Inter-Generational Domestic Violence, Causes, Consequences, And Rehabilitation Strategies Among Women Of Shelter Home

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Abstract

This study provides a comprehensive picture of the intergenerational acceptance of violence under the deep-rooted mechanism of patriarchal culture, which manipulated the traditional role of men and women in a religious context. Qualitative research strategies, emic approach, and inductive reasoning method enlisted the causes, consequences, and rehabilitation strategies of domestic abuse among women who resided in the shelter home. Demographic characteristics of the participants, their parent's family profiles, and their spouse's family backgrounds were added to the existing literature. It helped to understand how the systematic deprivation of women's inheritance rights from intergenerational levels with the mutual consensuses of the parents, families, society, and even witnesses by the religious leaders were normalized. Expecting dowry instead of dower, "Haq Meher," and crossing the women's rights (mentioned in the Nikah Nama) at the time of marital contract without permission from the women were depicted as oblige pictures of the collectivistic culture.

Provided that the incompetency of the legal system facilitated honor killing and failed to punish it as a crime instead to considered it a private family matter. Sugar-coated, misinterpreted religious beliefs of polygamy and the superior nature of men justified the oppression based on gender violence resulting in the phenomena of home-to-shelter homes among women to escape from domestic violence.

Keywords: From home to shelter home, domestic violence, intergenerational violence

Introduction

The World Health Organization defines violence and domestic violence as the intentional use of physical force or power against oneself, another person, a group, or a community. It results in problems with damage, mortality, psychological harm, growth, and deprivation (Zakar & Qureshi, 2013). A gender-based act that harms women physically, sexually, and emotionally is considered domestic violence. It includes making threats and using force or arbitrarily restricting someone's freedom in public and private settings. The Law, Justice, and Human Rights Ministry of Pakistan applied these WHO definitions to both situations (Tahir, 2017). In the scientific literature, the phrases "domestic violence," "family violence," "spousal violence," and "intimate partner violence" are all interchangeable (Hindin, Kishor, & Ansara, 2008).

Families are groups of two or more individuals connected by marriage, adoption, or blood. They share a home, socialize, contribute, and play various roles that help preserve a culture. The family, which consists of a father, mother, and child, is the smallest social group in society. Family systems theory (Rothbaum, Rosen, Ujiie, & Uchida, 2002) describes that a person's functioning is more influenced by their hierarchical place within the system than by intrapsychic reasons. The pulls and pressures of the system impact family members. It also discusses emotional roles, love, care, and intimacy, as well as the needs and expectations of the family members. Emotions, socialization, reproduction, economics, and health maintenance are the first five family system functions listed by Friedman (2011).

Imbalances caused domestic violence in family roles in a dysfunctional family that resulted from remarriage, polygamy, and single parenting after divorce or death. Self-neglect was associated with domestic violence and the dysfunctional family process (Choi, Kim, & Asseff, 2009). Alcoholism, drug addiction, poor physical health, self-harm, despair, homelessness, runaways, and abuse are the comorbidities of self-neglect (Lauder et al., 2009). Domestic violence results from broken and dysfunctional family systems, stunting people's average growth. Surprisingly, people are most commonly exposed to violence at home, although it should be their safest place on earth, regardless of their gender, age, or socioeconomic demographic characteristics (Heise, Ellsberg, & Gottemoeller, 1999). Unfortunately, in the context of women, the situation of violation worsens. They are more susceptible to violence from an intimate relationship than any other victim.

According to the intergenerational violence theory, women are more likely to experience spousal abuse if their fathers beat their mothers (Koenig et al., 2006). On the other hand, if males experience violence between their parents when they are young, they are more likely to believe that they have the right to abuse their spouses. There is a connection between domestic violence and violence in the partner's family of origin. Belief systems can either enable or hinder domestic violence and abuse. A vicious cycle of domestic abuse results from the increased likelihood of victims becoming perpetrators when they can oppress anyone. They lost their sensitivity to the harmful effects of repeated exposure and witnessing it (Almş, Gümüştaş, & Kutuk, 2020). Systematically it becomes a part of their family norms and is passed from generation to generation. Children raised in such a milieu of domestic abuse may experience severe psychosocial and mental health issues. In such a society, a mother may vertically pass on to her daughter "attitudinal acceptance of violence.". The latter may accept it as an essential part of traditional gender roles and marriage unequal power dynamics. The social learning hypothesis strengthens the philosophy of violence through vicarious observations (Martin & Garcia, 2011).

Cognitive Theory describes that humans use assimilation and accommodation strategies to adapt to their surroundings (Barrouillet, 2015). The effects of culture on a person's development are examined in the Zone of Proximal Development Theory (Valsiner & Veer, 2013). It suggested that families and parents could help kids reach their full potential. Early parent-child relationships shaped people's attachment styles. The benefits of adult interpersonal interactions, strong self-esteem, healthy intimate relationships, and the capacity for self-disclosure will be experienced by those with secure attachments. Post-traumatic stress disorder and oppositional defiant disorder were linked to early abuse, neglect, or trauma. Insecure attachment styles in childhood contributed to the family, domestic, and intimate partner violence in adulthood (Bowlby & Ainsworth, 2013). According to Harlow (1958), babies who are firmly bonded as infants develop into more independent, self-reliant, and self-confident people. He reported that the parent-child relationships indicated that children who have experienced positive parenting were high achievers with balanced social and emotional abilities and common mental health problems.

Human rights are gravely violated when violence against women occurs, and it is a significant global public health issue. Data from 56 countries revealed that South-East Asia and the Eastern Mediterranean had higher than average rates of violence against women than the United States of America (30%), Europe (25%), and the Western Pacific (25%), respectively (Thomson, Bah, Rubanzana, & Mutesa, 2015). Out of 6700 respondents in India, 45% reported physical abuse, 40% had nonconsensual sex, and 22% had experienced psychological, emotional, physical, and sexual abuse during pregnancy. In China, 22% of 600 pregnant women were affected by it in pregnancies (Leung, Leung, Lam, & Ho, 1999). In

Pakistan, a national study showed that physical violence affected one-third of the population ranging from 30 to 80 percent. It includes physical violence (58%), sexual assault (55%), and emotional abuse (84%) out of the sample of 23430 urban ever-married women. Shaikh (2000) conducted a study on domestic violence from the viewpoints of men. all respondents acknowledged yelling at their wives during pregnancy. In comparison, 54 respondents (or 77.1%) admitted having forced sex with their husbands, while 23 (32.8%) admitted slapping their wives.

Pakistan Demographic and Health Survey (2013) found that 80% of ever-married women between the ages of 15 and 49 years reported experiencing domestic abuse, including physical, emotional, psychological, and sexual assault, during pregnancies. It resulted in severe (physical) injuries. 52% had never asked for assistance or complained to anybody. Neil Andersson et al. (2010) conducted a study on 7897 married women and found that 30 % experienced physical abuse and 35% never disclosed it to anybody except the interviewer. While 26 % disclosed it to their parents and siblings, 14% reported it to the police, 91% told it to their friends or neighbors, and 6% told their counselors. It is a common observation that every person in Pakistan, regardless of gender, socioeconomic status, age, and Education, witnesses and experiences violence in their childhood. National tribal histories, poverty, low Education, legal systems, cultural norms, gender inequality, acceptance of violence, misinterpretation of religious belief systems, and a patriarchal culture conflicted the essential roles of men and women, resulting in gender violence (Khan, Ali, & Khuwaja, 2009).

Regarding gender equality and the treatment of women, Pakistan came in at 148th place on the 2018 World Economic Forum (WEF) Global Gender Gap Index (GGGI). The gender-related development index is lower than the human development index in South Asia, and domestic violence rates are also higher there (Martin, Tsui, Maitra, & Marinshaw, 1999). With a gender inequality index of 0.55.1, Pakistan is ranked 147th out of 188 nations regarding gender equality, which hurts human development. In developed countries, the extensive scientific literature is available, which helps them to reduce the adverse effects of gender-based violence on human development. Therefore, based on the findings of international and indigenous research (mentioned above), to know the journey of women from home to shelter home to escape domestic violence. The demographic characteristics of the participants, their parents, and their spouses will add to the valuable findings in the existing literature. Expanding the canvas of understanding violence to its grassroots level resulted in the betterment of individuals, families, communities, and societies.

Methods

This study uses descriptive research approaches, emic procedures, and qualitative, subjective, experience-based inductive reasoning. It helped explain the phenomena of women in Pakistani culture leaving their homes for shelter homes to escape domestic abuse.

Phenomenological research describes everyday life for people without making any assumptions. It revealed patterns of social support, living conditions, and interpersonal relationships. It demonstrated how individuals in a culture find meaning and purpose in their lives (McCusker & Gunaydi, 2015). In order to understand a culture's values and conventions, use the emic approach. It applies cultural strategies to a single culture or language. It is flexible and considers minute details to examine the meaning thoroughly. Descriptive statistical analysis was used to compute the demographic variables.

Sample

The sample comprised 25 volunteer women participants who resided in Darul Aman in Lahore Yateem Khana. After fulfilling the inclusion and exclusion criteria, they were approached using purposive sampling. Detailed demographic characteristics of the sample, their parent and spouse's information were reported in tables 1, 2, and 3.

Measures

The following instrument was used to collect the data:

Participants' Demographic Information Form

Pre-and post-personal characteristics of the participants related from home to shelter home were collected through a demographic information form. Their age and information connected to their marital life: Type of marriage (love, arranged, or forced), dower "Haq Meher," acquired inheritance from the father or husband, dowry, the number of children, and gender of children. Facts about their Education, profession, monthly income, and socioeconomic status. Family characteristics included parent-child relationship, domestic abuse, type and intensity of abuse, and escape strategies. Their family system, social support from family, friends, neighbors, religious leaders, society, community, Government, or non-government organizations were recorded.

Participant's Parents Demographic Information Form

Information related to the participant's parents was collected through the demographic form. Their information connected to their marital life, type of marriage (love, arranged, or forced), dower "Haq Meher," acquired inheritance from the father or husband, and dowry system was taken. Facts about their Education, profession, monthly income, socioeconomic status, and family characteristics, including parent-child relationship, domestic abuse, and interference of in-laws in marital life, were investigated.

Participants' Spouses Demographic Information Form

Information related to the participant's partners was collected through the demographic form. Their Family characteristics included parent-child relationship, domestic abuse, inheritance rights, dowry system, and Haq Mehar conditions were investigated.

In-depth Semi Structure Interview Protocol

An existing literature review and pilot research were the foundation for the in-depth semi-structured interview technique. Twenty-five in-depth semi-structured interviews were conducted to understand the broader outlines of the respondent's core attitudes, beliefs, and values. It helped to understand people's genuine meanings of events and their complicated behaviors and experiences. It strived to deepen comprehension of the topic. It probed the participant's experiences, behavior, feelings, and attitudes to find underlying concepts. It included anecdotes and life histories to allow participants to speak freely and describe more. Different probes and prompts were used to encourage the participants or request detailed information.

Procedure

The institutional ethical review committee gave its approval to the study protocol.

Before the interview, the interviewer got a permission letter from the higher authority of Darul Aman, Lahore Yateem Khana, to approach the relevant participants. Written and verbal informed consent was taken from the volunteer women participants. The purpose of the study was explained to the participants after building rapport. It was necessary to create a connection with the interviewee before commencing. The researcher provided participants with information on the following topics: (1) the study's goals, anticipated timeline, and procedures; (2) their right to decline participation and to stop participating in the study at any time; (3) the likely repercussions of declining or stopping; and (4) reasonably foreseeable factors that might be anticipated to affect their willingness to participate, such as potential risks, discomfort, or adverse effects. All information was kept anonymous and was retained in private folders. Both study participants and interviewers had access to psychological support that brought back unpleasant memories. Data were collected through semi-structured interviews with prodding; unstructured interviewing was attempted to allow respondents to tell their tales without interruptions. Thus the questions and order were changed at per convenience of the participants. These interviews were conducted to determine what is happening, not the frequency of preconceived things the researcher feels can happen. Interviews were audiotaped with the permission of the participants. It took 40 to 50 minutes on average to complete each interview. Participants and all the authorities were acknowledged and thanked for their time and corporation. It was transcribed in detail, and major and supportive themes were extracted through thematic analysis.

Result

The current study unfolded the socioeconomic and psychological causes, consequences, and rehabilitation on the mechanism of women residing in shelter homes to escape domestic violence. Findings are reported below:

Table 1 Demographic Characteristics of the Participants (N = 25)

Participants Profile	Variable	f	Participants Profile	Variable	f
Age	M = 18.24, SD 8.98		Number of children	3-5	11
Experience of Shelter Home	First time	16		6-8	10
	2nd time	2		Unmarried	4
	Multiple time	7	Education	Illiterate	15
Duration of Shelter Home	0-6 months	16		Can write name	5
	One year	6		Read the Holy Quran	5
	1.5 year	3	Profession	Housewife	14
Birth order	1st	5		Maid	6
	2nd -3rd	8		Labor	5
	4th -5th	7	Monthly income	8000-10000	11
	6th-7th	5		Housewife/unmarried	0
Marital status	Divorced	4	You could use your pay by will	Yes	0
	Remarried	2		No	11
	Married	15	Family system before/after marriage	Joint/joint	25/25
	Unmarried	4	Family members before/after marriage	15-19/20-28	25/25
Type of marriage	Arranged/forced marriage	10	Monthly family income before/ after marriage	15000-20000/16000-25000	25/25

Love marriage (family involved)	5	Prefer to live with	Shelter home	15
Remarriage after husband's death or divorce (family not involved)	2		Want divorce	7
Domestic/family abuse before and after marriage	Yes/yes	25/25		Want to live with their kids	3
Physical abuse before/after marriage	Yes/yes	25/25	Relation to abusers	Husband and in-laws	21
Emotional abuse before/after marriage	Yes/yes	25/25		Brothers	4
Mental torture before/after marriage	Yes/yes	25/25	In-laws 'families, neighbors, and society's reaction to domestic abuse	Encourage the husband and in-laws to abuse	21
Approached shelter home through	Friend	3		Encourage the parents and brothers to abuse	4
	Trial and error method	7	Did religious leaders help?	No	25
	Court	15	Did parents help to escape from the abuse?	No	25
Try to reconcile with family	Yes	25	Did you get the inheritance from your father and husband?	No	25

Reaction of family	Accepted, but the intensity of abuse and the threat of honor killing increased	15	Did you get the Haq Meher and inheritance rights?	No	21/4 = unmarried
	Suicide attempt	3	Did you get the monthly expenditures?	No	25
	Not accepted	7	What is the reaction of your parents to husband abuse?	They were worried but unable to help due to poverty	21
You want to be	Economically independent	25		They could, but they did not due to family pressures	4
Resources to become economically independent	By taking vocational training	25	Do you want to reconcile with your family after becoming the economic stability?	Yes, if they promise not to abuse anymore	25
Responsible factors for your condition			Parents, spouses, in-laws, families, neighbors, religious leaders, society, legal system, and Government		25

Table 1 represents the demographic characteristics of women before and after joining the shelter home.

Table 2 Participants Parents Demographic Characteristics (N = 25)

Parents Profile	Variable	f	Parents Profile	Variable	f
Marital status	Divorced/widow	6	Did your mother get the Haq Meher and rights mentioned in the Nikah Nama?	No	25

	Remarried	4	Type of parents' marriage	Forced marriage	6
	Married	15	Arranged marriage		10
Education	Illiterate	20	Love marriage (family involved)		5
	Can write name	1	Remarriage after husband's death or divorce (family not involved)		4
	Read the Holy Quran	4	Did your mother get the inheritance from the father or husband?	No	25
Father profession	Labor	15	Did your father physically abuse your mother?	yes	25
	Jobless due to illness/drug addiction	4	Did your parents see their parents and in-laws physically abuse each other?	yes	25
Mother profession	Housewife	14	Society helped them to escape from domestic abuse	No	25
	Maid/ Work in a factory	11	Your grandparent's reaction to domestic abuse	A regular part of life	25
Physically abused by parents	Yes, frequently	25	A grandparent has physically abused your parents	Yes, frequently	25

Table two shows the demographic characteristics of the participant's parents.

Table 3Participants Spouses Demographic Characteristics (n = 21 married, n = 4 unmarried)

Spouses profile	Variable	f	Spouses profile	Variable	f
Education	Illiterate	16	Did their mothers get the inheritance from their fathers or husbands?	No	25
	Read the Holy Quran	5	Did their mothers get the Haq Meher and rights mentioned in the Nikah Nama?	No	25
Profession	Labor	12	Did their fathers and in-laws physically abuse their mothers?	yes	25
	Ill/drug addicted	9	Did your spouses see their parents and in-laws physically abuse each other?	yes	25

Monthly Income	5000-8000	18	Did your spouse physically abused by their parents frequently?	Yes	25
	9000-10000	3	Society, religious leaders, and families' reaction to domestic abuse	Acceptable	25
Did your spouse abuse you and your children frequently?				Yes	25
Your parents didn't try to stop your brothers from beating you ever?				No	4
Boys were preferred over girls				Yes	25

Table 3 indicates the participant' spouses and their family's characteristics.

Table 4 Participants Faced Challenges Before Marriages (n = 21 married, n = 4 unmarried)

Table four illustrates the problems faced by the participants before marriage.

Major Themes	Supportive Themes
Dysfunctional Families	• Single parenting due to addiction, disease, death, and divorce
	• Domestic violence
	• Physical, emotional, and psychological abuse
	• Insecure attachment patterns
	• Ineffective communication
	• Inappropriate emotional expression
	• High levels of child neglect and malnutrition
Extended Family Systems	• Sustainer and dependent conflicts
	• High interference of significant others
	• In a toxic relationship
	• Physical, emotional, and psychological abuse by the significant others
	• Lack of support from society and religious leaders
Poverty and lack of Education	• Low socioeconomic system
	• Lack of Education by the parents and the children
	• Strict punishment by the parents and Madrassa teachers
	• Child labor
	• Unequal distribution of the resources
Lack of Responsibility	• Parents/guardians/teachers/ Religious authorities
	• Community/Society
	• Government/NGOs/ legal system
	• Lawlessness

Table 5 Fantasies before Marriage and Realties after Marriage of Women Resides in Shelter Homes

Major Themes	Supportive Themes
Expectations from the Spouses	• There will be someone who will give us love, care, and respect.
	• We will enjoy violence-free marital life.
	• Hardships of life will be ended after marriage.
	• We will enjoy the companionship and protection of our husbands.
	• No one will doubt our character.
	• Will leave labor work after marriage
	• The husband will be responsible for expenditures.
	• I will enjoy new clothes, jewelry, and dowry.
	• Will enjoy marital life with kids
Realities after marriage	• Lose their childhood innocence in the procedure
	• Puppet in the hands of husbands and in-laws
	• Have no sense of self and recreation
	• Deprived of their fundamental rights
	• Their role is reversed (they feed their families)
	• People showed mixed (positive and negative) feelings toward them.
	• Unfortunate and ignored souls
	• Defenseless, unprotected, and insecure individuals
	• Their husband and in-laws assassinated the character.
	• The intensity of abuse increased.
	• The intensity of malnutrition increased at the time of the baby girl's birth.
	• Pressurized for a male child
	• Physical abuse increased in pregnancies.
	• Snatched the money for drug addiction
Mode of Violence	• Serious, frequently need medical health

Table five depicts the fantasies and imaginations of women before marriage and the realities after marriage.

Table 6 External and Internal Factors to Join the Shelter Home and Its Challenges

Major Themes	Supportive Themes
External and internal factors to join the shelter home	
Survival issues in the form of homicide and honor killing	
Dysfunctional families	
Escape emotional, psychological, physical, non-consent sexual, and economic abuse	
To escape from character assassination, spouse drug addiction, forced marriage, remarriage, and divorce issues.	
Escape from the sexual assaults, harassment, hostility, and violence created by the joint family system	
Interpersonal and communication problems	
Sense of insecurity, lack of respect, lack of social and economic skills	
Difficulties with relationships and trust, feelings of worthlessness inside, issues with emotion regulation	
Fantasized the violence-free, economically independent future	
Challenges of the shelter home	
Initially enjoyed the independence and violence-free life	
Enthusiastic about learning the new shelter home environment ready for vocational training upon completing the legal trials.	
Institutionalized life in a shelter home restricted the individual freedom	
Homesickness	
Loneliness, missing their children, and a lack of care and affection.	
Stranger anxiety, reluctant to adopt the new environmental challenges of social reintegration	
Painful to watch parents love their kids and spouse to their partners	
Lack of a sense of purpose, absence of dignity, respect, and appreciation	
Special occasions like Eid ul Fitr and Eid ul Adha made them feel depressed and worthless	
Miss the kids, family, siblings, and friends	
They faced health-related, psychological, and emotional problems.	
Hopeless about the future as a family will never let integrate or ever see their children again after the shelter home	

Results in table six describe the internal and external factors to escape from domestic violence before and after the marriage and their struggle to reconcile with families or to adopt and integrate with the shelter home culture.

Table 7 Suggestions to Rehabilitate the Condition of Women Resided in Shelter Homes (N =25)

Major Themes	Supportive Themes
Rehabilitation	
• The primary responsibility of the Government is to provide fundamental rights to women, regardless of their socioeconomic conditions, to live a respectable life.	
• The Judiciary system needs to be improved in which homicide attempts and honor killings by intimate partners and family members should be dealt with as criminal acts instead of family matters. It should be strictly punishable as other crimes.	
• Religious leaders should psych-educate their followers to transfer the inheritance to the women without doing their social boycott.	
• Parents should be given the daughter's inheritance rights to strengthen the dowry culture.	
• The husband should give the Haq Mehar monthly pocket money, including inheritance, to the wife instead of forcing her to bring dowry or do the jobs to strengthen the husband economically.	
• The Judiciary system and religious leaders should make sure not to cross the women's rights mentioned in the Nikah Nama at the time of Nikah by mutual consensus of the women's parents, spouses, and in-laws. Judicial actions should be taken if this exploitation of women's rights is exercised.	
• With the aid of mental health specialists, social workers, and law enforcement organizations, intergenerational violence should be reduced.	
• Psychoeducation programs should be introduced to educate religious leaders to effectively exercise the true essence of Islam instead of promoting misinterpretation regarding women's and men's roles.	
• Instead of the extended family system, the nuclear family system should be exercised as Islam promoted.	
• Forced marriages should be discouraged, and mutual consensus between men and women should be considered while selecting their life partner. Remarriage after the death of a spouse or divorce should be promoted instead of stigmatized.	
• Toxic family, neighbor, society, and community relationships should be converted into pro-social behaviors instead of anti-social intentions.	
• Culprits should be punished by religious leaders, individuals, families, neighbors, society, communities, and the judiciary instead of the victim.	

- Social, emotional, psychological, and emotional support should be provided to the victims to rehabilitate from the trauma instead of assassinating their characters or subjecting them to honor killing.
- Treatment instead of punishment should be provided to the culprit to rehabilitate them from intergenerational violence.
- Equal distribution of resources and social and occupational skill-based training programs should be introduced to reduce poverty.
- Awareness programs should be introduced to minimize intergenerational violence and to promote fundamental human rights.

The findings in table seven show the suggestions to reduce domestic violence and rehabilitate the victim and culprit using a multi-institutional approach.

Discussion

Demographic features of participants, their parents, and spouses in tables one, two, and three revealed that the consistency of domestic abuse was passed down from generation to generation through being observed and accepted as family norms. All participants, their mothers, and mother in laws denied the inheritance rights of their fathers and husbands. All women from their generations brought dowries instead to get the dower "Haq Meher" and rights mentioned in the "Nikah Nama." Mutual parties from the bride and bridegroom accompanied by families, relatives, and religious leaders crossed women's rights at the time of the marital contract without the prior consent taken from the women as a part of family norms. Their brothers exercised the same practice during the inheritance distribution after their father's death by threatening a social boycott of their sisters. The victims were pressured by their in-laws, neighbors, relatives, community members, religious leaders, law enforcement agencies, and the legal system to keep their family issues private.

Ehrensaft et al. (2003) explained that Pakistan's patriarchal culture reinforced the intergenerational transmission of violence. It supported the hypothesis that in communities where gender disparities were deeply rooted, acceptance of violent attitudes and the resulting behavior were passed down as a norm from one generation to the next. A social structural theory (Pulerwitz et al., 2015) described that women were conditioned to rely on men for their financial security and safety, even in violent relationships, after being denied inheritance rights. Women with middle-level Education were found to face more marital violence than those with lower and higher education levels. Higher Education made them more likely to be financially stable, which guards against domestic abuse. Higher-income groups were associated with better Education, which reduces the incidence of domestic violence; highly educated women were more likely to marry off to similarly educated and wealthy partners. Violence was likely to occur in homes with more individuals in more prominent families. Cramped living conditions strain relationships because of privacy invasion and competition for limited resources to meet necessities. This impairs a person's

ability to tolerate frustrations and leads to anger and violence. Smaller homes are pretty likely to serve as a deterrent to hostility and violence. Those who worked as skilled manual laborers, domestic helpers, and agricultural workers are more likely to experience spousal abuse than jobless women (Heath, 2014). Surprisingly, women in management, technical, and professional fields did not have lower domestic violence rates. Their likely destitute husbands would use force to keep them in line in anticipation of their greater bargaining power. Researchers (Farmer & Tiefenthaler, 1997) described that domestic violence was encouraged by the toxic relationships among neighbors, families, societies, communities, and religious authorities, including a faulty judiciary system and law enforcement agencies (Ellsberg et al., 2008). The resource theory strengthened these notions of violence, including cultural and familial dynamics (Goode, 1960), which explained that all social systems used force to some degree when they lacked money and Education.

Results from Tables four and five showed that participants, who were daughters, had various difficulties related to family violence while attempting to resolve issues with dysfunctional families after marriage. After marriage, they dreamed of receiving care, love, respect, and protection from their husbands. They wanted to have children and try to live happily ever after. However, the marriage did not fit into their plans and instead exacerbated the level of violence, forcing them to take in refugees to survive. Society accused the woman of failing to assist the man or being unable to satisfy their husband's sexual needs. Forced marriages were used as an excuse for drug usage, adulterous affairs, and avoiding responsibilities for home chores. Most of the participants' marriages and their parents were chosen by their grandparents during childbirth. Domestic violence was encouraged, and love marriage, divorce, remarriage after divorce, or widowhood was discouraged.

If a woman was denied the fundamental rights to humanities and inheritance, her ultimate fate was to be trapped in a cycle of abuse. According to ecological systems theory, the four-layered environment has reciprocal effects that balance coherence and flexibility throughout an individual's life. Positive interactions between the following four systems are necessary for healthy individual development: (1) microsystem (family, school, religion, peer groups, and neighborhoods); (2) mesosystem (interaction between family, Education, community, and religious groups); (3) ecosystem (nature and surroundings); and (4) microsystem (the pattern of activities, social roles, and interpersonal relations experienced by an individual in a given setting). Positive interpersonal relationships come from the interaction of these four systems. The struggle between these four systems harms both (the perpetrator's and the victims') typical sexual, emotional, psychological, and physical development (Wortham, 2014)

The results reported in tables four, five, and six were aligned with the findings of the Amir-ud-Din and Abbas (2020). conducted a study involving 3265 ever-married women between the ages of 15 and 49. They found that domestic violence was not a coincidental

phenomenon. Instead, it has deep-rooted norms to systematically deprive women of their fundamental rights of inheritance under the influence of the intergenerational violence system and patriarchal culture added to the fuel through misinterpretation of the traditional role of men and women promoted women's inferiority by discouraging women from reporting domestic violence outside the home. In Pakistan, men were viewed as the dominating power under patriarchal gender norms, emphasizing women's inferiority. They were causing women to take a submissive stance and accept violence. Domestic violence was linked to parental involvement, witnesses to violence, socioeconomic status, wealth, and educational attainment. Domestic pressures, including financial strain, poverty, or drug abuse, may make women more likely to experience violence (Uthman, Lawoko, & Moradi, 2009).

Tables six and seven results support the idea of the young schema model (Masud, Ahmad, Cho, & Fakhr, 2019) that early toxic relationships were associated with oppression in later life. Maltreatment was linked to maladjustment in marital life resulting in parenting issues (poor care, excessive rejection, control, and negative parenting techniques). Individuals with authoritarian and authoritative parenting styles have poorer self-esteem and aggressive individuals' behavior. Compared to spouses from functional, educated, economically secure, and nuclear family systems, those from dysfunctional, extended, lower socioeconomic, and educational families were more likely to commit and tolerate domestic abuse.

Domestic violence has been linked to possessive behavior in the context of an intimate relationship and includes yelling, hitting, and having sex without consent. It significantly contributed to intentional injuries in women, particularly those who sought treatment in emergency rooms. Pregnant women were more likely to experience violence, often at the hands of their husbands. Bacchus et al. (2006) reported that women's physical, emotional and sexual availability was reduced during pregnancies and domestic abuse increased.

Sociological theories like general systems theory (Skyttner, 2005) explain that violence is a system rather than the outcome of multiple problems. Resource theory (Theurer et al., 2017) illustrates that a person's potential power increases with the number of resources they can control. The exchange/social control theory (Lawson, 2012) justified the costs and rewards system mechanism, which justified the abuse system. Subculture of violence theory (Erlanger, 1974) depicts a subculture of violence in which certain groups within society uphold values that allow for and even encourage violence. Psychological theories, developmental theories, and personality theories (Breger, 2017) place emphasis on the individual-level explanations of domestic violence and variously propose interrelated factors. These factors included early abuse trauma and disrupted parenting styles. Insecure, disorganized attachment styles, personality disorders, mental health problems, emotional

difficulties, substance misuse problems, or low self-esteem were possible reasons for the domestic abuse. Feminist Theory (Ferguson, 2017) explains that the issue is primarily caused by societal patriarchal structures that result in gender-based power disparities. As a result, the violence, which also involves a range of control mechanisms aimed at controlling women, manifests male dominance over females. According to the ecological Model (Myer & Moore, 2006), four main coexisting components contribute to domestic violence: the perpetrator's relationship, community, and society.

In Pakistan, most domestic violence events go unreported to any official authority. The Human Rights Commission of Pakistan reports (2001) found that even in the few instances where police registered a First Information Report for burns, the women's injuries were primarily attributed to accidents involving stoves. Burns is a frequent violent assault on women by their in-laws. Most cases of violence against women that were officially reported involved shocking behaviors like torturing, killing, or raping the victim. Only 14 of the 7895 women who experienced physical abuse reported it to the police (Andersson et al., 2010). The remaining individuals were hesitant because doing so would worsen the situation, lead to a separation or divorce, and result in their children being lost.

Unfortunately, Pakistan has no explicit or specific legislation protecting victims of domestic abuse, and abusers were not held accountable. A victim of domestic violence had no choice but to make a claim under the Qisas and Diyat Ordinance of 1990—the Arabic words for "retribution" and "compensation"—to receive compensation. This law made it an offense to intentionally or unintentionally cause physical harm to another person, such as murder, attempted murder, or injury. The Islamic criminal law-based regulation has strict evidence standards. According to the ordinance, a crime against the victim, not the state, can be erased if the victim accepts compensation. A victim of abuse could experience intense pressure to "forgive" her abuser after this code has reported a crime. The victim's family may be profoundly impacted by the decision to report abuse. Police and judges typically see domestic violence as a non-justiciable, private, or familial matter or, at most, as something that belongs in civil courts rather than criminal ones because it has not been formally criminalized (Hassan, 1995). Due to this lack of statutory acknowledgment, Pakistani courts and police personnel commonly perceive domestic abuse as a personal matter that is not susceptible to judicial review.

Practical Implications

The following recommendations have been offered to stop and prevent domestic violence against women: By highlighting women's rights under Islam, madaris and mosques in Pakistani Muslim culture should use their platforms to confront the problem of domestic abuse. Strict punishments for such behavior should be implemented to reduce the occurrence of physical, verbal, psychological, emotional, and sexual assault against women. Pakistani teenagers should be encouraged to learn about religious perspectives on marriage

and family life to prevent the abuse from getting worse. For this reason, the premarital study of Islamic writings on marriage and family life will aid the couple in managing their marriage effectively. Since Pakistan is an Islamic State, involving religious leaders and academics in formulating and implementing laws about violence against women should be considered a viable strategy. Islamic teachings on women's honor, respect, rights, and obligations should be widely disseminated in Pakistan's rural and urban areas. Teachers should speak to male and female students at the secondary, tertiary, and collegiate levels, emphasizing domestic abuse's social and cultural problems in Pakistan's rural and urban areas. This action will raise awareness of this troubling topic among the general public and ultimately prevent violence against women. In order to raise awareness about domestic abuse, Pakistani NGOs and other social organizations should host community events and workshops in both urban and rural areas. Electronic media should promote public understanding of women's rights to reduce domestic violence. The legal system should be upgraded, and Government should strictly monitor the equal distribution of resources regardless of demographic variables by protecting human rights.

Conclusion

The current study unfolded the socioeconomic and psychological causes, consequences, and rehabilitation strategies to avoid domestic abuse against women in the cultural context of Pakistan. Findings from the demographic variables of the participants, their parents, and characteristics from the spouses' families showed the precipitating factors of intergenerational violence. A dysfunctional extended family system with poverty and low Education exercised the gender inequality norms by promoting a patriarchal system influenced by religious misinterpretation of men's and women's roles and developed an accepting attitude toward domestic violence. Violence against women is strengthened by the legal system, collectivistic, popular culture, marital, and family institutions, in equal distribution of resources by the Government. The multi-institutional approach is required to rehabilitate the deep-rotated belief of the culprit and victim by following the treatment principle instead of punishment.

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