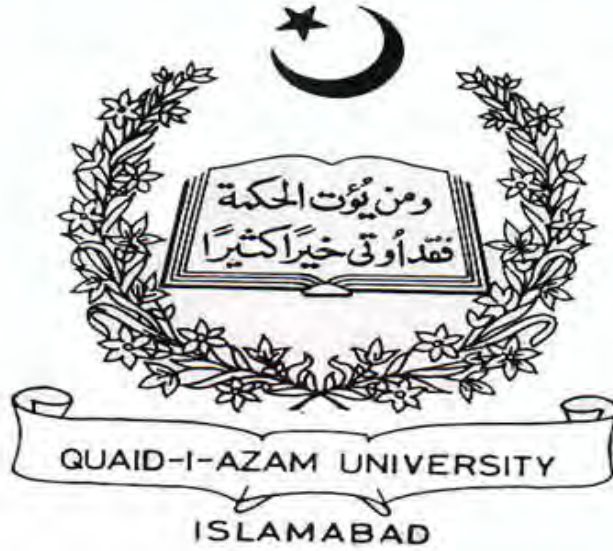


**DIALECTICAL ANALYSIS OF REAL-IDEAL MARRIAGE, AND ITS
IMPACT ON MENTAL HEALTH**



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Qirat Naz

FORMAL DECLARATION

I declare that this is my personal work, with no assistance from anyone other than those who acknowledged.

This work has never been published in a similar or identical form for any degree or examination at any other university. All additional sources used in this research study have been mentioned in bibliography.

I am entirely responsible for the content of this Dissertation, and I do have all rights to it.

Quaid-e-Azam University Islamabad

Qirat Naz

DIALECTICAL ANALYSIS OF REAL-IDEAL MARRIAGE, AND ITS IMPACT ON MENTAL HEALTH

Abstract

The thesis examines dialectical analysis of real-ideal marriage and its impact on mental health of people who have been to marriage. The experience of the married couples have been divided in the realms of idealism generated by individualism and mate interaction with social and electronic media where he/she explores the concept through reality shows and social media. These imaginary images create an unrealistic approach and expectations from marriage while in contrast, an individual in the institution of marriage persuaded by the larger interests of family, kin, class and caste relations with partner. In realism, the institution of marriage is collection of social, political and economic web of forces that try to entangle the couple to live up to the expectations, interests of family and norms of the society. When an individual compares his/her personal experience in the institution of marriage with visuals, and novelty on social media, in educational intuitions and freedom of choice of interaction with opposite gender on the campus, he/she feels her/himself disowned and bereaved from life which has been imagined. This bereavement from imaginations and expectation cause dilemma, confusion and later turn into development of minor symptoms of depression and mental illness among individuals in marriage. The dissatisfaction of an individual in marriage pushes especially men into extra-marital relations and women into abusive relations, self-degradation and in severe cases to divorce or dissolution of marriage contract. Findings are analyzed through discrepancy theory and data collected through twenty-five face-to-face in-depth interviews, two focus group discussion and informal discussions with married, and divorced male and female students from four major ethnic groups like Baloch, Pakhtun, Punjab, and Sindh at Quaid-i-Azam university Islamabad.

1. CHAPTER 1

Introduction

Marriage is a social contract between two individuals or social solemnization of sexual activity between persons by society in the presence of few witnesses or large number of people gathered for the purpose to witness the social contract of marriage between two people. Every community defines marriage at a different age, and each group recognizes sexual contact between opposing sexes at a different age. (Alvi, Haneef, & Ali, 2014, p. 2509) In the context marriage does not only serves and meets the sexual needs of an individual but it is more than. Marriage as social institution forms the basic unit of society where the broth of family of groups emerges. This unit/social institution legitimatizes the social contact between individuals as it also ensures the well-being of society and members of the society (Ballard, 1936). The family as a social organization is a fundamental unit of the society. Marriage is a relationship between one or more male[s] and female[s] that is recognized by tradition or legislation and entails specific rights and responsibilities for both the individuals entering into marriage and legitimization of childbirth from it (Bell, 1997, p. 238).

The five basic institutions of every society are family, religion, politics, education, and economics. Institutions are made up mostly of an idea and a thought; they also have a proper structure. Family is one of the most fundamental social organizations, and it is established when authorized conjugal relationships between men and women are carried down through several cultural norms and customs. Marriage is the name for this tradition or ritual Marriage is described as a legal social contract between two sexes to have offspring. In every known society, they (both men and women) are culturally and socially permitted to survive and reproduce, and marriage is a common occurrence among people of a given age range in each society (Akhavi, 1998, p. 700)

Marriage is an essential institution across the world and is considered an important moral and social obligation. The choice made in marriage is a critical determinant in women's adult lives so that laws and customs governing marriages are of vital importance to their overall well-being. As Pakistan is an Islamic republic, the marriage ceremony Nikkah is a mandatory rite in Islam. Nikkah is an Arabic term for matrimonial and sexual intercourse (Critelli, 2012). Marriage assures the biological fulfillment and the psychological happiness of (the childbearing) individually and secures the double-fold survival of the group and its culture on the larger collective plan (Majumdar & Madan, 1989).

In the past half century, social scientists have been concerned over the impacts of modernism on the family. Marriage and the family are often seen as an integral element of the old regime, progressively dissolved by significant changes such as religious fundamentalism, living standards, independence, social mobility, use of agency and female work. However, not all upgrading aspects have the same effect. For example, developing a relatively wealthy middle class gives more individuals with capacity to enhance and sustain a family as per their choice. In order to provide greater flexibility in family and marital standards, pairs can shape their spousal relationships to match their need by offering the most necessary information in the phase of mates' choosing and more knowledge of effective spousal and parental behavior. Ultimately, the adverse influence on marriage stability of modernity might have a compensatory selection effect on marital relationship satisfaction: Surviving marriages can be of greater quality than broken marriages (Katz & Briger, 1988, p. 1).

Marriage is a highly significant institution to build a family in patriarchal societies where a family lead must be a male and he is empowered to determine to who his son or daughter is to marry. In Pakistani societies, marriages are organized by families that do not consult women and in which their permission is not respected. In Pakistan there are different cultures, but this research tries to cover four main cultures of Pakistan mainly Punjabi, Baloch, Sindhi and Pashtun. People prefer to marry beyond their local network of relatives but *biraderi* or caste is

patrilineage system and is usually taken into consideration in the subcontinent while determining marriage decisions (Alavi, 1972). Marriage is a fundamental process through which the family lineage is maintained, and the social connection limits defined. Social control is exerted by members of *biraderi* and many important marriage decisions are influenced by the severe endogamy within their castes in Pakistan's rural communities. The customary marriage practice in rural Punjab has also been a common bride exchange. Marriages of uneducated or less educated households usually take place. In this respect, first cousins and extended families are preferable. The grounds behind this practice include the honor of the family and economic restrictions. Women were also believed to be caretakers of the dignity of the family and of the purity of the caste they belong to however, gender roles, especially for women, and are shifting mostly because of education and economic considerations in the community. Their improved education and independent incomes also seemed to have altered compared to the past. Furthermore, partners' choices are more important than family cohesion and reputation in improved economic situations (Farooq, Kayani, & Ahmad, 2015)

The conflicting influence on marriage seems to be modern tools, conventions, and mindsets. At the one side many marital responsibilities have been eliminated, and the spousal connection increasingly more day by day based on the fragile personal attachment of the foundation. But at the other side the selection procedure for marriage was undertaken with a view to improving the quality of marriage partners' self-gratification. Therefore, the instability and the greater quality of modern conjugal relationships appear to be linked. Partnerships now have no longer a universal status because other patterns of personal life have evolved, due to globalization including a large amount of young people involvement stay at least temporarily. Marriage thereby develops the traits of autonomous roles people are chosen to be married and married (or self-selected). Those who overcome the new obstacles are more likely to attain a better marital quality and sustain it their individual well-being and mental health (Hamid, Stephenson, & Rubenson, 2011). World health organization (WHO) defined mental health as; mental health is a state of emotional, psychological and social well-being in which a person can realize his/her own capabilities, an

individual can cope with his/her own normal pressures of life, he/she can work efficiently and productively, and capable to contribute in his/ her own society or community (World Health Organization, 2004).

In the above definition, WHO organization has identified three main components of mental health mainly social comfort, emotional and psychological wellness in an individual's life. Emotional wellness refers to health consist of expression of wholeness that a person must feel satisfaction, happiness, pleasure, peace, attentiveness, and interest in life. Meanwhile psychological well-being refers to the good relationships and harmony with others, and individual can manage his/her responsibilities of daily life and satisfied with his/her own life. Social wellbeing includes a positive relationship with society and feels social integration with society, having some functions to contribute in the society such as social contribution, social actualization, and social consistency (Herrman, Saxena, & Moodie, 2004, pp. 2-15). Marriage and mental wellbeing are typically clarified by marital resources economic, social, and psychological as well as emotional equilibrium, or the absence of failure. Choice into partnership by those with less mental health conditions can also play a role. These reasons are important to the mental health of married young adults to varying degrees. There are many possible reasons for why marriage can benefit or damage young adults' mental health (Uecker, 2012).

The main objective of the current study is to attempt to provide answers to questions about the understanding of cultural conception of marriage and expected social and psychological factors in marriages that how people idealize their marriages before the occurrence of knot. Therefore, the oscillation between idealism and realism might affect the mental health of the person who faces dilemma of reality and idealism and have lived in fallacy of idealism within the marriage and with partner. Moreover, this study tries to explore the cultural coping/integrating behavioral strategies about marriages to deal with mental health issues. Many social scientists and theorists drew their analysis equipped by the application of structural functionalism that states social institution meets the needs of society as whole and some dig further into the debate and base

their analysis on theoretical approach forwarded by functionalist's theorists. They base their analysis on the function of any cultural and social action. Every social action does not occur in the air without making any sense or background. In other words, it can be presented that every action has implicit and explicit meaning and points to serve the larger society and individuals, it occurs to serve a purpose in society. Thus, it is said that social institution or action in society meets biological and psychological needs of an individual as member of society. However, the current study explores that meets the needs of society as a whole by living in socio-cultural constructed phenomena that controls the agency of individuals as it does not give the freedom of choice to individuals which leads them toward self-discrepancies. When an individual finds self-discrepancies between actual one and ideal one due to rigid caste creed system in traditional societies developed psychological problems such as, sadness, anxiety, discouragement, disappointments, tension, stress and depression (Brayshaw, 1962). Along with psychological problems, this study locates marriage as social institution practiced in all cultures of Pakistan especially Sindhi, Balochi, Pashtun and Punjabi. Going beyond boundaries of caste, creed and ethnicities have at some time fantasies and pitfalls of it. Fallacies and pitfalls of realism and idealism may give push to discrepancies in married couples and that discrepancy leads to cause mental health issues in individuals. For studying and comparing this study focuses on the students of Quai-i-Azam University located in Islamabad and it attracts students from all parts of country who study, learn and carry a habitus with them after graduation and bring some other kind of habitus with themselves to environment of university (Power, 1999). The disposing of habitus and taking in return a social capital where students meet with reality back at home. For understanding this phenomenon as "discrepancy" in students and problems caused by discrepancy and in this research termed as an impact on mental health. After developing of such depressive traits, this research also packages and studies the coping mechanisms available to an individual to cope with depressive symptoms. This research examines how adults view marriage, as well as the expected social and psychological influences in relationships, and how they impact mental health. What kind of mental health problems they have been facing in their lives when their fantasies and aspirations were not fulfilled? This study also discusses about the cultural

coping/integrating cognitive behavioral mechanisms that people can use in their relationships to avoid mental health issues.

1.1 Statement of the Problem

In south Asian societies marriage is not only considered a social contract between two individuals, but it is considered a social contract between two *biradaris*, tribes and on smallest point as contract between two families. The solemnization of marriage becomes a bound, support and two souls as one and bodies act as one and relationship becomes the base for conjugal love between two partners in the marriage. Due to overburden with emotional and social construction of marriage as support in every situation of life, the partners or two parties in this social contract develop a kind of attachment, expectation, physical and psychological needs, and sexual satisfaction from each other and thus marriage becomes a source of satisfaction, happiness and if the imagined expectations are not fulfilled or remain unmet, then the source of happiness can become a source of disappointment. The disappointment and satisfaction are both culturally and socially learned by an individual as member of society and these social learning also push the partners to idealize the social institutions and their expectations from the social institution and partners in the social contract.

Dialectical analysis method is used for the study of the two different but contradictory phenomena because both at the ends represent the different approaches and outcomes (Ball, 1979). By contextualizing the dialectical analysis in the field, students make a particular imagination of idealism in their minds about mate in marriage before marriage. Later on Imagination converts into perception and action when they spend a course of life with each other. This course of life can be different from person to person. This study focuses on adults' perception about marriage and expected social and psychological factors that play an important role in satisfaction and dissatisfaction of partners in marriage. This satisfaction and dissatisfaction might play an important role in determining the imagination of ideal and reality-based marriages.

The oscillation between idealism and reality might affect the mental health of the person who faces dilemma of reality and idealism and who has lived in fallacy of idealism within the marriage and with partner before marriage.

The main objective of the current study is to attempt to provide answers to questions about the understanding of cultural conception of marriage and expected social and psychological factors in marriages that how people idealize their marriages before the occurrence of knot. Therefore, the oscillation between idealism and realism might affect the mental health of the person who faces dilemma of reality and idealism and have lived in fallacy of idealism within the marriage and with partner. Moreover, this study tries to explore the cultural coping/integrating behavioral strategies about marriages to deal with mental health issues.

1.2 Research Objectives

- To understand cultural conception of marriage and expected social and psychological factors in marriages
- To explore the role of normative structure of society about marriage and how it has been affected by social media
- To explore the unrealistic standards of marriage and how it gives birth to mental health issues

1.3 Significance of the study

This research covered the different conceptual understating about idealism and real marriages of different cultures such as Punjabi, Pashtun, Baloch and Sindhi. This research targeted at young adolescents of mentioned cultures to explore the views of marriage and the kinds of mental health issues they may have encountered in their marriage due to socio-cultural barriers and their own social and psychological expectation related to marriage. By discovering about people's

personal circumstances based on qualitative in-depth conversations about their marital relationship and mental well-being, the causes behind mental health issues can be discovered.

This study would help not only the residents and participants of my study in Islamabad it also captures the change that has been occurred since the invention of technology and use of technology in personnel relations understanding of life, role of mate and new demands of life from both partners in marriage. As my respondents reflected their mind and approach to life have changed after arriving at Quaid-e Azam university and they came to know about the importance of mate not merely in terms of sexuality, but also socio-cultural, economic and political matters related to the nation and personnel issues. It is desired to have a partner that may have been through the experiences of male as well as female for both sexes. These things led many people to the imagination of idealism, and some were brought back to prism of reality. This research will help the community like the elders of the family and children to think and keep in mind the decision, that is traditionally made, is announced at the birth of child that who will marry whom and what their contribution and importance for each other in personal and social life is. At the adventure of psychological problems and advancement in mental health research it is a known fact that the mental health is not only biological, but it is more a social problem that triggers the development of depression, symptoms of depression, anxiety and many other mental health problems individuals due to their socio-cultural life. In this regard, the current research explored that what kinds of cultural and behavioral interventions for mental health by practitioners and government organizations and academicians are needed to solve mental health issues in married couples through emic perspective and it also helps the common people that think at the top that new generations only follows the traditional values which by fault are considered static and invulnerable to external forces, are the false claims that new generation is not included towards idealistic change only, it is also inclined towards practicalities and demands of the modern day life.

2. CHAPTER 2

REVIEW OF LITERATURE

2.1 Introduction

This chapter provides and explains the background of the topic, existing literature on marriage, its typologies, the relationship between marriage, love, religion, age, gender, patriarchy and molding factors that play an important role in the definition of marriage across cultures and its practice in Pakistan and four major cultures of Pakistan mainly Baloch, Punjabi, Sindhi and Pashtuns. Later the definition of ideal marriage that covers the cultural expectations that defines and hopes to receive from marriage while it also presents the background of actual or real marriage. These two kinds of marriages which are based on hopes and expectation create a kind of discrepancy when realism and idealism meet at a certain point of reality, and it is evident that such discrepancy leads to development of depression and anxiety in individuals.

2.2 Concept of marriage

Marriage is an essential institution in Pakistan and is considered an important moral and social obligation. The choice made in marriage is a critical determinant in women's adult lives so that laws and customs governing marriages are of vital importance to their overall well-being. As Pakistan is an Islamic republic, the marriage ceremony *Nikkah* is a mandatory rite in Islam, and it is regularized in the penal code of Pakistan under the legal framework of family laws. The work *nikkah* is derived from Arabic concept and it is operationalized under the Islamic rituals of matrimonial system where parents and eyewitness and an appointed person from the department of government to solemnize the *nikkah* between male and female. Both male and female in the presence of guardians, eyewitnesses and religious person announce their agreement and consent for marriage but social pressure and social responsibility of both male and female are pressurized to bow head and say yes in the agreement when the *nikkah khwan* (the person who

solemnizes the marriage) asks them for their confirmation that their marriage takes place with their consent without the pressure of any other person (Critelli, 2012). As the misconception and idealism created through the *nikkah* that men and women are independent to consent for marriage, the same misconception and standards are developed for the convergence of interests of both individuals and families for bringing them for marriage and getting their agreement for marriage. South Asian cultures are for better in creating idealism over the realism and this hyper-reality and hyper-expectations from partner or from partnership created can be only termed as ideal expectations and but they are mostly unrealistic and unachievable for people and partners in marriage (Bettina J. Casad, 2014).

As the patriarchal structure of society, a woman at the time of marriage has to leave her parental home of the marriage and starts living with her husband at his home and his family members. She is expected to not only meet the needs and services to her husband but also to serve the other family members and she is responsibly to look after all the internal arrangements and requirements at home and she all time is directed and controlled by all family members and in result of this structure, she remains only a work machine and serves and acts what have been applied to her by her husband, her in-laws (Amato, 1997). All these tasks are formed on the basis of demands from in-laws and sometimes even they are taunted that this is not her father's home where she has to serve the family and oblige to consent and agreement in the tasks given and assigned to her by her husband and family (Pitzer, Laura, & Lindsay, 2012). Such attitude ignores the factor of love and only sexual relationship between two partners. Their marriage for the people who are solemnized marriage to remain loyal and committed to each other remain committed only their other persons beyond themselves.

2.3 Love and Marriage

Around the world, love has been studied in the literature, art, and poetry. It has entered the mainstream of literature, where it has evolved into a multidimensional term. It is described

differently in each society and by each individual. In European history and literature, the focus and parameters of love has been on sex and love has romanticized the sexual relations, physical attachment and physical embodiment of one sex over the other. The ability of nature is to combine force and physical affection for opposite genders, and it remains instinctive in human and other animals but the nature among humans is always shaped by their culture, iconology and their rationality that decides the choice of an individual linked with space and time. Such instincts embedded in human nature are regulated not only by nature but also by other human beings to regularize their behavior based on age and sex, and physical ability of the person. Sex is governed and developed into law in humans; this law adheres to and integrates two into one. This interaction is based on mutual respect and trust and is independent of the unpleasant emotions of hatred and the devastating discovery of another sexual partner. Babies are born in this sexual relationship, and no voices of criticism are expressed by spouses. It denotes those sexual connections are satisfying. Marriage is formed as a result of this conjugal love (Gasiorowska, 1975, p. 11).

Love can be defined as an attraction that brings two people together and binds them into one. It is human nature to be unable to quit love as it has been discovered. These relationships are later shaped into controlled behavior of each sex (Campbell, 2018).

In Pakistan marriage is considered the most important function. It forms not only connection between two persons but also two families, and it also renews and strengthens an already existing connection (Eglar, 1960, p. 93)As in many societies premarital love is considered immoral and illegal (Brewer, 1954, p. 464)

2.4 Gender and Marriage

Gender is a social construction. It divides society into two main sexes. These two sexes have different assigned behavior and expectation. In case of marriage, in patriarchal societies, male

dominates the scenario. They have their own understanding of marriage. Man has command over women and women are treated and wed locked by the choice of men. In history women has always been treated and directed by men. They were not given choice of freedom to enjoy decision making of marriage. During anti-slavery movements in Europe and America, women has also started many political and social rights for themselves. They developed their struggle to bring women to equal position in societies with men. These struggles have molded the structure of society. Feminist movements changed drastically the social structure of those societies where these movements were organized. With passage of time the equal status of women went to the peak of abolishment all assigned tasks to any sex. These developing movements and struggle reached to different phases of feminism. The radical feminism stated to abolish all institutions that were segregated and formulated for gender related tasks (Jamelah, 1976, p. 12)

Majority of Pakistanis believe in Islamic tradition and follow Islam. In Islamic traditions women are allowed to choose their choice of marriage and their spouses. Imam Abu Hanifa is of the view that whenever if a woman is wed locked without her own expression of consent and choice, this marriage is invalid and in Islamic laws it can be terms a null and void. Marriages are planned and executed by men without their consent in practice (Akhtar & Metraux, 2013, p. 37)

2.5 Ideal marriage

An ideal marriage includes love (although this can be shockingly evident only in five replies), faithfulness or no infidelity in three replies (no doubt, an increase in trust and confidence) and sharing aims, good and bad, and have life together (Hopkins & Osborne, 2008).

Marriage ensures the biological satisfaction and psychological satisfaction of the group and its culture on a broader collective level, and ensures the double-fold survival of the group (Majumdar & Madan, 1989).

Marriage might be a financial protection or "safety chain." Those who share a household may often benefit from scale savings. If the combination of two significant in-comes married individuals might experience a greater quality of life than before marriage. In general, married couples can afford nicer homes, food, and services than people never married, divorced, or widowed. The consequent increased living standards and lesser danger of destitution help to increase mental health and happiness, among others (Ross, Mirowsky, & Goldsteen, 1990).

With inadequate economic conditions marriage between parallel cousin and cross cousin was preferable. This sort of marriage with the family group has limited rights and duties and does not require significant dowry costs (Kasdan, Murphy, & Leonard, 1959).

2.6 Modernity and marriage

The entire sentiment of family sociology was rather positive during the 1950s and 1960s. Although most sociologists recognized the separation of the nuclear family and the same decline in the extended family's importance. It was also stated that a process of specialization was taking place inside the nuclear family which enhances emotional and socialization activities (Burgess & Locke, 1945).

Sociologists expressed worry about the detrimental consequences of modern attitudes and patterns of behavior on the durability of marriage as well as the future of monogamous, and also the rise of alternative personal lifestyles, in the 1970s and 1980s (Parsons & Bales, 1955).

Three contemporary components which have been identified as contributing to marital qualities may be characterized in the the modern time as wife-controlled resources: her education, her work and her marital authority. Obviously, the happiness and benefits should be for both partners. There is a rather unclear situation in the fourth, namely number of children. It can be regarded as a resource in their relationships for both spouses but can be seen as an instability:

"When toddlers are in the home, they compete for an amount of time which spouses can share or manage it (Anderson, A, Russell, & Schumm, 1983).

2.7 Marriage, Choice in the Age of the Internet

In our personal, professional and social lives, social media and mobile phones are playing an increasingly significant role. In personal and romantic connections, the internet plays a more significant function. As per the Choice Overload Theory, the bigger the choice for developed economies, the less quality judgments are made by persons and the worse they would feel, The latest meetings innovations include GPS-based Tinder and Grindr telephone applications which are known to encourage short-term hook-ups instead of serious partnerships (Rosenfeld, 2017).

2.8 Arranged Marriages

Many sociologists think that the rise of independence and autonomy is due to modernization. Scientists are Giddens, Bauman and Evans claimed that the late civilized society or modern world is distinguished by connections based on romantic love and reciprocal emotional support. Such views extend the preceding notion of convergence with a focus on modern ideals like love, passion and freedom. The fact that arranged marriages are still the norm in many regions of the world especially in South Asia and it is contradicted to modern ontology. Love, honor and obedience or die' stated that arrange marriage was an abuse or death to fulfil the family honor in the society for many young Asian women in Britain as well. Arranged marriage was organized under principles of respect, dignity, violence and betrayal (Penn, 2011).

2.9 Exchange marriage

According to Jacoby and Mansuri, exchange marriages in rural Pakistan are a social mechanism to balance in indigenous community. Watta-satta is known as the phenomena of such an exchange marriage. This is a conversation between two ladies and family groups. This Watta-

satta is frequently used and is accountable essentially for all weddings on the other hand, in order to immerse oneself in the phenomena in order to gain a deeper knowledge of it. Exchange marriage seeks an anthropological perspective. Watta-satta, if not separated from its underlying meaning, demonstrates how socio-political ties are established between two respective families within community. Furthermore, it guarantees that both spouses have a good married life; for example, if one of the two men mistreats his wife, the other would be responded. This system prevents both spouses from being cruel with either of their wives. Husband can be forced to pay for his sister's maltreatment by his brother-in-law with the same currency, and his wife can be treated in the same manner to balance the peace (Jacoby & Mansuri, 2010).

According to social scientist Charsley, dual relationship (connection) can sometimes reduce possible competition. For instance, if someone's sisters marry her husband's brothers, they became her in-laws at the same time. The main benefit of a watta-satta marriage is the cheap cost and dowry, as well as the support system on both sides, which ensures marital success (Charsley, 2007).

2.10 The impact of social media on social lifestyle

Social media is altering social norms and culture and becoming a part of our society (Al-Sharqi, Hashim, & Ahmed, 2016). The urge to share information and content on social media has transformed. There are so many individuals, particularly students, connect, communicate, and socialize at educational institutions. The social media allows students and the rest of the population to interact, communicate, and share material openly and also to discuss the different kind of social and political issues on the same board. Students may now take part in social debates by submitting comments, photographs, and images, as well as sharing thoughts. The use of social networks has risen rapidly in recent years it is raising many expectations of young population, including the assumption of social media use by gender, with boys spending the majority of their time accessing the web while girls and women are engaged in chatting with

boys and men. The use of social media leads to early adolescence feelings of social isolation as a result they are victim of depression and anxiety. They use the use social media for a variety of unexplained reasons. Social media influences the way men and women thinking, making the new mindsets of male and female, and engaging and communicating with others as a result they fall in love, and live their social lives, among other things (Chukwuere & Chukwuere, 2017).

2.11 Impact of marriage on mental health

Marriage and mental wellbeing are typically clarified by marital resources economic, social, and psychological as well as emotional equilibrium, or the absence of tension from breakups. Choice into partnership by those with less mental health conditions can also play a role. These reasons are important to the mental health of married young adults to varying degrees. There are many possible reasons for why marriage can benefit or damage young adults' mental health (Uecker, 2012).

Increasing physical health might also influence marriage's wellness. The important strategies are to increase the probability of symptoms being detected early, to encourage medical treatment, to discourage harmful behaviors, such as drinking and smoking, to support the healing process, and to encourage your spouse to adopt a healthy diet. Emotional support refers to a sense of being esteemed, cared about, and valued as a person. Married individuals have a larger degree of emotional support than those who are not married. Emotional support appears to reduce depression and other mental health conditions (stack & Eshleman, 1998).

2.12 Use of social media and mental health

There is an association between excessive use of social media and poor mental health. Sadly, younger people, who are the most active on social media have a higher chance of acquiring mental health disorders as a result they get victim of depression and anxiety. the association

between the use of social media and poor mental health is more alarming because of this continual connection, a new medical word has been coined called vibration syndrome. A great amount of people has reported experiencing phantom vibration syndrome, which is described as felt movement from a cell phone that is not buzzing or vibrating. Phantom vibration syndrome might be a symptom of the worry that cell phones cause in those who are constantly monitoring social media and communications. Mental Health Foundation reported that friendship is a critical component in maintaining the mental health. Mental state, health behavior, physical wellbeing, and risk of mortality are all influenced by the amount and quality of social interactions. Social support and emotional support can help to prevent discouragement, isolation, obstruction of justice and promote good mental states. On the other side, social anxiety and poor social connections are linked to depression and suicides. On social networking sites, the problem is that it's tough to express oneself in the same manner that you would feel in real life. Things can frequently be mischaracterized or misinterpreted by the person reading it when it is posted, which can lead to relationship issues. Similarly, to those seen from outside social media they magnified or exacerbated as a result of it and can be a recruiting ground for some unhealthy communication styles. (Strickland, 2014)

2.13 Social media and romantic relationships

People who are involved in relationships are busy in viewing other's Facebook profile and observe the different romantic relationships picture of others on Facebook page. As a result, people thought that their romantic partner had no photographs of them as a pair on Facebook page or any other social media group, they felt more envious, furious, insulted, and wounded. Individuals who spend too much time on Facebook may be ignoring their partners in indirect ways, directly ignoring their partners by communicating with other friends or ex colleagues or friends and developing Facebook-related anger or continual partner tracking, all of which can lead to future interpersonal conflicts or separation (Strickland, 2014).

2.14 Psychological factors of marriage

Marriage can have a range of psychological advantages. Marriage may have increased feelings of meaning and intention, a better sense of self, and a greater sense of superiority (Bierman, Fazio, & Milkie, 2006). Many of these psychological benefits may not have been limited to marriage in young adulthood, since other forms of partnerships are more common at this age. Non - marital intimate relationships provide young people with a cherished personal identity, self-worth, and social inclusion in addition to marriage. (Simon & Barrett, 2010)

Young adults who are married are much happier with their lives than other young adults (with the possible exception of engaged cohabiters). The marital benefit for satisfaction with life is high and resilient in the face of a range of behavioral explanatory causes, including choice, economic status, social status, parenthood, relationship security, religious engagement, and psychological benefits.

Married adolescents are expected to benefit from the emotional and social support that comes with marriage (and its increased social attachment), which has not been properly assessed by the measurements used in this analysis. Marriage can also offer a sense of stability, finality, and fulfillment as a result of "competing" one of the activities transition processes to maturity, which some deem the apex of adulthood. Many who have not married may also be concerned about finding and securing a lifetime (or at least long-term) mate (Cherlin, 2004).

2.15 Concept of health

We understand the concept of health in many ways. Most of the people understand it with physical health issues. While health is influenced by many factors such as socio-economic issues, living patterns of an individual, genetics, surgeries, usage of medicine and also biochemical treatments. These factors get more attention regarding health. In the historical

record McKeon's analysis has had accelerating medicine claims to be important in the saving professional and political implications of survival. Most of the people associate improving health with more and more medicines and they do not consider it the impact of environmental or economic change (Naidoo & Wills, 2010, pp. 1-5).

In the holistic concept of health, health consists of expression of wholeness. Health is a relative state in which the whole body of human being is able to perform well not only physically also socially, mentally and spiritually. A healthy individual expresses his/her unique personalities in his natural, social and discursive environment in which he/she lives. Health and illness both are the dynamic processes. Every person is situated on the graduation scale in his life from well-being to illness, at the end, to illness reach at the point of death (Svalastog, Donev, Kristoffersen, & Gajovic, 2017, pp. 431-435).

World health organization (1978) defined the concept of health, health is a complete state of physical, mental, and social wellness of human being not only absenteeism of any disease or infirmity. Health of any individual is associated with the environment where he lives and also with his ability to integrate the environment into his life context. The relationship with environment plays a vital role in individual health because it is the kind of interaction that shapes the idea of normality compared to pathology. Normality is needed to contextualized by geographical origin, gender, and a person's living patterns; the fact is that what is normal for elder one might be differ from what is normal for younger one (Rovesti, et al., 2018, pp. 163–165).

2.16 Mental health

World health organization (WHO) defined mental health as; mental health is a state of emotional, psychological and social well-being in which a person can realizes his/her own

capabilities, an individual can cope with his/her own normal pressures of life, he/she can work efficiently and productively, and capable to contribute in his/ her own society or community.

According to this definition three main components of mental health has been identified: social comfort, emotional and psychological wellness in an individual life. Emotional wellness refers Health consists of expression of wholeness hat a person must feel satisfaction, happiness, pleasure, peace, attentiveness, and interest in the life. Meanwhile Psychological well-being refers to the good relationships and harmony with others, and individual can manage his/her responsibilities of daily life and satisfied with his/her own life. Social wellbeing includes a positive relationship with society and feel social integration with society, having some functions to contribute in the society such as social contribution, social actualization, and social consistency. (Herrman, Saxena, & Moodie, 2004, pp. 2-15)

2.17 Historical perspective of mental health

In 1948, the WHO was created, the Expert Committee of WHO on Mental Health (September 11-16-1950), introduced the concept of “*mental health*” and “*mental hygiene*”. Mental hygiene denotes to all those activities of the individual which help them to maintain their mental health. Mental health refers to the condition in which, an individual fluctuates by the cause of biological and social issues. It allows the person to attain a satisfying synthesis of his own potentially conflicting, instinctive capabilities to maintain the harmony with others, and to contribute in productive changes in his physical and social/discursive environment. The Chairman of the Conference’s Program Committee J.C. Flugel defined mental health as it is a condition, it permits the ideal progress of individual includes physical, intellectual, and emotional wellness. It suggests that a person to develop the personality that enables to make the harmonious relationships with others by using his own potentially conflicting and instinctive tendencies. (Bertolote, 2008, pp. 113-115)

In the context of Enlightenment not until 18th century, the concept of psychiatry was introduced and define itself as a medical field. It is embedded in the scientific debate and research and devoted to the treatment of those persons who were mentally ill. James Cowles Prichard started a debate that usually continued in the present day. He introduced the term “moral insanity” for those people who ignored accepted norms and values and do not accept their own behavior as unjustified manner and behave egoistically. In the present time, this issue is precisely deliberated with respect to the forensic significance of anti-social personality disorder or psychopathy and personality disorder. In the 19th century, German speaking psychiatry authors were part of the romanticism movement. The romanticism movement was concerned with the Schelling’s philosophy in nature, its focus on the “*Affectivity, irrationality and “vagueness”*”, as compared to Enlightenment’s focus was on the “*rationality and “measurement”*”. In this present era in the subjective perspective *the* interest was taken from the “romantic psychiatry” the individuality of the person and his/her “*idiographic*” progress having mentally disturbance. The term “Romantic psychiatry” recognized explicitly relating to affects and emotions for normal and mentally disturbed phenomena. (Hoff, 2009, pp. 3-14)

2.18 Historical Perspective of Mental illness

In the prehistoric cultures there was a supernatural view regarding normal and abnormal behavior. A person who had mental health issues and behaved abnormal people saw his abnormal behavior as a control of supernatural being on him such as evil spirits, witches, demons, Gods. This kind of demonic possession is found when a person involved in the misconducting behavior against religious teachings of the time. There was a technique called trephination used by cave dwellers. In this technique a stone tool called trephine was used to eliminate the part of person’s skull to create the space. Because they believed that there is evil spirits and through this hole in the skull evil spirits could escape. Which means a person would end the mental affliction and would return to his normal behavior. Chinese cultures and early Hebrew, Greek, and Egyptian were same view regarding mental health, which is mentioned

above, and they use the method for the treatment of mental health issue known as exorcism. In this method people believed that evil or demonic spirits were cast out by using different ways such as prayers, magic, making noise, flogging, starvation and the person with ingest horrifying tasting drinks. (Bridley & Jr, 2018, pp. 1-5)

2.18.1 Mental illness

Mental illness defined as, the conditions of person that affect his/her state of wellness including his/her cognition, emotions and behavior. Basically, in the mental illness included schizophrenia, autism, anxiety and depression. Mental illness also denotes to the absence or presence of disease (Manderscheid, Ryff, Freeman, McKnight-Eily, Dhingra, & Dhingra, 2010, pp. 3-5)

In the mental illness there are different mental disorders that affect the wellness of an individual through different experiences on the level of severity. These experiences alter the patterns of individual thinking, way of perceiving things from the environment, awareness regarding his/her own self, about the world and others. People with severe mental illness having serious mental disorders such as , bipolar disorder and psychoses, depression with psychotic features but despite a low degree of mood swings, anxiety, eating and other psychiatric disorders. In an individual life; his/her emotions, perception, actions and thoughts are essential part of his/her identity and the idea of self. All these major domains changed when a person indulges in the mental disorders (Malla, Joobar, & Garcia, 2015, pp. 147-150)

Mental disorders create disturbance in the person's cognition, thinking, feeling and health-related behavior or social behavior. When all these disturbances are integrated in the person's mind that initiate a problem in mental function. They produce, mood swings aggression, disability, mental burden and distress toward social, personal, professional work and family or household activities. When we talk about physical illness it explains a range of problems regarding physical

health but on the other hand the term mental illness includes variety of mental health problems (Amy Morin, 2020)

2.19 Toward a new definition of mental health and mental illness

It is dynamic state of internal equilibrium that enables an individual to use abilities in the best way to normalize state of mind with the social values of specific in society. A person's cognitive abilities and social skills; ability to identify; having skill to express his/her own emotions; ability to understand others; potential to handle the worst events of life and know how to perform in the society by following the social rules. Ability to develop harmonious relationship between body and mind to represent central modules of mental health which participate to changing degrees, to the state of internal equilibrium (Galderisi, Andreas, Marianne, Julian, & Sartorius, 2015, pp. 231-233).

In the above definition the term "*dynamic state of internal equilibrium*" refers the change in life to acquire the stability in life such as marriage and becoming mother and father and crises in young age. These type of life epochs are required to achieve a new mental equilibrium. A mentally healthy individual may experience emotions such as happiness, sad, anger, and grief. Another term has been used in the above definition "universal values "are vary from society to society in social and political circumstances. The values refer; give and take love, care and respect; awareness of social relationship among people; respect for the society and for one's own other's freedom.

The basic cognitive and social skills are referred as vital module of mental health because of their impact on all aspects of daily life. Cognitive skills involve the ability of Attention, categorization, interpretation, remembering, reasoning, thinking and ability of decision making/problem solving. Social skills include the ability of interaction with other people and how to communicate or act in particular situation. The use of verbal and non-verbal abilities all

these social abilities in the person allow him/her to function and cope with environment. Empathy refers to the understanding of the emotions of other and oneself without any confusion. An individual use the flexibility and ability to cope with the adverse events in his/her environment. The brain, mind and environment are interconnected with each other. Similarly, the relationship between mind and body is, what a human body will feel in the environment as a result human mind will receive psychotic experiences with the disturbance of its environment.

The American Intellectual and Developmental Disabilities Association provides the modern definition that intellectual impairment is a disability marked by substantial deficiencies both in intellectual functioning (reasoning, understanding, problem solving) and in adaptive actions, covering a variety of social and practical skills on regular basis. (Christopher Isaac, 2016)

In changing the noun "mental" the word "illness" suggests that the disorder is about the mind. As the kind of mental disorder treated by health professionals, mental illness is tacitly conceptualized, whether the therapies used are inherently psychosocial and psychopharmacological. A class of dysfunction of the mind, brain, that causes the symptoms of illness, underlies mental illnesses. (Woolfolk, 2001)

2.20 Social psychological and Anthropological perspective about mental health

According to anthropological perspective people with mental health issues they may have cultural and idiosyncratic factors behind their mental health problems. Idiosyncratic factors involve actions in an individual life that differ his/her growth and current situation from others who have cultural characteristics. There are unique events in which a person's ordinal location in his/her physical health, his/her family health and his/her intelligence that distinguish a person from others. There are specific events that influence a person's life and mental health such as parents or siblings' death and also traumatic events. Secondly, a person face cultural factors in

culture and sub-cultural groups includes socio-economic, class, status, ethnicity like race, religion, origin, environment and socialization, norms, values, world views. These factors make a person different from other people. Not any single person is in ideal state. In reality every person experiences minor and major problems in his/her life. These problems do not allow to have satisfaction in the life in every aspect due to this people have mental health issues.

There are many factors under an individual gets mental health problems. Some are as below; Emotional conflicts in person's life in which ideals, needs, goals are mismatched. Lack of emotional satisfaction in person's life makes a person mentally ill. Secondly, a person is not able to solve problems rationally in his/her life. He/she cannot find an alternative goal to break the barrier in the way of his/her wish. Third one is that tension in which a person feels in any conflict that "I cannot stand it" due to his/her fear to do something he/she gets panic and losing control of him/herself. Last one is anxiousness, and it is psychological major symptom in which he/she behaves immature, irrational methods to solve the problems that relieve the anxiety (Allinsmith & Goethals, 1956).

According to social psychology perspective, socio-economic status, class, race, sex, age and occupational positions in the culture or society have greatest effect on individual life. Social stratification changes the behavior patterns proximally. The affiliation among these modules such as sex, race, social status, economic status and individual behavior patterns has been noticeably acknowledged in several studies, for example, in the wide literature covering the connection among health behaviors not only physical but also mental health and social stratification. House and Mortimer (1990) stated, it is essential to comprehend the circumstances or proximal stimuli by means of which structural positions disturb individual mental health (Moreno & Roda, 2003).

2.21 Social factors behind mental health issues

There is a two-way association between psychological disorders and socio-economic status: psychological disorders contribute to lower employment and wages, leading to increase in poverty and raising the likelihood of mental disorders. These responsible and inequitable patterns in distribution across society emerge in teenage. A systematic literature review showed that among young people aged 10 to 15 with lower income, the incidence of depression or anxiety was 2.5 times higher as compared among young people with high economic and social factors. Social, emotional and behavioral problems are said to have inverse proportional distributed with household income as an indicator of socioeconomic status among children as young age as three and five years of age. Common psychological disorders such as depression and anxiety are prevalent across community as per degree of economic disadvantage and the marginalized and vulnerable suffers overwhelmingly from mental illnesses and their detrimental impact. Systematic disparities are inherently unjust and unequal within social classes and is considered to be preventable, so systemic disparities in psychological wellbeing on the basis of gender, age, race, earnings, educational or geographical ethnicity has been considered strategic (Organization, Foundation, & Gulbenkian, 2014, pp. 16-18).

The inability to reach basic needs (e.g. clean water, sanitation, education, housing, vaccination) due to the effects of poverty on physical and mental health are distinct and complicated social determinants of mental health. Patriarchy contributes to severe gender inequality and seriously affects girls and women's wellness. Common causes of mental illness are poverty (unemployment) and low education system. In many nations, systemic abuse, social inequality such as race, religion, gender, sexuality, and social isolation increase mental distress. The mental health of individuals is impaired by interpersonal conflicts and marital problems, social and occupational pressure, domestic violence and sexual violence, poverty and societal violence, cultural genocide, internal, external and forced migration, armed conflict and war, etc. Insecurity, hopelessness, rapid social change, fear of abuse, and poor physical health are the risk factors for

poor mental health. The correlation between such social determinants and anxiety, depression, and other common mental disorders has been reported in several studies (Jacob, 2016, pp. 244-246).

2.22 Conclusion

The literature review of on the mentioned topic shows that the existence of hopes, cooperation, affection and love, and the socio-economic expectations from marrying outside and inside the tribe, caste and family has different results for people and couple involved in marriage. The larger society as traditionalist looks after collective wellbeing of the families, tribes and castes but the aspect of individuals' match, expectations and vision for life with partner is ignored largely by family and family sees itself in position of evaluation and judgment that the family and elders of the family are a position to that can understand the larger context and compatibility mate with each other. With this perception and hyper reality create a dysconnectivity between individuals and society. The dysconnectivity turns into dysfunctionality of marriage and if it does not end by manifest divorce, it ends with latent function where a so-called life partner remains a person around but gapped between them and see each other a source of burden, cause irritant behavior toward an individual and household matters. By analyzing this, source of latent dysfunctionality in relationship through the theoretical framework of social and psychological theory of discrepancy answers and helps to understand the irritant inflammation in married couple's lives. The above research shows that in traditional societies, most of the people do not give attention to missing gap in marriage and they think that when two persons living in the same surroundings are comfortable with each other. Due to this misperception, the research in the locale and especially in young married couples has not been studied in the context of Pakistan. This research brings the question into research that how social media and socialization at universities in Pakistan socializes the students and their perception about marriage and their hopes from marriage and when the marriage does not fulfill the expectations or fails to satisfy

both individuals, then this failure or unmet wishes cause mental issues and disorders in individuals.

3. CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

Research methodology is the collection of data, information and logic to identify, collect and explain data to comprehend the challenges of study. This is a procedure through which information is gathered. The research methodology is a means to properly comprehend anything that incorporates many instruments and approaches for gathering information in order to get fresh data. Anthropological research tools, techniques and methods were in my instance to obtain my study data.

3.2 Theoretical framework

Self-discrepancy theory was created in a sought to explain the following question: Why do some people experience depression while others suffer from anxiety when they are emotionally and psychologically disturbed by experiencing some life tragedies or serious downfalls in their lives, such as the loss of a child, fail to get the jobs, or the break-up in married couples? Self-discrepancy theory proposes the distinction between ideals and ought, is the key to understand that why people have varied negative feelings and emotions to the same bad life circumstances which lead to poor mental health. According to the self-discrepancy theory, people have interpreted a negative social or personnel life experience while discussing something about their present or about their actual self. This real character of an individual is contrasted with their personality, the type of person they wish to be for example going to high ranked college and having a good marriage partner. People are suffering psychologically or emotionally when there is a discrepancy among the actual self and self-guides. In the self-discrepancy People experience dejection-related feelings such as sadness, disappointment, and discouragement linked to the depression when their real self-differs from their ideal self. People

feel uncomfortable, tense, and concerned when their actual selves differ from their ideal selves, which are agitation-related feelings linked to anxiety (Higgins, 1987, p. 320).

3.3 Theoretical and conceptual framework

There are two types of personalities, and these types are actual and ideal. Each type depicts the state of self. These personalities have multiple emotions attached with being in one or in other but sometimes the transitional periods from departure to arrival make some displeased or pleasure emotions in the person who feels him/herself detached either from actual or from ideal. This phase of liminality makes psychological experiences that humans encounter. Accomplishment to satisfy your standards creates psychological problems that are distinct from success or failure to achieve your expectations. Particularly, the positive experience as the occurrence of a positive result (a benefit), which is a joyful moment, and failure as the lack of meaningful results to the dreams and ambitions, which is a depressing experience.

According to the self-discrepancy theory, people interpret a negative psychological experience as a statement about their present self-state, or their actual self-state. The true self-state is contrasted to their personality, the sort of individual they would like to be having an ideal marriage. People have been suffering from mental health problems, when there is a mismatch between their self-guides and their actual self, which is referred to as a self-discrepancy. When the actual self-differs from an ideal, people experience psychological problems such as sadness, disappointment, and discouragement, which are depressive-related feelings. When the actual self-differs from an ought, to, people experience nervousness, tenseness, and feelings associated to anxiety (Higgins, 1987, p. 320).

The self-discrepancy concept was postulated in an attempt to address the key questions of the current research study; How people idealize their marriages and how they respond to their actual marriage. Secondly, what kind of mental health problems do people have, and why do they have

them? As they are emotionally dissatisfied by ideal expectations related to their relationships or major disappointments in their life, such as misunderstandings with their mates or the breakup of their marriages, socio-cultural pressure and the burden of responsibilities. Even though the depressed experience would be the same, people's feelings and emotions might vary person to person. This current research study is based on self-discrepancy theory, as this study explored: when people have some particular goals related to their life partners and marriages, they frequently differ in how they express these aspirations.

The research study highlights the self-discrepancy theory's concept of emotional suffering. When a person's actual self-differs from their ideal self, they are unable to acquire their ideal mate in their actual marriage due to their traditional origins, cultural hurdles, socioeconomic challenges, and restrictive caste creed system. People experience sadness, disappointment, and discouragement as a result of depression. When the actual self-differs from an ought, to, people experience nervousness, tension, and stress, which are social disturbance feelings associated to anxiety. This study shows that control on individual sovereignty increases the mentioned psychological problems when people are unable to get a free environment and unregulated society where they can seek their ideal self.

As another study points out in the application of this theory that people behave different when they are in virtual world and when they are in actual life. Their virtual identities may provide individuals more freedom to express themselves. There is a self-discrepancy between virtual and actual life, according to this viewpoint. Because of the privacy, people can freely express themselves online without fear of social consequences. Particularly, Virtual selves can play an important role in achieving well-being for persons who live in oppressive societies. As a result, there is a relationship between self-discrepancy and the actual- virtual-self in terms of well-being (Seo & Sijtsema, 2014).

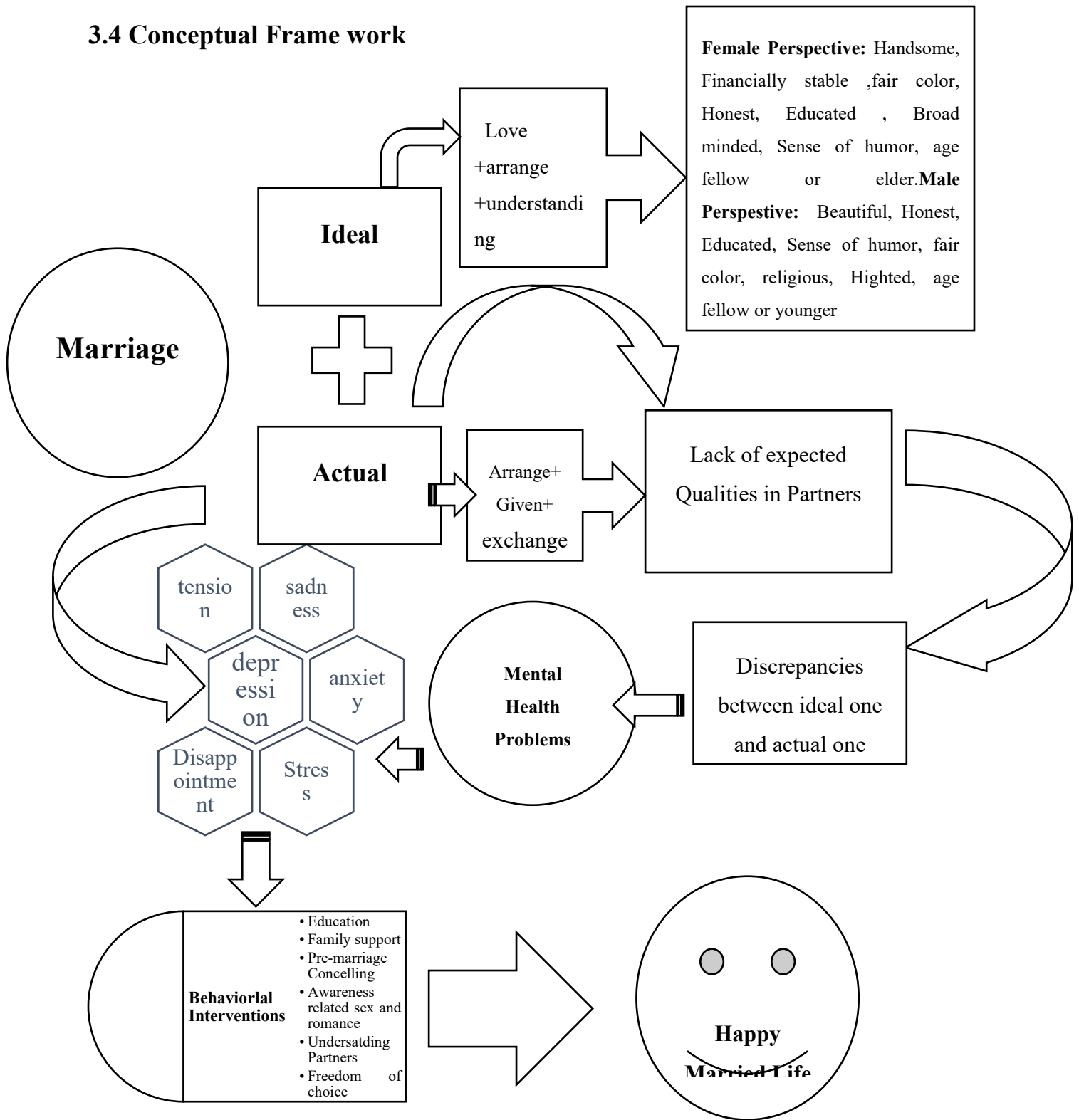
Similarly, the current study explores the different behavior of respondents in the selected research setting and in their own traditional society. In the university people express their marital experiences and social constructed phenomena related to marriage openly without any kind of fear. On the other hand, when they go back to their own traditional society they could not behave or talk with the same attitude as they do in university. In this research study, the discrepancy between the actual-self and ideal-self in university has a positive impact on society since people can freely express themselves. Meanwhile, the discrepancy between ideal-self and actual-self with their mates has a negative impact on their mental health because they are forced to negotiate and not express freely and bound to broadly speaking. They experience the predominant challenges associated with social, cultural and religious norms and values, which are important to maintaining the marital relationship in traditional societies as a result they experience sadness, tension, depression, discouragement, anxiety and disappointment.

A quantitative study has been conducted in South Carolina on the “*Partner Discrepancies in Distressed Marriages*”. This research has focused at the relationships between spouse's personality and interpersonal qualities which influences the behavior of other partner and marital distress among those who sought marital therapy. Longer-married partners were much less aggressive, exploitative, and harsh behavior than spouses in younger. Marital distress in partners was associated with larger discrepancies in personal distress, impulsivity, interpersonal insensitivity, and self-centered qualities. While males' marital distress was associated with partner discrepancies in emotional suffering as well as impulsive, egotistical, and competitive traits, wives' marital stress was associated largely with partner discrepancies in self-centeredness (Kilmann & Vendemia, 2013).

Based on the above-mentioned study the current study has found that in Pakistani traditional societies there is discrepancy among the partners in terms of their personality, thoughts, living patterns, dressing pattern, knowledge, sex, romance and educational status. The current research study has found that people who are educated but having traditional background are bound for

arranges marriages. In this regard, they have different ideological affiliations and larger discrepancies in personality (heighted, handsome, financially stable, broad minded, fair color, dressing sense, loving, caring, romantic, and honest and sense of humor) which lead them to martial distress and create unfitness at home environment.

3.4 Conceptual Frame work



3.5 Assessment of field work in relationship to the research topic and theory

After framing research question, it became for me important question that where I can conduct my field work to answer the research question because sexual and martial relations are considered quite personnel and social taboo to discuss in the public or we can say it is discouraged to wash linen in the public. Secondly, the people at university do not disclose their marital status due to several reasons. First and foremost, it limits the individual's sexual inclination towards other vice-versa such females to males and males to females. Furthermore, they make their extra martial relationships, and it is the sign of social shame if someone has an extra martial relation then people label and stigmatizes their characters. Additionally, it limits their social mobility as well as their female friends and female male circle might be limited. Moreover, it is indisputable fact that when married people (male and female) spend their life as bachelor, society disapproves their attitudes also they have to fulfill different kind of social and personnel responsibilities.

In this research setting (Quaid-e-As am University) students come from different traditional and rural backgrounds where gender segregation and gender roles are rigid and they are forced to perform their gendered role as a sign of femininity and masculinity. When they come to university their life starts in new educated and open environment, because on university campus the gender roles and gender socialization is up to the mark of student hood as a collective identity not based on individual biological mark as a male and female. They endeavor the world without wearing the lenses of gender and they get chance to understand to opposite gender openly with social knowledge. In this regard, they have also different experiences with opposite gender. They start to live according to their wants and desires without any responsibility. So, when their social and psychological desires are not fulfilled in their own traditional societies, they affect their mental health as a result they do not want to go back to previous experience. With the help of personnel observation, I came to know about the students debate on social constructed phenomena's openly in formal and informal group discussion and on academic level

as well. I am more inclined to conduct my field work in this locale based on mentioned reasons. I have explored different social and psychological factors behind idealism versus real marriages and its impact on mental health.

3.6 Rapport Building

The rapport building refers to a connection based on mutual trust and comprehension via interaction with persons whom the researcher intends to examine. They are the key subject in the area of study. There are numerous ways to have a successful relationship such as monitoring your looks, knowledge of the foundation of effective communication, etc.

The researcher must build a mutually respectful relationship with his informants so that they can offer him with more relevant data. It is similar to putting yourself in the shoes of others and feeling and thinking the way a sampling frame of your studies may act and experience. If you want to immerse yourself in other people's environments, you must first form a bond with them so that they will allow you to enter their lives (Farber, 2006, p. 369).

I have been living in this locale (Quaid-i-Azam university hostel) from last three years as I have completed my masters from the university as well. I have contacted the respondents many times and kept in touch with the respondents to discuss various ideas and perspectives. Relationships are formed by taking things into consideration and acknowledging local norms and values. To be a great researcher and writer, I have to inculcate positive relationships with participants. I spent my field time in Quaid-e-As am university in order to build a good rapport with respondents belong to different cultures such as Punjabi, Baloch, Sindh and Pashtun.

3.7 Data Collection

Qualitative data is one of the most efficient instruments for extracting information about a particular research topic which cannot be evaluated or quantified using statistical or other

quantitative techniques. Some social scientists, such as Patton (1990), believe that qualitative methods are classified into three types. They are In-depth open-ended interviews, direct observations, written documents and focus group discussion. These anthropological research methods have been used to understand the socio-cultural and psychological factors behind the formation of specific response.

During my field work I came across many cases of married males and females and conducted in-depth interviews, informal interviews and focus Group discussions are the most important sources of data collecting and enriching research. I interviewed married and divorcee respondents (females and males).

3.8 Sampling

The sample size of a research study has an implication on the study's results. Sampling is the process of selecting a sample from a larger group. Before conducting interviews, it is important to decide sample size in order to take particular and relevant response related to research question without any generalization. One of the most difficult issues I had faced was the recruiting of a possible sample. I have used variety of steps in order to ensure the quality of data. The participants of the study are married and divorcees because they have experience both segments cover the fallacy of idealism and reality after consuming of marriage so, that the findings could be contextualized to draw a general discussion based on their personnel experiences of married life. The mainstream of that data is about gender, family structure, love or arrange marriage, duration of marriage, ethnic group, profession, education obtained with the help of demographics forms, I took 25 sample size of married male and female students of equal strength through purposive sampling and snowball sampling method, because male and female students at university conceal their marital status and do not tell people that they are married. Through common friends and discussion with different students, I used key informants to reach my respondents as I promised to them that I will keep their identities secret and only their data

will be used in research for understanding of the larger social structure where they live and interact.

3.8.1 Purposive Sampling

It is a non-probability sampling approach in which the researcher chose participants from population by his or her evaluation. The respondents are selected based on the aim and familiarity of the research and the sample must meet the research requirements (Teddlie & Yu, 2007, p. 78).

The current study is focused on idealism and reality-based marriages and the idealism related marriages affect mental health of individuals after marriage. So, I used purposive sampling method. So, by following this strategy, I was able to select my study participants.

People who had been to the situation that is the aim of my research to collect the experiences of those people who meets the demand of research question by having conversation about their marriages and experiencing issues in marital relationship due to their ideal myths related to marriage and mate before marriage. Additionally, the effects of marital problems and expectations on mental health after going through the phase of reality in married life.

3.8.2 Snowball Sampling

When you can't locate a responder who is interested in information, one of the data collecting methods is snowball sampling. This sampling strategy necessitates a significant amount of time and extremely close encounters with participants, as study participants are usually dispersed, and the investigator must sprint behind them to them. This gap is related to the confidentiality of data that a single informant has in his/her thoughts. This sample method is also known as chain sampling. According to the current research, the participants refer to this further (Bernard, 2006, p. 192).

Data collection in this study would have not been feasible without the use of sampling procedure. There had been two sorts of responses in the field. One kind was those whose marital statuses were familiar to me. The other type was those that I did not know, because most of the students do not disclose their marriages due to several reasons. It reduces the sexual tendencies of individuals. In addition, they establish extra martial interactions, and it is a social pity because others stigmatize their character. It also limits their social mobility, as well as the range of opposite gender acquaintances. Moreover, it is incontestably true that if married men and women spend their lives as bachelor's society do not accept their attitudes and they also have various societal and personal roles to perform. So, I approached them using the snowball sampling method in order to draw their responses in the current research study.

3.9 Interview Guide

As the sexuality and sexual behavior of an individual is very subjective to his/her position in society and relation to opposite partner. It was not possible to collect data through self-administrated questionnaire, therefore qualitative method based on personal observations, informational discussions, focus group discussions and face to face in-depth interviews were necessary for collection of the data. A comprehensive understanding of the research question aids the researcher in preparing an interview guide that allows you to stay on track with a research question throughout conducting the interviews or focus group discussion. For this reason, the researcher must consider all elements of the research in order to provide a comprehensive analysis. This provides sufficient time for informants and participants to provide a suitable, significant, and sensible response to each issue raised to them. A good interview guide is required for a researcher to have a better understanding of the research topic and a better rapport between the interviewee and interviewer. My interview guide was comprised of relevant research-related questions. It's interesting to note that most of the questions were followed with probing questions based on the participant's response, allowing for more clarity in the responses.

3.10 Consent Forms

I made correspondence with respondents before interview time to schedule an interview that was convenient for them and where they could share their personal, social and psychological experiences concerning marriage and relevant discussion. With their consent, I recorded all the interviews. They were all advised that they may stop and interfere at any point if they didn't want to continue with the interview. I told them that their names and identities would not be revealed in research or in the other discussion boards their names and identities would be replaced with Participant Identification designed by researcher such as PK-M-001 or Pk-F-002 (F for female and M for male, P for Punjabi, B for Baloch, S for Sindhi and PX for Pakhtun. I took their consent after notifying them and all respondent verbally consented for participation in the research and their interviews were recorded and sometimes they only allowed me to transcribe their responses.

3.11 Demographic forms

Demographic questions in the research which I have been used to collect the data related to their socio-cultural background. It had allowed me to describe the respondent's socio-cultural information which leads to the better qualitative analysis. The demographic questions which I have been explored are age, sex, ethnicity, education, profession, marital status, duration of marriage, no of children, Type of family (joint, extended or nuclear), social status and love or arrange marriage. These characteristics are necessary for the current research study's qualitative analysis to be more accurate.

3.12 In-depth Interviews

It is among the most significant methods used throughout qualitative study to examine data through extensive and in-depth interviews with a study population chosen to learn about the information is needed and the participants' beliefs, values and conventions, attitudes and

behaviors. "An in-depth discussion takes place in a free and comfortable environment in order to obtain comprehensive and detailed information." (Boyce, & Neale,, 2009, p. 3).

I have conducted in-depth interviews with open-ended questions to capture the informant's conceptual thought and emotional world view about ideal and real marriages and also how it affects their mental health when they live in practical life with martial responsibilities. Interviewing enables respondents to convey their personnel experiences in a comprehensive and cohesive manner, without interruption. Therefore, I had used this strategy in order to obtain specific and detailed information about my study from the participant, and it is also useful in obtaining particular data related to the research study from the interviewee. In-depth interview was one of the most important method to collect the data in the current research in order to obtain the detailed and comprehensive data, as the research is about personnel experiences of married life and their idealism about marriage in single life All in-depth interviews are based on face-to-face communication in which I have addressed interconnected open-ended questions to research study in national language (Urdu) of Pakistan and some interviews were in directly in English because it was a choice of the respondents to respond some section of interview in their own choice of medium of communication.

3.13 Informal interviews

During the fieldwork, the researcher conducted unstructured interviews with no framework or supervision. The researcher is able to recollect dialogues from a day in the field using this method (Swain & Spire, 2020).

I have asked individuals by casual inquiries based on the research question, particularly if they were reluctant to be questioned in a formal context. Ongoing "jotting and everyday periods where you sit at a computer, typing furiously, expressing your memory, and making field notes" are involved in such informal discussions. I have conducted informal interviews by starting the

general discussion on idealism and reality-based marriages during the discussion I have asked different questions about their own marital experiences in terms of their sexuality, romance, psychological satisfaction and dissatisfaction, understanding with their wives and husbands in order to develop the new themes of interest that might be related to the current research study.

3.14 Focus Group Discussion

The focus group discussion is often adopted in qualitative research to collect the in depth and relevant data to answer the research question. This method is used to acquire data from a deliberately selected number of individuals rather than a demographically sound sample population. Although this method has been widely used in conservation research, the use of this strategy is not critically assessed. The utilization and significance of this method is directly tied to the development of participatory research, particularly in the field of "abstract conceptualization with focus group discussions" (O.Nyumba, Wilson, Derrick, & Mukherjee, 2018).

After transcriptions of the in-depth interviews with participants I came to know that I need to have focus group discussions with the same participant of the study. I led two focus group discussions (FGD), each with four to six participants. The first FGD with a diverse socio-cultural background of the respondents and having a different ideological affiliation with marriage. Married individuals participated in focus group discussion to share their experiences and about ideal and real marriages. But it was not much fruitful, and I realized that questions related sexuality and romance could not be discussed in FGDs in order to maintain the respondent's personnel information that may led to expose his/her sexual behavior in a group. I developed two major themes for the focus group discussion were how they perceive marriage and respond to the real marriage, what kind of consequences they have been facing in real marriage and how it affects their mental health. Focus Group discussion was helpful to get the different experiences

at the same time. There were different experiences between their world views they have been shared which would be deliberated in the later part of the research.

3.15 Research Ethics

To assure research ethics, researchers followed the criteria for ethical research conduct. Furthermore, by adhering to research ethics, I attempted to adhere to all research ethics throughout field work, such as honesty, objectivity, integrity, confidentiality, social responsibility, non-discrimination, and respect for all respondents.

3.16 Voice recorder

All the interviews have been recorded with the consent of respondents. I assured all respondents that their names and identities would not be revealed in the current research or in other discussion boards. To maintain their trust, I did not ask any questions about their demographics once we began recording. Researcher recorded all the interviews in keeping accurate records of interviews, which helped in data analysis. Recorded interviews have influenced the quality of data. Recorded interviews ensured that nothing important data is missed while taking field notes. It helped the researcher to provide the more accurate and comprehensive understanding related to the current research study.

3.17 Data Analysis

Field data is required for analysis and data consists recorded interviews, focus group discussions and transcripts, observations, field notes, taken in the field, written documents, and notes made at the time of taking formal and informal interviews process itself are the most common types of data for qualitative analysis. Qualitative data analysis procedures include thorough and frequent listening to recordings, as well as reading transcripts, field notes, and collected textual materials (Goldman & Borkan, 2013, p. 3).

As an anthropologist, I developed themes after completing the data. In order to create analytic thoughts, I listened to the interviews recording and studied the core texts as the researcher. Analysis is a continuous procedure I have started after the completion of data which was accessible and continues until to reach the complete and comprehend analysis. I went through the data, to compare the analysis and come up with a consensus interpretation. This strategy is particularly useful for comparing and triangulating results from mixed-methods research studies.

In the process of data analysis, I have used NVIVO software for coding and developing the themes. I had imported all the interview transcriptions to NVIVO software and developed different main and Sub-themes. After completion of themes, I had coded all the interviews one by one into themes. After the completion of themes and coding, all the files have been exported to MS word from NVIVO and divided the data into different major sections with specific headings to design the chapters in order to have clear understating. Thematic Analysis has been done with current research study based on mentioned methodology.

3.18 Limitations

Every study has limitations. It is essential, however, that we confine the field work to limits relating to the research issues under consideration. In my field work I had faced several limitations. First and foremost, I had limited access to the respondents because university is closed and most of the people were at homes during my field work in COVID-19 pandemic and SOPs. Secondly, being a female, It was difficult for me to access the married respondents because most of the students do not disclose their marital status the reasons to not disclose have been mentioned already under the heading of accessing the locale related to the research topic. Furthermore, to answer the questions in interview guide related to their sexual satisfaction and desires took time in rapport building. Therefore, I used to sit with them on daily basis to have informal discussion related to the research study. Additionally, all the data is based on In-depth

interviews and informal conversation because I have not visited their homes as they belong from far flung areas.

4. CHAPTER 4

AREA PROFILE

4.1 Quaid-in-Azam University Islamabad

Quaid-in-Azam (QAU) is located in the Capital territory of Pakistan Islamabad. Quaid-i-Azam University (formerly Islamabad University) was introduced in April 1967 by an Act of the National Assembly and began offering PhD and MPhil courses. Therefore, it was progressively decided to offer Master's, graduate, and now undergraduate courses. Due to its high global importance, professors, and courses, the University draws a great number of students from all regions of the country, despite the fact that, as a federal government sector university, it admits a limited percentage of students from all parts of the country. (University, 2021)

4.2 History of Quaid-e-Azam University

The Government of Pakistan founded the University of Islamabad on July 22, 1967. In the honor of Pakistan's founder Quaid-e-Azam Muhammad Ali Jinnah the university a name was renamed Quaid-i-Azam University in 1976. However, the University's name was spelled differently, with "I" instead of "e" which connects the two terms in Jinnah's title Quaid-e-Azam.

In the outset, the University provided PhD and MPhil research and teaching courses, and later offered Master's programs and Undergraduate programs as well. Now the university offers all the PhD, MPhil, Masters and undergraduate programs.

4.3 Admission quota

Students are admitted in the university on the basis of merit which is determined by the university academic record. As this university is a federal institution so it provides admission to all regions of Pakistan such as Punjab, Sindh, Baluchistan, Gilgit Baltistan, Khyber Pakhtunkhwa and Azad Kashmir on the basis of quota and it also gives admission to the foreign students.

Admissions are open in every year in the months of December to January and July to August on the basis of regional quota. It also offers admission on self-finance education. PhD, MPhil and master's program admissions offers after every semester with IT and computer short certificated and diplomas Admission in bachelor's programs are announced by the university once in a year.

4.4 Regional Quota for bachelor's And Master's Programme

Merit	7.5%
Sindh (Rural 60% Urban 40% of 19%)	19%
Punjab	50%
Azad Kashmir	2%
Gilgit Baltistan	4%
Khyber Pakhtunkhwa	11.5%
Balochistan	6%

4.5 Reserved seats

Reserved seats	Programme	Number of reserved seats
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Children of military personnel	Bachelor's/ Master's	01 seat each in department of the University is reserved for admission of the children of Army Personnel and would be offered ONLY on the nomination of GHQ.
Children of military shaheed/ disabled	MPhil	01 seat each in the Departments of Physics, Chemistry, Mathematics, Economics and History is offered on the nomination of GHQ.
Minorities	Bachelor's/ Master's	01 seat each in department of the University is reserved for Minorities subject to production of certificate from the Institution last attended that the candidate belongs to the Minority Community.
Disabled	Bachelor's/ Master's Programme	01 seat each in departments of the University is reserved for admission of disabled persons subject to the provision of his/her disability certificate duly issued by the District Assessment Board along with other conditions approved by the University Statutory Bodies.
Sports	Bachelor's	02% of the admitted students in the Department/School.

4.6 Faculties and Research institutes

Quaid-i-Azam University now comprises four departments and nine other teaching and research institutes. Faculty of Social Sciences, Faculty of Biological Sciences, Faculty of Natural Sciences, faculty of Medicine (affiliated), Area Study Centre for Africa, North and South America, Institute in Gender Studies, National Institute of Pakistan Studies, National Institute of Psychology, National Institute of Historical and Cultural Research, National Institute of Asian Ancient civilizations and National Institute of Pakistan Studies.

4.7 Ranking of the University

With a rating of 25.5 and a rating of 454, Quaid-e-Azam University (QAU) Islamabad was rated third among Pakistani institutions in the Global Competitiveness Index. Natural sciences, social sciences, and biological sciences have all advanced tremendously. Based on the current QS World University Rankings, the Natural Sciences department at QAU Islamabad is consistently rated 259, with a score of 68.4, however the departments of Mathematics and Physics, Environmental Sciences, Economics, and Business and Management Sciences are ranked 201-250, 301-350, 401-500, and 451-500, respectively.

Academic Ranking of World Universities Rankings 2021 for Asia place Quaid-i-Azam University (QAU) 100th amongst Asia's top academic leading universities and first in Pakistan. (University, 2021)

4.8 Enrollment of the students

This university offers the admissions based on regional quota and permanent domicile of the students from all over Pakistan. This university is on top among the Pakistani universities, so its

enrollment is based on merit. Students come from different traditional and urban backgrounds such as Punjab, Balochistan, Khyber Pakhtunkhwa, Azad Jammu and Kashmir, Gilgit Baltistan and Sindh. Students have developed the terminology for the students of Quaid-e-Azam University is known as “*Quaidians*”. After the enrollment in the university, the Almuni slogan is “*Quaidians once Quaidians forever*” and terminology “*Quaidians*” for themselves. The diverse backgrounds of the students developed diversity in the university and this university is known as “*Mini Pakistan*” due to its diversity.

4.9 Student’s Sense of campus life

There are various facets of students' ability to explain the influence of campus on their actual life at home. (Cheng, 2004, p. 217). According to the findings, students' perception of campus is directly related to their emotions of being ideal, being regarded with care, being respected as an individual, being independent as a part of community, and the equality of social life. Students' feelings of idealism developed on campus have the greatest negative influence on their actual life. As the campus engages the students and teachers in many activities in an open environment where independence is promoted, and freedom of individuals is acknowledged. It provides a lively social and learning atmosphere in classrooms and conferences halls, encourages effective communication among ethnic, religious and cultural backgrounds through participation in academic activities. It allows the students to celebrate their institutional traditions and their own cultural traditions and customs. In this University students celebrate their cultural days such as Sindhi, Balochi, Pashtun, Kashmiri, Punjabi, and Gilgiti cultural days in which the students of entire university participate in order to show the solidarity and synchronization among them. They have Cross-gender experience which is totally different from their own traditional backgrounds. Respondents of current research study are “*Quaidians*” belong to traditional backgrounds of Punjab, Balochistan, Sindhi and Pashtun above the age of 20 years.

When they get enrolled in the university they are already engaged or married. However, when they have experiences with opposite gender in an open and free environment, their ideal aspirations change like when they were living in their own tradition; they follow, and they go without excusing of their agency and triggers of agency. But when they spend time in the university, they came to know the use of agency which creates a particular idealism related to social, cultural, religious and political affiliations chosen by their own choices. The choice of freedom to think independently on campus lead them toward certain idealism related to their life partners. They create their own kind of personality in women to be and they define as they want to be and to see. They want to have educated, religious, and attractive it terms of physical appearance. The qualities have been defined by the male respondents for their ideal life partner included long height, fair color, ideal weight, smart, intelligent, long and thick hairs, romantic and who have sense of communication. Meanwhile, the qualities elaborated by female respondents included, heightened, handsome, financially stable, broad minded, fair color, dressing sense, loving, caring, romantic, honest and sense of humor. This idealism is developed on campus life when they have interaction with opposite gender without any social and cultural barriers which is totally different from their actual life at home.

4.10 Climate

The climate of Islamabad is humid tropical having four seasons spring, summer, autumn, and winter. The climate is comfortable in spring starts from March and ends in April, the summer is hot and sunny from May to August, autumn is a dry hot start from September and prevails till the end of October, and a freezing winter from November to February in which Snowfall is minimal in the Margalla hills of Islamabad. June is the hottest in the start of this month weather is dry and hot, with consistently exceedingly however, in the middle of the June pre-monsoon showers which is locally called as “*Andhi*” July is the rainy season, with intense rains having thunderstorms which is locally known as “*Andhi aur Tohfan*” in evening with the threat of cloudburst in local language cloudburst is “*Badal garjna*”. January is the coldest month.

Climate in Islamabad range from cold to warm however, in comparison to other cities“ the climate of Islamabad is known as an ideal climate due to its geographical locations.

4.11 Flora and Fauna

In Pakistan, Islamabad is a home to several unusual flora and fauna. Its fauna and flora provide some possibilities to have exceptional natural tour to the people of the country.

4.11.1 Margalla Hills

The Margalla Hills of Islamabad is one of Pakistan's most easily accessible tour to pleasant nature, located in the Himalayan foothills. The Quaid-e-Azam university located behind the *Margallah* hills of Islamabad. In the *Margallah* hills there are different tracks have been developed by the government for the hiking purposes. University students (male and female) visit the *Margallah* hills for hiking some are on daily basis and others on weekly basis. The ideal season to hike is the mild winter, because there is less rain, and the days are exceptionally pleasurable and the greatest time to hike. They visit tourist spots like *Daman-e-Koh*, *Pir Sohawa*, *Gokeena*, Mount Happiness, and *Loh-i-Dandi* after rigorous hiking. It ignorantly works to maintain their physical and mental health.

4.11.2 The wild side of Quaid-e-Azam University

Margalla Hills is a fantastic site for visitors to not only hike, but also to observe the unique and diverse flora and fauna. Individuals who like to walk prior rush hour or early in the morning encounter a diverse selection of creatures and wildlife that are unquestionably fascinating to observe in the outdoors. They regularly encounter seeing snakes, monkeys, multicolored lizards, and a species of flora on the twisting path.

4.12 Food Patterns of the Quaid-e-Azam university

Restaurants located directly opposite to the University campus, from where Students avail the food. There are different kiosks locally called “*dhabas*” in Islamabad, but university students called as “*Huts*”. Huts have a great ambience and provide place to the students where they sit for having meal and debate on cultural, social and political phenomena. Huts serve different types of Pakistani food from “*chicken malai boti, chicken laziza, Bannu Palao, Rajma (kidney beans), Dal fry, Kheema (mincemeat)*” to the tasty *kebab fry*”. There is a unique dish known as the ‘*Crisis omelets* and *Pervaizi food*’ introduced by one of famous huts known as Majeed hut. There is a hut which serves only tea known as “*Guddu huts*”. Honor of this hut make the tea on clay stove which attract the students, some people prefer to have half cup of tea which they locally called a “*token*” that cost 50% low of full cup of tea. There are three huts serve only breakfast like “*Quetta café*”, “*Bablu hut*” and “*faizan huts*”. These huts serve “*Sandwich, half fry, full fry, omelets, chanay with Khushk paratha, neem tar paratha, and tar paratha*” in breakfast.

4.13 Living patterns of the students

There is famous quotation “*Times change people change*”. Actual experiences of human life shape a person's personality. When a baby is born, society gives a protective environment, initially, interactions are limited but later, social relationships expand, and the socializing process begins particular when they start to go outside from their homes. Humans' lifestyles and personalities are influenced by their surroundings, which allow them to become productive members of society. As a result, the social structure is crucial in the formation of personality and the code of conduct (Iftikhar & Ajmal, 2015, p. 511).

The current study's respondents are hostelide. Living and studying away from parents in hostels for an extended period of time lead the students with some life-changing circumstances. In this new way of life, students learn how to live independently and to negotiate with their

classmates, friends and roommates and other people. At Quaid-e-Azam university students live in diversity. Students who live in hostels, living patterns and the personal circumstances in hostels alter a student's personality, code of conduct, thinking, and dressing patterns as well. Students at hostels are accompanied by other students their age, and every one of those students has different personality. Students (*Quaidians*) share their own ideologies with other students and learn a lot from their surroundings. Students wear what they want to wear there is no restriction on both gender (male and female) regarding any dress code. Their living patterns also have an impact on their religious beliefs and attitudes. Students who live in hostels are more self-reliant and competent than other students because of their choice of living environment. They gain courage and spirit by living in diversity, which may help students tackle the actual world with more confidence. Their personality is shaped as a result of their educational opinions. Their way of life is a reflection of their agency. They meet with every type of person at university and have a variety of life experiences that shape their attitudes regarding "*how to live life, how to use agency, how to promote freedom of choice.*"

Students (*Quaidians*) promote communication, experiences, and values from their social lives to their personal capacities. Their personal abilities such as communication skills, broad mindedness, Socio-political affiliations, non-gender discrimination which have been developed by their open and educational environment lead them toward idealism. As a result, their social exposure and a personal capacity to learn about the outside interpretation their lives and change their traditional world view. Their living pattern in university teaches them how to behave responsibly in various situations.

5. CHAPTER 5

CROSS CULTURAL COMPARISON OF MARRIAGE PATTERNS: AN ATTEMPT TO MAKE MARRIAGE MORE MEANINGFUL

Cross-cultural Studies are also called the comparative or holo-cultural studies. In which researcher gather the field data from the selected population and it may be bi-locale or the multi-locales for the comparative analysis. But this cross- cultural study about marriages conducted in the Quaid-i-Azam University Islamabad where students from all ethnicities such as Punjabi, Balochi, Sindhi, Pakhtun, Gilgiti and Kashmiri are enrolled on the basis of regional quota from all over Pakistan. As it is mentioned in the chapter of data collection site; this university is known as Mini-Pakistan. Where Different characteristics, traits, rituals, norms, and the socio-cultural values of different regions define their own uniqueness, the origin and the evolving stages of the cultural traits. By examining or experiencing the scope of the behavioral patterns with the culture particularly by ethnographic data. The current study may illustrate about the ethnological frames of different marriage rituals of the diverse regions and their cultures. This chapter aims to highlight the comparative analytical purposes and it will inculcate into the regional cross-cultural depiction of the Pakistan in general particularly the Punjab culture, Sindh culture, Baloch culture and Pakhtun culture.

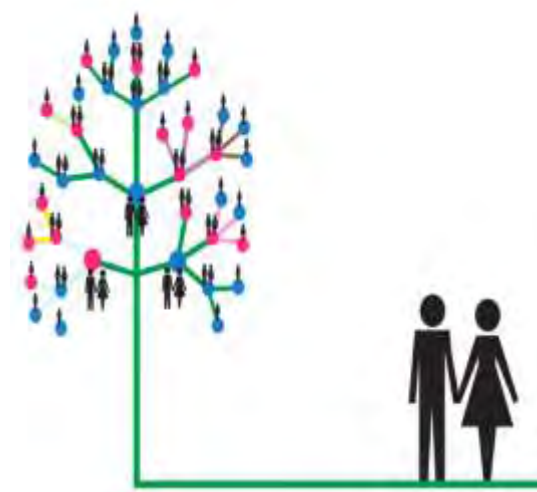
Every cultural action which seems very symbolic in its appearance has behavioral pattern and action. Marriages within families and caste, especially in Panjab, is believed that it keeps the sanctity of pure blood in the family where the father or male is considered pure and woman coming from other culture is considered impure because she can bring racial and casteism characteristics and predetermined behavior of her caste into family which will give birth to a generation that may be oscillating between two castes and the children's behavior could not be adjusted into affinal" behavioral terms.

Marriages are known as matrimony or wedlock, is a culturally and religiously recognized and agreement of the union between two persons, called spouses, who establishes rights, obligations, ethics and morality between them. The laws of every society have their own defined limitations and the rights of the two and their extended families as their children.

Dialectically speaking, it can be argued that modernization is also taking place where social and historical background of male and female in marriage do not play any role in solemnization of marriage, because rapid economic and population shift change in Punjab and urban areas of Sindh brought news terms and conditions into the lives of people. These two provinces are most advanced and technologically and mobility of humans as well. Vibrant economic expansion and depleting economic sources in rural areas are pushing the people towards urban areas for settlement and livelihood. Such changes are occurring in other two cultures of Khyber-Pakhtunkhwa and Balochistan, but they are not felt yet largely because to stagnation in economic and social areas.

This chapter comprises of cross-cultural comparison of marriage patterns. It includes analysis of different Pakistani cultural marriage patterns such as Punjabi, Sindhi, Balochi and Pakhtun. Furthermore, it focuses on the preferred rituals for marriage which are commonly practiced in the mentioned cultures and also necessary performances for partners (both bride and groom).

5.1 Marriage



According to the data of this research marriage can be defined as; marriage choices are typically decided by elders of the family in Pakistan as it has been termed

generally conservative society. In addition, socio-cultural limitations can restrict the relationship between members of groups and members of the outside group. Most of the partnerships were made between the first cousins in close relatives. They prefer cross and parallel cousin's marriages. If someone's compatible match is not available within family, other member of the same caste is considered but not out of caste or tribe. The main social role of getting married is to enhance the links between the two families. It is claimed that marriage will revitalize and enhance current relationships.

5.2 Marriage patterns in Sindhi culture (Shadi, Wiahoo)

Sindhi people practices arranged and endogamy marriages. Sindhi marriages are usually a luxurious occasion involving a good amount of money. The weddings usually contain a variety of values and customs with plenty of joy and pleasure. Although a Sindhi marriage is always a part of pleasure, customs play a vital role to have good time in marriage ceremonies. The Sindhi marriages pattern represents the hybridized rituals of Hinduism and Sufism.

5.3 Search for partner

In Sindhi culture grandparents hold notable position in family and their decisions have to be obeyed even if they are no more to see their wish comes true. At the time of childbirth, many ties are announced by elderly people of household, and this announcement would be welcomed by parents of children who are going to marry at certain age. In such ties, agreement of bride, groom, or other least matter. If the individual (male or female) has not bounded with other (male or female) at the time of childbirth the initial step towards traditional Sindhi weddings is to look for the mate within the family or caste/tribe. Those male and female are considered for marriage who are around 20 years age. In Sindh, most marriages are planned traditionally called arrange marriages.

5.4 Asking for girl's hand

Elder family members know about the unmarried girls in the family. Family members discuss with girl family members informally and they keep it as secret in order to avoid any kind of interference of third person or an embarrassment from the community if the case does not conclude with arrangement of marriage. If the invitation and proposal for the other family is not accepted it can invite the whispers of the community and they think in negative terms that there might be possible some mal-personality traits in the boy. If the other party would be agreed, then they plan a day/date for the next process and arrange a family get together at girl's home. Once a decision has been made between two families that traditionally when the bride's parents have typically approved the proposal of the groom's family, they arrange a ceremony at girl's home called in vernacular language "Padri"

PKS-M-001 narrated:

Rishtay daron ko pata hota hai k kis k ghar me kitni betiyan hain r kitni farigh ghar me bethi hain tou us lehaz se rishta pucha jata hai. Ziada tar hmary han muhawara bola jata hai k" j waran bher anda e unnah ki bher ay k bitran bai" relatives know the betrothed and bechalers daughters of their relatives in the family. On the basis of this information, they send a proposal for marriage, and it is commonly said as idiom in our society that tree that bears many cherries will be stoned by people.

As the father or the family who has many daughters are approached by other people for marriage and their daughters are commonly considered beautiful and carefully socialized. Such character of the family and their daughters always invite the wish of the people to get married in the family when if the family does not have display of wish to marry their daughters and it is up to people to approach them for marriage.

5.5 Ceremony of Padri (Public-declaration)

The word “*Padri*” is derived from Sindhi language which means the announcement of new relationship of bride and groom and the process of wearing a “*Duppata*” (shawl) to bride by groom’s mother. In the ceremony of “*Padri*” they make an announcement for the relatives and neighbors of new relationship in which groom’s family visit bride’s home to give a “*dupatta*” or shawl, they do nose piercing of bride to give “*nath*” gold nose pin and dry fruits and sweets in vernacular language they called this ritual as “*Padri*. In this small ceremony only, close relatives are involved. Mother of groom gives “*dupatta*” to bride for wearing. After wearing that “*Duppata*” they make an announcement that now she is our daughter in law.

After the ceremony of “*Padri*” bride’s family has no right to cancel the relation at any cost. If they cancel the relation with groom no one will marry with that girl neither in family nor in caste/tribe¹. Furthermore, to cancel the relationship is only in the hands of groom’s family if they cancel other family members or caste members can marry with that girl. Male family members set this boundary, since they consider it is our insult if she marries someone else in the same location or family. There will be conflicts among families if someone wants to marry with that girl. People do not prefer that girl to marry in order to avoid conflicts between the families and it is a common knowledge among them they do not make special announcement for this.

¹ In interviews, respondents used tribe and caste interchangeable due to mixture of Baloch and Sindhi population. As Baloch carries tribal identity and system and Sindhis carry caste-based system of hierarchy.

PKS-M-002 narrated:

“Padri ki rasam k bad agar larki walay inkar krengy rishtay se tou us area me se ya family me se koi bhi us larki se shadi nhi kryga q k phir larky walay khety hain k yh humari bezi hai inhun ne humaray sath rishta khtm kr kr diay tou is bat pe jhagry hotay hain aur agar larky waly ne rishtay se inkar kr rishta tor diya hai tou phir us larki se koi na koi shadi kr lay ga”

Translation

“After public declaration of marriage, the girl’s family cannot denounce it at any cost, if they do, it will cause conflict between the two families and rest of the people of the society will refrain to marry the girls because the boy’s family considers the refuse as humiliation of them in society while the in case of annulment by boy’s family, any person from the society can marry her after the annulment of marriage by boy’s family”

5.6 Engagement (Mangni)

This ceremony takes place in the presence of close relatives and some members of the society including males and females. The duration between *“Padri and Mangni”* depends on both families. In this ceremony Bride and groom are seated together and they exchange the gold rings, and it is sign of engagement of the couple. Ring, dry fruits and sweets among affluent families exchanged.

5.7 Deciding date of marriage

Elders of both family bride and groom decide the wedding date. They called this ritual in vernacular language term *“tith bhadhin ia tarikh bhadhan”*.

5.8 Waniwah

When the wedding date is decided by both families, it is an essential ritual for bride to sit in the corner of room seven days before her departure. The sun block for seven days adds beauty to bride's body and adds beautification. Bride is not allowed to come out from that room till the last day of marriage. This ritual begins with opening the bride's hair put oil on each node of hair and it is required to open the hairs for seven days. They give only dry fruits to bride for eating in order to have good health.

5.9 Daaj (Dowry)

The daaj (jahaiz) in Sindhi culture seems to have no conventional marriage criteria or desires. Only those things are presented and some gold to the bride that are used in daily life as per their socio-economic status.

5.10 Day of marriage

On the day of event departure of groom's family, or *wihaao* all friends, family members and relatives gather at groom's home as his parents have prepared different dishes for the guests. Groom is served very well on that day, because of happiness, his family serves people, friends and family. Guests and friends exchange marriage gifts which are offered to bride that is called "*Pero*" and the things which are offered are called "*dajo*". Guests and friends participate in ceremony they give "*Mubarak*" in the form of money and one person from the groom's writes on the notebook for the reciprocal cycle.

5.11 Bukky function

The word *bukky* is vernacular word of Sindhi culture. *bukky* is a function where several rituals or *rasoomat* are carried out at groom and bride's home. Both groom's and bride's families invite

the people of the society and give them sweets in small amount. The bride's family gathers around at her residence and applies henna paste on her hands and feet in highly creative designs which looks very beautiful and represents the cultural aesthetics sense of the Sindhi standards of beautification and decoration.

5.12 Wedding procession (Jit)

The groom leaves her house with his family, friends and relatives towards bride's home. His friends and relatives go with singing, dancing and wedding band music. This procession is called it *barat*. If the bride's destination is near to the groom, then they go by walk. If the destination of bride and groom is far from each other, groom uses a certain vehicle according to social and economic class, other people like friends and family members and other relatives use bus or any other affordable vehicle. The bride's family welcomes groom and other people who arrive in the form of procession or *barat* at the approaching destination or bride's home. After arriving at bride's home, groom and all male members of *barat* would stay in guest house "*Aotaq*" and all the women who come in *barat* they would go in the bride's home. Groom's sister or other close relative would show all the material included dresses, jewelry and other items "*Pero*" which they brought for bride to the bride's family.

5.13 Nikkah program

Nikkah is held at bride's home and her family presents "*Ajrak*" to groom before *Nikkah*. He has to wear it. During *nikkah* two witnesses which they call "*shahid*" and another person "*waqeel*" or the person who speak on the behalf of bride or guardian consented by bride would be sent to bride's room where she is sitting with her friends and relatives for the asking her will for the *nikkah*. He comes back with bride's consent and given report to clergy "*Maulana*" and whole gathering. After taking the consent of bride, clergy "*maulana*" asks from groom and loudly pronounces his consent. Taking both consent with yes "*Qabool hai*" (I accepted), they distribute sweets "*Patasha*" and bride's family serves meal to the *barat*.

5.14 Marriage song

Traditional songs are sung by the women which they called in vernacular language " *sahra ia lada*", in which they show the feelings of happiness for the groom and sorrow for the bride due to leaving her father's home.

5.15 Laaon, Dhoodh pilai and Danwr rituals

It is a specific ritual which is performed after *nikkah* ceremony. After *nikkah*, the bride and groom sit together and elders of family touch head of groom and bride seven times and give them mirror they see their face together in the mirror. During this ritual, they perform other ritual as well like "*doodh pilai*" in which one of the bride's family members give milk in the glass to the groom and demands some amount of money they called it "*dhoodh pilai rasam*". Another ritual they perform "*dawnr*" in which elders of the bride's family knot the thread tightly in their wrist which bride and groom have to be break each other's with one hand. They give roti to bride and groom which they have to eat in front of whole gathering. That roti/traditional bread which they called "*busri*" is made of some special ingredients such as "*shakar*" (sugar) "*makhan*" (butter) and "*wheat*".

5.16 Frist wedding night

In the past, *barat* stays at bride's home for a night but now some *barati* or participants of marriage procession return and some stay over there. Those who stay at bride's home at the day of *Nikkah* they celebrate first wedding night at bride's home and most of them stay over there. One married male which they called "*anar*" who guides the groom at every moment and one married female which they called her "*anarani*" who guides the bride at every moment. Before entering in the room some rituals groom has to perform some ritual such as they place at the door a cap of mud bottle "*Matkay ka dhakan*" which he has to break with one foot, and it is called "*dhankni torny wali rasam*". After passing this ritual they knot the double thread in groom's

hand's thumb and feet's thumb which he has to break with the help of hands' thumb and feet's thumb. These rituals are performed to check the groom's energy and health. After performing this ritual, he enters in the bride's room and "*anar*" takes care of groom's shoes. In the room, some female relatives gather around the bed of bride as bride is sitting in the center of bed. At this time groom has to pay some amount of money for seeing the face of bride. That money would be given to the "*anarani*". They called it in vernacular language "*Munh dikhai rasam*" or seeing the face. After performing all the required rituals, friends and family members of bride leave the bride and groom's room. They leave them in the room only for 1 or 2 hours not more than but now they are giving more time in some families not in all families. After celebrating the first night bride's cloths worn during sexual intercourse and bed sheet would be washed by bride's mother or sister.

5.17 Groom's first visit to bride's parental home or Satawero

It is a ritual which is held after one or two days of wedding night. Groom visits bride's family where he stays for a night along bride. The inaugural visit is a formal visit and if this does not take place, the groom in the future cannot pay a visit to his in-laws because he was not invited by bride's parents.

5.18 Marriages pattern in Pukhtoon culture

Pashtuns are one of the major tribal and cultural group in Pakistan and occupy a large vast area of land across Khyber Pakhtunkhwa and Balochistan. They are distinct from Sindhis and the only thing they share with them religion Islam, but they follow a different sect of Islam that is *Deobandi* sect which is mainly spread from Pakistan to Afghanistan, but their marriages, practices are mostly cultural but some aspects like *nikkah* in the presence of clergy and eyewitness are common. Secondly both groups are considered homogeneous by sect but differ in

cultural, economic, living lifestyle and rituals of wedding and sorrow (Ahmed, 2005; Grima, 2005).

5.19 Marriage

Marriage has always been practiced as a contract among two families in Pakhtun society, not only agreement between two persons. It was normal practice in the past to link a girl with a boy at the time of her birth, even before she was born. This tradition is known in the local dialect as *newal* or reserve, it might be regarded as a claim statement, and it often takes place among relatives. In the process of marriage, they do not even ask girl's will in some families they do not prefer to ask with girl's parents as grandparents made the decision on the name of family honor and integrity.

Pakhtun culture practice the tradition of marriage in which they make the decisions for girls and boy at the time of their birth on the basis of promises which they have been made among sisters, sisters in law and brothers.

5.20 Given marriage

According to the Pakhtun culture the current research study explores the new term of marriage on the basis of thematic analysis called given marriage. It is defined as "Life partner is given to the girl and boy as a gift from their parents. It does not matter children like or dislike that gift. They have to take care of that gift for whole life to maintain the family honor and integrity"

PKPX-M-003 Narrated:

"Humen bivi ya shohar tohafy k tor per day di jati hai k yh puchy begair k yeh tohfa apko chahaye k nahi r us tohafay ki hifazat humen sari zindagi karni parti hai apni sari khuwishaat ko dafan kar k"

Translation

A wife or husband is given to a person like a gift without asking the will of the person whether you like it or not, but person has to take care of the gift for whole his life by sacrificing or burying your wish to choose partner.

5.21 Activities Prior marriage

When family members looking for the best match, there are two key characteristics are often taken into account. Close relatives, such as first cousins, are given priority both parallel and cross cousins. They are often considered as the greatest option. If it doesn't work, more close relatives will be examined. The non-relatives are second priority. In this scenario, the female with aristocratic qualities, attractiveness, and outstanding behavior is given preference.

5.22 Matrimony

Elder members of the family included male and female visit the other family in order to offer the proposal in relatives as their first priority is always close relatives. When they visit in these ways it is the clear indicator for the girl's family that they have come for asking the girl's hand. They called it as *paroney*. On the other hand, when they ask proposal to the non-relatives, they used the services of lady who sends the proposal to them. This kind of women belongs to the lower castes.

5.23 Announcement

After visiting the family if the elders of that family response positive to the boy's family, then again, they make a formal visit with some sweets and offer the proposal directly to the male member of the family. After the acceptance of the proposal the elders of the girl's family make some demands orally. After having discussion on the conditions which been offered from girl's

family if the conditions are accepted by the boy's family members, they fixed engagement date with the name of Allah Almighty.

5.24 Engagement (Kwezhdan)

When the engagement date has been announced by the elders of the family members, they started arrangements for music program. In the boys' home musical instrument brought and ranged by the low caste persons such as *Naais* or Barbers. On the other hand, girls sing to show the happiness as they are accompanied by the women of the boys' family. Songs included the traditional folk which are linked with love and marriage. On the day of engagement Girls family invite the relatives and Nobel personalities in the village included male and female. Elders of the boys' family present the gold ring and sweets offer to the girl's parents. Some gifts and dresses are also present to the girl and the relatives of boy bring dresses to his mother and boys' mother preserve these dresses for the bride. They also bring some sweets and sugar as well. At last, they make a formal announcement of the engagement. Some families fix the marriage date on this event and some after this event.

5.25 Date of the Marriage

People with high socio-economic status they arrange marriages easily and also, they prefer earlier. If someone is getting education or his/her age is not suitable for marriage, then they have to wait for suitable time. Both families take the different social factors and aspects into the consideration for fixing the marriage date. In order to fix the date both families have discussion and fix the marriage date according to their suitability. Sometimes boys' family sent the person to girl family for fixing the date and sometime a simple phone is call is enough. Both families have enough time to discuss with their close relatives. After having long discussion with both families and among their relatives some male and female family members of the boy's family visit the girl's family with some sweets. Then they fix the marriage date.

5.26 Invitation Cards

Guests are traditionally split into two groups: those who arrive from outside the community and those who arrive from inside the community. People who belong to distant location they use transportation, and if they do not have their own, they get that on rent and they travel three or four locations every day to invite visitors and deliver invitation marriage cards. Typically, the women from the boy's household individually invite the relatives for the marriage.

5.27 Dowry

All those materials which are included in dowry have to arrange properly. For the domestic use item are brought out from the market. In the process of dowry every person of the family contributes as per their socio-economic status. The items of the dowry based on the socio-economic status of the girl's family. In the dowry, dinner sets, tea sets, water sets, furniture, number of dresses, television, washing machine and freezer etc. on the other hand, so many gifts presented to the girl from friends and family on the day of marriage and these includes in dowry.

5.28 *Nakrizi* (Ceremony of Henna)

Nakrizi has now become and significant event in every marriage. It became as integral part of the marriage in every society not only in Pakhtun society due to modern social change. In this event close relatives of boys and girl's family participate in their houses. In this event they sing and dance till the morning. Girl's friends make the beautiful designs on her hands with henna.

5.29 Janj

Those people who are the guests of the boy's family gathered in the form of procession to give the company to the musicians. If the location is close people prefer to go by walk or if the location is far they arrange the transportation for the people who would go with *janj*. The *Barrat*

is warmly welcomed by the girl's family when they arrived at selected destination. People shake hands and hug each other. They sit with full of honor and respect given by girl's family. According to their socio-economic status they have arranged tents, chairs and bedsteads in the sitting area. Meanwhile women go with complete respect and honor to the ladies' side and present gifts which they bring for the bride. On the other hand, male members of the boys' side carrying the weapons in *janj* as the culture of the Pakhtuns is based on courage and the carrying of weapons. The Pakhtuns are known for their love of powerful weapons, which they proudly display at weddings and other celebrations.

5.30 Nakha Wishtal (Target Shooting)

To test the manhood of the groom's village friends, the bride's village colleagues call them to a target shooting contest. A specific target is placed on the top of a mountain or tree to provoke the gunman's anger. Bride villagers would appreciate those people who hit the target and only then is he or she permitted to accompany the bride in the procession. *Janj* does not leave the community without striking the target, which is also a tribal ritual. A *lungay* is awarded to the first person to hit the target. In the past, targets were shot with bows and arrows, and now they are practiced with sophisticated weapons.

5.31 Nikkah Program

Solemnization of *nikkah* varies from family to family and region to region among Pashtuns. This variation is caused by socio-economic background of the family. Traditional in Balochistan, solemnization takes place at the groom's house before the fall of first night after serving the guests and the religious person who is called by the groom's family for the performance of solemnization. After dinner and saying goodbye to the rest of the guests, the *maulana* stays behind and pronounce the *nikkah* in the presence of bride's and groom's family. Boy and girl's consent is sought by parents or other close relative within home the groom cannot marry. The

guardians confirm the authority that the girl and boy have authorized them to pronounce the “I accepted” before the eyewitnesses and maulana. Before saying religious prayers, maulana again lays down terms and conditions before the guardians and asks them that these terms in conditions, like *haq-mehr* or a fix amount of wealth is given to girl by husband before announcement of *nikkah* and without, it is not permissible for couple to proceed the marriage contract, but in many cases, as I have observed during fieldwork and in-depth interviews, many respondents confirmed that in non-religious families, the practice of *haq-mehr* is not practiced and they Do not give any kind of assets to the bride and she does not own any other kind of assets on her name.

In some cases, the guardians say, yes we have given *haq-mehr* to her and she owns the room where she would live with her husband. Such pronouncement of wealth is accepted by maulana as kind of *haq-mehr*. As per the property laws of the state and shariah, the guardians’ assurance are just a blind promise which has been made just for never to keep to it.

For example, groom’s father accepted and assured the maulana that he has given her the room as *haq-mehr*, but the time of selling the house to another person, the woman was not asked about her will to sell the house including her room, but still the *nikkah* was performed and proceeded with other rituals.

As literacy rate is increasing and people mostly prefer to send their boys to religious and secular institutions for education and influence of religious person on other people has diluted and changed the performance of *nikkah* for local people. With religious background or any other person who is religiously educated insists on performing the *nikkah* according to religious doctrines and they prefer to perform *nikkah* now a days at the time of acceptance of proposal by bride’s family and there they decide some other kind of *haq-mehr*, like *walwar* or bride wealth and it is considered as *haq-mehr* where the father loudly and through presentation and display of house items at the time of departure to participants of marriage procession that all items needed

for a household have been purchased with bride's wealth and he/family has not used the bride's wealth for the necessities of the family. These variations are caused by economic status of the family and education that what kind of education, the members of the family have received prior to occurrence of marriage.

5.32 Face showing or naindara

Friends and family of the bridegroom contribute financially and give money at the time of the Nikah to help him financially. *Naindara* or *Makh katal* is the reciprocal system in the Pakhtun societies. *Naindara* is a tradition in which every person pays a little sum of money who see the face of bride. He or she would become a member of the family after showing the bride's face, and now the the bride will not observe *pardah* from the groom's family. Such a custom eases the financial strain on the family because the bride is often asked for lunch and dinner by close relatives during the first month of the marriage. This money will assist the newlywed couple to fulfill their daily necessities.

5.33 Departure/Rukhsati

When the men are busy building the reputation of the bridegroom's family and village via target shooting, the female members of the bridegroom's families are busy proving their value by singing the traditional folk music and dance competitions with the female members of bride's family. They usually create a circle in which they practice traditional dance called *Attan*. They are split into two groups and sing as a duet. They create a circle and sing and dance in a duet at times. This is known as *Balbala*. The bride's parents wished her farewell in a formal ceremony and handed over the groom's family. A handful of money is thrown over a *dolay* or a palanquin by one of her younger siblings. The village youths arrive, they carry the *Doli* to the bridegroom's residence. They do not put the *Doli* on the ground until they have been paid with some amount of money. After this they place the *doli* on the ground and bride sit on the decorated beautiful cloth.

All of the females are anxious to see the bride's face. Unveiling her face is led by her mother-in-law or sister-in-law and other female relatives moving ahead. This ritual is known as *Makh katal*. On this event, some amount of money has been given to the bride. The record of such gifts is also preserved in case they need to be repaid in the future. With the relocation of the bride from her natal to new marital home and they distributed the sweets of in both the Hujra and the house thus the marriage ritual comes to an end.

5.34 Punjabi Marriage

Punjab has many colors of festivities and celebrations due to its rich and diverse historiography. Marriages in Punjab starts with the declaration of establishing a relationship between two persons, arranging different gatherings of family and friends by serving them feasts and sweets and the opening ceremonies of the marriage traditions and customs starts with the Dholak and Bhangra dances to show the happiness for the married couple. Marriages are considered as more than just a relationship between the two persons (husband and wife), they are also considered as a partnership among their families. The region of Punjab comprised of cultural colors, land of five rivers depicts the mixture, abandoned land and the harvesting time celebrations, with handicrafts and its uniqueness, Folk and Sufi music, soft and sweet languages with slight changes in the accents, Folklores and specifically culturally enriched with family traditions and customs that define what to do and what not to do.

5.35 Family Structure

Family Structure is very strong due to the baradaris influence that also focused the exogamous marriages. The expectations particularly for the communal activities among the members of the family are very high within families especially on marriages and deaths. The reason may be the sharing nature of the collective conscience as the happiness and the grief. Through the

assimilation and enculturation of the Indian Punjabi Culture, most of the marriage rituals are more similar to the Indian Culture.

5.36 Search for proposal

In Punjabi culture in some places, they prefer cross and parallel cousins and, in some family, due to modernization people prefer to do out of family. For this purpose, they hire a lady from low caste which they called *Kammi biradri* and that lady is known as *rishta kraany wali baji* or aunty. She shares some pictures of both boy and girl and background of the families with both families. After having discussion, she arranges a meeting for both families at girl's home.

5.37 Matrimony

After agreeing and accepting the proposal from the groom family, engagement or the *rasm of mangni* is decided and declared the relationship publicly to all the members of the family and the baradari. With rituals, music, dance, cuisine, and attire that have developed due to modern values and globalization Punjabi marriage process is a powerful expression of Punjabi culture in the engagement ceremonies in some places spouses are allowed to sit together and place the ring in each other's finger, and in some families, boy's mother place the ring in girl's finger. Everyone in the gathering wishes the newly engaged couple and feeds them sweets.

5.38 Date fixing

Date Fixing (*Din Mithna*) is also a ritual to fix the date of the marriage specifically the day of „Barat“ when the groom and the bride families mitigates all the issues like the dowry, the amount of the Mehar is decided. After all major suggestions and opinions of the elders and the male members of the family, the discussions for the planning of the celebrations are common in the family that how to organize the different events of the wedding and the performances of the rituals and customs should be.

5.39 Dowry

Dowry includes from the very small things that may be used at any home can be added by the bride's family and gifted to the bride to take a good start of a new home. It includes beddings, home appliances, Fridge, TV, Air conditioner, Dinner sets, Furniture Items etc. what ought to be? all depends upon the socio-economic status of the bride family. There is a comparison of dowry with the inherited property, and one may understand the fact that this is substituting the inheritance property.

5.40 Ubtan or Mayun

Ubtan is the first organized event of the bride/groom celebrates separately with the close family relatives and friends. Mostly this is considered to be the day when bride/groom starts to prepare for the wedding day. One can say that it's a formal start of the marriage ceremony giving the feeling to the bride/groom to be special one. The customs and the practices include the dress may be expected from the groom family for their daughter-in-law.

The yellow colour is supposed to be the colour of the day of *Ubtan*. All the attendees of the event are appreciated to wear yellow dresses. Bride is dressed up with the yellow dress, Flower jewelry, glass bangles and *khussa*. The ingredients for the performance of the *rasm* includes *ubtan*, oil, rose water, sweets with many prayers are needed.

The *rasm* is usually performed by the close relatives including aunts, friends, cousins who apply *ubtan* on the face, hands and the feet for the glow of the skin. Typical Punjabi melodious songs type of drumming with the addition of the sound of a spoon with clapping and specific dance of *luddi* is performed and celebrated the event. A feast is arranged and served to the guests.

5.41 Khaara bithana

Khaara bithana is the limitation for the bride/groom to restrict the movement to go somewhere and cannot meet or to see each other and specifically for the bride that restriction to meet male persons. The event ends with feast and (*Mathai*) sweet distribution specifically *Moti choor ke Laddu*. Lightening of the house symbolizes that the marriage rituals start from this day.

5.42 Mehndi/ Tael/ Rasm-e-Hina

Mehndi/Rasm-e Hina is the evening event that starts with the folk music and *dholki* with the Punjabi typical songs and *tappay*. A group of drummers specially arranged to perform drumming the Dhole with specific rhythm (Thaap) and the guests and the family perform *Luddi* dance and Bhangra for example the most famous Punjabi song for *luddi* dance is “Hey *Jamalo Pao*”. A circle of *hinna* plates filled with candle draw and around that circle *luddi* performance is held firstly by females and then by males. Then the bride/groom arrival is observed under the shade of dupatta with friends and family. *Sadqah (Valain)* and the flowers are thrown to welcome till the start of the ritual performance. It includes *Mehndi, Salami, Sadqah*, Oil and offering sweet to the bride/groom.

5.43 Slapping (Thapar marna)

Slapping (*Thapar marna*) is also an interesting practice for the unmarried cousins and friends to be groom/bride. Celebration comprised of the actions and dances of *Bhangra, Luddi, Daandia* with colorful sticks dance is also the part of this event.

5.44 Bari Dikhana

The color of the day is supposed to be green with yellow and other bright colours. Showing dresses or the wardrobe of bride to all the guests is called *Bari Dikhana* including display of

bridal dresses, jewelry, shoes and other gifts from the groom's family. Displaying dowry items to all the guests, family and all attendees from the bride side is also the part of this event is known as in Punjabi *DaajDikhana* that includes the display of bridalfurniture, appliances. jewelry gifts for groom etc.

A grand feast is served at the end of this event. All the guests and the family friend's present gifts include dresses, food items and the money as well. There is also a practice of goods or the money that has to be returned is called as „*vartan*“: The purpose is to help because Punjabi marriage is full of demands and the level of consumption of money is too high.

5.45 Barat or Janj

Khaara Utaarna is a ritual performed with Mamun and offering gifts in the form of some useful items and money would be given to bride and groom. It is also allowed them to retrieve all the limitations and restrictions because of the fact that it's a morning of the wedding day. A ritual is performed by jumping and breaking (*thoothi*) mud plates by the groom or the bride. Mostly Barat rituals or *rasmain* revolves around Groom in Punjabi culture starting from the dresses of groom including *Kullah*, *Sherwaani*, *Khussa* and *Sehra* etc. and the dress of the bride is mainly Lehnga. The first foremost ritual of Barat day is very much prominent as *Sehra bandi* with wearing a band around the head made of beads or fresh flowers by the sisters of the groom. Secondly, applying the *kajol* pencil (*Surma dalna*) is the role of sister-in-law (*bhabhi*) of the groom to avoid the evil eye factor. Thirdly, giving money or the gifts to the groom's sisters (*Waagpharai*) by put on turban (*Kullahpehnana / Pag*) by sisters. *Sarbalah* is a young cousin or nephew who wears the similar outfit as the groom. He is known as the Sarbala / Shabbala, and he serves as the groom's caregiver and accompanies him. Mostly nephew of *dulha* becomes *Sarbala*. Barat day observes with the decor of the car with fresh flowers, a group of drummers (*BandBaajay*) with the performance of Bhangra dance before entering to the bride's house or where the event is being organized. On the Barat arrival, *Milni* is performed by putting Shawl / Chadar on the

shoulders of the elders. One can experience the delightful moment by stopping the way of the groom which is also called *Raasta rokna* by bride sisters and demands money to go ahead.

5.46 Joota chupai Rasam

This ritual is performed by bride's sisters and cousins is the interesting and the focal rasm on arrival of the groom. At the evening, groom's family comes to receive the newly married couple to back home and a feast is also arranged and served to the groom family to show the hospitality and felicitations.

5.47 Nikkah Ceremony

Nikkah ceremony is also the major practice of the *barat* day and after the declaration of nikkah, *Bidh* distribution is proceeded that includes the ingredients of Chawaray, Mahanay and kishmish. *Doodh pilai* and tie up the knee with dupatta *Gutna Bhandhna* are also the practices of the event after discussions and negotiations in exchange of money or the gold jewelry depending upon the socio-economic status of the families. Most of the rituals are performed to create a comfortable zone, by avoiding hesitations among the family members. Gifts for Groom/bride are including *Salaamis* from the Bride family and guests have a grand feast served by the bride family.

5.48 Rukhsati

Rukhsati or the departure of the bride under the shade of Quran is experienced by the elder brother of the bride and throwing the rice backward to the parental side. Arrival of bride at her new home is also another phase of the wedding day including *Tael dalna* or putting few drops of oil on the entrance door sides. The bride is given some sort of gifts and money from the mother of the groom. *Dehliz pharai*, *Paani Warna*, Reciting Quran, giving *Sadqah* and offering sweets to the new member of the house is being observed and practiced *Mun Meetha karna*. *Godah pharai* by the younger brother of the groom (Dewar) and demanding for gifts or money from the

bride. Mun *Dikhai*, Dholak, *Luddi*, bhangra dance celebrations and *Kullah Utarna*, all the rituals are performed by the groom sisters. A feast *daigain* is given by the bride family to the groom home for all the guests at groom house, also the part of the event ending.

5.49 Walima

Next day of Barat, A typical Punjabi *Nashta* brought by bride family for the groom and bride and the family and who so ever comes with *Nashta*, will be given Clothes and sweets in exchange. *Walima* is considered to be a Sunnah and the event is a simple in terms of, free of extra rituals and traditions. A Grand Feast arranged by the Groom family for the bride family and their guests. Gifts for bride from the groom families may be expected.

5.50 Maqlawa

It is the departure of groom and now he will go to bride's house and stay for one/two days.

There were some old trends replaced by the new trends. I am trying to sum up briefly here.

- Marriage ceremonies at home with the Marriage halls / Marquees
- Saddah by Nai with the Card Distribution
- Mithai preparation and cooking food at home with the Tokray and Catering
- Gotay ke dress preference handmade for bride with Expensive Lehnga and Sherwani
- Sehra with Kullah
- Ghorī or Dolīe with Flower arrangement on Cars
- Baajay and Dhol with Fauji Band
- Meraci used to entertain the guests with Musical Bands
- Haar made by Currency Notes with Flower Haar
- Bride friends make over with the Beauty Parlours

- Decoration and arrangements done by the people of the whole village with Outsourcing to Event managers
- Jahaiz was very simple the purpose was to start a home with the concept of i.e. Jahaiz is too expensive and even impossible to fulfill the demands

5.51 Marriages in Baloch culture

Marriages in Baloch culture are distinct and unique from the other areas of the nation. Marriages are performed as per Islamic rules in the company of a Mullana and eyewitnesses. Each member of both families attends the wedding and expresses their delight and happiness in accordance with their culture's customs. Marriages are typically practiced at a young age or teenage, although they are planned as early as childhood or at the time of birth. There is an extremely low or insignificant rate of love marriages since they are frowned upon by all tribes. Endogenous marriages are done in Baloch culture. Marriages are usually done within the families and tribes, although sometimes they can be performed across the tribes. In comparison to other regions of Pakistan, the rate of divorce in Baluchistan is relatively low since it is seen as a sign of contempt for the family and tribal dignity. To maintain the tribal integrity and honor couples have to spend a compromised life. In various tribes, distinct rituals are observed. There is a custom in some communities of accepting *Valver* which is an amount of money provided by the fiancé to the girl's family.

The groom is known as the *Saloonk*, while the bride is addressed as the *Sargwap* in vernacular language. Baloch weddings are often completed in one or two days.

5.52 Looking for proposal

In the tribal area of Balochistan people know about the unmarried girls and boys in the village. Most probably they do not waste time for searching the proposal. As some engagements are

already held at the time of birth. Baloch community first prefers cross or parallel cousins they do not care of perfect match, or they even do not try to find the match in terms of age or education. They just see that what kind of alliances and relationships will work for them in future. On the basis of socio-political alliances, they send proposal to the families.

5.53 Marriage proposal (Zimati)

The marriage proposal is known to as *Zimati* in vernacular language. Elder's family members of from the boy's family visit the house of the proposed girl's family and submit a formal notice to the elder family member of the respective family. According to Baloch cultural norms, traditionally elders of the family decide that they would accept the proposal or not they did not ask to the girl in past still it happens in some places. But nowadays, the prospective bride is questioned about her desire in accepting or rejecting the offer. After having the discussion with relatives and family members they take the decisions. If the *Zimati* is from out of family and any one from family say that Do not say yes to those people who come from out of family I will send proposal for your girl of my son, brother or cousin. Then they will reject that proposal. They make decision after the will of whole family and relatives.

5.54 Engagement (Khabar Sindhi)

It is a very new trend in Baloch community. In vernacular language the engagement is known to as *Khabar Sindhi* The words *Khabar Sindhi* mean "determination" and "integration," not only two persons but also among two families. This is an essential aspect of a Baloch wedding since legal responsibilities are established during this time. At this time all the things decided that what they do, they give to the bride. As boy and his family has to fulfill all the financial responsibilities of his own home and her brides' home. All the dowry in which dresses and domestic items provided by the boy and his family according to their socio-economic status. All these things are decided at the event of *Khabar Sindhi*. Even the finance of wood *Baali* which they use in making the food for guest at the day of marriage given by boy or his family to the

brides' family. At this time girl's family demand for gold and other things which they decided after the consideration of elders of both families.

5.55 Marriage assistance (Bijaree system)

Bijaar is a Balochi word which means cooperation. It is the acceptance of financial contribution from family and friends. In Baloch culture prior two or three months of marriage relatives and friends of the boy provide financial support to him and his family and this is reciprocal system. Boy's family get financial assistance in order to fulfill the marriage rituals successfully. The boys relative give financial support in the form of money, animals, or any other thing according to their economic status, which boy and boy's family has to return at the time of their marriages.

5.56 Bride Dresses

All the bride dresses prepared by boy's sisters and mother as they started to make these clothes since he has born. All the dresses are traditional and due to modernization in some places they add some new designs of dresses. Sisters and mother work with hands on the bridal dresses if people buy those dresses from market cost will be 70 to 80 thousand per dress. All these dresses present to the bride from boys' family.

5.57 Lootki

Lotokhi is a Balochi word that means "invitation". This ceremony starts prior marriage and boys' family member invite the whole community by going at their home not on phone call or by card and women from both households are tasked with compiling a list of everyone who has been invited. Later, this list will be used to keep a record of the presents that each invitee has contributed. The loan is eventually returned at future marriages or festivities.

5.58 Ceremony of Henna (Jul bandi)

This ceremony is held at brides' home which they called it *Jul bandi* which means Henna. It is the first day of marriage ceremony in Baloch culture. From the day of *jul bandi* bride is not allowed to go outside from room. At this day they cover her bed with "*bashanag*" net cloth as she spends three days under that *bashnag*. This ritual is performed to enhance the bride's beauty and after this day they also color her hands and feet with different designs. At this event women of boy's family bring all the material which they have brought for bride and visit bride's home and open the suitcase and show all the material to the family of bride. This ceremony celebrates at evening.

5.59 Cleaning of rice (Daan chandi and Nazek)

A day is specified for this purpose. Boy's family members send the person to invite their relatives so that the rice is cleaned before the day of *waleema*. All the women of the village and relatives participate in this ritual at boy's home. During the process of cleaning rice, they sing traditional folk music in which they taunt each other and raising the character of bride and groom which they called *Nazek*. They also serve three times meal to the guest whoever come. At this night boys celebrate *jul bandi* at his home in which they sing, and Baloch dance called *chaap*. They also color the hands of boy. And this night is very important night in the process of marriage.

5.60 Waleema

After the *jul bandi* at boys' home since the morning they started cook food included beef, mutton and rice. Male family member of the boy cooks the food and serves the guest. Male serves the male guest and women serves the women guests. After serving all the guest. Groom's friends took him to washroom, or they place *Bashanag* at open space in order to prepare him for going to brides' home. This process is called *Korangana* in Balochi language. In this process

groom took shower and dressed in the help of his friends. When the groom has dressed up he sit down on the bed or sofa and all guests do hand shake and hug him and give some money to him. After this they go to bride's home and perform nikkah ceremony.

5.61 Nikkah program

The Nikkah is a main marriage ceremony in which the bride and the groom accept each other for whole life in the presence of close families. Sometimes they conduct the Nikah at a mosque and sometimes at bride's home. In order to make marriage agreeable, the bride and the groom must both have two witnesses. When the bride and groom give their consent for marriage, they distribute sweets among guests. Groom took weapon with him two men hold his hands, and they fire before entering in that room where bride sits. When groom enters in the bride's home and pray two *rakatnawafil*. After this bride and groom sit together and perform some rituals like feed sweets and touching the heads of bride and groom. There is a woman who they called *Sorguat* she always stays with bride she might be relative or friend. She takes some amount of money to show the face of bride to groom and she gives milk and sweets to bride and groom, and they feed each other and also, she touches the heads of bride and groom. And all the people who gather at that room congratulate both bride and groom which they called "*Mubarkbadi*"

5.62 First wedding night

They celebrate first wedding night at girl's home. Traditionally in the past elders' women of the boy's family give white cloth to the boy to show the blood on that cloth in the morning which come after having sexual intercourse but now it does not happen in many places but in some places still it is practice. In some places some relatives and friends sit outside of the room and knock the room in the middle of night to see the cloth. If the blood does not come in the morning boy give divorce to the bride.

5.63 Congratulation's Day (Mubaraki)

On the day of congratulations close relatives come to the bride home and give *mubarki* to both of them. At the evening groom go his home with his bride. At this marriage ceremony has been ended.

5.64 Socio-cultural and individual idealization of mate

The married bond, which exists in practically all countries, is a significant contributor to prosperity and well-being. New familial relationships are created as a result of this connection, and everlasting relationships are developed among two families. Historically, marriages were marked by strictly rigid gender roles: females were in charge of the household, while males were the principal breadwinners. However, marriage relations have changed over time. Aspects such as later marriage onset, better infrastructure, women's increasing independence, and higher desire for dual-earner couples have reshaped mate choices and resulted to an increasing need for spousal role shifts. This chapter discusses both cultural and individual mate preferences that what kind of filters culture has been using in the process of mate selection and what mate an individual wants. On the other hand, how culture and family idealize the partner and how an individual itself idealizes his/her partner. Moreover, this chapter describes the various socio-cultural, family and individual expectations and the process practically in use for the selection of the spouse in various sub-culture of Pakistan. Lastly, this chapter explores discrepancies between cultural ideal and individual ideal and how due to discrepancies come into mental health issues. The methodology adopted is purely qualitative based upon personal observations, in-depth interviews and focus group discussion. This chapter is interesting and significant as it encompasses the general as well as specific aspects of mate selection in Societies of Pakistan.

5.65 Cultural and familial Aspects

Other family members are regarded extremely significant in this process, and family members seek the approval of grandparents the most while looking for a match for their children. In the cultural element of Pakistani societies, no one may marry without the consent of their parents and grandparents. Traditional marriages, in which the male is the earner, and the wife is responsible for housekeeping and children. These gender and marital roles may have an influence on marriage quality and happiness.

5.66 Selection Criteria

In the current research it has been explored that in the Pakistani societies, there exists a bold spectrum of selection criterion which they are supposed to follow when they go to choose a mate. In this process, various filters are used.

5.67 Endogamy

People prefer endogamy instead of exogamy. They think that they are superior, and others are inferior *kami or kasvi* manual workers and lower castes. Secondly, they believe that living patterns are different in this regard it would be difficult for couples to adjustment in other families and castes. People have good social relations with other castes/tribes, but they do not marry. As they always want their generation should be grown from their own lineage. They also want to keep secret within family if they would make relationship with other families or caste/tribe definitely their family secretes would be out. They also believe that most of the separation among brother happen because of women who come from out of the family. Thus, their first preference is always cross and parallel cousins and secondly within caste/tribe.

5.68 Exogamy

Exogamous marriages considered as least priority in the mentioned Pakistani societies. People go for exogamy due to some reasons such as political affiliation, education, economic factors and due to social relations. They also go for exogamous marriage when the list of qualified partners is restricted in the same family, caste, tribe or social group. They do not prefer exogamy as they believe that exogamous marriages do not ensure the integrity of blood. The property might be passed on to other family who are not linked with them by blood. Girls would be dissatisfied since there has been no previous communication with family members and she is unaware of their customs. They think that when they become relatives, male members of that family would come in their homes as there is concept of “*Parda*” in every Muslim society they do not allow their women to interact with other male members of other families. When they become relatives both gendered would interact with each other which would be the most alarming sign for them.

PKB-M-17narrated:

“My cousin (female) was married; during her brother's wedding, she interacted with the brother of her brother's bride, and both were involved in a sexual connection; as a result, she was divorced.”

Also, they trace sexual relations of old generation and any kind of mishap of old generation and apply it on new generation. On the basis of this kind of knowledge and belief they do not prefer other families, caste/tribe for martial relationship. Social and psychological issues may result from cultural differences between the couples.

5.69 Exchange marriage

Exchange marriage is founded on the concept of reciprocity and literally means give and take. Two or more families, frequently blood relatives, may participate in the exchange marriage. One family provides their daughter to be married to the son of the other family, and the second family reciprocates by giving their girl to be married to the first family's son. If a family is unable to return a daughter to the wife-giver family for the son's marriage in the immediate future, the family pledges to do so in the following generation. The majority of these transactions take place inside the extended family (*biradari*). There is not merely two related families are connected, but a double bond is formed by the association of two sets of siblings. Exchange marriages are frequently decided early in the future partners' lives. This might happen right after or before they're even born. The majority of exchange marriages occurred inside families as a result of an elder's decision. It is also done between castes and tribe to enrich their socio-political alliances and maintain the marriages because if one family would react they definitely see the reaction of other family. Another reason is both families expect from each other the socio-economic and moral support at the time of crises. The most important thing is that exchange marriage maintains their reciprocal system if one family do not want to do anything for other family at the time of crises or at the time of happiness, but exchange marriage compel them to do. Because if some crises happens and they do not give any socio-economic or moral support to them their daughters and her children will suffer. This is how exchange marriage practice in different the societies in order to maintain the peace.

5.70 Elder's decisions

Grandparents hold notable position in family and their decisions had to obey even if they are no more to see their wish comes true. At the time of childbirth, many ties had been announced by elderly people of household, and this announcement would be welcomed by parents of children who are going to marry at certain age. In such ties, agreement of bride, groom, or other least

matter. They always tend to marry only in their family, if in a case if they do not have a boy or girl within family, they select a partner outside of the family on very strict conditions and seek a lot of qualities in the other family such as family reputation, socio-economic status, social and political alliances, divorce history and criminal record etc.

5.71 Age factor

Generally, tend to find a girl who is almost 20 years and younger than the boy. When people marry within the family, they do not consider specific age for marriage but when they go for exogamous marriage, they consider younger girl such as in the age of 18 to 22. Girls often become eligible for marriage between the ages of 15 and 18, and men between the ages of 18 and 22. The woman is supposed to be younger than the husband, with a minimum age gap of three to ten years. According to field data results, the respondents of the current study, they got married in the age of 20 to 25 both male and female as it was the optimum age for their families to get marry.

5.72 Physical characteristics

When the girl and boy are engaged from their childhood physical appearance does not matter over the elder's decision. Physical appearance that does not matter the most in the process of mate selection when they elder of the family go for the process of mate selection. Men and women are drawn to each other as mates not because they have similar physical beauty, but they have same family reputation and same status. On the other hand, when parents go for the process of mate selection first, they family reputation and social status as they believe, if the girls" or boys" family has the good social reputation, they must have socially desirable characteristics such as kindness, sexual awareness, sympathy, personality, responsiveness, and ethical behavior. Individual personality and physical attractiveness are not always valued over family name and reputation. They consider the character of girls" mother as it makes a new tie done. Same pattern

of good physical characteristics is followed for boy but if they marry in the family, they do not see character or any other quality in a boy or in a girl.

5.73 Educational background

Girl and boy who are parallel or cross cousins or they are engaged from their childhood or even before birth family members do not give preference their educational background over the elders' decision, because the traditional system of their families is based on reciprocal and exchange laws. Whenever, an individual is uncomfortable in marriage, he/she can dissolve it, because it will impact the marriage and relations of his/her sister with her in-laws. Therefore, to save and support the relatives, individuals in marriage submit to elders' decisions.

PKB-M-012 Narrated:

"I am scholar in the top university of Pakistan "Quaid-i-Azam University" and my wife is purely uneducated she never went to school"

When people go for exogamous of their son or girl is educated, they must prefer the other educational background but if the family has good social status and financially strong, they never give preference to the educational background.

PKB-F-020 narrated:

"I am lawyer, I did bachelor"sin law and my husband is intermediate. He is from out of family, but he was financially stable, so my parents took decision. Now I am housewife, living in the join family and I got pregnant after one month of the marriage and it is discouraging thing for me"

5.74 Parental influence

A girl's mother's character and boy's father's status matter a lot for consideration of proposal either inside or outside of the family. Before finalizing a marriage, people go for a family with small number of members where first they see the influence of girl/boy's parents.

PKB-F-013 narrated:

“My mother-in-law said to me that I always give example to the people that mother of my daughter in law has socially desirable qualities such as responsible, kindness and having good character also she took care of her father-in-law and mother. And my daughter in law has the same qualities”

PKB-M-009 narrated:

“Proposal came at my cousins' home she is MBBS doctor. Her mother is fashionable, and she dressed according to the modern age. After having the discussion other family went back and rejected my cousin's proposal by giving this statement on phone call “People must consider the character and actions of ego's mother while forming a marital relationship.”

5.75 Ethnic group

People are very conservative and tribe and caste centric, they do not marry outside of their tribe. According to the findings of in-depth conversations, parents always want to marry off their children inside their ethnic, social group or subgroup within the same ethnic and cultural group in order to assure that their spouse would follow culturally and ethnically particular norm, values, customs and traditions, increasing the likelihood of managing reciprocal transactions within a marriage. Because offspring of inter-ethnic marriages began to support the ethnic identity and societal practices of a single parent as a technique for better negotiating social

connections and marrying someone of that ethnicity, the presence of some inter-ethnic marriage does not weaken the borders between groups.

5.76 Concept of dowry

Although inhabitants of Pakistan tend to follow Islamic traditions, however, while considering proposals for boys, expected dowry has been considered. People there expect dowry in the form of household items, jewelry, gifts, plots etc. Dowry in the form of cash has been frowned at and bride must face the music of not bringing dowry from their in-laws. Most of the marriage proposals progress with dowry's expectations, even if girl does not appeal to them, her dowry, expected according to her family's socioeconomic status. It is one of the reasons why people prefer to make marital relationships within their own social class. There is always materialistic approach and psychological expectations behind cultural practices and religious rituals.

5.77 Inheritance

Mostly, inheritance in the form of property is not given to girls rather they had been provided dowry and cash. Some proposals are considered due to the background inheritance of property which could be claimed afterwards in the name of girl. Such pre-dispositions of spouse selection lead to problematic relationship between in-laws as well as bride and groom. But due to this kind of problematic relationship not both gender suffer only women would suffer first she lost her virginity and secondly may get divorce.

5.78 Preference based on behavior

Various proposals have been considered due to desired behavioral characteristics other than beauty standards, fairness, height, and others. In desired behavior, expertise in household chores, knitting, stitching, management, respect towards elders and loveable behavior towards younger member of family are most desirable. They dig out these kinds of qualities by asking the

character of girl from other people who are known to her. Girl who has no interest in fashion, simplistic nature is praised and demanded. Most of mate selection has a basic demand of serving parents of boys later as this is included in the responsibility of women to take care of whole of in-law's family.

PKB-M-007 narrated:

“Preference based on behavior is decided by female's members of boys" family. They ask questions to the girl or the family members of girl sometimes they ask from girl"s neighbors and other relatives that what of girl she is? Does she make round wheat bread? Does she is caring? This is how they give preference on the basis of ego"s behavior”

5.79 Religion

People are very much conservative related religion or sects. If girl is Sunni Muslim boy must be Sunni Muslim. Religion has the significant impact on the process of mate selection. Out of sect marriages are highly discouraged. People believe religion provide spiritual support at the time of crises through collective prayer and meditation. They always marry within the same religion and sects due to strong religious belief.

5.80 Newly rich, Elites and landlords

One of the most significant criteria in mate selection process is class. When two people have similar views, beliefs, and lifestyles, they form a mating connection. People who are landlords they must marry in their respective landlord families, the Choudhury or Syed"s marry into their respective Choudhury or Syed families, and the farmers and workers marry into their respective farmers and worker families.

5.81 Social support

The main benefit of strong families is the enormous quantity of social assistance they provide. The family members really care about one other's happiness and well-being. They are also highly dedicated to their family and devote a lot of their time and energy to it. People seek those kinds of families for marital relationships who would be supportive at the time of crises. Social and moral support is reciprocal either in the family or out of the family so, it is kind of cultural obligation for the couples to stay married at any cost. Middle class families are highly interested to make the relationship with those people who can give moral and social support to them at the time of crises and also to make some reputation in the society.

PK-F-005 narrated:

“Once a proposal comes for me from elite class, I was not agreeing at all, because of boys” mentality and his physical personality. But my father compels me to say yes with this statement “In future People will say that daughter of X is the daughter in law of XY”

5.82 Biradarism and political reasons

The one Baradari is like one community, they share blood, ancestors, and share relationships but does not necessarily live in one place. Baradaris mainly practice endogamy and intra-endogamy. Not all Baradaris have power like that of *Kammis* who are considered as lower ranked in rural areas. On the other hand, *Zamidar* (Landlords) are considered as upper ranked Baradari. Local Baradaris chiefs enjoy especial positions in political arena. Political parties preferred to give tickets to those candidates who have strong support from their Baradaris. The dominancy of Baradaris also depends on the socio-economic status. From the pre-colonial time period the landlords have been maintaining relationships with their community by granting political and social benefits.

This is one of the most prevalent concepts that involve preference to one's own family. Mate selection has been done based on *biradari* and lineage. Inter-*bradari* marriages are rare and done only on political basis so that both *biradris* would have greater voter bank.

5.83 Gender role and gendered status

In the patriarchal society the status of man is more respectable than a woman. It does not matter he deserves or not. If he is a man, he will be more respectable than woman. At the time of marriage, head of the house must ask the man about his opinion about his marriage it is not the process of taking consent it is kind of saying that we are done with it what about you? If he says no, then they started to give reasons and emotional blackmailing. His father and paternal uncles have power to take the decisions without the consent of their female family members.

In all four cultures of Pakistan, the status of women is less than man, no matter how educated she is. If the women are post graduate and his husband is under matric, but man is more respectable, and he has more power. Women do not take the decisions. Even at the time of marriage they do not ask the girls that are you agree or not. Men do it as they want. First, they prefer cousin marriage without asking a girl, they prefer that kind of who girl who can manage household activities. Girl's education does not matter at all for them. The impact of modernization is felt but it is not much where it can be said that it changed the socio-economic conditions of parents and larger family as well. The hot debated arguments and reasons, at the end, lay with parents and males, but in some cases where females and females are educated and do not enjoy traditional a high social status in rural areas, oblige to modern values and education.

PK-PF-002 narrated:

"Whenever I deny for proposal where my parents were agreed but when I say no they always used to say "you are not obedient daughter, we have done a lot for you, you are not giving respect to us and much more emotional blackmailing and mental torture I have faced.

5.84 Changing trends of mate selection

With the passage of times, trends of spouse selection have been evolving from preferably decision of elders to inclusion of choices of boys and girls. Those families who migrated from rural areas to urban or has been living in more urbanized place, their spouse selection criterion varies in accordance with their socioeconomic, geographical, and educational status. Socio-economic status and reputation of parents is the reference point for assessment of boy or girl, dowry and some other traditions are similar in rural as well as urban areas of Pakistan.

5.85 Education Preference

In urban areas, mate selection does involve consideration of educational background for both genders. Education of female has been preferred while selecting a mate for educated male life partner. Most people see it beneficial for future survival of both partners if they are well-educated and understand the outside world as well. Educated individuals choose spouses who are educated, intelligent, clever, sociable, attractive, and healthy, whereas religious people sought companions who shared their social position.

5.86 Love or Arrange Marriage

In urban areas, purely marriages on the decisions of male or female are not common; however, acceptance of the love marriages has been seen during recent decades. Love comes arrange marriages are accepted with wide arms, but still most of marriages are arranged with inclusion of partner's choices.

5.87 Shift in culture

Diachronically change has taken place in each cultural area of Pakistan. Things have changed somehow in urban areas as it occurs with the expansion of education, media, and independence

of young children. Now, they are being asked about their will, but it exists with a blend of traditional culture of parent's will. Traditional values are converted into new aspirations of modern requirements.

A physiological filter is used to assess physical resemblance and attraction. Education, socioeconomic status, tribe, caste, race, culture, and religion are the subjects of the new essential filter for choosing partner. Race and ethnicity play a significant role in mate selection process. People evaluate a potential spouse on the basis of socio-psychological traits, such as habits and attitude. In this modern age people are moving from rural to urban areas. Due to migration from rural to urban areas people educate their children's from good college and they learn things and start to move from one place to another. They experience different cultures and work with different people. It affects their experience and conception of society, and they adopt the new ways of mate selection. Multiple practices adopted and incorporated by the migrated people lead to interpersonal considerations in mate-selection that emphasizes the choices that individuals make about specific partners. They enlist some qualities while selecting a mate and when they are unable to find these considerations, it results into delayed marriages.

5.88 Conclusion

Comparative analysis of four major cultures of Pakistan mainly Pakhtun, Baloch, Punjabi, and Sindhi reveals that concept of marriage as taken by some social scientists that majorly the consent and comfort of individuals is over looked and overridden by the society and family because for larger society and family, marriage is establishing a lasting relationship that may shed light upon the upcoming realities and response to the society that looks at the match of two families who are connected with each other through the conjugal relations. Such conjugal relations can increase and decrease the prestige, honor, respect and humiliation at the same time for families. The existing literature on South Asia and Middle East also shows that marriages at large are political, and these are done by the people by keeping in mind the socio-political

realities of the society where the marriage occurs. In mentioned cultures, marriage from proposal to successful conclusion is carried and forwarded by members of society, family and relatives where in all structure of marriage the individual has no say largely in the traditional structure. Their agency is seized to existence and neglected to the absence and envision larger society's expectations. Such negligence and ignorance of marriage structure designed by larger society gives birth to discrepancy, and difference between the choice of an individual and society. For understanding this difference, it is necessary to analysis the difference of the basis of an individual's choice and some other co-related social parameters that do not only affect individuals' agency but also informs their choice of decision located largely in patriarchal structure of collectivism shown by society at the time of marriage.

6. CHAPTER 6

INDIVIDUAL EXPECTATIONS AND PERSPECTIVE

This chapter highlights the comparative viewpoints shared by individuals about the social institute of marriage and its significance in the lives of people who are brought into marriage by the decision of community and families who just look in a broader sense from the perspective of society and their engagement of with institution of marriage where the decision, mate selection, expectation from marriage and their experience in existing marriage that how they see and how they are dealing with the existing marriage system and their idealization formation and confrontation with reality after coming to the system of marriage decision taken by families, keeping in mind the broader structure and hopes from going into marriage with their own choice by ignoring and bypassing the consent and will of the individuals. As the previous chapter findings shows that all rituals and practices related to marriage are communal and these rituals support the communal interests, but modernization is replacing the communal interests with an individual's interests, so this chapter is based on data collected from male and female members of four cultures of Pakistan. Chapter has several sections that deals and interprets individuals' perspective but most focus is on the gendered analysis, because the manifestation and socialization of both gender in society differs. Girls and boys have their own ideals and see their wish in the partner based on their experience and security.

6.1 Girl's ideal

6.1.1 Honesty

This is at the top of the list, and it entails being completely truthful about anything and everything. Respondents of the current study believe that honesty plays a significant role in the relationship. Girls will always love and respect a mate who is sincere in a partnership. However, if she realizes that her spouse is involve with another girl and he has ever lied to her, it will be incredibly difficult for him to regain her trust.

PK-F-001narrated:

“I wish for my husband to share everything with me and to be faithful to me. He should be loyal to his girl and not pursue other women because if he is loyal to her, she will remain devoted for the rest of her life for his sake, but he has ditched me for another girl, and I got divorce”

6.1.2 Responsible

Every girl desires a spouse who is more dependable, responsible for her sexual and material needs and self-assured that he is able to support his girl with social and financial assistance, he as ability to shoulder additional obligations such as he has to participate in her family’s rituals after marriage. They need someone who is compassionate, supportive, and willing to be there for them in challenging times. This isn't to say that girls could not be take care of themselves; rather, they could be sensitive and bound with some gender roles where only husband is responsible.

PK-M-016 narrated;

“After marriage, responsibility is a very significant component; those spouses, who are responsible for everything in the relationship, not only for her girl, but also for her entire family at the time of crises. Martial relationships stay for long time because of being responsible”

6.1.3 Education

According to the findings of this study, respondents regard education to be the most important element in partner choosing. Girls desire an educated partner because they believe that if they have an educated spouse, they will have no difficulties comprehending each other. If both parties

are educated, their values will be compatible, which is the most crucial aspect in maintaining long-term relationships.

6.1.4 Religion or ethnicity

Religion as the most essential factor in mate choice demonstrates the cultural influence. According to the participants, Islam is the main religion in Pakistani culture which does not allow marrying with that person who is not Muslim, people place a high value on religion as they are culturally and religiously bound with it and want their partner from same religion. On the other hand, the current study explores that ethnicity does not matter in the individual perspective. It is not important factor for individual that they must marry, or their partner must have the same ethnic group.

6.1.5 Age

When it comes to the age gap among married couple, there are different opinions. For example, some respondents believe that a man who is significantly older than his wife would have better understanding, while others dismiss the notion and regard their age as a common bonding experience. It really doesn't matter how old the partners are as long as they appreciate each other as closest buddies, not just as a pair.

6.1.6 Career oriented

Man should not be a slacker with no life aspirations. Boys who do not take life professionally are disliked by girls. Girls prefer men who are focused on their careers and have specific career aspirations.

PK-F-019 narrated;

“In today's world, career orientation is essential. I want every husband, not just my husband, to be hardworking and passionate about doing something.”

6.1.7 Financial status

At every income level, the economic slump is putting strain on marriages. Individual well-being and marriage relationships are both affected by economic concerns. In this aspect, women desire a financially secure husband. They desire that their husband could meet all of their wants.

PK-F-017 narrated;

“After marriage if matter something is the financial status because whatever a girl would wear after marriage or eat people will recognize with her husband”'s financial status and her in-laws”

6.1.8 Profession

Profession of boy matters a lot. Girls always want their life partners well-adjusted and socially acceptable profession they should have such as Government seat, businessman or well-adjusted in abroad in other words permanent earning is important.

PK-F-011 narrated:

“Profession plays a significant role because after marriage everyone asks to girl that what is the profession of your husband? So, for this in order to slap on the faces of people girls must have solid and logical answer for them and it is only possible if her husband is in good position”

6.1.9 Broad mindedness

Respondents consider their ideal who is broad minded. It is important factor in order to have better understanding between couples. It will not create the line of doubt if spouses meet with their friends, included male and female. Broadminded factors reduce the misunderstanding regarding their character.

PK-F-014 narrated:

“I wish my husband will not raise question about my social life because everyone has its social life, wherever I go he doesn’t ask I just tell him that I am going but in reality, I have to ask or inform not only husband but also mother and father in law which really disturbs my mental health that why I am taking permission from everyone”

6.1.10 Caring and loving

Every woman desires a kind and loving companion. Simply put, husbands are not allowed to scream at their wives, especially in front of others, even if she says or does something stupid. Instead, tell her in a kind manner what's going on. If a woman is sick or depressed, she expects her partner to make her smile again.

PK-F-007 narrated;

“Mistakes are part of life but sometimes husbands shout on his wife in front of entire family. According to my perspective to talk with alone and should understand the situation is more important instead of shouting in front of others”

6.1.11 Sense of humor

A good sense of humor is a desirable quality. Couples can benefit from using positive humor to improve their relationship pleasure. On the other hand, using harsh language has the opposite impact. Depending on how each couple uses humor, these sensations can change from day to day and also depend on mood. Sense of humor plays a significant role in family gathering and friends' circle.

Pk-F-018 narrated:

"A husband or boy should know where to talk and how to talk especially in her wife / girlfriends' friend circle"

6.1.12 Physical appearance or attractiveness

The level of interest among people of opposite sex was revealed to be highly influenced by physical attractiveness. Physical attractiveness determines the longevity and quality of marital relationships. Majority of the girls want beard man and minority like light beard or clean shave. Girls want their life partner should be heighted, well dress, modern and neat and clean these qualities lead toward physical intimacy which is the most important factor of martial life.

PK-F-04 narrated;

"Before marriage I always wish that my husband would be top class handsome and attractive. But nothing happened like that; I feel embracement when someone says to show the picture of my husband when I think about it I suffer from severe depression."

PK-F-0016 narrated;

“Before I married, I used to tell my friends that when my husband arrived, people would exclaim, „What a man is coming,” but, nothing happened like that, and as a result, whenever these lines come to mind and I see my husband, I suffer from severe depression and become frustrated.”

6.1.13 Romantic belief

The findings of this study show that married girls can have sex with somebody they dislike, as well as love someone without having spectacular sex with them. According to the present study, respondents want their husbands to be romantic since it leads to healthy relationships. As per Romanticism, Romantic happiness must signify the end of all loneliness. In physical relationship Romanticism gives satisfaction both physical and mental not only sexual intercourse.

PK-F-009 narrated:

“Husbands do not take consent before having sex, but I believe romance is more important than sex in order to have satisfied marital relationship”

Romance in a sense, kissing, pause, and stare into your spouse's eyes, recalling how it felt the first time you touched. Face-to-face contact is encouraged. Gently kiss her, hold her, and give a kiss on forehead and enjoy every moment of it. Keep holding each other a few moments longer once the romance is completed.

6.2 Boys' ideal

6.2.1 Physical Appearance

Physical features mean a lot when boys go for girlfriends or life partner. According to the respondents of the current study, ideal physical qualities of girls comprised long and healthy hairs, heighted, attractive smile, big chest, big hips smart, figure, and gorgeous eyes.

PK-M-0005 narrated:

"I wish my wife had a perfect figure, beautiful eyes, long hair, and was also taller so that I could introduce her in my friends and social circle that yes, she is my wife, but in reality, no one in my social circle has even seen my wife in pictures, and whenever I see the wives of others in Islamabad or elsewhere, I wish my wife was like that so that we could have a social life in this modern era, and it kills my internal peace."

6.2.2 Religion or ethnic group

All religions serve as a foundation for morality and beliefs, shaping us and determining what we consider to be right and evil. According to our religious conventions, values, and beliefs, people prefer their life partner to be of the same religion in order to prevent any inconvenient situations in society. Traditional and elders of the home in communities have strong lines about their ethnic group; however, ethnicity does not matter for educated people in marital relationships. The current study investigates ethnicity does not matter to educated people, and that people prefer to marry outside of their ethnic group in order to eliminate cross-cultural inferiority and superiority complexes.

6.2.3 Honest

Honesty is essential part in a successful relationship, mostly because it helps to avoid detrimental trust breaches, but also because it allows us to live in reality rather than illusion. Every individual has unique life experiences but discussing these life experiences encourages both spouses to get to know one another for who they truly are. Relationships based on honesty an ideal girl who is honest with her husband and share anything without any fear and hesitation.

6.2.4 Education

Men appreciate educated, intellectual women who can contribute to the discussion, question them, and keep the system fascinating for them. Education is more important than other things in life since it gives both partners the confidence to overcome the challenges. The current study investigates educated life partners are in great demand in today's world.

PKPX-M-0017 narrated:

“I am a scholar, and my wife is uneducated, she can't even speak Urdu because of this gap, we have very little conversation, our mind sets Do not match, and most of the time we are sitting silent in the room, and every time I want to tell her something and she is unable to understand my mentality, I get disappointed.”

PKB-M-0012 narrated:

“I am educated, and my wife is illiterate, and there is a significant difference in our knowledge, which hurts not only in discussion but also in our sexual lives, as I always strive to do romance, and she has no idea what romance is; she just knows about sex. As a result, I have an extramarital relationship and I get satisfy my girlfriend"s desire for romance.”

6.2.5 Socio-economic status

It has been discovered that for boys, a girl's socioeconomic status is unimportant if she is educated and self-sufficient. Girls should be aware of their husbands' economic situation and adjust themselves in accordance with the available resources. It makes no difference whether she has a good socioeconomic status or not; what matters is her education and mindset.

6.2.6 Career oriented /independent

This has become the new standard. Girls are breaking barriers and exceeding men in a variety of fields all across the world. Respondents of the current study believe that girls are no longer being considered the weaker gender, and they should never have been. They have the ability to stand on their own two feet. They Do not require the support of a man to feel happy or do something about them. Girls should be independent, and career oriented as well. In this modern era the need of independent girls is everywhere across the world especially in Pakistani societies. An ideal girl is self-sufficient and does not rely on anyone to provide something to her. She goes out and gets what she needs. She works really hard for whatever she has in life. She is continually aiming for achievement and does not rely on others to complete her tasks.

PKPX-M-015 narrated:

“I have always wanted an independent female so that if I die, I can rest assured that my wife will be there to support my children, but in reality, my wife is completely reliant on me and my family, which saddens me tremendously every time”

6.2.7 Open minded

Girls would be highly accepting to conflicting viewpoints. She is a good listener and reacts well to feedback. She doesn't mind if others disagree with her. As a result, that's a positive indicator for romantic partnerships. She will always be open to your ideas, whether or not they are in agreement with hers. Another point is that she should comprehend instead of blaming or wondering if boys meet with other social pals, both male and female.

PKS-M-010 narrated:

“When one of my female friends from Islamabad visits, she greets me with a handshake and an embrace in front of her husband, who doesn't seem to mind because he trusts her, but nothing like that happens in my life, and I really wanted to have this sort of wife, but I Do not, and it upsets me a lot”

6.2.8 Age

The findings of current study show the boys always want a girl who is younger than them. It is believed that younger girl is more attractive which leads romance and sexual attraction. Girls who are 2-4 years younger than boys make the ideal spouses. Because when girl is probably younger, they are satisfied with their partnerships and have rhythm of their sexual relationships.

6.2.9 Romanticism

It was promised that the loving companion would completely understand us without having to speak to us. They'd be able to read our minds. Desire is an important component of romanticism, because couples may only be interested of each other if they share reciprocal feelings of caring, trust, respect or attractiveness. Expressing ideas, conversing frequently, giggling regularly, and practicing reconciliation as a married couple can have a significant and good impact on the couple's intimacy and sexual lives.

PKB-M-017 narrated:

“When I think of my ideal girl, I think of sunshine. When I wake up in the morning, I notice a bright smile. I envision a loving best friend who I can rely on and who is also there for me. I want someone who is lively and enthusiastic. Somebody, who doesn't give up in the face of adversity and looks for the positive in almost everything, I see a girl across the room with which I can do eye contact and share the same thinking without saying anything. All virtues of my

woman would transmit on to our children. And a woman with whom I can cuddle and laugh at all the wonderful memories we've enjoyed over the years since we're both older."

PKP-M-014 narrated:

"Without romance, sex is just like to throw out the water from the penis, and in reality, this happens, which disturbs your mental peace."

PKP-M-025 narrated:

"If you do not marry with your ideal sexual and romantic life is just like fucked"

6.2.10 Media influences

Internet and social media are broad, rapid and develops. In this modern age it has become a strong medium of communication. It has transformed the globe into a globalized world, with additional connections allowing information to be transmitted at near-instantaneous speeds.

Many aspects of human activities have been affected by social media and the Internet. This impact may be seen in modern marriages as well. In reality, numerous individuals are now embracing social media to meet and interact with each other, and some of these encounters have resulted in marriage. A number of things impact marital decisions. Social media does have a significant impact on today's marital choices. Social media is giving courage to share their feeling and emotion online or publicly and to appreciate the perspectives of others. This has had a significant influence on how individuals act and learn, as well as their preferences in mate selection process.

On the social media accounts users commonly provide personal details such as their identity, physical features, gender, sexual preferences, location, political interests, age, marital status and interests. Public or semi-public accounts are available. The former allows access to anybody who

has enrolled on the site to see their personal data, while the latter exclusively gives access to particular individuals. People idealize their life partners over the internet and want to have in real life.

Physical appearance is most normal determination need that appears on the media. The job and effect of current social and electronic media on marriage were of the view that young females and young men and their families built up certain standards which have been mentioned earlier for relationships and choice of pairs. Relationships as social establishment become a complex framework because of contribution of online life in our regular day to day lives.

Distinctive TV dramatizations and movies may reason for staring off into space and young ladies and boys make their own standards in their psyche. As per perceptions and conversation countless young ladies and boys Do not wed as they keep on looking up for their demands and then resulted, delayed marriages.

PKS-M-015 narrated:

In the universe of social media, internet and television, every human being makes his or her own ideals and these ideals change with passage of time or your ideals keep changing with passage of time. There is neither an ideal in life nor permanent. The things which are shown to us create an ideal for us. The things we see on universe of social media, and real in life, there is a gap between them like a gap between sky and earth.”

PKB-F-0013 narrated:

“On TV and in movies, it is conveyed that the life is full of romance and love but in real life, when marriage occurs, the problems also arise between them.”

PKP-F-0021 narrated:

“on social media and in TV dramas and in our movies, big bungalows are shown and handsome husbands are shown and a person remains speechless and wishes to star only at him. They show great affection between wife and husband. Big and luxurious cars are shown in them and small family. These all things, I have not seen in my life and especially at least in my own life.”

6.3 Difference between ideal and real

Individualism and collectivism are two cultural principles that allow participants to act accordingly. In collectivism family always sees the socially accepted qualities in mate and uses culturally accepted filter in the process of mate selection. Such as, endogamy, dowry, socio-economic status, preference based on behavior, inheritance, based on *biraderism* and political reasons. On the other hand, respondents of this study belong to very traditional societies of Pakistan, but they are enrolled in the top university of Pakistan (Quaid-i-Azam University Islamabad). They are living in the educated and open environment where the norms and practices that prevail in their distinctive cultural setting influence and shape their thoughts and actions. Individualism and collectivism are two cultural principles that allow participants to act accordingly. Respondents of the current study are hostilities where they are not bound to follow any particular cultural norms and values, they promote individualistic cultures and individual freedom. Individual freedom influences how people define themselves, interact too many others, and participate in their social environment.

Moreover, Individualistic cultures place a high value on individual liberties and advocate for the freedom to make one's own decisions. His independent culture encourages independence, self-expression, and uniqueness. Individualists are driven through their own personal decisions and pursue essential specific interests. They make decisions as per their own self-determination. Individual preferences frequently take priority over group needs, and social relationships are shaped by one's personal beliefs and goals. Similarly, they idealize their martial partner by living in the individualistic culture rather than to follow any cultural norms, values and any social courtesy in the choice of martial partner. In this regard, girls and boys are used other filters for

their life partner and idealize them differently according to their own choice. Such as, physical appearance, age, independent, financial status, career oriented, open minded, romantic and education. This debate and description of versatile customs and unique cultural practices related to spouse selection cultures of Pakistan, we can conclude, there are a lot of things people see when they go for mate selection process. According to above mentioned statements in culture part found that all other things they see and prefer but not consent of supposed ego. It has been explored that there is huge discrepancy between cultural ideal mate and individual's ideal mate.

With the passage of time every nook and cranny around the world has to face modern or ultra-modern cultural practices. Thus, their frame of references about their typical traditional cultures are changed but we cannot call it a day because since now all those cultural practices and concepts which are considered as the beauty of ethnology are still followed among rural and urban areas of particular culture with a blend of past and present's traditions. In collectivism individual mental health has been ignored from the decades. People always focus on their rigid line of cultural norms and values rather than to focus on individual mental health which is the most important factor of healthy and prosperous life. When there are differences between collectivism and individuality, both genders suffer from poor mental health, which has a negative impact on their personnel and social lives.

6.4 Conclusion

Idealism in combat with realism has generated philosophical debate that whether it exists or not. But the fact is that it exists through the circulation and conversation in the words of people where a person lives. It cannot be ignored that idealism has no existence, but it has existence in images that are circulated and brought in front of the people. They create their imaginations about the images in front of them. The images are in the form of visuals through media, through social readings of lives of people and motivational speeches based on idealism that life and partnership with spouse is full of happiness but in reality, the only existence of the thing is reality. It has no combat in debate and personal experiences. The images created through social media, novels,

televisions and electronic devices where the on-lookers just imagine the existence of them from a distance and the distance does not allow the on-lookers to have the empathy on the place of ideal.

This chapter analyzed the perception, idealism and imagination of girls and boys through the social and electronic media in Pakistan and the idealism created through the readings of literature that is based on the imaginations of writers where the fictional lives and ideals are created. The conceptual constellations are presented to them that life can be created like that where the constellations of your imaginations and ideals could exist, and life of the person can be in paradise on the earth. In contrast to realism, the socio-economic conditions, the patriarchal structure and limited sources of exploration did not only capture the minds of youth, but it also entangled them in unrest. The unrest of life in realism burdened them ill-adjustment. In marriage ill-adjustment causes anxiety, depression and minor symptoms of depression where the patriarchy in decision making by elders, and narcissism where an individual creates his understanding, personality and his belongings as the best and in partnership with others, he/she sees incompleteness, uneasiness and maladjustment with new situations. Such narcissism of self creates not only mental illness for him/her, but it also impacts the institution of marriage and partner in marriage where the oscillation between realism and idealism is termed as confusion, restlessness and do have mechanisms to cope with it. The following chapter highlights the mental illness which is caused by the confrontation with realisms in the absence of ideal marriage.

7. CHAPTER 7

MENTAL HEALTH PROBLEMS AND SOCIO-CULTURAL MECHANISMS

This chapter brings two together the gap between ideal and real marriages that occur in society. The real, in the context of four cultures of Pakistan, exists in all cultures where the marriage is not taken by the people who are supposed to share physical relations, but here, in traditions, marriage is carried out by larger members of society or family where they do take the social belonging of the female and male and do not take into consideration the choice and preferences of an individual who, in reality, has to spend life and major decisions of life. While this chapter also represents the disdain choice and wish list of men and women who are structurally displaced from their personhood and this discrepancy and displacement create in them a lower case of depression where, it is called and termed anxiety, sadness and sleeplessness.

7.1 Psychological problems

Marital resources such as economic, socio-cultural and psychological as well as interpersonal consistency, or the presence of stress from broken relationships, are widely used to explain the association among marriages and psychological health. In marital relationships both genders suffer from psychological problems due to having certain idealization for their life partners. It has been explored in the current study those people who do not get perfect match as they had been idealized suffer from stress or tension, anxiety, depression and sleeplessness. As all respondents of the current study were educated so there are questions included in interview guide related mental health. They can easily understand the meaning and also can describe emotional symptoms of mental health problems which they have been suffering. All the expected qualities in partners from both gendered have been mentioned in the prior chapter which is totally different from culturally expected qualities. So, respondents of my study are bounded to fulfill the socio-cultural expectations where they have to compromise their own expectations and desires in order to have perfect match. In this study the initial stage of some psychological

problems has been explored such as anxiety, depression, stress or tension and sleeplessness. Respondents of the current study have different perspective prior their marriages. When they face the reality at that time, they are unable to cope up the situation as they are in oscillating between their culture and their own self. When they face the contrast between his/herself and familial or socio-cultural thoughts they keep silence due to socio-cultural and familial pressure. Due to this kind of pressure which they have been experiencing in silent mode in this regard initial mental health problems emerge.

7.2 Mental health issues due to discrepancies

7.2.1 Anxiety disorder

The most common mental disorder is anxiety. It includes mood swings, disturbance in thinking and behavior. An individual feels disturbance while doing any psychological activity. It involves panic disorder, stress, social phobia, panic attack, obsessive-compulsive disorder (OCD), and post-traumatic stress. (Adwas, Jbireal, & Azab, 2019)

Anxiety is a common occurrence in people's lives. People with anxiety disorders, usually experience severe, intense, and chronic concern and fear in normal routines' circumstances. Anxiety disorders are frequently characterized by recurring symptoms of acute anxiety and fear that peak around minutes.

PKPX-F-022 narrated:

“When I feel anxiety, I do not tell it to anyone I just feel change in my behavior like I feel anger at small things I do not want to talk any one even with my dad. If a person is talking with in a very polite way I am unable to response the same I feel too much annoying”

PKPX-F-020 narrated:

“I feel nervousness, got panic and headache as well and I feel severe headache I am unable to understand the situation at that time and no one understands my situation which leads my anxiety more”

According to current research, experiencing initial relationship anxiety is natural when you do not know someone inside and outside as well and are contemplating whether or not to build a better future ahead. Although it's natural to feel worried when meeting someone who does not fulfill ideal expectations, and many people experience it, partnerships and anxiety aren't mutually incompatible, especially in the early stages of courtship.

PKPX-F-013 narrated:

“After getting married sometimes I become too much irritating person and it affects my married life negatively”

People may experience anxiety for a variety of causes that they may not express publicly but feel on the inside, triggering their minds. Some people worry that their partner would abandon them in a marriage, but current findings have looked into the distinctive side of people's anxiety. People suffer from anxiety when their partner fails to meet their expectations in terms of sexual, romantic behavior, mental compatibility issues, financial issues, mismatched personalities, and so on. In short, lack of mentioned expected qualities in a partner (boyfriend, husband, girlfriend, and wife) causes anxiety.

7.2.2 Depression

Depression is the most common mental disorder, and it is a serious mental illness. It affects negatively on the feeling, on actions and thoughts. Depression is a treatable mental disorder. It causes sadness, low mood, loss of interest in activities and social, family and personal life. It decreases the ability to work at office and at home as well. Symptoms of depression are low mood, feeling

sad, loss of energy, fatigue, weight loss or gain, hopelessness, feeling guilty and thoughts of suicide. These symptoms can vary from mild to severe (American Psychiatric Association, 2017).

PKP-F-013 narrated:

“Whenever I think that it is not happening as I had thought I feel sever mental burden, due to this kind of thoughts sometimes I take antidepressants”

PKP-M-010 narrated:

“Due to unsatisfied martial life, I am involved in extra martial relationship where I face different kind of controlling mechanisms and it kills my mental peace”

PKP-F-07 narrated:

“I do not want to be hyper, but I am unable to control my-self when I face unexpected things in my martial life”

The current study contributes to our understanding about the association between marital satisfaction and depression in a number of ways. The objectives of current research focus on association between individuals’ idealization and depression and interpersonal nature of marital satisfaction.

According to the research depressive symptoms are linked where people find lack of romantic feelings in their partner and when they do not find expected qualities in them. According to the limited research that has been done on the relationship between depression and expected qualities, higher levels of symptoms of depression are related to higher levels of poor romantic relationship qualities and higher levels of marital aggressiveness.

7.2.3 Sleep disorder

Sleep disorder refers to the problems regarding sleeping time, quality and quantity of sleep. In the result of these problems an individual feels daytime stress and loss of interest in functioning. Sleep-wake disorder arises with medical conditions and also mental health problems like anxiety, depression and cognitive complaints. Insomnia is common in sleep-wake disorders; it also comprises obstructive sleep apnea, restless leg syndrome, and narcolepsy. (American Psychiatric Association, 2017)

PKB-F-020 narrated:

“I have insomnia and I got emotional at night due to this I have lost so many dear friends”

PKP-F-013 narrated:

“I sleep when someone sits with me and talks with me in a very polite way otherwise, I cannot sleep alone I feel fear I feel someone is coming from wall to kill me these kinds of fears I experience at night”

PKPX-F-023 narrated:

“I have a sleeping problem, and when I can't sleep, I start crying about insignificant things, and weird thoughts come into my mind”

According to current research, when people's idealization and expectations for their relationship are not met, they suffer from insomnia due to dissatisfaction. People initiate sexual intercourse and have no love feelings since they do not sleep and wake up on time because of sleep deprivation. Due to a mismatch in mental levels, sleep disturbances can drive spouses apart, and they do not strive to grasp each other's expectations.

7.2.4 Stress and tension

Any change that creates physiological, psychological, or emotional discomfort is referred to as stress. Your body's reaction to everything that demands attention or reaction is stress. To some extent, everybody is worried and stressed. Nevertheless, how you handle stress has a significant effect on overall health.

PKPX-F-023 narrated:

“When I think where I got married which is meaningless for me and I have extra martial relationship I feel too much stress and I just say “ I am fed-up from my life” I feel too much stress and tension I can’t explain in words”

PKPX-F-022 narrated:

“Due to martial relationship and lack of understanding between me and my husband I take tension which leads my muscle pain and migraine, and it also affects my physical health”

PKPX-F-021 narrated:

“I take tension due to minor issues I know it happens because i am dissatisfied with my husband we do not have understanding”

The body, emotions and feelings, and behavior can all be affected by psychological stress. Recognizing and managing typical stress indicators can be beneficial. Stress that isn't managed can lead to a variety of physical and mental health issues. To different people, stress signifies different meaning. What triggers stress in one individual may be unimportant to someone else; sometimes many people can manage stress effectively than others. Not all kind of mental stress is negative.

Stress, in modest quantities, can assist you in completing tasks and avoiding injury. For instance, stress may cause you to hit the brakes in order to prevent colliding with the vehicle in front of you. That's a positive development. Our bodies are built to deal with small amounts of stress. However, we are unprepared to deal with long-term, chronic stress without adverse repercussions.

7.3 Socio-cultural coping mechanisms

Adults seem to be the most vulnerable group when it comes to stress. This condition is brought on by the adolescent period, when they are expected to adhere to sociocultural norms, values, and beliefs in order to maintain societal stability. Culture is a shared phenomenon that encompasses human behavioral patterns, arts, opinions, attitudes, conventions, and lifestyle, as well as all human workers and cognitive traits that influence a population's viewpoint and decision-making. According to current study data findings, the disparity among individual and cultural ideals resulted in a variety of outcomes. Adults from all four cultures experienced psychological reactions. The causes shared by respondents of this study reveal that they Do not see any coping mechanism available in cultural traits. All the causes of depression emerge after the occurrence and solemnization of marriage where the dissolution of it only causes greater misplacement for women and less for men, it also causes fracture in centuries old relations of families. As the dissolution or the divorce is religiously approved act for dissolution of marriage, but it relates to larger structure of society that fetter the web of relations linked with marriage.

Issues within relations between married couples emerge very rarely, because culturally, both individuals are discouraged to talk and have conversation with each other. The relation and conversation are always driven by men and women are expected to listen to their words uttering from men's mouth. This set pattern of behavior can be said that only men can have issues and problems with females and their wives, but women do not and cannot have issues with men and their husbands. If an issue emerges in a family regarding couples, first and foremost, the boy's

parents try to kill the issues under the carpet and they do not want to highlight the issues before the girl's family, because the girl is always expected to not share her lifestyle and relations with in-laws in her parents' home. So, this expected and strict order, on micro, level triggers only boy's family support and this occurs only when a boy has some issues. In comparison, wives or girls cannot express their issues with in-laws because, it is considered humiliation and dishonor to the family if a female raises questions over her husband. Parents become party with their sons, and they do not come in support of their daughter-in-law's. but this is not always the case, many respondents stated that sex education, pre-marriage counseling, discussion about reality and ideality, focus and emphasis on developing understanding between partners, and democratic hours or freedom of choice can be used to resolve issues between married couples.

7.3.1 Pre-marriage counseling

When it comes to knowing what pre-marriage counseling is, it is a type of treatment that couples finish before getting married in order to set them up for a more successful marriage. Pre-marital therapy helps couples discover concerns that may cause problems in their marriage in the future and then learn how to cope with these issues. The premise behind pre-marriage therapy is that if couples can anticipate any difficulties that may arise in the future, they may plan ahead and be prepared to resolve such problems before they severely affected the marriage negatively. It is the fact that everyone get marry with the beliefs about family, relationships, and communication. Even couples that are compatible with one other may have different ideals about marriage and family, and if these differences are not aired, they can build a schism between two individuals. People want to enjoy the benefits of pre-marriage counseling once they realize what it is and how it may aid them in the long term marital relationship. As a result of the benefits of premarital therapy, many seek it out before getting married.

This form of counseling can help to strengthen a relationship before marriage so that two people have the abilities to stay together through life's ups and downs and deal with any challenges that arise in their marriage. Marriage would be stronger and healthier when problems are worked out before to marriage under the pre-marriage counseling with the assistance of a competent marital and family therapist.

7.3.2 Sex education

According to the current study results, when people talk about sexual health, they do not usually think about young people. However, teaching adolescents about their sexual health and well-being in an age-appropriate manner is critical, because being a youngster does not mean they cannot be abused. They must learn when and how to say 'no' to unwanted and inappropriate touch and this is where sex education comes in to bridge the information gap about consent, body rights. According to the current study sex education is not essential for both male and female youngsters because, societal stigma that men and boys cannot discuss sex openly they do not require sex education to learn about body rights and biological and psychological satisfaction. But in the context of marriage it is responsibility of family and society to teach young people the importance of romance the sex. As a result, we can go beyond taboos and recognize the need of sex and romance education to secure a safer future and happy married life.

7.3.3 Relationship Education

Marriage and relationship education allows you to gain new skills and techniques that, when put into practice, can enhance your marriage. People would not stop working on the relationship or acquiring new skills to assist to improve the marriage. They may constantly work on improving communication skills, connecting on a deeper level, and learning more about one another. Relationship education allows practicing these things in a relaxed setting. It has a fun element to it, making it the ideal activity for partners.

There are several methods to participate in relationship education as a group. By giving classes and presenting at workshops, as well as attending them for relationships development. In order to avoid mental health issues. People will understand that not everyone is thrilled with the prospect of learning how to have a better marriage in such a public atmosphere. And, fortunately for youth, there are many excellent methods to study at home in this regard. Family support plays a vital role to make the marital relationships stronger.

7.3.4 Freedom of choice

Partnership is a choice, not a compulsion. A partnership is only one of the numerous things that individuals may do. It is a moral obligation of societies to ensure everyone's freedom. When a person reaches the age of maturity, he or she is legally entitled to select a spouse, which if rejected, affects not only his or her human rights, but also his or her right to life and personal liberty and affects his or her mental health. There is no such thing as a correct timeframe. This is not an event, but rather a process that everyone must progress through at their own rate. Some parents and families favour the various options, while others do not. Individuals should know and only they have to know what is best for them; trust their instincts and never put themselves under pressure.

7.3.5 Discussion about reality and ideality

Everyone expects something. People anticipate that the sun will rise in the east and set in the west. People anticipate their hearts to beat without their cognitive awareness. They anticipate to be married to their ideal one. Each of these expectations is founded by their personal experience, comprehension, and hopes. They are formed as a result of our assumptions about how the world operates. Expectations and beliefs might be logical or irrational. They may be founded on facts. They can be made on the basis of decisions. They might be influenced by societal conventions. They might also be the result of misunderstandings. However, people have illogical ideas and expectations. They can just be tough to discern, particularly when it comes to our expectations.

and ideas about spouses and relationships. There should have discussion about reality and idealism on the societal level especially within the family in order to avoid irrational expectations and beliefs.

7.4 Conclusion

This chapter highlighted and brought into focus the main factors that cause initial stage of depression and anxiety among married couples. The major determinants of depression reported in their interviews are anxiety, anger, nervousness, and feeling of burden, sleep disorder, stress, tension, migraine, muscle pain and depression and in sever conditions, many women reported that they take anti-depressant for treatment. Dissatisfaction with marriage does not only lead to mental illness, it also leads towards social evils and social disorder like extramarital relations, divorce, squabbles in houses and conflict within families and houses.

8. CHAPTER 8

SUMMARY AND CONCLUSION

Onset of the modern technology and modern-decontextualized socialization of individuals has immense influence on individuals' personality and attitude in present day. The oscillation of an individual between modern and traditional values makes an ambiguity, confusion and uncertainty as well as it also creates fabricated imaginations that are derived and based on modern day visual and sounds but the local ground for practice of the embedded and rooted values of modernity in traditional context and especially in rural setup of Pakistan create problems and mental confusions for both males and females who have been to the castle of modern imaginations. Such oscillation has been studied by different scholars and professionals. This study mainly focused on the oscillation of an individual between modern day demands of real and ideal marriage which can be termed as expectations from marriage where an individual creates amount of expectations to satisfy wishes. Many studies indicated that high quality marital relations benefit individuals' health, well-being, performance, personality development and satisfaction from material and non-material life demands (Wang, Kim, & Boerner, 2018).

The interaction of an individual at university and his/her background with cyber world and as well with imaginative life of students at university leaves prints on person. (Santos, Vandenberghe, & Tavares, 2015) in their study indicated that interpersonal interaction is a social process influence individuals' mental health. This interaction does not only make a promise for marital success like job and future opportunities, but it also brings for them an imagination of partner in marriage whereas onlooker on individuals, interaction between males and females and holding conversation absorbs intimacy from such experiences. As many scholars studied, marriage and its impact on well-being of family and children as well as partners. Later the well-being of the family does not only mean material success and satisfaction but also mental health. Marital satisfaction is further associated with mental health, general happiness, social interaction, and professional outcomes (Bahadoran, Mahdiabadzade, Nasiri, & Dehaghi, 2015). The marital

relations and marital significance of the spouse is not determined, generally in society, by individuals who have been to universities, use internet social applications and remain in constant interaction and presence through online resources and their interaction with digital world, parameters, even today in marriage, are set by larger expectations of society and family. By situating themselves between the virtual reality, decontextualized behavior and attitude at university with their personal experience and interaction at home with cultural laws and values create a personal conflict in self and spouse. This personal conflict emerges in the form of “discrepancy” which is the output of emerging social values enforced by society on marriage and partners in marriage as well with an individual male and female expectation from marriage. such difference between reality and ideal expectation causes personality conflict with spouse as well inside the person who performs relations as a actor not as person who has been in relations as natural and satisfied with being in relations (McCorkle & Reese, 2017).

As the participants of this study reveals several issues that are not found in personality of the person with whom he/she marries but with mental discomfort and uneasiness to adjust with. This uneasiness and discomfort emerges from the late age socialization at university, creation of imagination and visuals through digital media. All these images and focuses are focused transformation mental horizons for marital achievements which cause consumerism and material struggle and at the same time, it brings discomfort uneasiness, confusion, anxiety, minor depression and dissatisfaction with partner at home and outside home. These all as respondents see, are caused and managed by the choice made at the time of marriage family, because there is culture shift where the preference for marriage and persons.

Family, at the time of taking decision about marriage of their children, encompasses all the social, political and economic parameters in their decision to decide the suitable match of family and person. In this suitability of the spouse is not focused and emphasized. The emphasis is on suitable family who has proven history of ideal culture, wealth, political influence, and reputation in society. This matching of mate is extended to larger matching of family for the family. On other hand, educated students at university see the other way. They are more concerned with personal needs, achievement, future goals and satisfaction

from marriage only with his/her partners. This satisfaction has been idealized differently by male and female. Male students mainly focused on education, personality, beauty standards and open-minded whereas female students idealize husbands who have been shown on media as loyal, having sense of humor, caring and economically established person. Such contrast in idealization and realism of the marriage by society in comparison with male and females' students causes mental health issues and invite individuals to other social issues and problems. The anxiety, depression, sleeplessness and unsatisfied is largely found in females while males' students mostly find solace to stay most of the time away from home and spend their time outside of home. This staying outside of home and at university campuses push them towards extra marital relations and romance.

The difference and contrast in approach towards marriage, mate selection and well-being of an individual are found in all cultures of Pakistan where from initiation to successful conclusion of marriage is a process and program extended and overtaken by families, parents and other relatives. Marrying couples are only seen as actors in the process and choice of marriage. Male and females are not beings asked to share their choice and concerns. They are informed by families and relatives about their marriage. This bypassing of individuals, in some cases, has caused independent decision pushed by individuals on their families but largely, engagement in early age, is perused the choice of family (Rostosky & Riggle, 2017; Kilmann P. R., Finch, Parnell, & Downer, 2013).

Along with choice of marriage by families, cyber space and internet also plays very important role in creation of imagination, expectations, awareness, access to converse with opposite gender and all these impacted the cultural and social aspect of marriage. Educated lot at university campus has access to internet and other resources to entertain and social themselves but at homes, their family and cultural environment are still lagging behind the marital development. Such disparity and difference at home and at university and independence of users add complexities to social institutions and especially marriage, because idealization of loyalty is till

prioritized in marriage and conversation with opposite gender is still proscribed as violation of cultural and social norms of society (Mann, 2014).

8.1 Conclusion

This thesis aimed to understand the concept of real-ideal marriage discrepancies and their impact on mental health on individuals who have been married for a while. The thesis selected the married couples who before or after enrollment at university married with the choice of the parents. Participants, they were students from four major cultures of Pakistan i-e Punjabi, Sindhi, Baloch, and Pashtun. The study did comparison of four cultures on the basis of cultural marriages or cultural patterns of marriage at local level or the marriage students have been through. By comparison, the study found that all four cultures have some similarities and some differences. The similarities were like parents and relatives takes decision of marriage for the interest and stability of the society and enhancement of social and political status mutual interests where the choice and wish list of the couples have not been considered a major parameter for the conclusion of marriage. Parents and family see themselves in better position to analyze and understand the better mate-selection and they make decision with the family and both families of girls and boys take decision on the basis of discussion taken place between families and both families do not bother to ask and inquire about the choices and preferences of the individuals where they can take the consent of them and ask them to contribute to the successful conclusion of marriage.

Bypassing the individuals, each family tries to select a family who has good reputation, wealth, education, and power, but these all things and characteristics of the family determine the attraction of families. Such attractions are mostly concluded into successful marriage acceptance of proposal. Such characteristics of families and individuals demands some other kind of expenditures like education and socialization of boys and girls in top universities like field setting of the study. In such academically vibrant universities, students come across Pakistan and interaction on the basis of modern values, takes place. Such interactions and socializations are

not based on reality and do not corroborate with their socio-economic background. The socialization makes different parties within themselves. His or her socialization at university demands individual to decide the best of him/her and at the same time socialization at home and socio-economic conditions demand to sacrifice, serve the larger society and ignore the personal choice and development. These developments and two different socializations create personality disorder and expectations and when these expectations are not fulfilled then they create mental disorders like anxiety, sleeplessness, crying and other minor symptoms of depression. The major cause of all these mental issues is partner's selection in marriage where couples are brought into marriage without taking into account their choice and personal parameters for successful and vibrant marriage. In social calculations of the study can be summed up that when individuals in marriage do some imaginary (ideal) outcomes and reality-based outcomes in their marriage, they find in their lives difference and this difference in theoretical approach is known as discrepancy and each individual see in him or herself surprising lack of compatibility in marriage and with partner in marriage. As theorists claim causes discomforts and depression, this study is in aligned with theoretical findings that most of the participants of the study reports lack of compatibility with partners. Such lack of incompatibility not only causes depressive sporadic in personality differently on both genders. As aim of the marriage in culture is to control sexual and social lives of the people, but in case on discrepancy, and lack of incompatibility cause divorce, squabbles, and extra-marital relations which directly destabilize the social institution of marriage in very social values-oriented society like Pakistan.

Similarities and differences of marriages in the culture of Pashtun, Sindh, Baloch and Punjab Pakistan

Punjab marriage	Baloch marriage	Sindh marriage	Pashtun marriage	Similarities
<ul style="list-style-type: none"> • Search for proposal • Matrimony • Date fixing • Ubtan or Mayun • Khara bithana • Rasme henna • Slapping (thapar) • Bari Dikhana (showing things of bride which has given by groom's family) 	<ul style="list-style-type: none"> • Search for proposal • Marriage (zimati) • Engagement (khabar sindhi) • Marriage Assistance (bijaree system) • Bride dresses • Lootki • Ceremony of henna • Cleaning of rice • Nikkah program • Walima • First wedding night • Congratulations day 	<ul style="list-style-type: none"> • Asking for girl's hand Error! Bookmark not defined • Ceremony of Padri (Public - declaration) • Engagement (Mangni) • Deciding date 	<ul style="list-style-type: none"> • Search proposal • Matrimony • Announcement • Asking for girls' hand • Engagement • Date of marriage • Invitation cards • Dowry • Nakrizi 	<ul style="list-style-type: none"> • Search for proposal • Asking for girls hand • Matrimony • Announcement • Engagement • Deciding date of marriage • Invitation • Dowry • Function of henna • Janj or baraat • Nikkah program

<ul style="list-style-type: none"> • Baraat or Janj • Joota chupai rasam (Hiding the show ceremony) • Nikkah ceremony • Departure or rukhsati • Walima • Maqlawa 		<p>of marriage</p> <p>Error! Bookmark not defined. Waniwah</p> <ul style="list-style-type: none"> • Daaj (Dowry) • Day of marriage • Bukky function • Wedding procession (Jit) • Nikkah Program • Marriage songs • Laaon, Dhoo 	<p>(Henna Function)</p> <ul style="list-style-type: none"> • Janj • Nakha wishtal (target shooting) • Nikkah Program • Face showing or naindra • Departure or rukhsati 	<ul style="list-style-type: none"> • Departure • Walima
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		<p>h pilai and Danwr rituals</p> <ul style="list-style-type: none">• Frist wedding night• Groom's first visit to bride's parental home or Satawe ro		
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GLOSSARY

Local words	English Translation
<i>Nikkah</i>	Solemnization of a Muslim marriage.
<i>Nikkahkhwān</i>	The person who solemnizes the marriage)
Watta-satta	Exchange marriage
<i>Quaidians</i>	Students of Quaid-i-Azam University
Sindhi, Balochi, Pashtun, and Punjabi	Four major Ethnic groups of Pakistan
<i>Andhi</i>	June pre-monsoon showers
<i>Andhi aur Tohfan</i>	Cloudburst
<i>Margallah</i>	<i>Margallah</i> hills of Islamabad

<i>Daman-e-Koh, Pir Sohawa</i>	Tourists“ spots in Margalla hills in Islamabad
<i>Gokeena</i>	Mount Happiness
<i>Loh-i-Dandi</i>	Rigorous hiking, forty days stay of Bari Imam on the spot
<i>Dhabas</i>	Kiosks/ <i>Huts</i>
<i>chicken malai boti</i>	Boneless chicken
<i>chicken laziza</i>	Chicken cooked with yogurt
<i>Bannu Palao</i>	A tribal dish in Bannu, Khyber Pakhtunkhwa
<i>Rajma</i>	<i>Kidney beans</i>
<i>Dal fry</i>	Fried lentils / pulses

<i>Kheema</i>	<i>Mincemeat</i>
<i>Kebab</i>	<i>Mincemeatcooked in oil</i>
<i>Crisis omelets</i>	Special food prepared by Majeed hut
Pervaizi food	Special composition of cooked food named after Pakistan nuclear physicist Parvaiz Amirali Hoodbhoy
Majeed hut	Kiosk named after owner of the kiosk
<i>Guddu huts</i>	Tea kiosk named after its owner
<i>Token</i>	Half cup of tea
<i>Quetta café</i>	Famous brunch and tea serving cafes in Islamabad
<i>faizan huts</i>	Kiosk named after owner

<i>chanay</i>	Chickpea lentils
<i>Paratha</i>	arathas are simple flatbreads that are made with whole wheat (or atta) flour and just a few other simple ingredients. A soft dough is prepared by hand, formed and flattened, and then folded several times to create lots of flaky layers
<i>neem tar paratha</i>	Merely oily paratha
<i>Tar paratha</i>	A paratha cooked and soaked in oil
<i>Padri</i>	approved the proposal of the groom's family, they arrange a ceremony at girls home called in vernacular language
<i>Nath</i>	nose piercing of bride
Mangni	Engagement
<i>tith bhadhin ia tarikh bhadhan</i>	Deciding date of marriage

<i>Waniwah</i>	ritual for bride to sit in the corner of room seven days before her departure.
<i>Daaj</i>	Dowry
<i>Wihaao</i>	Day of marriage
<i>Pero</i>	Marriage gifts which are offered to bride
<i>Dajo</i>	The things which are offered to guests as gifts
<i>Mubarak</i>	Congratulatory messages
Bukky function	<i>bukky</i> is a function where several rituals or <i>rasoomat</i> are carried out at groom and bride's home
<i>Jit</i>	wedding procession
<i>Qabool hai</i>	I accepted

<i>Lada</i>	Marriage song
Laaon, Dhoodh pilai and Danwr rituals	Bride and groom sit together and elders of family touch head of groom and bride seven times and give them mirror they see their face together in the mirror
<i>Dhood pilai rasam</i>	Serving milk to bride and groom
<i>Dawnr</i>	Knot the thread tightly on groom's wrist
<i>Busri</i>	That roti/traditional bread
<i>Shakar</i>	sugar
<i>Makhan</i>	butter

<i>Barati</i>	<i>Participants of marriage procession</i>
<i>Anar</i>	Married male who guides the bride at every moment
<i>Anarani</i>	Married female who guides the bride at every moment
<i>Matkay ka dhakan</i>	Cap of mud bottle
<i>Dhankni torny wali rasam</i>	Groom has to break with one foot
<i>Satawero</i>	Groom's first visit to bride's parental home
<i>Newal</i>	Reserve of female at her birth for boy
<i>Paroney</i>	Boy's family members' visit to girl's family for proposal
Engagement	<i>Kwezhdan</i>

<i>Naaais</i>	Barbers
<i>Nakrizi</i>	Ceremony of Henna
Janj	Marriage procession
<i>Nakha Wishtal</i>	Target Shooting
<i>Lungay</i>	Turban
<i>Haq-mehr</i>	a fix amount of wealth is given to girl by husband before announcement of <i>nikkah</i>
<i>Naindara</i>	Face showing
<i>Rukhsati</i>	Departure

<i>Balbala</i>	Females create a circle and sing and dance in a duet at times
Attan	Traditional dance
<i>rishta kraany wali baji or aunty</i>	Groom's family hires a lady from low caste for finding a suitable girl for boy
<i>Mangni</i>	Matrimony
<i>Din Mithna</i>	Date fixing of approval of proposal
Ubtan/ Mayun	<i>Ubtan</i> is the first organized event of the bride/groom celebrates separately with the close family relatives and friends
<i>Khussa</i>	Traditional Punjabi shoes

<i>Luddi</i>	Traditional dance
Khaara bithana	bride/groom to restrict the movement
Mehndi/ Tael/ Rasm-e-Hina	Myrtle
Dholki	Traditional drumbeats
<i>Tappay</i>	Traditional folk songs
Sadqah/ <i>Valain</i>)	Charity
<i>Salami,</i>	Congratulatory gifts
Bari Dikhana	Dress colors for different days of marriage for participants
<i>DaajDikhana</i>	Display of bridal furniture, appliances.

	jewelry gifts for groom etc.
<i>Vartan</i>	Reciprocal gifts
Barat/Junj	<i>Khaara Utaarna</i> is a ritual performed with Mamun and offering gifts in the form of some useful items and money would be given to bride and groom.
<i>Thoothi</i>	breaking <i>mud plates by groom</i>
<i>Kullah, Sherwaani, Khussa and Sehra</i>	Groom dress
Lehnga	Bride's dress
<i>Sehra bandi</i>	Wearing a band around the head made of beads or fresh flowers by the sisters of the groom.
<i>Milni</i>	Putting Shawl / Chadar on the shoulders of the elders.

<i>Kullahpehnana / Pag</i>	Put on turban by groom
<i>Sarbalah</i>	A young cousin or nephew who wears the similar outfit as the groom.
Sarbala / Shabbala	Groom's caregiver and accompanies him
<i>Raasta rokna</i>	Block the groom's way and demands gift/money
<i>Gutna Bhandhna</i>	Knee with dupatta of groom
Rukhsati	Departure
<i>Tael dalna</i>	putting few drops of oil on the entrance door sides.
<i>Mun Meetha karna</i>	Serving sweets to eat
Walima	A Grand Feast arranged by the Groom family for the bride family and their guests.

Maqlaw	It is the departure of groom and now he will go to bride's house and stay for one/two days.
<i>Valver</i>	An amount of money provided by the fiancé to the girl's family.
<i>Saloonk</i>	The groom is known as the <i>Saloonk</i> , while the bride is addressed as the <i>Sargwap</i> in vernacular language.
Zimati	Marriage proposal
Khabar	Engagement
Bijaree system	Marriage assistance

Lootki	Invitation
<i>Jul bandi</i>	Ceremony of Henna
Daan chandi and Nazek	Cleaning of rice
<i>Nazek.</i>	During the process of cleaning rice, they sing traditional folk music in which they taunt each other and raising the character of bride and groom
<i>Bashanag</i>	Changing of dress by groom
<i>Korangana</i>	Preparation of groom for departure to bride's home

<i>Rakatnawafil</i>	Gratitude prayers
<i>Kami or kasvi</i>	manual workers and lower castes

INTERVIEW GUIDE

- **Marriage**

1. What is marriage?
2. What kind of marriages practice in your culture?
3. How a marriage should be?
4. How a mate should be??

Qualities: nature, Physical appearance, financial status, social background, ethnicity, religion, education, diseases, genetically transmitted diseases as passive and active carrier)

5. What do you think what is role of media about idealism in marriage? (Tv dramas, movies)
6. What kind of marriage you want? If love, why, Enlist all types of marriage?
7. What kind of husband or wife you got?
8. What facilitate you to go with your preference? And why not other types of marriage?
9. What kind of cultural/social barriers you had been facing towards your choice of marriage?
10. What have been your thought about intimacy before marriage? (sex, romance)

11. Is this your love marriage or arrange?
12. What would you prefer love marriage or arrange marriage?
13. What does it have and what it does not have?
14. How is martial relationship? How it should be?
15. How martial life is different from single life?
16. What you expect from marriage?

- **Mental Health**

1. What is health?
2. What are determinants of beings healthy? (Biological, and psychological aspect of health)
3. What does mental health mean to you? (Illness, sickness, infection, diseases)
4. What does mental illness mean?

- **Marriage and mental health**

17. What is the impact of “have and have not in your marriage” on your mental health? Stress, beating, weeping, sleeplessness, squabbling, extramarital relations, romance, insecurity and abandoned.

18. How often you have felt satisfied in your marital relationship? If yes/no why?
19. Have your marital fantasies been fulfilled or have proven to be fallacy? If fantasies, why? (Intimacy) if fallacy why? (Emotional attachment, care, time)
20. Do your mate lacks the quality you have been expecting before marriage? If yes how it effects your mental health?
21. What do you think how media influence the people's mind about marriage? (TV drama, movies)
22. What kind of life after marriage is important for mental health?
23. How will you describe your own mental health after marriage?
24. Have you ever experienced a „phobia“ anxiety, or panic due social pressure regarding your marriage?
25. Have you ever used the word “depression” for yourself due to your marital relationship?
26. Have you ever felt change in your behavior after marriage and what kind of if yes/no why?
27. How the social and cultural barriers in marital life affect your mental health?
28. Do your mate ever try to control you? If yes? What kind of control mechanism you are facing from your mate? And how it effects your mental health?

29. What do you think about romance and sex in your martial life?
30. Do you feel mental satisfaction in sexual intercourse with your mate?
31. Does your husband take your consent before doing sexual activity? (for female)
32. How do you feel after having sexual intercourse with your mate? (Happiness, unsatisfied, satisfied etc.?)
33. How to what extent romance and sex is important in your marital life?
34. According to your experience what you suggest, How we can deal with issues regarding marriage in our culture?
35. What kind of supporting mechanism/behavioral strategies do we need to adopt in our society or culture? (pre-marriage counselling, choice of marriage, family support)

PARTICIPANT DEMOGRAPHIC FORM

Gender		Occupation/Status	
Education		Religion/culture	
Marital status (love or arrange)		Socio-economic status	
Duration of marriage		Age	
Language		Ethnicity	

Agree to participate in the study _____

Date _____

Participant ID _____

Researcher signature _____

CONSENT FORM

DIALECTICAL ANALYSIS OF REAL-IDEAL MARRIAGE, AND ITS IMPACT ON MENTAL HEALTH

	Please confirm the statements by ticking in or putting in your initials in the boxes below
I have understood the information of this research study.	
I have had the opportunity to ask questions and to have discussions with researcher.	
I understand that I am free to withdraw from this research study 1 At any time 2 Without having to give a reason for withdrawing 3 Without my medical care or legal rights being affected.	
I understand that I may have to have an interview with the researcher.	
I understand that in case of any face to face meetings held during the COVID-19 pandemic, I must abide by all the Standard Operational Procedures.	
I understand that in case of any restrictions to attendance at any social gathering as per government policy during the COVID-19 pandemic, I may be contacted through telephone for individual telephonic consultation or through virtual/ remote consultation meeting through internet facilitated application.	
I understand that any information I provide, including personal details, will be confidential and stored securely.	

I understand that any information I give, may be included in published documents but researchers will not use my name and my identity will be protected.	
I understand that interviews may be audio-recorded in order to help transcribe the interviews and the recordings will be destroyed immediately after transcription.	
I agree to be a respondent of this research study.	
Participants' Signature	Date:
Researcher's Signature	Date :
Name of Researcher Qirat Naz	
(If you have any questions or concerns email: qiratnaz95@gmail.com)	

Thank you for participating in this research study

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