so you do not have children. The doctor also told me that the children would be in danger if they were born. Sometimes the child would not be a headache and in some cases would be a severe disease in the children. After that one year of marriage, one child was born but three months later miscarriage child. One child was born but he died at a moment. We both husband and wife were tested, and we are fine too. Dam Darood has also been done but I do not have children yet”.

6.4 Motor Neuron Disease (MND)

This is a severe type of disease. A motor neuron disease (MND) is a rare consideration that affects the brain and nerves. It causes weakness that gets worse over time. There is no cure

for motor neuron disease but there are treatments to help reduce the impact it has on a person's daily life. Some people live this consideration for several years. Moreover, motor neuron disease can significantly shorten life expectancy and unfortunately eventually lead to death.



Figure 2 Source field data

6.4.1 Case Study

Nasreen is 28 years old woman. She is illiterate. She has been married for nine years. She married with maternal aunt's son. I have two children. My husband is a farmer. One of my sons is fine the other is sick. My son's muscles are weak he cannot walk and he cannot talk. We did not have the money to pay for the treatment. The cost of the house is very difficult so we cannot get treatment. When my son was born, he was fine, and later he got sick. I do not know about this disease because I do not treatment for the child at the city hospital. There is a lot of poverty

in the house and cannot enough money to get a treat for the child. I got married to a family that is why my son was born with this disability.

6.5 Congenital Disease

Most children are born healthy but when the child has a condition that is present from birth we called it a congenital disease. The congenital disorders can be inherited or by caused environmental issues and their impacts on the child's health and development. They may vary from mild to severe.

A congenital disorder is a consideration that is present from a period of birth. The congenital disorders can be transmitted or originate from environmental factors. Their impact on a child's health and development is not always severe and sometimes it can be quite mild. However, a child with a congenital disorder may experience a disability or health problems throughout his life. According to the medical expertise, it is natural to be concerned about congenital disorders: If you are pregnant or planning a pregnancy especially if your family has a history of a particular disorder. It is possible to test for some but not all disorders during pregnancy and there are things you can do to reduce the chances of your baby being born with a congenital disorder.



Figure 3 Source field data

One of my respondents told me that:

“Meri hikou dhie haei aou mazoor haei hor gal naie kar sagdie. Doctor kolou wi check krwaya haei aouu ankha haei indhyee pathye kamzoor haein hor ayei paeidaisi bimari haei aye na theik sagdie. Assan bhaou ilaj krwaya haei lakin sadie dhie hun taa theik naie theiyei. Doctor akha hayie eindiee bimari theik na thiesie. Dam darood wi assan bhaou krwaya haei hunn ta yaqeen wi naei haei hor sadie dhie hunn taa theik naei thei”.

“One of my daughters is disabled and cannot talk. A doctor has checked her and he said that her muscles have weakened. She had a congenital disease and the doctor said it could not be cured. We have treated it a lot, but it has not healed. The doctor said that his disease was congenital, and he did not recover. Dam Darood has also been done but she did not go well”.

6.6 Deaf

According to the medical context, the mean of deafness is the hearing loss of a person from understanding spoken language. Hearing loss includes cases that are not severe enough to

affect spoken language comprehension while cultural deafness includes hearing people who use sign language. In the medical context, deafness is defined as a degree of hearing loss such that a person is unable to understand speech or even in the presence of amplification. The profound deafness even there are high-intensity sounds produced by a measuring device (an instrument used to measure hearing by producing pure tone sounds through a range of frequencies) may not be detected. The total deafness no sounds at all no matter of elaboration or method of production can be heard. In the below case study I have mentioned symptoms of deafness which were told by the mother of both daughters.



Figure 4 Source field data

6.6.1 Case Study

Fouzia is 20 years old woman. She studied at an inter-level. Her husband is in the army. She married her maternal aunt's son. I have two daughters. My both daughters when she was old at the age only one year listen accurately. A year later, both daughters do not listen to my voice. We give both daughters treatment in a city. The doctor has tested him. He said that his brain is fine the problem in the ear muscles is too weak that is why both do not listen properly. The

doctor has said about 20 lacks the cost of operation but we cannot afford it. We have belonged to a poor family that is why we cannot afford the treatment of our daughter. I do not think I got married in the family that is why my both daughters occur with this disability arose.

6.7 Dumb

The dumb is the mean that temporary inability or unwillingness to speak. The inability to talk due to a health condition or offensive. The actual dumb means is unable to speak. It is an inability to express or produced a sound. A person suffering from this disorder is called dumb. In this disease the individuals who cannot speak.



Figure 5 Source field data

6.7.1 Case Study

Samaya is 35 years old woman. Her husband is a farmer. She is illiterate. She has been married for 13 years. She married with maternal aunt's son. We get married in the family. I have seven children the two children are disabled and cannot speak. Many children in our family are

disabled. Even if we married outside the family, the children would be disabled and even if we married in the family, it would be a disease. Our elders preferred marriage in the family. Marriage in the family fills the unity and there is no quarrel. No one cares about disabled children who are loved by their families. It is a congenital disease in our family. We believe that if we do outside relationships such disabled children will be born, and disabled children will be born on our own. It hurts so much that our children are disabled but they are content with the pleasure of Allah. Allah has made them like this. We have dumb children in our whole family. There is also poverty, and the disease is very severe. We will never take the child to the hospital. No treatments have been given. Everyone says there is no cure for these children so we will never take them to the hospital.

6.8 Cerebral Palsy (CP)

Cerebral palsy (CP) is a disease that affects a person's ability to move and maintain balance and posture. Cerebral palsy is the most usual motor disability in childhood. The word cerebral means "having a connection with the brain". The word palsy means "weakness" or "problems within the muscles". Cerebral palsy is caused by abnormal brain development or damage to the developing brain that affects a person's ability to control his\her muscles. The below case study is a detailed elaboration of a cerebral palsy case in my locale.



Figure 6 Source field data

6.8.1 Case Study

Tahseen is 21 years old woman. She studied at a primary level. She has been married for two years. Her husband works in a factory. She has been married, to her paternal uncle's son. We do not marry outside the family. The marriage involved my own will and there is a love marriage. My husband is happy with me. My daughter is disabled, and I can face many difficulties and problems. My daughter's disease is not inherited when she was born, she become a healthy child. She has been in good health condition for two days. After that at night, my daughter suddenly became unwell. We will take her to the hospital. She has been admitted hospital for 8-10 days. After that, my daughter's condition is not right. Many doctors will check Bhakkar Dera hospital, but the doctor said it will not be cured there is no cure for this. We do not get married outside the family. My all cousins are married within the family. Dam Darood has done a lot but now I do not believe these things. This disease cannot be cured with dam Darood. I do not believe in amulets. After a few days of birth, my daughter cried a lot. I thought it was an **“Evil Shadow” (Sayah)** but there was no such thing. She was crying because of her illness. My husband is happy but the daughter's medicine is costly so he gets angry with me. It is difficult to make ends meet at home. The cost of medicine is too high, and we cannot afford it. We bring medicine for the 15 days. If she did not take medicine, his health would deteriorate, and then it would be difficult to handle. I am very worried my daughter is one year old. I have to carry my daughter all the time. If I lay him, down his body would be **“numbed” (Suan)**. If I give him medicine at night, she will stay asleep but if I do not give him medicine, it will be very annoying. She cannot be lived without medicine. Our people of the village are not educated. No one thinks that these are the works of Allah. The mother-in-law is worried about her son. As much as he

earned his earnings would be spent only on medicines for the daughter. Everyone is trying to get her husband to give her a divorce. My daughter was admitted to the hospital for 10 days his father did not come to the hospital to see her daughter. One night my husband beat me a lot and said that you have given birth to a daughter, but she is disabled. I always argue with them that this is not my fault, yet they do not believe in my words and me. After the fight, I went to my parents' home and stayed with her for one month. The elders of the family come from my home to seek out this matter. After a few days, I am going to my in-law's home with my husband. Now my husband's attitude is fine with me and he comes to me with their daughter's medicines. Husband's family does not think he has said you do not have again born a child. If they do not treat me, I will be treated then the children will also be fine. I am worried he will not give me a divorce. His parents do not understand him he follows his wishes. Not everyone's children are healthy it is God's will that I cannot do anything. No mother says her children are disabled. A few months ago now and my husband is fine with me. She has understood something from the daughter. Earlier they used to say that your daughter would die. My husband does not pick up the daughter before. Now they pick it up and love it, but they do not do it from the heart. My husband and I used to love each other a lot. Now everything is over with my daughter.

6.9 Osteogenesis Imperfects (OI)

The osteogenesis imperfecta (OI) is a group of genetic disorders that mainly affect the bones. The term "osteogenesis imperfecta" means weak bone formation. People with this condition have bones that break fractures easily and often from mild trauma or with no apparent cause. Multiple fractures are usual and in severe cases can occur even before birth. There are some milder cases are involved only a few fractures over a person's lifetime period. However, this case is not the time of birth after two years of birth the disease will occur. In the below case

study I have mentioned all the symptoms and some related issues told me by the mother of both children.



Figure 7 Source field data

6.10 Case Study

Kousar is 35 years old woman. She is illiterate. Her husband is a doctor. Her husband dies in a road accident. She has been married for 18 years. She married with maternal uncle's son. After that, her husband died, and she again married with husband's brother. This decision to get married was made by my parents. I had a relationship in my childhood. During the period of my husband's studies, we got married. The marriage took place in our family earlier. When my children were born, they both are healthy. When my both children were two years old his obesity also ended, and they started making (Glands/Deariyaa) in the body. Both children eat and drink fine, and they both have a sharp minds. I am not worried about my children because in my second marriage children are fine. I have this disease in my family and there are two or three

families with such types of disabled children. This disease is in my husband's family, so my children have it too. This disease is going on in (History/ Petri) that is why my children were born like this. Cousins will meet each other. According to the medical, the same thing is said to getting married by changing the blood. I went to the doctor and said the same thing. I am satisfied with Allah that is a test there will be a reward for it. I know I have seen this disease in his family. The (Elders/ Wadye) are also used to saying that one of our relatives is like this. Family members do not hate my children. My children are more talkative. Many people have told me that you have given birth to children with disabilities when people see them, they also touch the ears. I have to listen to the people. People say strange things that your children are like that they do not even have a (Father/ Piyoo). However, I would say that those who talk should learn a lesson and see who they are. No matter how many people talk about them, my heart is satisfied and never disturbed. Moreover, I went to the doctor, and he said there is no cure for this disease. Everyone in the house loves it. No one objected but everyone was upset by his illness. My child's bones were fractured or break a bone when he was taken to Lahore the doctor said that when he old 8-10 years old his bones started breaking. If I touched them their bones would be broken someone picked them up with love the bones would be broken. We did not get understand when their bones were broken. People used to say that the ghost\bhoot on them. They would suddenly lift sometimes the Arm; the leg bone would be broken. When a doctor took me to them, he said his bones were like tissue paper and fractured at some moment. When they are both 8-10 years old their bones will not be broken, they will be bent (Tehrie). For 5-6 years their bones have broken I used to (Patie Bhandthie/ Bandage) on them from where their bones would break. I would take a (Tube/ Malam) from a doctor and put it in fracture bones then I would be a little satisfied. My children cried a lot when their bones were broken, they were in pain. At that

time, their bones are not broken but the bend (Therie) has become too much the whole body has become bended (Thera). One of my sons is 20 years old and the other is 11 years old. After 2 years, they stopped (Growing/ Wadna Ghatna). The doctor told me that they have not grown anymore, and now I feel the same way. When the whole body of my children becomes stopped growing (Therie/bend), I have understood that my children have not grown up anymore.

6.11 Kwashiorkor

The Kwashiorkor is a severe form of malnutrition. This is the most common disease in some developing regions, where babies and children do not get enough protein or other essential nutrients in their diet. The main sign of kwashiorkor is too much fluid in the body tissues which causes swelling under the skin and belly. It is usually set about in the legs but can be involving the whole body including the face. Below I am going to quote some relevant verbatims of the local language which I discussed with the mother of the deceased girl.



Figure 8 Source field data

“One of my respondents stated to me that:

“Medie dhie theik naie haei. Indhiyee bimari daa naa tali haei sakou jo shmj andiyee haei assan iyhoo naa rakha haei. Meri shadi massi dye ghr maa piyoo kieti haei. Mera ghe alla wahie daa

kamm karendaa haei. Sadie hikou dhie haei. Dhiee daa sadie pait wadhaa wanedaa haei isdie bimarie di wajah tou. Doctor sakhou akha haei aeinda operation theisie sadye kolou itnye paisye naei hein assan krwa sakhou operation ghr daa guzara bhau mushkil dhienda haei. Is wajah tou meri dhie aye bimari jheelandie wadie haei sadye kolou itnie raqam kaie naie assan shehar wanj kay eindaa elajj kara sakou”.

“Her daughter is not well. The disease in my daughter the indigenous term is Tali. She married her maternal aunt's son. Her husband is a farmer. I have only one daughter. My daughter's spleen is big due to the disease. The doctor has said that you will operate on your daughter but due to financial circumstances, I have not afforded this operation. That's why my daughter suffering from this disease and not enough money to treat the city hospital for the treatment”.

6.12 Muscular Dystrophy

Muscular dystrophy is a group of muscle diseases that was caused by mutations in a person's genes. Due to the overtime, the muscle weakness decreases mobility making everyday tasks difficult. There are many kinds of muscular dystrophy arising that affect specific muscle groups with signs and symptoms appearing at different ages and varying in severity. Muscular dystrophy can run in families or a person can be the first in their family. There are many different genetic types within each kind of muscular dystrophy. People with the same kind of muscular dystrophy may experience different symptoms.



Figure 9 Source field data

My respondent told me about that:

“Medha putar theik naie haei hikou khikou meda putar haei lakin aouu mazoor haei. Ghutnaa dye ball chldaa phirdaa haei. Mein ikou doctor kolou wi check karwaya haei. Doctor iyhoo akha haei operation theisie. Halye mera putar athara salaa da haei. Assan ghreeb log haein. Ghr daa guzara bhaou mushkil teindaa haei. Aye jdou paidaa howa sie mazor naie sie kuch dhearaan bad ayei mazoor thie gayahaei. Sadye kolou itnie paisye naei haein eindaa ilaj krwa sakou”

“She said I have one child. My son is not well. My son walks on his knees. We have also checked him by the doctor. The doctor told me about my son will have an operation. My son is 18 years old. We belong to a poor family. It is very difficult to make ends meet. He was a healthy child a few days ago the disability occurs in the body. We did not have enough money to pay for the treatment”.

6.13 Duchene Muscular Dystrophy (DMD)

Duchenne muscular dystrophy affects the muscles leading to muscle wasting that gets worse over time. There is the symptoms of Duchene muscular dystrophy include imperfect weakness and loss (atrophy) of both skeletal and heart muscle. The signs included mainly in Duchenne muscular dystrophy are delayed ability to sit, stand, or walk and difficulties learning to speak. The problem of weakness is usually noticeable in early childhood. There are heart-related issues and other complications in the body. Duchenne muscular dystrophy is caused by genetic and gene changes.



Figure 10 Source field data

One of my respondents told me that:

“Medha putar satt salaa daa haei. Medha putar da damgh theik naie haei. Jdhou ayei paida hwa haei theik si kuch deharaa bad iendha damgh theik naie raa. Mera putar na kuj khanda haei na kuj penda hai. Medye dou putar theik hein hikou mazoor haei. Meri saas da vi iyhoo jedha putar haei hunn mera putar wi mazoor haei. Doctor mekou iyhoo akha haei kay aye tuhada khadan da masla haei. Mekou iyhoo yaqeen haei mein khndan dye wich shadi kiti is was tye iyhoo masla

haein mery putar dye wich vi. Mein bahu dam Darood karye lakin ayeih bimarie theik naie thie sagdie”

“My son is seven years old. My child is not well on the mental scale. When he is born, he is fine after many days of birth it happens later; he is a mentally sick child. My child does not eat or drink anything. My two sons are fine one of my sons is not fine. My mother-in-law also had a son who is mentally retarded, and I have given birth to such a son too. The doctor has said that it was your family problem. I am sure that I got married in my family, so that is why my child was mentally sick. Moreover, Dam Darood has been done but the disease is not curable”.

6.14 Genetic Disease (AB)

The genetic disease of AB is a rare type of skin disease. This disease spread to the whole parts of the body. The child's mother told me the disease name is AB. I do not know about the scientific name of the disease. However, I detail elaboration mentioned given in the below.

6.14.1 Case Study

Sara is 40 years old woman. She studied at a bachelor's level. She has been married for 20 years. She has been married to her maternal aunt's son. Her husband is the property owner. I have five children two are alive the rest have died. My two children are not normal they have skin problems. Both sons have AB disease. The disease was not inherited. When my children were born, they both are well. After the rest of the time, the body turned on a small bubble of water on the skin then the skin. The disease has spread to whole parts of the body. The first son was born a year after the marriage and died eight years later. His death was not due to illness. Hakeem had to give him ointment this germ had spread all over his body. A month later, the same ointment was being applied to her daughter's death. After one year later seven months of pregnancy, I aborted this child due to some problems in the child. Right now, my sons are 12 years old and 9

years old. I think it is God's will that there should be no such children in the family. When I went to the doctor during pregnancy, he did not say anything. When children were born, doctors told them not to have children. The doctor has said that there is no cure for this disease. Reports have reached the United States but there is no cure for his illness. There are many problems and difficulties, which I can face for my children. In our family, only cousins marry but now people are aware of my disease they do not marry cousins. Earlier we did not know about this disease but now the doctor has told us so do not to get married in the family. Dam Darood has been done a lot. I have traveled all over Pakistan but there is no cure for this disease. Some of the women in the village used to say do not give them milk to the children. I do not give milk to my children and also fed it to some women, but it did not get better. I do not believe in anything now, but this is what is written in my destiny. The whole family is getting married and the same issues are coming up there. My life is over and also my world is over.

Chapter 7

7.1 To Explain the Local World-View Related to the Practice of Cousin Marriage

The study shows that the rural community or people who are living in the Baradari system mostly prefer to get married to first cousins or other than siblings. People of my locale were not there much aware of consanguinity that is why they did not know the effects or outcomes of consanguinity. However, 20% of people in the urban areas of Punjab know about the harmful effects of cousin marriage. As far as my data is considered, the people of my locale mostly prefer a consanguineous marriage system just because of some socio-cultural and economic benefits. Such as people in the tribe or the Baradari system always want to secure their land and property as well as maintain social-cultural ties. Furthermore, the attitude towards consanguinity was positive because people in Bhakkar always associate some sort of respect and cultural norms with the cousin's marriage. They were of the view that if somebody gets married to his/her cousin there will be less chance of divorce. On the other hand, people in the village mostly get married to their cousins because of the bride's wealth.

One of my respondents argues to me that:

“Asaa is wase tye vi bahir rishtye naie dandye. Doulat bahir lgie wandie haie hoar khandan wich maslye thendye haein or larie ghagrye thiendye. Oprye apniyee naie thie sagdye”.

“We do not do marriages outside of the family, because this will affect our wealth. Due to such circumstances we always prefer to do marriages inside the family or (baradari) kin network, to protect our wealth”.

Our society has different perceptions of different types of marriages. These perceptions vary from culture to culture. In our society, most people think that consanguineous marriage is better

and more secure than the out of family marriage. Family members are already well known to one another. They respected elders and take care of them. It is easy for them to amalgamate in-laws. It supports the joint family system. Marriage is the bond between two families but when it occurs within a family becomes supportive.

From the religious point of view, one of my respondents told me that, I do not think people go for cousin marriage because it is Sunnat but they do it primarily because they want to enhance their family ties.

If we look at the economic point of view of marriage, It is only in cousin marriage that women do not ask for their inheritance. Even in non-consanguineous marriages a woman or her family husband and in-laws do not ask for a woman's share. In our family, there is no strong tradition of big jhez. However if one opts out of non-consanguineous marriage then the size of the jhez is larger to ensure that the girl does not have to listen to any taunts. Our elders say that if you want to marry your daughters to strangers then give her enough jahez that she need not ask for anything for her in-laws.

Furthermore, from the cultural point of view, the Cousin Marriage is popular because relatives are caring and considerate. The girls are happier and in times of dispute, usually, the parents-in-law play a supportive role and try to reason with both parties.

Most of the respondents told me that:

“Aye Sadie khandan die rawayat haei jaye sadiyaa tou chalie arie haei”

“It is our tradition that the marriage should be in our own family”.

One of the respondents told me that:

“Apnyee log khyal rakheidein hein parayaa nou koie fikar naie hondie haei”

“Our own take care of us, while others have no care”.

Most of the respondents told me that:

“Bahir alye loog Sadie dhiyaa di izzat naei karendye”

The person outside of the family does not respect our daughter.

One of my respondents told me that:

“Miyaa biwi daa rishta asmaanaa tye hei bandye hein”

The divine fixes the matches.

One of the respondents told me that:

“Baradari dye wich loog hik doujye dye kamm a wendye hein”

“The family supports and helps her whenever there is a problem in her life”. She says in her family love and sympathy increase due to cousin marriage.

One of the respondents told me that:

“The in-laws are her uncle and aunt and cousins with whom he meets from early childhood. She does not feel any shyness and does not feel insecure in their home. She feels a great level of comfort in their home”.

One of the respondents told me that:

“Baradari dye wich shadi die hik wjha aye iwi haei khandan dye log hik doujaye nal rehna pasnd karendye hein”

“Due to the cousin marriages, people live with one another”.

One of the respondents told me that:

“Assan hik doujye dye sanjhye dukh sukh wich shareek theindye hein”

“We are the time of same happiness and sadness”.

Most of the respondent told me that:

“Sadaa putar is wja tu iwaye haei qkay ayei rab di raza haei tye hun aseie kuj vie naei kar sagdye, kuda behtar jandaa haei us die mrzie dye agye aesie kuj vie naei kar sgdye”

“Our child is born like this it is the only will of God, and we cannot do anything in this, God knows better, we cannot do anything against his will”.

One of my respondents also said:

“Sadie qismat wich iyhoo azmiesh likhie paie sie is was tye Sada putar mazoor haei”

“This test is written in our fate by the god”.

When did I ask them why they said it is all because of God and not due to cousin marriage?

She replied no “Allah die marzie agye insan kuj vie naei kar sagda” (that it was Allah’s will, and it was predestinated, it is only luck and destiny).

Most of the respondent has the same answer that the reason for their children's disability is not cousin marriage it is all because of god will.

One of the respondents views that:

“Loog sakou akhdye hein kay tudaye gunahwaa da imtehan haei”

“The people of the village said that it is the punishment of your sin that is why your child is disabled”.

One of the respondents told me that:

“Sadye kolou inyee paisye naie haei kay assan loog apnea bachye nu bukkhar (fever) hogya haei is gaal waste doctor kolou ilaj kara gihnou”

“According to her, she says that they do not have enough money so that for the sake of just a slight fever they went to the doctor for the normal checkup”.

One of the respondents told me that:

“Assaa taveez ghindyee haa molvi kolou ja kay hor dum vie karendye haan apnee mazoor bachye kou”

“The mother said we go to the molvi for the taveez and molvi also below darud on the disable child”.

One of the respondents told me that:

“Assan molvi kolou aksar jandye wandye haein kadie bimarie dye taveez laye andye haein tye sanou aram aa wenda haei hor ghar wich ouch neach thie wandie haei us dye khtame waste taveez vie ghidie andye haein”

“We often visit molvi for taveez and dumdarud or also resolving the problem for a fight from her home”.

Chapter 8

8.1 SUMMARY AND CONCLUSION

There are many societies marriage is a social agreement and legally for mating and family formation. In some societies marriage among the blood relatives or within the family is not uncommon such as the marriage of a man with his father's sister's daughter and the marriage of a man with his mother's brother or daughter and uncle-niece marriages. This type of marriage where individuals share at least one common grandparent is defined as consanguineous or endogamous marriage. The global level of cousin marriage is not prevalent or has declined significantly, especially in the later last century. The cousin marriage is still practiced especially in the Muslim populated regions.

In my research study to find out the causes and factors that extent to disability due to the consanguineous marriage along with that elaborate increasing disability and congenital defects among children. In my field research, I collected that from different resources and methods using anthropological techniques and tools. The secondary data included a literature review by reading journals and with the help of Wikipedia. For my research, I selected my village which is Kotla Jam district Bhakkar. For the collection of my data, I had chosen a sample of size 40 households out of that I selected 33 respondents through purposive sampling.

In the research study, I found the nature and extent of disability. The genetic disorders related to the cousin marriage mostly of first and second cousins which come and transfer from generation to generation. They produce and marry their children within their own families again and again. Inter-family marriages result in a three or four percent chance of producing a child with a disability or health issues. They produce a disabled child if both have recessive genes of that

particular disease. If a child suffers from some genetic disease it will affect his\her activities and participation of the child. It also has a great effect on body structure, body functions, personal factors, and health conditions.

The people of society have different perceptions of different types of marriages. Every culture had a different type of people with different types of thinking and cognition. The people have a very common phenomenon that in family marriages a daughter can easily adjust compared to marrying outside of their family. They already know each other so the adjustment is easy from both sides. People did not consider the job as an important entity they thought that blood ties are important.

The woman of view that the cousin marriage joint family system because bride and groom are from the same family they want to keep their families near. The spouse understands the significance of blood relations. Consanguineous marriages increase family cohesion. Blood relations have more ability to compromise than others. They belong to each other as a double relation.

People are showing sympathy love care and emotions for the disabled children. But sometimes people show hesitation toward disabled children. They use different words for example a duff behra and dumb goonga which hurts parents of disabled children. But the parents show more care and love for the children. Our people think that these kids with disabilities are written in our fate. Even couples who married outside the family also have disabled children. They feel that disabled children need more attraction love and care than normal kids. They feel more stress and show aggressive behavior. Now the media plays an important role and all the people are well aware of the medical impacts of cousin marriages.

In my ethnographic research, I dig out the cases which are present behind cousin marriages. The main cause was the traditional marriage practices that people followed from the very past. They prefer cousin marriage best option for the daughters. They followed the same thing and practices as their ancestors. Some of the mothers view that they find an easy and perfect match for their daughters in their own family without any investigation. They know their family well. Parents are free from tension by marrying their daughters inside of their family. Some thought that because of their sibling marriage they live a stable life and the rate of divorce is less. Because both are from the same family and both families know every aspect of their lives.

Most of the respondents perceive that if they married their daughters outside of the family she is not secure there but in their family parents feel a feeling of security from the daughter's side. In Pakistani society, it is considered insulting to the rest of the family if a desirable beautiful girl and a financially stable boy marry outside the family. People prefer cousin marriages because it enhances family unity, love, sympathy, and attraction towards the blood relation. Family members help one another in times of need and difficulty. Harmony and love from both sides of the family. Parents marry their siblings each other so that the love between them increases. Mutually bound cooperate and support each other.

Most of the parents have the perception that if daughter in law is from their own family she will live with them in their old age. While girls from outside the family may leave us in our old age. That is why they prefer their children to marry in their own families. They prefer cousin marriage preferable in the terms of society.

Along with that the social-economic factor also plays a significant role in the practicing of cousin marriage. The dowry and inheritance play a vital role. Family does not rely on marital things. The family of the bride relies on the trust of kin instead of dowry and inheritance.

Because of the traditional practice of cousin marriage family land and property keeps within the family. People say that they did cousin marriages because of their socio-economic conditions. Poor economic conditions lead to cousin marriages. If a family is poor then they can find no match from any other family so that family has to marry their children within their own family. Some people view that they marry in their family as they think their cast will remain pure. The people of the village think that the common blood leads to purity. The health of future generations is less important just because of the family ties and baradarism (khandan).

Glossary

Apnea	Mine
Azmish	Test
Chngye	Good
Bardasht	To bear
Bahu	Daughter in law
Bhiraa	Brother
Baradari	Family
Dukh Sukh	Sadness and happiness
Fiker	Care
Garou	Home
Jahaiz	Dowry
Joraye	Matches
Jibh	Zuban
Maa	Mother
Piyoo	Father
Rawayat	Custom\tradition
Rishta	Match
Sanjhye	Similar

Saas	Mother in law
Sadie	Our
Samjhoota	Compromise
Shadi	Marriage
Tutsie	Broken
Watta satta	Give and take
Zaat	Caste

Interview Guide

Q1. Are you married to your cousin?

Q2. When did you get married to your cousin?

Q3. What is the suitable age for a boy and a girl for marrying?

Q4. Do you have some history of your married life?

Q5. Why do you prefer cousin marriage?

Q6. Why do you want to marry your cousin or is there some external pressure from your family?

Q7. Did your parents force you into a cousin marriage while knowing about the existence of abnormality?

Q8. Do your parents afraid to marry their daughter outside of their family? If yes then why?

Q9. Is your marriage enhances the unity in the family?

Q10. Is your marriage keeps wealth in the family?

Q11. Do you think that your marriage is just a cultural practice or something else?

Q12. Do you think that our culture is encouraging cousin marriage?

Q13. Is that true cousin marriage making your marriage more stable?

Q14. Is cousin marriage better for easy adjustment in law?

Q15. Are there any birth defects in your baby?

Q16. Do you think that cousin marriage leads to children having a higher risk of disability or not?

Q17. Do you take any precautions during your pregnancy?

Q18. What is the effect of diseased babies on your society?

Q19. Did you feel secure marrying your cousin?

Q20. What are the drawbacks of your cousin's marriage in your life?

Q21. Is your marriage lead to family conflict?

Q22. Is Islam permitted cousin marriage?

Q23. Why does this permission promote the cousin's marriage?

Q24. How your child is being affected because of abnormality?

Q25. What are the social problems of an abnormal child?

Q26. What are the effects of a child with a disability on the family?

Q27. What challenges face the parents of a child with a disability?

Q28. Is your marriage lead to family conflict?

Q29. Is your marriage relationship without passion?

Q30. Is cousin marriage makes your marriage more stable?

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SOCIAL CENSUS SURVEY FORM

Locale-----

Serial No.	Name	Age	Sex	Religion		
				Shia	Sunni	Ahmadiyya

Serial No.	Marital Status		Levels of Education		Caste
	Married	Divorced	Primary	Inter	

Serial No.	Medical Treatment		Beliefs		Family Structure	
	Govt. hospital	Hakeem	Dam or Darood	Amulets	Nuclear family	Joint family