

Causes and Impacts of Forced Marriages
(A Case Study of District Mandi Bahauddin)



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Final Approval of Thesis

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Formal Declaration

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Saira Batool
Islamabad, 2021

Dedication

**Dedicated to Myself And
My Lovely Parents**

ACKNOWLEDGEMENT

In the name of Allah who is the most gracious and merciful

By the grace of Allah Almighty, I have completed my thesis. I am very grateful to Allah Almighty who has given me the strength to fulfill this complicated task.

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Abstract

Forced marriage is recognized as a heartless act, even when there is no sexual assault or slavery is involved and the convention against slavery perceives such type of marriage as practiced slavery in which individual has no choice to enter or exit from the marriage. The lack of knowledge in families is one of the primary cause of early and forced marriage. According to Pakistani sources, the Pakistani court has failed to provide justice or begin legal procedures in situations involving claims of forced marriage.

In Islam, forced marriage is prohibited. No one can be coerced into marriage against their choice, and this practise is not sanctioned by the Shari'ah. Forcible marriage occurs for a variety of reasons. There are different reasons behind forced marriage. It differs depending on the location's culture, customs, economic system, and political system. Poverty is one of the leading causes of forced marriage. They don't have enough money to meet their basic requirements due to poverty. As a result, they marry their daughters when they are quite young.

The research aimed to trace forced marriages in District Mandi Bahauddin. The main objectives of the research were; to find out the reasons behind forced marriages, to study the impact and consequences of forced marriage, and to examine the domestic violence against females where forced marriage has taken place.

The research was qualitative in nature. Further utilized the case study method to understand the nature of the work. The total sample census of my research was 89 from all over the village. The sample was selected through purposive sampling techniques. Rapport building is the first step of the fieldwork. In this step, the researcher makes friendly relationships with the members of the village and of the city. She will follow their dress and food patterns. He or she gives respect to their custom and traditions. It can be a state of harmonious knowledge with another person or community. In qualitative research, key informants play an important role during fieldwork. The key informants were Shahnaz, Rida, Saima, and Hafsa. The participant observation method was used for the collection of data. Focused group discussion, formal and informal discussions, and in-depth interviews were conducted. The languages of this city are Punjabi and Urdu.

It is concluded that forced marriage is caused due to several factors like Poverty, Norms, and Traditions of Family', Traditional kinship', Endogamy Rule' and Marriage for Nationality. All these factors result in unsuccessful marriage and in many cases, it leads to divorce.

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Chapter No 1

1. INTRODUCTION

Pakistan has validated the International Covenant of the civil and political rights of every Pakistani citizen. Most importantly Pakistan has ratified a law for the sake of minimizing gender discrimination for Pakistani women known as the Convention on the Elimination of Discrimination against women.

In Pakistan's constitution, article 16 affirms that every Pakistani woman has the right of choice for marriage. They are free and have full consent over their decision to enter into marriage.¹

The term marriage can be defined as:

“Marriage is defined as “a partnership between a man and a woman in which the woman's children are recognised as legitimate offspring of both partners.”

(Royal Anthropological Institute, 1951: 111)

Forced marriage is a form of marriage in which there is no consent of both individuals and they are bound by social, emotional and religious pressure. Both men and women get deprived of their fundamental rights, resulting in disturbing and upsetting consequences therefore it is strictly prohibited by many international agencies and national law.

The foundation of marriage is based on the purposeful union of man and woman. Therefore, the consent for entering into marriage is very important for both individuals, if the consent doesn't match then the marriage gets failed to achieve its purpose and becomes a forced marriage.

Forced marriage is a bitter reality that is seen mostly in child marriages. The children are manipulated and convinced that they are incapable of making their own decisions and consent, which is a recognized abuse of human rights specifically children's rights in many UN's and other international conventions (Gill & Anitha, 2011).

¹ Moreover, Pakistan has also validated the Child Rights Convention in 2003 and to affirm that, article 14 states that every state authoritarians of Pakistan need to respect and value children rights such as freedom of thoughts, decisions and religion.

Forced marriage is viewed as many different perspectives as possible by different agencies and in which the main issue that is the consent to marriage is highlighted. The Council of Europe in 2005 studied European forced marriages and came up with an umbrella term definition in which it covers marriage as slavery, marriage without individual consent, traditional marriage, custom based marriage, child marriage, undesirable marriage, premature marriage, assumed marriage, and an agreement marriage for the sake of acquiring nationality (Gill & Anitha 2011). Furthermore, forced marriage is recognized as a heartless act, even when there is no sexual assault or slavery is involved and the convention against slavery perceive such type of marriage as practiced slavery in which individual has no choice to enter or exit from the marriage (Dauvergne and Millbank 2010; Caputo, 2018).

One of the main reasons for early and forced marriage is the lack of education in families. Such families bound their individuals to their traditional customs. In many areas of the globe, the marriage of the boys depends on the boy's basic education and services in the military. On the other hand, the girls do not need to acquire any education (Yüksel & Yüksel, 2014).

According to Ackerman, 2018, Pakistan reports that the judiciary of Pakistan has failed to give justice or initiate any proper procedures in cases that have allegations of forced marriage. The fear of revenge by the fanatical and judicial officers' own beliefs influences them to claim that the woman/girl was willfully involved in all the acts, while the families are forced to accept this falsely and to take their case back and never return. The ignorance and arrogant behavior of police towards the reports of abduction and forced marriages are the main cause of the freedom of heartless culprits. Furthermore, in all the processes, the woman/girl involved suffers the most by facing the threats to accept the conversion and rape because she stays in the custody of the kidnapper throughout the trial process.

According to organizations, like Minhaj-ul-Quran's perception, converting minority individuals is equivalent to Haj-e-Akbari which is the greatest religious duty to Muslims. Therefore, many religious foundations and native mosques failed to recognize the reason for conversion and ignore the age of the bride following the instructions of the kidnapper because they consider it as an obligation and an official policy to convert as

many minority individuals as they can by offering them rewards in return (Asian Human Rights Commission, 2007).

“Individuals or organisations who attempt to convert people through coercion or by directly exploiting conditions of particular vulnerability have a responsibility to the state to safeguard them. They must also ensure that forced conversions do not take place during marriage or marriage negotiations.”

Professor Heiner Bielefeld, the former UN Special Rapporteur for FoRB cited in Ackerman (2018)

Professor Heiner Bielefeld, the former UN special reporter for Freedom of Religious Beliefs stated and cited in Ackerman (2018) that the state is obliged to give protection to women/girls from the individual or institutions who force individuals for conversion through compulsion and directly abusing individuals' weaknesses. Moreover, the state has a responsibility to affirm that forced conversion does not happen in the setting of forced marriage or marriage agreements.

According to the Minimum Age for Marriage and Registration of Marriages Act 1964, Article 1(1):

“No marriage shall be legally entered into without the full and free consent of both parties, stated in person after due publicity and in the presence of the authority authorised to solemnise the marriage and witnesses, as required by law.”

(Sivaramayya, 1966)

To overcome this serious issue, a treaty came into existence that is known as The Declaration of Human Rights (UDHR) on December 10, 1948. It is more than a treaty that listing all the major issues of human beings and works for the human rights of every individual (Assembly, 1948).

Human rights from an Islamic perspective are rights that are God-given and transmitted via divine revelation. However, the Islamic concept of Ihsan has a wide meaning encompassing many aspects of modern human rights. Islam has a formative

influence on the role of women and men. Women and girls living in Muslim communities enjoy different degrees of protection and benefits from different rights, a consequence of variation of cultures, political and historical circumstances, social realities, and economic conditions. Muslim family law is the main aspect of Sharia that was carried on to modern times in many Muslim majority countries.

A forced marriage is described as a marriage that occurs without the permission of both parties and is prohibited under Islamic law. Women and girls of different ages and abilities are subjected to forced marriages. The Qur'an states: *It is not lawful for you to inherit women by force. Nor may you treat them harshly so that you can make off with part of what you have given them unless they commit an act of flagrant indecency. Live together with them correctly and courteously*"(Qur'an 4:19).

During the life of the Prophet Muhammad one of his companions, Ibn Abbas, spoke to him about a female who reported that her father had forced her. her to marry without her consent. The Prophet then gave her a choice between accepting the marriage and invalidating it. In another narration of this hadith (saying of the Prophet) it states that she responded: *Actually, I accept this marriage, but I wanted to make it clear to women that their parents have no right to force them to marry*" (Ibn Majah). The Prophet stated plainly in a hadith transmitted by Abu Huraira and corroborated by Muslim that a virgin should not be married until her agreement is acquired.

"The widow and divorced lady shall not be married until the order has been acquired, and the virgin shall not be married until she has given her consent."

Reported by Abu Huraira (from a translation of Sahih Muslim, The Book of Marriage (Kitab Al-Nikah), Book 008, Number 3303), Huraira, Book 008, Number 3303)

Forced marriages can be eliminated if Islamic, as well as non-Islamic countries strictly, follow the state's laws that forbid forced marriages. Furthermore, consultation from professionals and experts of Islamic jurisprudence and correct use of print media, mass media, social media, and all the private and public resources can make a huge

impact on elimination and raise public awareness about the harsh consequences of forced marriages.

1.2 Statement of the Problem

My research aimed to trace forced marriages in District Mandi Bahauddin. I was not only defining forced marriages but also describe cases of forced marriages and their impacts on society. All societies have different norms. With whom they marry or whom they not. The study focused on the nature of the forced marriage in the context of the Punjab culture.

–Marriage is a social arrangement by which a child is given a legitimate position in the society determined by parenthood in the social sense.”

(Radcliffe-Brown & Forde, 2015)

Forced marriage has no legal validity in Islam. No one can be forced into marriage against their will, and there is no basis in the Shari'ah for this practice.

There are different reasons behind forced marriage. It varies according to the culture, traditions, economic and political system of the place. One of the biggest reasons behind forced marriage is Poverty. Because of poverty, they have no money to fulfill their needs. So they married their daughters when they are too young. In some cases, Parent's wants to keep the wealth in the family that is why they do force marriage.

1.3 Objectives of the Study

Objectives and goals are keeping the research on track. The present study is to examine the phenomena of Forced Marriages from an anthropological perspective. Following are the main objectives of my research.

1. To find out the reasons behind forced marriages.
2. To study the impact and consequences of forced marriage.
3. To examine the domestic violence against females where forced marriage has taken place.

1.4 Significance of the Study

Forced marriage is one of the major and one of the current issues in Pakistan. In Pakistan, the rates of forced marriages are becoming very high. Most of the people in Mandi Bahauddin have ignored the fact that forced marriages are a threat to the lives of spouses. I highlight numerous marriages through this research that create problems for

our society. The research also raises consciousness among individuals of forced marriage and its detrimental effects on children and society.

1.5 Justification of Locale

The locale, which I selected to conduct research, is Mandi Bahauddin. As my topic is the causes and impacts of forced marriages and I have seen many cases in this district. So I decided to conduct my research here. More the people of this city are very kind and polite. The languages of this city are Punjabi and Urdu. I speak and understand both languages easily. I will collect only authentic data from this city.

1.6 Outline of the thesis

The thesis discusses in detail forced marriages. The first chapter is on Introduction. It gives the background of the study, current scenario, justification for selecting that specific topic and its importance with the aim of the study. Second chapter illustrate the literature on this topic which in steps explain all the variables, cause, consequences and the laws specifically in context to Pakistan. The third chapter is about research methodologies which discuss comprehensively population, sampling, data collection and instruments etc. In the remaining chapter's area profile, violence and case studies has been discussed in detail.

Chapter No 2

LITERATURE REVIEW

2.1. Force Marriage

Physical, psychological, sexual, financial, and emotional pressure, as well as emotional and psychological violence or intimidation, are included in the term force. In comparison, marriage can be a civil or religious marriage that can take place anywhere. A forced marriage is a marriage that takes place against your will or a marriage that you have committed to, but you still have no choice. The Forced Marriage Unit defines forced marriage as:

“Forced marriage is when either or more persons (or people with intellectual disabilities) cannot commit to marriage, and force or violence is used.”

(Rights of Women, 2014).

One of the important factors in the forced marriage is consent to the marriage. In force marriage, people who are forced do not ask about their consent for marriage. In such a situation pressure from family, resolving a dispute or cultural norms plays an important factors in the success of forced marriage.

Tew defined forced marriage:

“a marriage in which one partner is forced to enter without their complete and free agreement, for example, using threats or other psychological means.”

(Tew 2012, p. 18).

Similarly, the French Parliament defines it as

“to a circumstance in which a person is deprived from the choice of marrying or remaining single, or choosing their spouse”

(Clark and Richards 2008, p. 501)

Any forms of coercion or violence might be viewed as a violation of the rule of complete and free consent. Any type of intimidation or psychological, emotional, or

economic aggression or pressures might be considered forms of duress for pushing a spouse into marriage.

“Force marriage is a complex issue. It can be realized by both the victims. As the forced marriage is the situation in which both individuals are connected into a relationship of husband and wife without the consent of one or both. Duress can take several forms in most countries, including physical, psychological, financial, sexual, and emotional pressure”.

(Foreign and Commonwealth Office, 2008; De Brabander, 2012)

Full consent is the right of every individual. However, it has been observed that both or one of the party are forced into a marriage. This force creates a severe issue in society. Forced marriage is always responsible for the future of stakeholders.

Despite the fact that the definitions are gender-neutral, it is frequently assumed and proved that forced marriages damage women disproportionately (Enright 2009, p. 331; Malhotra 1997, p. 447).

However, the figure of the father is symbol of ultimate authority in many cultures around the world; consequently, not only daughters but also sons must obey the father's rules and wishes. From this perspective, a guy marries the woman chosen by their father without the ability to dispute or reject her choice.

Child marriage, defined as the marriage of a child under 18 years of age, is a widespread practice, especially in developing countries (Nour, 2009). It is also generally considered a forced marriage. In the case of child marriage, the lack of maturity makes consent impossible (UNICEF, 2005). The United Nations Convention on the Rights of the Child (CRC, 1989) defines a child as anyone under the age of 18 years,³ based on ideas of universalized notions of maturity (Gangoli, & McCarry, 2009; Sabbe, Temmerman, Brems & Leye, 2014).

–It is an appalling and indefensible practice and is recognized in the UK as a form of violence against women and men, domestic/child abuse and a serious abuse of human rights. Forced marriage can take place in the UK or in another country and usually involves girls or women (82%2) being forced to marry someone by their parents or wider family.

Protection under the law in England and Wales Forced marriage can involve a range of criminal offences and there is now a specific criminal offence of forced marriage. You can also get legal protection from forced marriage in the civil courts.”

(Rights of Women, 2014)

Looking at the conclusion it could be said that a marriage in which one or both the parties are forced towards marriage by any means is said to be forced marriage. Not only developing countries but also developed countries are facing the same problem. It is against human rights and it can be challenged in civil courts. Many organizations are working to uplift the issue and realize the importance of ignoring such events.

2.2. Consent

Every individual is free to make his/her decision. Islam also teaches the lesson of full and free consent from both parties.

“Forced marriage involves the lack of free and full consent on the part of at least one of the parties to a marriage. It is distinct from an arranged marriage, which remains common in many communities; and in which both parties freely consent to the choice of partner selected. The right to marry, including the requirement of free and full consent by each of the intending spouses, is clearly established under international human rights law and protected by national laws in many jurisdictions. However, customary and traditional practices, exacerbated by ineffective enforcement of the law, and inappropriate policies and procedures, constrain the practical realization of this right. Forced marriage is a practice that continues to affect women, men and children across diverse countries, cultures and communities.”

(Sabbe, Temmerman, Brems & Leye , 2014)

Full and free consent is the right of every individual which is not considered in forced marriage. The future of the marriage is directly related to the consent of both parties. Marriage itself is based on the consent of both parties. However, traditional practices, norms, values, cultural policies are some of the hurdles in the way of full and

free consent. Marriage is not only connected with husband and wife but with the entire family. Its consequences are much more dangerous than it looks.

2.3 Difference between Forced Marriage and Arranged

Marriage

According to Storhaug, forced marriages derive from and occurs in the cultures that practice arranged marriages, it is common to separate the two. The conception of arranged marriages has been a subject of controversy, as some think that all arranged marriages are de facto forced marriages (operating with the notion of ‘false consciousness’), whereas others distinguish sharply between the two forms of marriages. SEIF states in their emergency guide that arranged marriages can be called a tradition of compulsion because saying no to a marriage can lead to pressure from the family and the surroundings. . In a forced marriage, as previously mentioned, the element of choice and consent will lack, as the parents will not suggest a spouse for their daughter, but simply choose one, and force her to marry him.

Forced marriage is different from arranged marriage where families are involved in selecting a partner but it is up to the individuals to decide whether or not to enter the marriage. Some structures that are used in an arranged marriage may also be used in a forced marriage and this can often become confusing in distinguishing between them. The key distinction is that a forced marriage involves a lack of consent by one or both parties and where coercion or pressure may be a factor. Arranged marriage involving adults who are freely consenting is legal and does not breach the law or breach legal rights. However, it is important to remember that consenting because of fear or pressure is not true consent (Forced Marriage Unit statistics, 2012).

2.3. Root Causes of Force Marriage

Women are envisioned to be at home in domestic roles in traditional societies, and there is a widespread assumption that a wife can perform her responsibilities at any age.

—Forced marriage has a variety of primary causes, including cultural, social, political, and economic factors. Family honour has

become linked with the women's body and sexuality as a result of patriarchal social structures and men's superiority. Gender disparities and religious practises are some cultural elements that contribute to sustain the practise in various local contexts.”

(Caputo, 2018)

Social, economical, and cultural perspectives are the causes of forced marriage. Moreover, the leadership of men and their norms leads them to be superior in their family. However, it is considered one of the main reasons for forced and early marriages.

“Poverty and inequality imposed by ideological underpinnings, power dynamics, ineffective legal remedies, and language barriers have all been identified as factors that drive the practise of forced marriage.”

(Caputo, 2018)

It was also observed that other than cultural aspects some other reasons like gender inequalities, language, poverty, power relationships, dispute resolution, etc. reinforce early and forced marriages.

“In some societies, such as Yemen, early marriage and forced marriages are governed by customary law, which is administered by tribal sheiks or other religious authority.”

(Rodgers et al. 2008, p. 6)

As a result, these countries' legal remedies to coerced and early marriages remain insufficient. Poverty and economic inequalities are also very important determinants of forced marriages. For instance, according to UNDP in 2003 report, only 22% of Nigeria's richest females marry before the age of 18. From this perspective, the cultural practise of bride price appears to be a significant motivator of forced marriages, as poor families view their daughters as an asset to sell and earn money in order to ensure the family's survival.

“ For parents of married children, early weddings are considered as a form of economic freedom. Early and forced marriages are concentrated in rural areas and

underdeveloped regions, according to worldwide comparative research, drawing attention to the countries' level of affluence.”

(Aktepe and Atay, 2017, p. 412)

2.4. Force Marriage as Human Rights Violation

Forced marriage is widely considered a human rights violation, as it violates a number of international human rights norms, including the right to freely enter into marriage and the right to bodily and sexual integrity. The Universal Declaration of Human Rights established the right to full and free consent of marriage in 1948. The International Covenant on Civil and Political Rights (ICCPR, 1966), the International Covenant on Economic, Social, and Cultural Rights (ICESCR, 1966), and the Convention on the Elimination of All Forms of Discrimination against Women all recognise the right to consent to marriage (CEDAW, 1981). The Committee for the Elimination of Discrimination Against Women of the United Nations stressed that the provision includes the right to choose if, when, and with whom to marry (Hossain, 2011). Although both sexes are affected by forced marriage, the number of women affected is significantly higher. (Sabbe, Temmerman, Brems & Leye 2014). Forced marriage is widely regarded as a form of gender abuse (Gill and Anita 2011). The subject is mostly examined in sociology, psychology, and public policy; nevertheless, it has only just begun to be studied in the field of international relations. Human rights issues, social justice viewpoints, and multiculturalist versus universalist approaches are all common themes in discussions and arguments around forced marriages. (Gill and Anita, 2011).

“Any forms of coercion or violence can be construed as a violation of the rule of full and unrestricted consent. Not just physical or sexual abuse and pressure, but also any type of intimidation or psychological, emotional, or economic violence or pressures can be considered forms of duress for pushing a partner into marriage. Despite the lack of gender-specific definitions, it is frequently argued and proved that forced marriages disproportionately affect women.”

(Enright 2009, p. 331; Malhotra 1997, p. 447)

2.5. Forced marriage as a form of violence

Not only do women and girls face forced marriage but males are also faced the forced marriage and the consequences are more severe for women and girls, as they are far more likely to face domestic violence, sexual abuse, and rape. (Gill, & Anitha, 2009; Gangoli et al. 2011).

According to the German study, 70% of the victims were beaten or otherwise physically tortured in order to persuade them to marry, and 27% were threatened with weapons or death if they refused to marry. (Mirbach, Schaak, & Triebel, 2011). Assaultants in the family, such as parents, siblings, husbands, and in-laws, or members of the larger community, are the most common perpetrators of violence in forced marriages (Gangoli et al. 2011). Because of the extent of the abuse, it is a major public concern.

Violence against women is classified as a major public health issue by the World Health Organization. Violence is frequently linked to a variety of major health problems, according to a growing body of evidence. The long-term consequences are harmful not only to individuals, but also to families and communities. (Sabbe, Temmerman, Brems & Leye, 2014)

2.6. Consequences of Forced Marriage

Forcible marriage has social, psychological, economic, and political consequences. For starters, forced marriages put women's physical and mental health at risk. Forced marriage is frequently associated with forced sex (rape) and sexual abuse, which can result in serious health issues such as genital damage and injuries, as well as long-term mental issues. (Rodgers et al. 2008, p.6) It has also been found that women who marry in their childhood have higher rates of seeking mental diagnosis and support than other married women (Le Strat et al. 2011, p. 538). Unwanted pregnancies are another issue created by forced marriages.

Pregnant females who have not completed their physical development are at a higher risk of lifelong physical and psychological harm, as well as maternal-child mortality. (Malatyali 2014, pp. 25–38). Childhood marriage exposes girls to higher rates of HIV

infection and postnatal depression (Kidman 2016, pp. 1–14). While it is thought that early marriage protects girls from AIDS, (Bulut et al. 2015, pp. 334–338) show that pre-20 marriage is a risk factor for HIV infection.

Married boys and girls frequently drop out of school because there is a widespread belief in the community that youngsters cannot continue their education once they marry (Ouattara et al. 1998, p. 29). Furthermore, both boys and girls find it difficult to finish their education due to financial constraints and domestic responsibilities.

There are also rules prohibiting both husbands and wives from attending the same school because this could cause disruptions in the classroom and encourage other pupils to marry (Ouattara et al. 1998, p. 30). Despite the fact that both boys and girls are affected by forced marriage, one could argue that women are at a disadvantage. In nations such as Nepal, and few other countries the marriage date of both girls and boys is legally fixed.

In terms of educational chances, this, combined with economic independence and military service, put boys in a better position (Yüksel and Yüksel 2014). Forced marriage deprives women of significant educational possibilities, limiting their ability to make a living. As a result, child marriages and forced marriages lead to poverty feminization. (UNICEF 2001; Mikhail, 2002).

According to Hudson et al. (2015), gender imbalance in marriage practises leads to a sort of political order that is prone to violence and insecurity. Because clan governance often develops six governance behavioural patterns that repeat clan influence and salience in society, this is the case.

Ill-preparedness for meritocracy, a proclivity for corruption, a preference for clan identification over national identity or clan interests over national interests, a lack of personal accountability, and a proclivity for reciprocal violence are among them (Hudson et al. 2015). To summarise, forced marriages have effects not just on an individual level, but also on a national and worldwide level.

2.5. Available remedies in Pakistan:

2.5.1. Judicial protection

Forced marriage infringes on a number of fundamental rights protected by each country's constitution. Although the right to marry is not officially guaranteed by law in either Bangladesh or Pakistan, courts have upheld it in several situations. Furthermore, under the criminal laws of each country, pressuring anybody into a marriage is a serious felony. A Pakistani court has said in the strongest terms that forced marriage is a detrimental traditional practise that cannot be defended in the name of culture or religion.

In issues of marriage, a woman has the same right as a man to pick her life mate [according to Islam]. Unfortunately, we are impacted in our daily lives by a slew of other biases inherited from history, custom, and feudalism. It is this culture that has to be controlled via the application of law and a clear knowledge of Islamic ideals. Male chauvinism, feudal prejudice, and egotistical compulsions are not to be mistaken with Islamic ideals. A more informed approach is required.

CHAPTER NO 3

Research Methodology

Introduction

Anthropology is a discipline that has different methods for conducting research. The methodology of the study consists of research instruments and methods used by researchers for data collection. The study is qualitative in nature. The structural processes and rules are referred to be as methodology. It is the methodology that separates scientific study from non-scientific research. Anthropology focuses on all types of human cultures, without losing its integrative and holistic approach and field orientation, using various approaches and techniques for their research. The tools and techniques would be reliable and valid by the requirement of the locale. The research utilized all the tools and techniques that are reliable for data collection. The following chapter explains:

3.1 Rapport Building

Rapport building is the first step of the fieldwork. In this step, the researcher makes friendly relationships with the members of the village and of the city. He or she will follow their dress and food patterns. He or she gives respect to their custom and traditions. It can be a state of harmonious knowledge with another person or community. In anthropological research, building relationship with the targeted population is mandatory for quality data collection. In collecting data, moving to a new group and establishing new relationships is considered beneficial. Researchers conduct interviews from them. Good researcher lives with the village people and behaves in a normal way to take place in them. Rapport building is the most authentic technique in anthropological research. The researcher spent five months in the village District Mandi Bahauddin, where she achieved the trust of the people and make friendly relationships with them. In this way, the sample of the study shared their important issues with the researcher.

3.11 Socioeconomic Census Survey

In a census, survey researcher covers all the aspects of the respondent's life. The socioeconomic census survey is the best tool used by different anthropologists during the

fieldwork. The Census survey covers all the basic information which includes age, sex, caste, income, family structure, religion, education, marital status, economic system, and the overall population of the village.

Researchers visited the households of the respondents to fill the survey in his or her presence. After the survey researcher received much useful information about the household and social organization of the village.

3.2 Sampling

Without sampling, research cannot be done. Sampling is very important in Anthropological research. It gives us the option of selecting a specific individual from the relevant population. The basic idea behind sampling is to analyze some of the components in a population that have provided useful population-wide information. The total sample census of my research was 89 from all over the village. The sample was selected through purposive sampling technique.

3.3 Key Informant

In qualitative research, key informants play an important role during fieldwork. Key Informant is an individual who belongs to the group in which the researcher works in her studies' domains. Key informant knows the history of the locale their norms, traditions, values, food, lifestyle, and behaviors. A respectable and trustworthy individual who links a researcher to respondents and gives her a lot of reliable information is a key informant.

“Good informants are people who can talk easily, who understand the information you need, and who are glad to give it to you”

(Pertti, 1978)

During fieldwork, a researcher might have 3 or 4 informants who are identified at various steps. In current study, the researcher had 4 key informants who were very able and experienced. One was about 75 years old her name was Shahnaz. She enriches the researcher with very important information about the topic and on other issues of the village. The other one was Rida. She was a government teacher in the village school. Her age was near the 40s. She was a very talented and wise woman. She often meets with me and provides me very useful information. The third key informant was Saima. She was

very friendly. She found good respondents for me. The last one was Hafsa. She was a young girl and she helps me a lot in my fieldwork.

3.4 Participant observation

In social science research, participant observation is considered very important. Participant observation is a qualitative form of study in which the researcher not only observes the activities but also actively participates in the activities of the locale. Participant observation is necessary for collecting data for conducting interviews, focus group discussions, and other necessary steps for the data collection. In Participant observation, we not only collect relevant information about the topic but also want to know that why people practicing this pattern. What are the reasons behind them? The researcher observes each and everything during their fieldwork. According to H. Russell Burnard

–Participant observation is the foundation of cultural anthropology. It includes getting close to the people and making them feels comfortable enough with you so that one can observe and record information about their lives”

(Russell, 1994)

3.5 In-depth Interviews

The researcher conducted interviews not only to know the respondent's perception of her topic but also to try to know the hidden points of the respondent's thoughts. Researcher conduct interviews with the respondent with some objectives. In the current study, the researcher has used the interview method for the collection of valid data under the locale. Most of the interviews were unstructured. Various questions were asked through which researcher intended to know either her observation is true or not. For the purpose of data collection, 30 in-depth interviews were conducted.

3.7 Focus group discussion

Focus group discussion is a qualitative research technique in which researcher collect data from different persons at different times. Researcher check and match the data which is given by different people.

In a focus group, discussion questions were asked regarding forced marriages and what are the main factors behind forced marriages, and what impacts forced marriage leaves on the children. The researcher conducted three focus group discussions during the entire fieldwork. Through focus group discussion useful and authentic data was collected. Through this technique, the researcher investigated many other factors of forced marriages that the media never highlights.

According to Russell Bernard:

“The method of focus group discussion played a pivotal role in collecting data about the general issues. This technique is also a powerful source to produce rich ethnographic data, by discerning their general ideas that how they felt about their specific phenomenon.”

(Russell, 1994)

3.8 Informal Discussion

Informal discussion is a method of choice in which the researcher from start to end of the fieldwork writes things and adds many other points in the questionnaire. Researchers also get many raw data through these types of discussions. The informal discussion takes place at any time without fixing anything.

According to Bernard:

“The researcher just tried to remember the conversation taken place during the interviews throughout the fieldwork through constant jotting and sitting at a computer, typing away, unburdening your memory and developing the information into field notes.”

(Bernard, 2006)

During one of the informal discussions, the respondent shared her interest. She wants to study more, however, her family financial conditions are not up to the mark. Moreover, she shared her school experience and showed her grades during class 2.

3.9 Formal Discussion

The formal discussion takes place with full planning in which the researcher already fixed place and time. The researcher and the respondent both are well dressed up for the discussion. In these types of discussions mostly the facts are discussed.

3.10 Daily Diary and Field Notes

Daily diary activity is very common in Anthropological research. It is a method to keep the record straight and without errors. It is just like a practical notebook of science in which a researcher, during research, notes down his or her daily activities and experience. It is a creative activity. This activity helped the researcher in the interpretation of the data which was collected from the field. The writing of field notes will allow the researcher to recall the events and mode of the discussion made with the respondents and with the common people.

According to Barnard:

“A daily diary is personal you need in the field. It will help to deal with loneliness, fear, and other emotions that make fieldwork difficult. It gives you an outlet for writing things that you don't want to become part of public record.”

(Russell B. , 2006)

3.12 Case study

The case study method is used by the researcher to understand the nature of the work. Through case studies, researchers collect firsthand information. In this technique researcher record all the case studies given by the key informants. And relate it with the main study.

According to Kozinets

“Case study method provides a systematic way of looking at events, collecting data, analyzing information, and reporting the results. It leads to both generating and testing hypothesis this method is used in the field for the authentic results of the research”

3.13 Jotting

Through jotting, the researcher notes each and everything on the notepad. We know that human memory is very short, and we forget things easily. So, with the jotting technique researcher notes incidents in the jotting form.

3.14 Photography

Photography is another useful technique of anthropological fieldwork. In this technique researcher capture photographs as a non-verbal mechanical aid to collect and capture informal information about people and the location. Researchers captured the picture of the respondents during interviews and also captured the pictures of the important personalities of the locale. Researchers also captured the multidimensional dresses of the male and female which were taken to the document as evidence of the research.

Chapter No 4

AREA PROFILE

4.1 Introduction

In the Area profile of District Mandi Bahauddin, I would discuss all the aspects of the society such as population, Language, dress pattern, food pattern, religion, ethnic group, health facilities, demography, education, and economy.

The chapter of the village profile will throw light on the village Busal. In Busal many people with different castes are living. Most of the people in Busal are migrated to India at the time of Independence.

4.2 History of Mandi Bahauddin

Mandi Bahauddin is a city in Pakistan's central Punjab. It is the capital of the district of Mandi Bahauddin as well. According to the 2017 census, Mandi Bahauddin is Pakistan's 41st largest town by population. The town is about 220 meters above sea level and is situated in central Punjab, between the Jhelum River (12 km north) and the Chenab River (south 39 km). Three tehsils in Mandi Bahauddin district one is Tehsil Mandi Bahauddin, Tehsil Phalia, and Tehsil Malakwal.

In 1505 Mandi Bahauddin takes its name from the headquarters of the region. A Gondal Jat Chief Bahauddin founded a settlement called Pindi Bahauddin. Because he migrates from Pindi Shah Jahanian to this area.

History of District Mandi Bahauddin during the British era in the subcontinent. The town grew up near the ancient village of (Chak No. 51), where Sikh, Hindu, and Muslim businessmen and landowners came to settle in the early 20th century. After the establishment of the grain market in the town, the town was called Mandi Bahauddin. The center of this newly founded town became Chak 51. The Chak map was made by John Alam. At this Chak, a popular grain market was set up. After this, Mandi Bahauddin was appointed Chak No. 51. In 1924 Pindi Bahauddin railway station was built. It was granted the status of a town committee in 1937 when Mandi Bahauddin was a district. It was granted the status of a municipal committee in 1941. All the streets and roads were

laid straight and wide. Due to rites, nine gates and the wall surrounding this town were completed in 1946. (District Court M.b.din, n.d)

After independence

1945 after the independence Muslims migrated to Mandi Bahauddin and started living here. In 1960 the city gets the status of the subdivision.

The great importance of the city

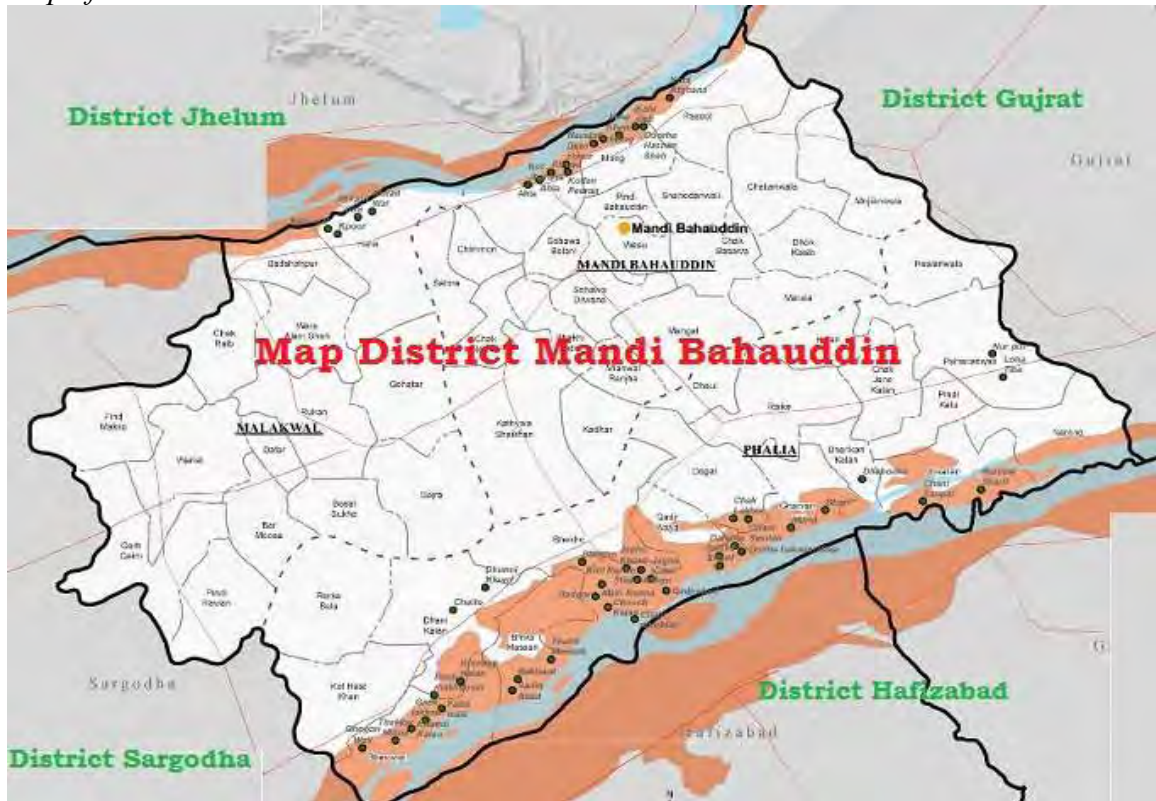
China is located in the west of the Mandi Bahauddin at that place the famous and historical war –The battle of Hydaspes River” between the Alexander the great and the Raja Porus has been fought. War fought by Alexander the Great in 326 BC against the Indian king Porus on the Hydaspes River (now the Jhelum) in Punjab was the Battle of the Hydaspes River. In that part of ancient India that has become modern-day Pakistan, the Kingdom of King Porus was situated. The fight was the last major war that Alexander waged.

Harry Roy, the son of Raja Porus, was killed at 11 am on the first day of the battle. On that day, Alexander's horse (Bucephalus), the Great, was dead. Raja Porus (initially stationed in Nazampur) came with the Elephants after the death of his son and fought against the great Alexander. This war took place on the southern bank of the Jhelum River. Alexander founded two towns, Nicaea (Victory) at the site of modern-day Jalapur and Bucephala at the site (possibly) of Bhera in Pakistan as a result of this battle. Bucephalus was the name of the horse on which Alexander rode, He died on that day and the place is now known today Phalia.

4.3 Map of District Mandi Bahauddin

Below is the map of Mandi Bahauddin.

Figure 4.1
Map of Mandi Bahauddin



(Politic, 2021)

4.4 Introduction of the Village Busal or Bosal

Busal is a village in the district of Mandi Bahauddin in Punjab Pakistan. It is unknown that when Busal was settled. Some old people said that its founder name is Busal. During the region of the

Jalaluddin Akbar, he settled here. He had some relations with the emperor. The emperor gave him a large estate called Sooba Busal. The name of the sons was Sukha, Masoor, and Noor. Busal is 45 kilometers from the Gujarat Sargodha road, and it is almost 29 kilometers from Mandi Bahauddin. It is located in the plain area between the area of Jhelum and Chanab. It consists of seven settlements Sukha, Masroor, Nuryana, Jand, Nakkaywala, Chhanni Hasim, and Rutowala. The population of the Busal is

increasing quickly due to the good roads and availability of the mobile service. From the nearby villages, people started migrated to Busal. It is under Malakwal Tehsil. In 1915 outside of the Busal irrigation department, the rest house was built which is also known as Bunglow. 1935 police chowki was established in Busal. Irrigation and canal system is good in Busal. As compare to nearby villages the roads and telephone service is also good in Busal.

4.5 Demography of the village

The climate of the village is consists of four kinds of weather summer, winter, autumn, and spring.

The summer and winter temperature of the village is normal not so cold not too hot. Busal consists of seven random settlements. In the past Busal is famous due to crime and conflict. Because in past most of the people are not educated. They have an odd type of thoughts. But with time thoughts are going to be changed. In Busal there is no proper market for shopping but very few shops are available in which only the routines things are available.

Table 4.1

Demography of the village

Male	Female	Total Population	Households
13000	12060	24060	3550

4.6 Main Castes

In the village Busal, the main castes are Jat, Bhatti, Jhangjhu, Butt, Muslim sheikh, Ranjha, Gondal, and Rajputs are migrated from the Karnal district of India. Syeds also migrated from different areas. They are mostly Bukhari, Kazmi, and Gilani. These people are active in Shia activities. A small group of Pashtuns is also living here. Some lower castes are also found here which are barbers, Moushi, and laborers. Some small communities of Deendar accepted Islam and started living in the suburban areas of the Busal. They are nomads. After accepting Islam people gave them the title of Deendar.

Table 4.2

Main Casts

Sr No.	Caste	No of Households
1.	Jat	10
2.	Bhatti	9
3.	Jhangjhu	10
4.	Butt	9
5.	MuslimSheikh	8
6.	Ranjha	11
7.	Gonal	9
8.	Rajputs	6
9.	Barbers	8
10.	Moushi	9

(Source: Census Form)

4.7 Occupations and Ethnic Composition

Most of the people in Busal are belong to the Aryan race and few minorities are Dravidians. Aryans are dominant in all the spears of life while Dravidians are not active in social activities. We do not exactly know that when Islam comes into this region but the majority of the people are practicing Islam after 1947.

People of the Busal are mostly traders. But after the partition of 1947 few people migrated to Busal and they adopt various professions. They started farming and agricultural works here. Aryan race people are landowners and working-class are Dravidians. The class system in Busal is going weak due to the increase in the literacy rate.

4.8 Nature of the people in Busal

As the village of robbers and land of great rivalries, in the past Busal has been mainly famous due to lack of education. The chief cause behind ignorance was the heavy grip of

the feudal lords, who were against education and knowledge. The establishment of Government Middle School Busal was the first step in shifting to a civilized and educated society and the shift was evident over several decades. It is no longer a matter of honor now to foster rivalries and commit crimes. And now the people of Busal are civilized, Hospitable, and know basic human rights.

4.9 Religion

Most of the people in the Busal are Muslims only 10 to 12percent of the people are Shia muslims.15 to 20 percent of the population is Deobandi while the rest of the population is Sunni. In village Busal the famous madrassas are Deoband Madrassa Jamia Farooqia is for boys and Jamia Ayesha Siddiqa is for girls. In Busal almost 50 mosques and 3 Imam Barras. However religious practices vary from family to family but religion plays a very important role in the lives of the people in Busal. The total durbars in the village are 8. People of Busal celebrate the URS of their peers and they also held Millad Shareef in their home yearly.

Figure 4.2

Mosque



(Source: Field Resarcher)

4.10 Language

Punjabi with a very rough accent is mostly spoken in Busal. People who belong to the Rajput caste mostly speak Rahngri. The language resembles the Hindi and Urdu mix words with the bit distortion of the accent. Some of the people in Busal speak Urdu.

4.11 Marriage Pattern

The marriage pattern of the people of Busal is mostly endogamous. But now exogamous marriage pattern is also followed. People mostly prefer to marry their children's in the family or the caste. Rarely do they agree to give their daughters outside the family. The working class often gives their daughters out of the castes. The exchange marriage pattern is also followed by the people of Busal. They do exchange marriage when the 1st couple is not living happily they think that after 2nd marriage is the solution of all the problems. They also give their daughters for resolving the disputes with the second party.

4.12 Economy

The economy depends primarily on agriculture, and more than fifty percent of the population of Busal is connected to agriculture. Busal has one of Pakistan's most fertile lands and farmers are well-off due to excellent crop production such as sugarcane, orange, tobaccos, rice, Bajra vegetables of all types, cotton, and wheat.

Many individuals have joined government and private services, in the Gulf States, the USA, Australia, and Europe, a substantial number of young people live and work there.

Table 4.3

Major Occupations

Sr No.	Occupation
1.	Agriculture workers
2.	Elementary occupations
3.	Service workers
4.	Crafts trades
5.	Professionals
6.	Machine operators

4.13 Education

Busal's literacy rate is very low by international standards; it is one of the highest in the district of Mandi Bahauddin. From family to family, the literacy rate also varies. Many people in Busal hold doctoral degrees and have worldwide renown, while the vast majority have never even attended a school. The literacy rate among women is less than the men. Busal Government Higher Secondary School has made great contributions to disseminating the knowledge of Busalians. It is one of the best and most respected preliminary education institutions in the whole of the Malakwal tehsil. It has produced many brilliant students over the years, who work in respectable positions not only in Pakistan but also in many foreign countries after obtaining higher education.

The school was founded in 1905, offering only primary-level education. The school was elevated to the middle level in 1951, with the efforts of social workers like Hakeem Ghulam Ali (late). Ch. A venerated landowner, Bhatti Khan Busal (May Allah bless his Soul), provided approximately 33 canals of land for the project. Then the school was elevated to a high school in 1984 and an intermediate level two years later (in 1986). In the past, the school has achieved strong results and every year many boys have won scholarships. School staff also creates co-curricular activities for students in the school and the school also produced good athletes. Some other government and private schools and a college were also established in Busal.

Table 4.4

Literacy rate

Male	Female
95 percent	88 percent

(Source: Census Form)

Educational Facilities

Following are the facilities provided for education:

Table 4.5

Schools in the village

Sr. No.	Name of Schools
7.	Govt. Higher Secondary School Busal
8.	Khair ul Amal_model school
9.	Govt Model Primary School
10.	Sadat school
11.	Fazal Model High School Busal
12.	Govt Girls Elementary School
13.	Shaheen Science School Busal
14.	Government degree college for women Busal

Source: Field data

Figure 4.3

A School in the Village



(Source: Field Researcher)

4.14 Medical Facilities

The adequate medical facilities is present in Busal. Few Busal students have become physicians, they currently do not practice in Busal due to which people have to go to the near village of Mandi Bahauddin for medical care. In Busal basic health, quarter is established in the 1990s but in this hospital, all the machines are not available.

Figure 4.4

Medical Facilitation center



(Source: Field Researcher)

4.15 Recreational places near Busal

Busal is a large village but there is no recreational place for children. There is no playground for children. Children use the school playground and graveyard for paying. A canal passes near the village. Young people used to swim in the Canal but now the stream is fully polluted and the pleasure of swimming is also ended.

4.16 Dress Pattern

The cultural dress of the Busal is Shalwar and Kameez. In Busal both male and female of Old age Wear Tahmt and Kurta. Young boys mostly wear the pent shirt they also wear Shalwar kameez with a Jacket. Young girls mostly wear Capri with a shirt. But they always covered their heads with dupta. Chaadr is a sign of respect for Busalins. Male often wear shoes but they mostly wear Khaari.

4.17 Food

People of Busal used to eat wheat Roti and Vegetables. They also like to eat the meat of Beef and Mutton. When a guest comes to the Busal the people of Busal warmly welcome him and must cook meat for him. When a guest comes in winter they serve it with Tea and in summer they serve the guest with lassi. In food, they make meat for them and also make serve with meethy chawal. They are very fond of fish. They caught fish from the river and make it ready for the meal. In the Moring, they like to drink lassie and eat Butter with Roti. As we know that Busal is a village in Punjab so their food pattern is the same as Punjabis.

4.18 Population

The total population of the village is twenty four thousand and sixty. I had selected 89 households for my Research.

Table 4.6

Population

Male	Female	Total Population	Households
13000	12060	24060	3550

(Source: census form)

4.19 Literacy Rate

The literacy rate of the district is mentioned below:

Table 4.7

Literacy rate of male and female

Male	Female
95 percent	88 percent

(Source: Census Form)

Table 4.8

Level wise education literacy

Sr. No.	Level	No of participants
1.	Matric	49
2.	Intermediate	25
3.	Bachelors	10
4.	Masters	05

(Source: Census Form)

4.20 Market Facilities

In the village, there is only one proper market is available for villagers. There are only 5 to 6 small stores with a few limited everyday use things is also available at different places of the village.

Figure 4.5
Utility Store



Figure 4.6
Market



(Source Field Researcher)

4.21 Streets

In village Busal the streets are made of cement and bricks. But the main roads of the village are made of the proper road material. Almost in complete village streets are available no area you fond where streets are not found. But the streets in the village are narrow and fully dusted but they connected the whole village.

Figure 4.7

Street in the village



(Source Field Researcher)

4.22 Graveyards

In village Busal total 8 graveyards are situated.

Figure 4.8

Graveyard



(Source: field Researcher)

Chapter 5

Violence

The term violence refers to the Latin word –forced” which is derived from the word Violate. It is quite difficult to explain the term violence against females. The term Gendered based violence and violence against women is an interchangeable term. From the last few decades, violence against women has become the current urgent issue that catches the attention of politics and social media. Feminist and human rights institutions have continuously held conferences, seminars to protect women from abuse and to ensure that their basic human rights are fully and openly practiced. Changes in the mainstream the 'natural' composition of families and the relationships of control within them have also had a profound effect on attempts to counter violence against women.

Violence is a key element in the production of legitimation, subordination, maintenance, and domination. Violence is are of many types it is gendered, sexual, racial. The harm produced by Violence is unintentional. Each type is linked with a specific type of subjection which is murder, rape, and intimidation. Violence is often intersecting and interrelated for the reinforcement of one and another. It has happened most of the time in the same landscape area. Mostly the victims of the violence are Females. Females experience different types of violence at the institution, state, and individuals levels.

“Any act of gender-based violence that results in or is likely to result in physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life,” according to the UN Declaration on the Elimination of Violence against Women.”

(ANITHA, 2011)

According to the British survey report, about one million women experience incidents of domestic abuse each year.10 thousand girls are sexually assaulted every week and 75 thousand children are the witness of the domestic abuse.

(department of health, 2002)

Forced marriage

According to the UK Wealth office

–Marriage in which one or both spouses do not (or, in the case of some adults with learning disabilities, cannot) consent to the marriage and duress is involved”

(foreign and common wealth office , 2005)

Duress includes different types of pressures which include psychological, physical, sexual, financial, and emotional pressure. Forced marriage is an umbrella term that covers slavery in child marriage, arranged marriage, marriage for reasons of custom, putative marriage, traditional marriage, sometimes watta satta and Veni are also included in all these marriages. Forced marriage violates the basic human right to freely consent to the marriage. According to International law, –both the girl and the boy of marriageable age have the right to marry with their consent. And they also have the right not to marry”. In the past Forced marriage is common in such countries where bride price is common. Most of the people in these areas are poor so they marry off by their families.

Forced marriage as a Human rights issue

Forced marriage violates human rights. The perspective of human rights is that marriage can happen with the full consent of both spouses. They say that if the marriage happened without the consent of males and females then it is an abuse of human rights. This is the assumption that male and female of the opposite sex are always attracted emotionally and sexually. In for being natural male are always dominant on women through marriage economically, physically and emotionally.

–Another important issue within the consent debate is that of timing. Existing definitions of forced marriage tend to focus on whether one or both spouses had the right or the ability to choose the marriage at the time of entry into the marriage.”

(Eade, 2002)

Chapter No 6

Data Analysis

This chapter deals with the analysis of interviews. The chapter thoroughly discussed the causes, impact and consequences of forced marriage. All the determinants are discussed below:

Poverty

Poverty is defined as a lack of financial resources to meet fundamental human requirements such as clean water, food, health care, clothes, and shelter. Poverty is defined as having fewer resources or income than other members of a community or country, or in comparison to global averages. Poverty is one of Pakistan's most significant societal issues. Not just for Pakistan, but for the entire globe, it is one of the most significant and delicate issues. Poverty may lead to a variety of societal issues such as theft, bribery, corruption, adultery, lawlessness, and unfairness. According to Pakistan's Planning Commission (2011), the poverty rate has risen from 23.9 percent to 37.5 percent in three years.

Marriage is the uniting of two people, usually a man and a woman. It is a consensual agreement in which a mature man and woman agree to live as one for the rest of their lives. Because of poverty, most rural communities compel young and underage girls to marry men who are old enough to be their fathers. As a result, underage weddings or marriages between an underage kid and an adult are forced partnerships. Parents are their children's sole caregivers, yet they confront several challenges. Poverty is one among the issues that has surfaced. To give a good life to their children, parents usually take help from their friends and family members but when after they are unable to pay back they deal with them. These deals vary in different aspects. Usually, they give their children to them as labor and mostly they marry their innocent children to them on other's will. Other than these reasons, some forced marriages lead to divorce due to the financial condition of the family. During the research, some cases were found of the same structure.

Case Study: 1**Age at marriage: 18 Years****Type of Marriage: Forced Marriage****Current Marital Status: Killed by parents****Reason of Forced Marriage: To Pay the debit****Education: Middle**

My name is Iqra. We were 4 sisters and 2 brothers. My eldest sister was Tanzeela she was 18 years old. Before 12 years, she was killed by my parents. Her education was middle. We belong to a poor family. At that time my father was working in a mill. He worked much and earns little. We lived a miserable life. Our house was not in good condition. One of my father's friends Asif was very rich. He often comes to our house. His age was 50 years. He often gives money to my parents. Once he said to my father that start renovation of your house on his money. He said that he will give you the whole amount because you are my childhood friend and I will feel happy after doing this. Don't think that it is a debt but it is a gift from me. My father takes the whole amount its was almost 8 lac rupees and started the construction work. Within 7 months our house was completed. We were very happy, and we didn't even think that what would going to happen in the future. He came to our house regularly. After few days we noticed that he was trying to rule our house. He tried to come near to Tanzeela. My father restricted him not to come again. He said to my father that give him all the money he paid in construction of his house within 10 days. It was impossible for us. We tried to take help from our relatives, but no one helped us. Days were gone quickly. One evening he came to our house. And said to my father if you are not able to give the whole amount then you will give your elder daughter Tanzeela to me. It was very shocking for all of us, especially for Tanzeela. My parents were not willing for this. After approximately two hours of discussion, my parents decided to marry Tanzeela to. Marriage was also done on that night. After 30 days of marriage one day, Tanzeela came back to our home. She was very scared. She was crying and saying that her husband was a very bad person. I cannot live with him. At that time she was pregnant she was very ill. She told that her husband sexually and physically tortured her. He does not allow her to go outside from the house. She is living a very bad life. After 3 days her husband Asif came and insisted her to go

back to the house but she refused to go with him. Asif was gone after quarreling with my parents and Tanzeela. My parents forced Tanzeela to go back to her home. But she refused. My parents were very worried because if she does not go back to Asif's home then they will have to pay 8 lac rupees to Asif. Then my parents make propaganda. They decided to kill Tanzeela and save themselves by saying that she is died due to a high fever. One night Tanzeela was in a separate room my mother gave a cup of tea to Tanzeela in which she mixed poison. Tanzeela didn't know that her mother mixes poison in the tea. She took tea and after a few times, she died. We all were in another room. In the early morning, we found that Tanzeela is dead due to fever. All the people in the village knew that she was in her khala's house for the last 1 month. Nobody in the village knew that what the real matter is. After few days we know that our parents give poison to Tanzeela that's why she died. Her husband came on the day of her death my parents told him we give Tanzeela to you. You did something very wrong with Tanzeela and she was very sick and then she died. Asif was quiet and after few hours he went and never came back. My parents did very wrong with Tanzeela she was very innocent.

Case Study: 2

Age at marriage: 25 Years

Type of Marriage: Forced Marriage

Current Marital Status: Married

Reason of Forced Marriage: Family background and status of the Groom

Education: Nill

My name is Aqsa. I am uneducated. I am 27 years old. At the time of marriage, my age was 25. I belong to a middle-class family. We are 3 sisters and 1 brother. I am the eldest in all. My father was doing a private job and we were are living in a village. My parents fixed my marriage with a mad person Umer without my consent. They physically and emotionally tortured me many times for marriage. My mother told me he is very rich and the only son of their parents. All the property is yours. If your marriage is fixed in this rich family then good proposals come for your sisters. But I wasn't agreeing to marriage. Because I know I never adjust myself to a mad person. No one listens to me. My

marriage was done with Umer. After marriage, he physically tortures me. He doesn't understand anything. I was under stress. Everyone makes fun of my life. In the 2 years, many things happened which I bear quietly. His parents do not ask anything him anything. He always told me to take patience soon everything becomes normal. Its 1 month ago he beat me with a bat. After this, I left my husband's home and went to my parent's home. But my parents still do not understand anything they ask me all the time to go back to your home. Don't spoil our respect.

Case Study: 3

Age at marriage: 15 Years

Type of Marriage: Forced Marriage

Current Marital Status: Khulla

Reason of Forced Marriage: Due to disability

Education: Nill

My name is Bushra. I'm living in Busal. My father died when I was too young. I have only one brother. He is married and he has 2 children. He is labor. My mother is working in the house of the rich people in the village. I am disabled by one foot. But I walk with the help of sticks properly. When I was 15 years old my uncle decided my marriage my other uncle's son. I refused marriage but no one listened to me. My bhabi and my brother forced me to marriage. My husband was uneducated and he was the only son of his late parents. It was decided before marriage that he will be living in my parent's house after marriage. After marriage, he was living with me in my brother's house. He was working in a factory. I become pregnant after 3 months of the marriage. At that time he starts quarreling with me. He insisted me to leave my brother's house and started living in the Chaudhry house. But I refused after this he left my brother's house and went to the other city. During my whole pregnancy, he never called me or met me. I work in Chaudhry's house during the pregnancy period and I collected money after knowing the birth of the daughter he will not contact me. After 2 months he came back to the house. Everybody shouted at him but he was totally quiet. With time, everything became normal. After 15 or 20 days he used to give me 1000 or 2000 rupees. When my daughter was 5 years old I decided to take her admission in the private school. I asked him for money. He started

shouting at me he slapped me and told me that I have no money. What she will do on education. Don't waste money on her. After this, he gave a divorce and ran away. I was helpless I just pray to Allah. All of my relatives and family members starting blaming me that you are not a good woman that's why he gave you a divorce. After 5 years he came back and asks my relatives and family members for the remarriage. All of them refused but he insisted many times, my relatives said that you are disabled and you don't know what would be happening to you in the coming years. Except him, no one will marry you. Think about your daughter's future and I started crying. He asked my uncle for Halala. I was not willing for this because I was not ready for making any sexual relations with anybody. Everyone forced me and told me this is up to you either you make your daughter's life happy or not. I agreed to halal. I become the wife of his friend Qasim and I lived with him for three days. He forcedly makes physical and sexual relations with me. After three days he gave divorce to me and I again married my 1st husband. He was changed now he often gives me money we were happy with each other but we were living in my brother's house. He asked me that he want a second baby. But I refused and told him about the tough days of my first pregnancy. But he insisted on me again and again and unfortunately I agreed with him. When I was in the 5th month of pregnancy he again ran from the house. His phone is switched off. I again started work in the house of the other people. In the 9th month doctor again told me about the operation and I have no money. I cannot go to the hospital and stay at home and waiting for normal delivery. But unfortunately, my baby died before birth due to not having a proper diet. After the birth of the baby, I cased him and took khula through the court. After khula, I worked and my life is smooth. Now my daughter is in grade 9th. We both are happy now.

Case Study: 4

Age at marriage: 22 Years

Type of Marriage: Forced Marriage

Current Marital Status: Married

Reason of Forced Marriage: Poverty

Education: Nill

My name is Eishaal. I am 28 years old. I have 2 sisters only. We are very poor. I do not have any education. I used to work at hospital. When I was 22 years old. My aunt decided to marry his son to me. She sent marriage proposal. I was not willing to marry my aunt's son, but my family forced me to marry because they had the responsibility of to marry other 2 sisters as well. My marriage date was fixed and nekkah was done with simple marriage ceremony. From the very first day I was not happy. My husband was smoking all the time. He did not have job at that time. I was very disappointed and feeling extremely depressed. Then I decided to search for job. I worked for rich people. Our family condition got better day by day. one day one of the person told me that he will give me and my husband a job in his hospital. I was very happy for the job. All out dark nights turned to light. Now I and my husband work at hospital and spending happy life. I have 2 sons and 1 daughter now.

Case Study: 5

Age at marriage: 19 Years

Type of Marriage: Forced Marriage

Current Marital Status: Married

Reason of Forced Marriage: Greediness of Money

Education: Matric

My name is Hadia. I am 23 years old. We are 5 sisters and 1 brother. We are financially weak as compare to our relatives. My father has a shop of Paansaar in other cities. I am in 3rd number, two of my sisters are elder than me. One of our family uncle often visits our house. He is working in Saudi. He is about 20 years elder than me. He was married and has 2 sons and 1 daughter. His eldest son was 19 years old. When I was in grade 10 he used to come every day to our house. He often plays with me. We used to play ludo. I don't know when he was fall in love with me. He asked my mother that I liked Hadia and want to marry her. I was shocked that a married person whose son was almost equal to me want to marry me. My mother discussed this thing with my father. First, he becomes angry with my mother that why you allow him to visit our house day and night. Then after few days he again asked my mother for marriage. This time he told my mother that after marriage I will fully take the burden of your house. I will send 50 thousand rupees

every month. My mother told this to my father. They started thinking about this. I was not agreed with this proposal because I knew they just want me to full fill their carnal desires. Other than this they had no other interest in me. Anyhow, my parents say yes to him. And our nikkah was done in the court when I was 19 years. Nobody knows about our nikkah except my family. After nikkah, my father went back to his shop in other cities. After 2 days he comes to our house. And told my mother that after 20 days I will go back to Saudi. I want to spend the remaining days with Hadia. You allow me to stay me on your house at night. In the morning I go back to our house in this way nobody knows anything. My mother accepted this and he started spending nights with me. This was much difficult for me. But I was in his nikkah that's why I have to accept it. My father was not aware of it. After 20 days he went back to Saudi Arabia. And I became pregnant my mother took an abortion of me. And not told this to anybody. Time passed every month he sends money to my home. He came back to Pakistan after 4 years and demand for rukshati. My parents simply do my Rukshati and we stayed 2 days in a hotel in Islamabad and then we went to Saudi. I live for 5 months in Saudi at that time I become pregnant in the 3rd month of pregnancy I came back to Pakistan. Allah blessed us with a baby girl till now I am in Pakistan now my daughter is 10 months. His behavior with me and my family is changed. He does not send me money and even does not receive my call. Now all the relatives make fun of us. And not like to talk with us.

Norms and Traditions of Family

In the social sciences, norms are a basic notion. They are most frequently characterised as socially enforced rules or expectations. Traditions are the transfer of practises or beliefs from generation to generation, or the fact that they are passed down in this manner. The first stage in a traditional Pakistani marriage is to look for a possible husband or bride. Both men and women over the age of 20 are considered potential grooms and brides. Traditional arranged weddings, semi-arranged marriages, and love marriages account for the majority of marriages in Pakistan. When a member of the family, a close friend, or a third party assists in bringing two apparently suitable persons together in matrimony, it is known as arranged marriage. The groom and bride are generally strangers who have

never met before, thus any conversation between them is similar to small chat. This type of union is regarded as customary. In Pakistan, some elders in their families have already decided the marriage of their children at their birth. While some family members marry their children within a family to benefit each other. Moreover, the dominancy of men is considered very important in families. The leadership of men and their norms leads them to be superior in their family.

Case Study: 1

Age at marriage: 21 Years

Type of Marriage: Forced Marriage

Current Marital Status: Married

Reason of Forced Marriage: Family Pressure

Education: B.A

My Name is Maqbool Hussian. I am living in a village near M.b.din. I have done BA. I have 2 brothers and 3 sisters. I am 52 years old. I'm a Government teacher. When I completed FA my mother and my Mamu forced me to marry my cousin who is 15 years elder than me. I want to study more and marry any educated woman. It was my cousin's 2nd marriage and she was also not agreed to marry me because I was very younger than her. She is just a primary pass. I remember my mother that when I was in grade four her first marriage was done. And I was in grade 6th when her husband gives her divorce. She has a son. Then how I marry her? She is too elder than me. She told me that my brother always stands with me and now I have to make his daughter's life happy and comfortable. I said yes to my mother for nikkah because I was also grateful to my mamu. After all, he always helped me. Finally, Nikkah was done. After Nikkah I again started my Education. Three years had passed and still, I was not willing to marry. My wife Hafsa accepted me. A few months later Marriage was done when I was 21 years and my wife was 36 years old. I accepted her son and fulfill all his responsibilities. In the 1st year of marriage, we face some little problems but we understand each other very soon. I never tease my wife she is happy with me. Allah blessed us with a baby boy after 4 years of marriage. Now my son is young. He is doing BS Computer science and my wife's 1st

son was now married and lives with me. We are spending a very happy and peaceful life Alhamdulillah.

Case Study: 2

Age at marriage: 19 Years

Type of Marriage: Forced Marriage

Current Marital Status: Married

Reason of Forced Marriage: Family ego

Education: B.A (Part-I)

My name is Mubeen. I am living in M.B.Din. We are two sisters and two brother. At the time of marriage, my age was 19 years. 3.5 years ago I'm in B. A part one and living in a hostel. when my marriage was fixed with my phuphoo's son. His name is Waqas. He is 18 years elder than me. At that time when the marriage was fixed, he was in Greek. No body told me about this decision. Waqas's marriage was first decided with another girl. But when he came to Pakistan before 8 days of the marriage. They refused the marriage. Everybody was worried because all the things that were ready. My phoophuu is a very strict woman. She came to our house and ask my father that I wanted that now Mubeen's becomes Waqas's wife. My father agreed on this. My mother was helpless. She wants to stop this but no one gives importance to her. My phuphoo said to my family nobody tells this thing to Mubeen. On Mehndi night we came her to home and told her everything. But my mother didn't agree with this. She brings me home 2 days before marriage. Then he told me all the situation. I started crying. I lost my senses. I can't understand what is going on. I told my mother that I like waqas's a younger brother. This is not possible for me to become bhabhi of him. His name was Hamza. He also doesn't know about my marriage because he is also living in another city. When I told him the whole situation he tried his best to stop this marriage but all in vain. My father and my puphoo weren't changing their decision. On the fixed day my marriage was done with Waqas. Everything was against my expectations. On the first night, waqas was too good with me. He told me all the past stories. Stories of my childhood and he also said this was not easy for me to make a relationship with you. For me, you are 8 years back Mubeen which was a very talkative girl. Our age difference is too much. I always try to understand your emotions

and I never give you the stress of anything. I promise to myself that from today I forget about my past about hamza and become normal with everyone.

Few days passed my cousin Hamza started teasing me. All the time he sits in my room. He told me that you cheat on me. You just wait for what I do with you. I spoil your life he started blackmailing me. I told this to my husband and my phuphoo no one took things seriously. After 2 months Hamza went to another city. I was very happy about this thing. but I don't know why the behavior of my husband was starting to change. I do all the house chores. I stop my education because my in-laws don't allow me to study more. After 3 months I become pregnant. Everyone was happy about this news. During the whole pregnancy, I never visited my mother's home Allah blessed me with a baby girl. After the birth of the baby, I told my in-laws that I want to visit my mother's home but they don't allow me. This thing very hurt me. Waqas becomes very harsh with me. At night they do forcefully sex with me. Even sometimes my daughter cried but they don't care. If I said anything to him they told his mother. And the whole day they taunt me that you are not giving time to my son. You don't want a second baby. You are not a good wife, etc. After 1 year Allah blessed me with a Baby Boy. But he died due to weak health. Form that day they quarreling me on everything. Sometimes I want to run away from this home. But where I go? I have no other shelter my father always supports his sister. Then I remain quiet. My husband told me that he wants 3rd baby. I said to him please leave me I just want peace now. I am tired now. But again I pregnant after the death of my baby boy. Now I have a daughter of 2 months. I spend a very strict life. I never married my daughters against their will. In the whole married life I just 2 times visited my parent's home and Waqas's sisters every week visited our home. They told me that they are coming here for refreshment. But you are happy here our parents put you on our palms. You don't have any need to visit your parent's home.

Case Study: 3

Age at marriage: 25 Years

Type of Marriage: Forced Marriage

Current Marital Status: Married

Reason of Forced Marriage: Watta satta to safeguard one's own sister

Education: Graduation

My name is Abid. I am graduated. I am living in Saudi and doing a private job. We are 3 brothers and 3 sisters. All are married. My two sisters are in one house and my one brother is also married in the same house. Our families did these marriages willingly. In the starting we all were very happy. But after 2 years problems grown up. All the time they tortured my sisters. Her husbands were also not good with my sisters. One day my both sisters came to our house in a very bad condition. They have no luggage in their hands. Even their son and daughter were also not with them. They told us the whole matter that our husbands and mother in law snatch our children from us. And asks us to go back to your father's home. My mother after listening this become angry with my bhabi. And forced her to leave our house. In the same night she left our house with her daughter and went to her parents' home. Now the situation became too critical and everyone worried that what will going to happen in the future. Days passed people of village started talking about the characters of my sisters. We all were aware that our sisters are 100 percent right. After one year they send a message to us to resolve this issue. My family asked them that we took the divorce of her daughters. They didn't agree on it. They called a Panjaaiyt and in panjaaiyt it was decided that you people married your younger brother in the same house.

My family wasn't agreed on it. I was also not willing to destroy my life. But in village it is a custom that you must give respect the decision of the Punjaiyt. After one day me and only 2 men with me went to my sisters in-laws for nikkah after nikkah I took my wife in to my home. She has not any issue on marring with me. But for me it was not easy because the behavior of her elder sister (my bhabi) was also not good with us. Now 2 years of our marriage gone we have no child. My wife all the time quarreling with me . The peace of my life was destroyed completely. But the issue remains same till now my sisters are not happy in their homes. Her husbands never give a single penny. They always ask her that your brothers are two rich. Told him to send money to you and from this money you fulfill your needs we have no money for both of you. I am fed up with this life. I want to break this relationship and wants to run away from this area.

Case Study: 4

Age at marriage: 19 Years

Type of Marriage: Forced Marriage

Current Marital Status: Divorced

Reason of Forced Marriage: Family norms

Education: Primary

My name is Riffat. I am now 55 years old. I am just primary pass. I am very fond of study. But my parents did not allow me to study more. They said that what you should do after getting education the purpose of your life is to just do household works.

–Prh likh ka tm ny kon sa officer lg jna hai”

"لپڑھ لکھ کر تہن یکہن س فاسر لگ جان اہے۔"

–you will not be an officer after getting an education”

When I was 19 years old my parents started worries about my marriage. In those days my khala came to Pakistan with his 24 years old son. They sent a proposal to our house for my marriage. My parents became very happy. They accepted that proposal, but I rejected that proposal because I think that my cousin is born in Norway and also brought up there. They do not much know about me and our culture. They just agree to marriage because of her mother. Otherwise, they have no interest in me. But everyone said that when time passes he will understand everything, stop worrying about it and say yes for this proposal. Finally, marriage date decided all the family members are very happy. Within one year of marriage, Allah blessed us with a baby boy. In the whole year, my husband stays in Pakistan. When my son was 3 months he went back to Norway. And never came back. After going back he marry with a Norwegian girl. And give divorce to me. I was just a commodity for him. He said that he has no interest in me. Now you are free from me. He never sends money for his son. My parents took responsibility of my son and I never think about remarriage. My son is young and recently I married my son. He has its own school. Till now his father never contacted with him.

Case Study: 5

Age at marriage: 20 Years

Type of Marriage: Forced Marriage

Current Marital Status: Divorced

Reason of Forced Marriage: Family norms

Education: Matric

My name is Kashif. I am 25 years old. I did matric. When I was of 20 years old, my father decided to marry me to his brother's daughter. She was 9 years elder than me. As she was not married at that time and her age was passing day by day. So, my father being the elder of family decided the marriage. I was not happy with it. Even she was also not happy but it was the order of my father so marriage date was fixed. After the successful marriage ceremony, we were living happy life for a month or twice. But after that time she started misbehaviour with my parents and me. At start I guide her very politely but her demands were increasing day by day. At that time she was pregnant as well. I was jobless at that time. She started taunting me. The time was passing but my patience level was decreasing day by day. One day she started taunting me and was behaving very rudely. At that time I lost my temper and give her divorce. Now I am married to someone else she is so polite and respectful.

Case Study: 6**Age at marriage: 18 Years****Type of Marriage: Forced Marriage****Current Marital Status: Divorced****Reason of Forced Marriage: To avoid family proposal****Education: Matric**

My name is Sajeela Ishtiaq. I am 30 years old. I am matric pass. When I was 18 years old my aunt sent marriage proposal for her elder son. He was quite handsome. My father did not like my aunt because she behaved very rudely with my father one day. Due to this reason my father rejected the proposal without asking me. My aunt approached me twice but got the same response. At that time one of my father's friends send marriage proposal for his son. My father accepted the proposal without my consent. I was very scared because everything was new to me. My marriage date was fixed. After marriage my husband whose name was Ali treated me very politely. I was happy with him but one day he came to home and beaten me a lot without any reason. He lost his money with friends in gambling. This was entirely new to me. Whenever I asked him, he used to beat me. I told this everything to his father, but he did not act because he was already aware of his

son. Due to daily torturing I left their house and came to my parent's house. He sent me divorce and now I live in my father's house.

Case Study: 7

Age at marriage: 23 Years

Type of Marriage: Forced Marriage

Current Marital Status: Married

Reason of Forced Marriage: To fulfil family will

Education: Engineer

My name is Naeem. I am 34 years old. I am working as an engineer in Abu Dhabi. When I was 23 years old my marriage was decided with my Mamu's daughter. She just completed her B.A at that time. I was not interested in her because I liked another girl. She was in our relatives. But her family wasn't agreed to give her daughter to me, and my parents were also not willing for this. I refused my parents for their proposal. After few days I went back to Dubai. In the whole year, my family tried to agree me for mamu's daughter. After one year when I came back to Pakistan to spend my holidays, they again started forcing me for marriage. My mother become angry with me and told me that I will never forgive you if you are not accepted my brother's daughter. I have no other option because in any situation I can never leave my mother. In the holidays marriage was done and after 15 days of marriage I went back to Dubai during the first year of marriage my behavior with my wife was not too good because it was too difficult for me to accept her. But when the time passed everything became normal and I become good with my wife. After three years Allah blessed us with a baby girl. After the birth of my daughter our life became too good. My wife is very cooperative with me and my family. She stands with me in every situation. Now my daughter is in grade one. And we are living a good life Alhamdulillah.

Traditional Kinship

According to anthropology, kinship is a network of social relationships that is a fundamental component of the lives of all people in all civilizations, although its exact definitions are frequently disputed even within this field. Kinship can refer to the study of social connection patterns in one or more human cultures, or it can refer to the patterns of social relationships themselves. Pakistani social life revolves around family and kinship. The family is the cornerstone of social organisation, providing individuals with both identity and protection. Quarrels and divides, especially among women (mother-in-law and daughters-in-law), can lead a shared household to fall apart early. Marriage is largely a means of bringing two extended families together, with love sentiments playing a secondary role. The husband and wife are basically representatives of their separate families in a commercial arrangement, which is typically formed between two male heads of household. Marriage is the act of adding new relatives to one's family or strengthening old ones. Marriage is the act of adding new relatives to one's family or strengthening old ones. To fully participate in society, a person must get married and produce kids, ideally boys, because social connections are established by giving away daughters in marriage and receiving daughters-in-law. Marriage with a child of one's father's brother is favoured, in part because the property exchanged at the wedding is passed down through the patrilineage. In-laws have a relationship that lasts beyond the wedding day and beyond the marriage. Families related by marriage exchange gifts at key milestones in each other's lives. If a marriage between the two families succeeds, others will follow suit. The relationships that are formed as a result of this are passed down through the generations and are strengthened. Inter-marriage, along with the rarity of nonrelative marriages, has resulted in a complex web of intertwined descent and marriage ties. When a wife produces sons, she gains respect and power. Her sons would bring her wives to look after her as she became older. Daughters are a burden, to be given over to an expensive marriage with their virginity intact. As a result, moms prefer their sons. In later life, a mother's connection with her son is likely to remain close, with the mother having considerably greater influence over her son than his wife.

Case Study: 1**Age at marriage: 20 Years****Type of Marriage: Forced Marriage****Current Marital Status: Married****Reason of Forced Marriage: As part of kinship obligation****Education: B.A**

My Name is Maqbool Hussian. I am living in a village near Mandi Bahaudin. I have done B.A. I have 2 brothers and 3 sisters. I was 20 years old during marriage. I am 52 years old now. I am a government teacher. When I completed F.A my mother and my Mamu forced me to marry my cousin who is 15 years elder than me. I wanted to study more and marry an educated woman. It was my cousin's 2nd marriage and she was also not agreed to marry me because I was very younger than her. She was just a primary pass. I remember when I was in grade four her first marriage was done. And I was in grade 6th when her husband gives her divorce. She has a son but my mother insisted me to marry her because her brother(my mamu) always stand with me and now I have to make his daughter's life happy and comfortable. I said yes to my mother for nikkah because I was also grateful to my mamu. After all, he always helped me. Finally, Nikkah was done. After Nikkah I again started my Education. For three years we both were not willing to marry. My wife Hafsa accepted me. A few months later marriage was done when I was 21 years and my wife was 36 years old. I accepted her son and fulfill all his responsibilities. In the 1st year of marriage, we face some little problems but we understand each other very soon. I never tease my wife she is happy with me. Allah blessed us with a baby boy after 4 years of marriage. Now my son is young. He is doing BS Computer science and my wife's 1st son was now married and lives with me. We are spending a very happy and peaceful life Alhamdulillah.

Case Study: 2**Age at marriage: 18 Years****Type of Marriage: Forced Marriage****Current Marital Status: Married****Reason of Forced Marriage: As part of kinship obligation**

Education: B.A

My name is Maria. I am 26 years old. We are 3 sisters and 3 brothers. But one of my brothers died after one year of marriage. My education is B.A. We are from the Abbasi caste. My father was a retired person of Wabbta. When I was in F.A my tayya Abu wanted to take my hand for his son Qasim. Qasim was 10 years elder than me. His education is M.A and working in Saudi Arabia. He has no issue marrying me. But I didn't agree with this proposal. My father starting giving stress to me. He said to me that he is my elder brother and I never say no to him. My mother was also agreed to this proposal she said Qasim is like her own son. So if this marriage was held it will prove soo good for us and you. I was engaged with Qasim in 2015. I was very upset because I didn't liked Qasim. His temper was too rude with me since childhood; we were living in the same house so I well understand its nature. And this was the only reason behind my No. But nobody gives attention to me they did what they want. After this engagement, I become very sick. But no one changed their decision. Except to understand me that you are lucky you live happy with him. Qasim came to Pakistan after one year of engagement but I refused for marriage after saying that I am not mentally prepared for marriage. Marriage was delayed and he went back to Saudia. In the whole time frame, we never talk with each other. Time passed, in 2018 my marriage was held. In the beginning, everything was good. He gives respect to me and fulfills my every need. The behavior of his mother was also good with me but this is only for one month. After one month things were going to change because I don't want the baby at this time. I told this to my husband and told him that don't share thing with anyone. I want some time but he told him everything to her mother. After this, the behavior of my husband and his mother became too rude with me. My husband changed his room and my mother-in-law gave me all the responsibilities of the home. I have to work the entire home even I was sick but they don't care about me. They just need work. My parents took action on it and take me to our home. At this time Qasim returned to Saudia. For almost 8 months I stayed at my parent's home. After one year my elder brother died and Qasim comes back to Pakistan. At this time he resolved the issue and took me back home. After this, I was ready for every situation and become normal with Qasim and everyone. But the behavior of my in-laws was not good with me for them to till now. Qasim gives his whole salary to his

parents and they never give money. In 2020 Allah blessed me with a baby boy. During the whole pregnancy, he was not in contact with me. Never give me a single penny for my needs. Their family just gives me simple food. And after the birth of my baby now he gave me 4 to 5 thousand per month. The money is not sufficient for my needs and my parents often fulfilled my needs. I am fed up with this slavery life. No one appreciates me all the time they just discouraged me.

Endogamy Rules

Marriage is a significant social institution that exists in nearly every civilization. Marriage is essential to the notion of family. Marriage is a union between a woman and a man who begin living together, experience sexual, social, and cultural closeness, and share a means of subsistence in order to live a life together. In Pakistan, endogamous marriages are performed on the basis of social groupings and castes. –Caste refers to a social class that is distinguished from others by inherited position, occupation, or money. The caste group's position is determined by its nature. Some endogamous marriages are mostly done inside one's own caste group in order to preserve blood purity. Endogamous marriages based on caste are widespread in the subcontinent's "Syed Caste," which may trace its ancestry back to Prophet Muhammad (P.B.U.H). Village children in Punjab learn caste-based endogamy from their early infancy socialisation. Endogamy by social class is also practised in our culture, with people choosing to marry within their own social class. Social endogamy is also known as social hoarding. People favour endogamous marriages because they preserve social links. Along with a feeling of identity, the personal bond is preserved through conducting endogamous marriages. Because they are familiar with their caste and family's rituals, traditions, family values, and origins, people prefer to marry within their caste and family. People in traditional civilizations usually protect and hold property within their own social group through endogamy, which also provides financial security for their offspring. Because of the fear of impurity in their blood, they are not allowed to marry outside their caste group. Endogamy is a tradition in which one is obligated to marry within one's own tribe. Families with their ancestor traditions do not allow their children to marry out of their group.

Case Study: 1

Age at marriage: 17 Years

Type of Marriage: Forced Marriage

Current Marital Status: Married

Reason of Forced Marriage: Due to endogamous marriage restriction

Education: Matric

My name is Rida. We live in Busal. I have done Matric. In our family the marriage pattern is endogamy. At the time of marriage, my age was 17 years. Now 15 years have been passed. My family decided that I will get married to my chachoo's son. His name was Ali. It was an arranged marriage. He was also Matric pass but was 5 years elder than me. My cousin didn't wanted to marry me. He tried to stop this marriage as we both were not willing to get married to each other but our elders didn't agreed. They said that it is against the rules of our family. No one gets married out of the family. It is against our customs and traditions. So for the sake of their dignity and honor, they fixed our marriage. Preparations started, our house was full of guests. On the day of Barat, Ali left the house and went away. Everyone started looking for him. Family members contacted his friends but no one knew where he was. He switched off his mobile. Everyone got worried. They started thinking about how will they going to save the family's dignity. Everyone was giving different suggestions. Then finally they came to one final decision that they will make Ali's younger brother married to me. It was shocking for both of us. His name is Abid. We tried to retaliate but it was all in vain. We were left with no other option. So we got married. We were not happy. Our marriage ceremony ended. Everything was normal. His behavior was fine. After two days of my Walima, I went to my parents' house. I spent time with my family. Few days passed but he didn't come to pick me from my parent's place. In the start,

I used to wait for him but as time passed my interest was also gone. I started living with my parents again. After some days I came to know that I am pregnant. My parents informed my in-laws about this but no one came to pick me up. Months passed and I gave birth to a baby girl. My in-laws came to congratulate us but my husband never came back. He has no concern with me and our daughter. He never took our responsibility.

Now it's been 15 years I'm still living with my parents, my in-laws do come to meet me and my daughter but Abid never came. Abid didn't remarry. Now my daughter is in grade 7. She knows about her father but she doesn't want to meet him. Now my aim is that I will make my daughter get high education. I will make her achieve her goals in her life so that she does not spend her life as I did. After that wherever she will ask me to get married, I will respect her decision.

Case Study: 2

Age at marriage: 23 Years

Type of Marriage: Forced Marriage

Current Marital Status: Divorce

Reason of Forced Marriage: Due to Endogamous marriage restriction

Education: Matric

My name is Maryam. I am 24 years old. We are two sisters and three brothers. My education is matric. At the time of marriage, my age was 23 years. I liked another person which was very handsome. He had his own business. We both liked each other but my parents especially my father wasn't agreed to this marriage. He said that you have to marry according to my will. I accepted his decision. Because I have no other option. My father choose Khurram for me. He was living in a village and I never visit the village before. After sometime, Our marriage date was fixed. The marriage ceremony was held on 1 December 2019. On the first night, my husband asked me he liked another girl but their family forced me to marry you. I was completely shocked at that moment, and thinking about the future that what is next happened to me. But after this, he behaves well with me and after one week I become pregnant. I don't know what is in his heart or brain but from the outside, he showed that he is very happy with me. When my 3rd month starts I don't why he started quarreling with me he told me that this is not my baby or other such types of things. I was totally in trama that what is he saying. One day he came back to the home and told me that put your hand on the Quran and told me that he is my baby. When I did so and he becomes quiet and went outside of the house and from that day his behavior becomes very bad. He is the only son of his parents. His parents always support

their son and said that you are wrong. I also shared everything with my parents they told me that at this age boys often do these types of things you just ignored them. Time passes every day I have to listen to something very wrong with me. After 2 months he again asked me to put my hand on Quran and told me that this my baby. I again do this thing but he did not understand this time too. After this, I left my husband's house and went to my father's home. I completed my remaining months there when he got the news that Allah blessed me with the son he came to the hospital and said to my mother that I will pay the whole bills of the hospital and in return you give me my son. My mother and I refused than he went back to his home. Then, for next 2 months no body contact us. After 2 months his father came to our house and said to my grandmother that we want to take sulla with you and I come to take back Maryam to our house. My grandmother took time from him. In this period I was trying to forget everything and starting a new life with Khurram. In this time frame again my husband said to my cousin that told your cousin that know you know that who is the father of your son. At this everyone got angry again. After 2 days he comes to our house me was on upstairs. He stands in the mid of the stairs and told me that I a give divorce to you. After saying 3 times this he goes back to his house. I was crying and telling the whole incident to my grandmother and mother. but everyone just told that all the things are extremely going wrong. Now I never think about remarriage. I worked and brought up my son.

Case Study: 3

Age at marriage: 16 Years

Type of Marriage: Forced Marriage

Current Marital Status: Married

Reason of Forced Marriage: Endogamous restriction

Education: Middle

My name is Kinza. I'm 17 years old. At the time of marriage, my age was 16 years. I have done just middle. I am the only daughter of my parents by caste we are jutt. I likes someone and he also liked me. I know that my father and my chachu never agreed to marry me to him. He is from the Mughal caste. We both thought that if our family didn't agree to our marriage then we ran away from the house. Don't know that how my father

knew our plan. One night he comes back to the house with my chacha. Both were in an angry mood. They told me that we decided on your marriage with one 40 years old man. He lives in the other village but he is from our caste. At 10 pm he came with molvi sahib and 2 other persons. At this time my father said that you get ready we have done your nikkah after few minutes. I was helpless. I asked my mother that please save me from this hell. But she didn't help me she was also in favor of my father. After nikkah, he took me to his home. I was crying. He tortured me physically and sexually. My parents never came to see me. And he didn't allow me to visit my parent's home. He didn't allow me to take mobile. Days passed after 10 days he said to me that when I go out of the house you went out from the house. Where you go?. I said to him that I never go outside without him. Why are you blaming me? After this, he slapped me and go out form the room. The next day he tied me with a robe. And went away. All the time he physically tortured me. With the help of our neighbor I called my mother and told her the whole situation. But my father didn't allow my mother to meet with me. After 2 days my mamu comes and took me to our home. Since then I'm living here. My husband did not come to see me and not come to take back me.

Marriage for Nationality

Across nations, customs, ethnicities, and faiths, forced marriage happens. In the United Kingdom (UK), they are most common among Hindu, Muslim, and Sikh women from Bangladeshi, Indian, and Pakistani populations. Coercion, mental abuse, strong familial or social pressure, physical assault, kidnapping, incarceration, or murder may all be involved. Despite the fact that victims might be men or women, the majority of recorded cases involve young women or girls, and the woman's close family members (father, mother, or siblings) are typically directly culpable.

Each scenario is unique, as stated in the report to the working group, but generally, a young lady or girl is persuaded to travel to South Asia by her immediate relatives, either for a vacation or to visit a sick cousin. She subsequently fails to return to the United Kingdom on time, and loses touch with her friends, classmates, and coworkers. She is brought to her family's house in the receiving nation, which is generally in a distant rural and often conservative location. Shortly after that, she learns that plans are being made for her marriage.

In recent years, several personal experiences have been published in British newspapers and publications of British teens who have been tricked by their families, taken away from their homes and friends, and detained against their will. These women have been subjected to physical and emotional abuse, including rape, and have been coerced into marriages against their will.

Case Study: 1

Age at marriage: 26 Years

Type of Marriage: Arrange Marriage

Current Marital Status: Divorce

Reason of Forced Marriage: For nationality

Education: B.Sc

My name is Farwa. I am 30 years old. I lives in England. I have done B.Sc from Pakistan. My age during marriage was 26 years. My uncle wanted to marry his son to me just to gain nationality. His son was very handsome but he didn't liked me. His father discussed the proposal with my family. They asked me for consents and I accepted the proposal. One week before marriage my cousin told me that he doesn't likes me. However, he just need England nationality. I was shocked after listening this. I discuss the matter with my mother and she told me that he will be good with you after marriage. Our marriage was done in Pakistan. When we went back to England he tried to gain the nationality. After getting the nationality his behaviour was changed with me and my family. He spent most of his time outside the home. I was very upset. One day he came home and shouted on me and give me divorce. After that I didn't see him anywhere.

Case Study: 2

Age at marriage: 25 Years

Type of Marriage: Forced Marriage

Current Marital Status: Divorced

Reason of Forced Marriage: To get nationality

Education: Graduation

My name is Zareena. I am 30 years old. We are 2 sisters and 3 brothers. We are living in America. I am graduated and doing a job in America. All of my siblings got married according to their own will in America. My parents were not happy on this. They decided that they will do my marriage in Pakistan with my chachu's son. However, they do not tell me anything. In summer holidays they bring me to Pakistan just for visit. After two days they decided my marriage with my cousin. He was doing MBA and doing a good job in a bank. But I did not like him. I had a boyfriend in America with whom I wanted to marry. That's why I rejected this proposal. When I rejected my parent's threatened me that they will burn my documents including passport. I discussed this matter with my siblings no body helped me. I was 25 years old at that time. I completely understand this thing that nobody is going to help me in Pakistan. So I decided to marry with my cousin when the marriage was done my parents went back to America and I stayed in Pakistan at our native village on my husband's house. While staying 3 months in Pakistan I behaved politely with everyone. They never felt that I am not happy. I showed that I am happy but within I had a big plan which was going to be full filled soon. I took permission from my husband and went back to America. And in America my father almost ready all the documents of applying visa of my husband. When the documents submitted in the embassy, they called me for the final approval and I went to the embassy and I think that it is a proper time to make end of this hectic and dramatic life. I told all the situation in the embassy and told them that my father forced me to marry with his brother's son just for the sake of his nationality. I want to get divorce from him. They took action on all of my statement. Not only they cancelled the documents but also they helped me to get divorce from him. Now I am happy and living in the separate home. My parents are not happy with me and they do not visit my home. But everything will become normal after few times. Soon I will marry with my boyfriend and spend a good life.

Case Study: 3

Age at marriage: 23 Years

Type of Marriage: Forced Marriage

Current Marital Status: Khulla

Reason of Forced Marriage: To get nationality

Education: Bachelor's

My name is Fatima Batool. I am 25 years old. I did bachelor's in science. I was born in Canada. When I was 23 years old, our family visited our homeland Pakistan for a month. I was very happy in Pakistan. One day my mamu send marriage proposal of his son for me. I rejected the proposal because I did not like him. However, their family insisted a lot. The main reason behind this was the nationality of Canada. They requested a lot due to which my father agreed to the proposal and fixed my marriage ceremony. At that time I planned to talk with mamu's son and did an agreement with him. I told him that I will marry you and help you in getting nationality but after this you are going to give me divorce. He accepted the agreement and I did the same as he wanted. We went back to Canada after a month and I helped him to get nationality. After getting nationality, he rejected the agreement and said that he can not do this. I was very upset those days then I decided to get Khulla from him and I did this. Now I am independent and living easy happy life.

Child Marriage

Child marriage is described as a girl or boy marrying before the age of eighteen, and includes both official and informal partnerships in which minors under the age of eighteen live with a spouse as if they are married. Both girls and boys are affected by child marriage, although females are disproportionately affected, particularly in South Asia. Child marriage is a worldwide problem. Gender inequality, poverty, societal norms, and insecurity drive it, and it has terrible global effects. Here you may learn more about the scope and consequences of child marriage, as well as the progress made toward eradicating it. Child marriage is a worldwide issue. It occurs in a variety of nations, cultures, religions, and ethnic groups. Use our interactive map to learn more about the

scope of the issue and what is being done to address it. You may also use the data to assist your advocacy and fundraising efforts, as well as connect with others in your area who are working on the same problem. A human rights violation is child marriage or marriage without both parties' free and informed consent. As represented in the Girls Not Brides Theory of Change, progressive legal frameworks are one component of the entire response required to properly address child marriage. For females, this includes negative health impacts from early pregnancy (particularly adolescent pregnancy) and delivery, in addition to mental health difficulties and a lack of access to school and employment possibilities. The appearance of child marriage varies from one society to the next. There is no one answer, actor, or sector that can put a stop to it; we must all work together to achieve our goals. Local, contextual, and integrated solutions are required.

Case Study: 1

Age at marriage: 12 Years

Type of Marriage: Forced Marriage

Current Marital Status: Khulla

Reason of Forced Marriage: Child marriage an alternative to social responsibility

Education: Nill

My name is Zahida Parveen. I am 39 years old. At the time of marriage, my age was 12 years. I wanted to study but my parents did not allowed me to study. My marriage was decided with my chacha's son. He was 3 years elder than me. I don't want to marry him because he was a bad temper boy. All the day he wandered in the streets he does nothing. More I spend a very miserable life because we are very poor. My father was labor. I am fed up form this poor life that's why I have not accepted this proposal. It is difficult for me to accept this marriage. But my marriage was done in 1996. My husband did not do anything after marriage. He asks me to work and bring money home. But this is not easy for me. He physically tortured me. He never earns even a single penny all the time he sits with his friends and plays gambling. The Money which I earn he spends on their friends. Allah blesses me with my twin's baby boy. In the whole pregnancy, I work and run home. He never helps me. I become fed up with this life and take khulla from him. Now

both of my sons are 20 years MashaAllah. Both are studying in a private college. I work in a parlor now. Spend a happy life Alhamdulillah. And I promised myself that I married my sons with their consents.

Chapter 7

Summary and Conclusion

Forced marriage is viewed as many different perspectives by different agencies and in which the main issue that is the consent to marriage is highlighted. Furthermore, forced marriage is recognized as a heartless act, even when there is no sexual assault or slavery is involved and the convention against slavery perceives such type of marriage as practiced slavery in which individual has no choice to enter or exit from the marriage. One of the main reasons of early and forced marriage is the lack of education in families. Such families bound their individuals to their traditional customs. In many areas of the globe, marriage of the boys depends on the boy's basic education and services in the military. On the other hand the girls do not need to acquire any education.

Pakistan reports that the judiciary of Pakistan has failed to give justice or initiate any proper procedures in cases that have allegations of forced marriage. The fear of revenge by the fanatical and judicial officers own beliefs influence them to claim that the woman/girl was willfully involved in all the acts, while the families are forced to accept this falsely and to take their case back and never return. The ignorance and arrogant behavior of police towards the reports of abduction and forced marriages is the main cause of the freedom of heartless culprits. Furthermore, in all the processes, the woman/girl involved suffers the most by facing the threats to accept the conversion and rape because she stays in the custody of the kidnapper throughout the trial process.

According to organizations, like Minhaj-ul-Quran's perception, converting minority individual is equivalent to Haj-e-Akbari which is the greatest religious duty to Muslims. Therefore, many religious foundations and native mosques failed to recognize the reason of conversion and ignore the age of the bride following the instructions of the kidnapper because they consider it as an obligation and an official policy to convert as many minority individuals as they can by offering them rewards in return.

‘Human rights’ from an Islamic perspective are rights that are God-given and transmitted via divine revelation. However, the Islamic concept of ‘Ihsan’ has a wide meaning encompassing many aspects of modern human rights. Islam has a formative

influence on the role of women and men. Women and girls living in Muslim communities enjoy different degrees of protection and benefits from different rights, a consequence of the variation of cultures, political and historical circumstances, social realities and economic conditions. Muslim family law is the main aspect of Sharia that was carried on to modern times in many Muslim majority countries.

A forced marriage may be defined as a marriage without consent and is unacceptable under Islamic law. Women and girls of different ages and abilities are subjected to forced marriages. The Qur'an states: ~~It~~ is not lawful for you to inherit women by force. Nor may you treat them harshly so that you can make off with part of what you have given them, unless they commit an act of flagrant indecency. Live together with them correctly and courteously"(Qur'an 4:19).

Forced marriages can be eliminated if Islamic, as well as non-Islamic countries strictly, follow the state's laws that forbid forced marriages. Furthermore, consultation from professionals and experts of Islamic jurisprudence and correct use of print media, mass media, social media and all the private and public resources can make a huge impact on elimination and raise of public awareness about the harsh consequences of forced marriages.

The research was qualitative in nature. Further utilized the case study method to understand the nature of the work. The total sample census of my research was 89 from the all over the village. The sample was selected through purposive sampling techniques. Rapport building is the first step of the fieldwork. In this step, the researcher makes friendly relationships with the members of the village and of the city. He or she will follow their dress and food patterns. He or she gives respect to their custom and traditions. It can be a state of harmonious knowledge with another person or community. In qualitative research, key informants play an important role during fieldwork. The key informants were Shahnaz, Rida, Saima, and Hafsa. The participant observation method was used for the collection of data. Focused group discussion, formal and informal discussions and in-depth interviews were conducted. The languages of this city are Punjabi and Urdu.

The research aimed to trace forced marriages in District Mandi Bahauddin. The main objectives of the research were; to find out the reasons behind forced marriages, to

study the impact and consequences of forced marriage, and to examine the domestic violence against females where forced marriage has taken place.

These reasons, impact and consequences are classified into different determinants. First of all is the ‘Poverty’. Parents face the problem of poverty. To give a good life to their children, parents usually take help from their friends and family members. However, some family members and friends are loyal to them and some change their behavior negatively. These deals have different consequences. Usually, they give their children to them as labor and mostly they marry their innocent children without consent. These reasons also lead to divorce due to the financial condition of the family. The second determinant was ‘Norms and Traditions of Family’. In Pakistan, the elder in the family has the authority of all the decisions in the family. All the youngers are forced to follow the decisions which are usually without the consent of family members. However, the dominancy and leadership of men and their norms lead them to be superior in their family. The consequences of such decisions lead to divorce, health issues, and loneliness for entire life.

Another determinant was ‘Traditional kinship’. Pakistani social life revolves around family and kin. The first stage in a traditional Pakistani marriage is to look for a possible husband or bride. Both men and women over the age of 20 are considered potential grooms and brides. Traditional arranged weddings, semi-arranged marriages, and love marriages account for the majority of marriages in Pakistan. When a member of the family, a close friend, or a third party assists in bringing two apparently suitable persons together in matrimony, it is known as arranged marriage. The groom and bride are generally strangers who have never met before, thus any conversation between them is similar to small chat. This type of union is regarded as customary. The family is the basis of social organization, providing its members with both identity and protection. Quarrels and divisiveness, particularly among the women (mother-in-law and daughters-in-law), can lead to the premature dissolution of a joint household. The members of family prefer to have marriage of their children with the family. However, they are unaware of the will of their children but force their children to do what they want. This reason also leads to divorce, unsuccessful marriage and breaking of family relationships.

Some case studies revealed another determinant i.e. 'Endogamy Rule'. Endogamy custom enjoining one to marry within one's own group. In Pakistan, endogamous marriages are performed on the basis of social groupings and castes. Caste refers to a social class that is distinguished from others by inherited position, occupation, or money. Endogamy by social class is also practised in our culture, with people choosing to marry within their own social class. Social endogamy is also known as social hoarding. People favour endogamous marriages because they preserve social links. Along with a feeling of identity, the personal bond is preserved through conducting endogamous marriages. Because they are familiar with their caste and family's rituals, traditions, family values, and origins, people prefer to marry within their caste and family. People in traditional civilizations usually protect and hold property within their own social group through endogamy, which also provides financial security for their offspring. Because of the fear of impurity in their blood, they are not allowed to marry outside their caste group. Endogamy is a tradition in which one is obligated to marry within one's own tribe. Families with their ancestor traditions do not allow their children to marry out of their group.

Many of the case studies showed that people marriage with Europeans, Americans and with relatives from other countries to gain nationality of that country. Across nations, customs, ethnicities, and faiths, forced marriage happens. A young lady or girl is persuaded to fly to South Asia by her immediate relatives, either for a vacation or to visit a sick cousin. She subsequently fails to return to the United Kingdom on time, and loses touch with her friends, classmates, and coworkers. She is brought to her family's house in the receiving nation, which is generally in a distant rural and often conservative location. Shortly after that, she learns that plans are being made for her marriage. In recent years, several personal experiences have been published in British newspapers and publications of British teens who have been tricked by their families, taken away from their homes and friends, and detained against their will. These women have been subjected to physical and emotional abuse, including rape, and have been coerced into marriages against their will.

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ANNEXURE

APPENDIX I

Socio Economic Census Survey Form

S. No	Name	Age	Sex	Religion		Caste		Remarks
				Main	Sect			
1								
2								
3								
4								
5								
6								
7								
8								
9								
10								
11								
12								
13								

S. No	Education		Level of Education							Remarks
	Literate	Illiterate	1-5	6-8	9-10	11-12	13-14	Above	Religious Education	
1										
2										
3										
4										
5										
6										
7										
8										
9										
10										
11										
12										
13										

Sr. No.	Marital Status			Family Structure			Marriage Type	Remarks
	Single	Married	Divorced	Nuclear Family	Joint Family	Total number of family members		
1								
2								
3								
4								
5								
6								
7								
8								
9								
10								
11								
12								
13								

Appendix II

Socio-economic Census and Survey Form

S. No	Marriage in				
	Same Family	Same Village	Same Sect	Same Cast	Other
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					

	Energy source		Other economic assets		Remarks
Sr. No	Occupation				
	Wage Labor	Government Servant	Agriculture	Business	
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					

S. No	Gas	Electricity	Vehicle type cycle, motorcycle, car, Rikshaw	Internet	water	TV
1						
2						
3						
4						
4						
6						
7						
8						
9						
10						
11						
12						
13						

Glossary

Shari'ah	The fundamental religious concept of Islam—namely, its law
Busal	A village in the Mandi Bahauddin District of Punjab, Pakistan.
Malakwal	It is a tehsil and sub-divisional headquarter of Mandi Bahauddin District
Chak	Land revenue settlement circle marking a contiguous block of land
Deendar	Religious person
Sharia	is a religious law forming part of the Islamic tradition.
Ibn Majah	was a medieval scholar of hadith of Persian origin. He compiled the last of Sunni Islam's six canonical hadith collections,
Kitab Al-Nikah	The Book of Marriage
Sahih Muslim	is one of the Kutub al-Sittah in Sunni Islam and considered the second most authentic collection of hadith.
Nikah	The Nikah is a religious ceremony for a Muslim couple to be legally wed under Islamic law.
Khalla	Sister of ones mother
Bhabi	Wife of ones brother
Bhai	Brother
Khula	Right of woman to get divorce
Chachu	Brother of ones father
Rukshati	Departure
Phoophuu	Sister of ones father
Mamu	Brother of ones mother
Alhamdulillah	Praise be to Allah
Meethy chawal	Sweat Rice

Questionnaire

What is your name?

What is your age?

What was your age at the time of marriage?

What was your education at the time of marriage?

Did your husband marry you with his full consent?

Which marriage system is followed in your family endogamy or exogamy?

Did you wanted to marry any other person?

How was the behavior of your husband and in laws with you?

What does your husband do?

How life changes after marriage?

How much time you took to adjust in the in-laws?

What was the reason behind your forced marriage?

Were you mentally prepared for the marriage?

Are you happy in your life?

What type of difficulties you face after marriage?

Do you have any type of decision making authority in your home?

Do you think that forced marriage affect your mental health?

What type of responsibilities you hold after marriage?

Did your in laws demand dowry at the time of marriage?

How your husband and your in-laws take care of yourself at the time of pregnancy?

What type of complications you face at the time of pregnancy?

How many children do you have?

What was the reaction of your in-laws at the birth of your child?

Do your in-laws restrict you to visit your father's house?

Does your husband restrict you from the job?

Do your in-laws force you to stay at home and do domestic works?

How your dress patterns change after marriage?

Does your husband torture you physically or mentally?

How your immaturity impacts on your upbringing of your children?

What is your and your husband's education?

How your illiteracy affects your children education?

Is forced marriage a socially accepted crime?

What is your opinion about forced marriage?

At this stage how you see early marriage?

Do you think that forced marriage victims are both male and female?

What type of health issues girls face after early age marriages?

Does Vani system also included in forced marriage?

Does forced marriage enhance the family status?

Can we say that forced marriage is a modern type of slavery?

Is physical violence involved in forced marriage?

How honor based violence is also involved in forced marriage?

Are child marriages always done due to poverty?

Why don't people stop or protest against forced marriages?

Do you really think that forced marriage is a bad act?

Why people do child marriage even they know that it is against the law?

Is forced marriage only happened in holidays?

Why parents force their children for forced marriage?

Which type of psychological problems happens after forced marriage?

How forced marriage affects the the health of the spouse?

Is forced marriage done under the pressure of the grandparents and relatives?

What impacts does forced marriage leave on the children?

Is forced marriage done only in remote areas of Pakistan?

Dose it happens with uneducated people only?

Does Parents emotionally blackmail their children for marriage?

Have you been forced to stay in the confinement and have not been allowed to discuss your marriage with anyone?

Is forced marriage done due to strong religious backgrounds?

What message you want to convey to other people about early marriage?

Are you being forced to live with the marriage partner you did not choose and you don't want to be with?

Is anyone abusing you verbally or physically and pressuring you to get married?

Do you think that forced marriage is a violation of human rights?

Does forced marriage deprives people to enjoy their basic human rights?

Which type of domestic violence is faced by women after forced marriage?

How young girls face the society attitudes after their marriage?

Can the girl or girl mother have the authority to say no for marriage?

How can we stop forced Marriages?