

## Familial Issues Leading to Institutional Refuge: A Case Study of Darul Amaan in Rawalpindi Pakistan

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### Abstract

*Women as a major constituent of a human society need incentives for gender equality and social stability within a community. As a democratic country, Pakistan is experiencing more gender inequalities that lead women to take institutional shelter for security. The research subject is family issues that lead to Darul-Amaan Research locale case study of institutional refuge in Rawalpindi Pakistan. In order to conduct this analysis, twenty respondents who live in Darul-Amaan were chosen and examined. The goal of the study is, first of all, to find out why women leave their homes. Secondly, work into the installations Darul Amaan is giving women a chance to protect themselves. Researcher used a methodological theoretical approach to address the issue of intensifying purposeful sampling methodology here. The result indicates that family problems such as unethical conduct by children, sexual harassment, lack of women's rights are the factors that lead to the escape from the home.*

**Key Words:** Darul-Amaan, Divorce, Family, Social Issues, social problem, Security.

### Introduction

A family is the aggregation of more than one member, who is either co-resident or affinity-related. Family isn't just a blood bond but people who want to stay with you. It is the fundamental unit within a society that ensures the survival of community and the procreation of new children. Any group of people, particularly a group of two mature people and their children that are connected by marital relationship or blood is called family. There are typically two main familial types: the nuclear family, and the extended family. The nuclear family consists only of the husband and his wife and their children and the extended family includes the husband, wife, children and other family members who live together in a large family compound (Clark, 1983).

Having someone is a family and it is a gift, in a true sense. The family recognizes a person's position within that society. It is the primary structure for biological as well as social reproduction. People are working together within their families and have trouble looking after each other. The responsibilities are universally applied to all family members.

### What are Common Familial Issues?

Some common family problems are domestic violence, being too far or close to a member's relatives, making the relatives organization bad, lack of communication, work-life balance, agreeing on parental decisions, managing disputes, child parental abuse. Conflicts are likewise a part of family life. Several common things also affect the daily everyday family life. For ex school problems, family issues, work losses, abuse, disability and illnesses.

In Pakistan especially in Punjab, girls' home-runaway has become one of today's most controversial and critical issues. The girls' home-runaway is considered and posed as a social issue and pathology regarding the religious, familial and social norms and values therefore many runaway girls never turn back home and are arrested the time when it's too late for the girl, family and the society. To escape their problems and turn to the excommunicated tramps seeking different ways of surviving (Crespi, 1993).

Family issues cause negative emotions that include anxiety, depression and anger. Members of the family can feel alone, irritated, exhausted and discouraged when addressing family matters. Chatting, having fun together and getting professional support as recognition of personal differences are positive approaches that solve many family problems.

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## Major Familial Problems for Women

Women make up over half of the total population of Pakistan, and yet are deprived of many basic rights. Illiteracy, poor health care, poverty and abuse are the key rights that most girls and women in Pakistan face as a fundamental question. For women, the most common family problems are divorce, employment, immoral actions of family members, escape, life threat and loss of integrity.

Violence toward women has significant implications for women's human rights to life, education and protection and women are the perpetrators of harassment among the most oppressed members of our society. The victims are often economically dependent and emotionally associated with the men who are assaulting them, particularly in cases of domestic violence. This finding has big implications for the approaches to dealing with the pattern [\[Heise et al., 1999\]](#).

The Government of Pakistan strongly condemns the practice of the so-called honor killings. There is no room for such acts in our religion or legislation. Murder is murder on behalf of honor, and should be known as an executive order by General Musharraf in 2000.

The most famous of large areas by the community and government of Pakistan is the institution Darul-amaan.it is a shelter home for both women and girls seeking safety and security from their loved ones. Darul-Amaan is situated in every district in Punjab Pakistan, and remains almost overcrowded because there is discrimination and violence against women [\[Ballard, 2012\]](#).

## Review of Literature

Reviewing literature is very important in the whole cycle of study and makes a valuable contribution to each and every phase. There are several women-related causes but only a few are mentioned here. The role and status of Pakistani women in all walks of life are greatly destabilized [\[Zamarud, 2009\]](#).

As according to [\[Pervez et al., 2015\]](#) In developing countries, women's problems are not only limited to a particular place, culture, age, or area, but are also considered, and still are, half human. In the name of customs, practices, faith, modernity and society, they have been exploited and manipulated. We allude to economic independence. There are some inhuman and barbaric practices that prevail.

As [\[Eshraghi \(2006\)\]](#) stated, The Pakistan's government has also set up shelter houses in every province to provide marketable skills training for depressed and vulnerable women to provide immediate psycho-social counseling, medical care, lodging and boarding. Throughout Pakistan, shelter homes are also known as Dar-ul-Aman, "house of love," and the first shelter home was built throughout 1973.

According to Pakistan Social Welfare Department [\[2015\]](#), Safety and community services for all residents such as free boarding and housing facilities and life needs Free medical and legal assistance Psychological support such as educational, recreational and vocational training counselling sessions.

[\[Karmaliani et al. \(2012\)\]](#) say that violence against women is widespread across all levels of society in Pakistan. Further; violence is measured in terms of five contextual factors, namely: social context, psychological history, legal and political history, economic context. All these factors work together to create an adverse climate for the rights of women and result in a conservative patriarchal society as a whole.

Violence against women is not limited to just one area, but is spread all over the world as Irada Gautam [\[May, 1999\]](#) studies The Difficulties Girls Face in the Ghusra Villages of Ramghat Families and Surkhet District, Mid-West Nepal. He concluded that girls are routinely subjected to misogyny, the risks of sexual violence, inequality and ethnic discrimination in the Surkhet rural area. Opportunities for girls are hindered in each and every field as opposed to sons.

Roya Arjumand Kermani and Armin Rajabzadeh [\[2011\]](#) are researching the evidence in Tehran city about the runaway female students. Work on runaway families reveals that their children are punished by those families, and that they are often mean to them.

This phenomenon is thoroughly studied under the guidance of several researchers, which is due to social and family causes such as disordered marriage, unethical conduct of the parent, divorce and addiction, economic problems and also poverty due to escape in Tehran city among young women. Girls runaway another thing is about school. Hiding off the school and our social life is just another reason. The conduct of school management is sometimes very disrespectful of the students resulting in girls leaving school.

## Methods and Materials

Research data were collected from women living in Dar-ul Aman (Shelter Home) in Rawalpindi near the

Rawalpindi University of Arid Agriculture established by the Department of Social Welfare and Baitul-Mal, Punjab government. The sample was obtained through purposeful sampling in which the researcher aims to highlight the issues that contribute to institutional refuge being responsible for the female

The approach to the analysis had been qualitative. Researchers use an interview guide for detailed interviews, from which 20 respondents were listed and interviewed. The data was primarily analyzed using qualitative anthropological techniques.

## **Discussions with Results**

Results and discussions are the most important aspect of the analysis in which the researcher analyzes the findings and interprets them in different ways. In this review, in-depth interviews explored tales of serious physical, emotional, and cultural violence that were difficult to learn, and hard to speak out. With respect to demographic figures, the bulk of respondents were under thirty years old. All of the respondents were Pakistani Nationals. The majority is Muslim (99.6 per cent). Three-fourth (75.8 percent) of respondents was married, and only 13.0 percent were unmarried. Many respondents (61.8 percent) were same while just 21.6 percent had primary education. Around three-fourths (74 per cent) of the respondents came from rural areas.

### **Factor of Age of Respondents**

The age of the individual affects the survey of the group, as many depend on the experience and facts. And I had the age group selected. Most respondents were female as the study is conducted in Darul-Amaan female. 7 of the respondents belong to the age group of 15-20 and 10 respondents belong to the age group of 20-30 while 3 respondents belong to the age group of 31-40.

### **Necessary Facilities by Darul-Amaan**

Darul Amaan provides all basic facilities for the women for example, health care facilities, shelter facilities, food and nutrition, proper law modified rules, the right to talk as directed by the Pakistani government. The basic facilities are the most important girls need so the researcher relates this argument directly to the fact that most respondents said yes to this question. And they said they were extremely satisfied with the simple facilities, even though only one girl was disappointed. If someone is not satisfied then it means there might be something else or some issue that needs to be addressed. The length of their stay was also a significant variable that decided the problems faced by the female researcher and gathered data in which the results of the respondent were given below

2% of respondents remained there for the last two days. 1 Respondents stayed there for 3 days. 2% of respondents stayed there for 5 days. 5% of respondents stayed there for 7 days. 1% of respondents stayed there for 12 days. 2 Respondents stayed there for 2 weeks. Three per cent of respondents spent eight weeks there. In the last 1 year, 1 percent of respondents were.

### **Accommodation Issue**

Girls in Dar-ul-Aman get shelter from all over the country. And almost every picture has a darker side to it. Girls frequently get into trouble related to their lives, safety and honor that leads to many serious problems for them. 17 Members said yes to Darul-Amaan security issues while 1 said no and two of them were not pleased or dissatisfied.

It's not easy to leave your home for ever and stay in some other city. Girls often get life threats or safety problems and have to flee their homes. Therefore, those girls cannot go back to their homes, or they don't want to go back, even if in some situations the family may not help them. In some situations, girls want to go home and live with their family but they can't. The researcher also attempts to find out whether a researcher needs to go home or not. 12 of the respondents said yes and 8 said no to the researcher.

### **Discriminated by Family**

Discrimination is a very serious problem in the country. People suffer most of the discrimination based on race, caste and class with colour for their whole life. Those who claim to be discriminated against belong to any other class, ethnicity or caste that has become a cause for their discrimination. 14 of them said yes but 2 of them said no and the remaining 4 said no often.

"I tried to tolerate a violent husband at my best level but when his violence reached a disturbing amount I told my parents and relatives, but unfortunately no one rescued me and all the people only begged me to compromise on the future of the children and the integrity of the parents. Because of the derogatory picture of the Punjab Police; I could not get legal support ... Societal values were important for my parents then my misery resulting home loss".

### **Women Social Discrimination**

Social discrimination is a big factor facing many girls across Pakistan. Within society we are not recognized as a decent person. Management treating them worse. Ten per cent of respondents said they were facing security problems. Although eight respondents have said that they face problems of honor and integrity. The shelters shared, after their forced marriage, that they tried a great deal to avoid forced marriage but were unsuccessful because of social and family pressure. Seven divorced women left their homes after a forced marriage, and were allowed to divorce by court order.

One interviewee shared her experience quoted

"I want my husband back. I have two little kids in Darul-Amaan together with me. The color tint is dark because of the face color he hates me and discriminates so badly that he is thrown out of his home."

### **Domestic Violence**

CSOs have been emphasizing on violence against women in its various forms since 1980. Crimes are committed against women in the name of custom, practice, honor, and even political expediency. Unfortunately, the state and society have not addressed the basic rights of women to life, liberty and security together until now. The biggest challenge, yet to be solved, is the discriminatory legislation Pakistan has been facing for women (Rabia, 2009).

### **Leniency in Celebrating Religious Festivals**

Religious festivals are the most important part of the human life which deals with the happiness, piouness, sincerity to the specific religion.

The festivals usually represent the particular place where one can enjoy her life with full zeal without fear. Various kinds of festivals are part of routine life. An important part of culture is a festival which represents the traditions of society. Any festival celebration favors unity and harmony. According to their religion and beliefs people celebrate festivals. Most of my respondents said yes to the issue, which means they are celebrating festivals and enjoying those festivals.

### **Conclusion**

Pakistan is a Muslim patriarchal society, with a high rate of violence against women. While women are involved in national growth, due to the conservative attitudes of the people, many are deprived of their rights and vulnerable to domestic violence, lack of authority and restricted access to public services, religious and legal rights, education and jobs.

The women's problem has political, legal, cultural, and traditional facets. The act of women running away from their homes is a direct product of various socially focused practices that tend to suppress women. Moreover, a combination of religious and customary norms which operate in parallel with the Pakistani legal system creates a confusing atmosphere for women seeking to defend their rights. Darul-Amaan's case study led to institutional refuge on the most important subject, such as family problems. The most significant factor has been social inequality where women within their societies do not feel safe and valued. People usually experience discrimination based on their ethnicity, color and religion.

### **Recommendations**

- Media, government and NGOs should launch awareness-raising initiatives on women's legal and political rights, employment, education, marriage consent and household participation.
- It is important that people be made aware of their religious and legal rights regarding the selection of a Life Partner. State and law enforcement agencies shall ensure that marriage-licensed persons work in accordance with state laws. Mullahs and Khateebis (religious leaders) should also emphasize the teachings of Islam and the Prophet Muhammad on women's rights.

- Women should be empowered enough to speak for their general issues instead of limiting her to housework give her strength to tackle the hardships of life with full courage and strength.

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