

Multicultural Education

Research Article

Homepage: www.MC-caddogap.com**SOCIAL ADJUSTMENT AND PSYCHO SOCIAL WELLBEING OF SINGLE WOMEN****Nadia Khan**

Graduate, Department of Sociology, Fatima Jinnah Women University, Rawalpindi

Adeela Rehman

Assistant Professor, Department of Sociology, Fatima Jinnah Women University, Rawalpindi

Asma Khalid

Assistant Professor, Department of Sociology, Allama Iqbal Open University, Islamabad

ABSTRACT

The study aimed to investigate the psychosocial well-being and social adjustment of single women, conducting a comparative analysis between rural and urban areas of Rawalpindi and district Bannu. The primary objectives were to examine the social adjustment and psychosocial well-being of unmarried women, as well as to compare the lifestyles of single women across these distinct geographic settings. Employing a quantitative approach, the research utilized the Ryff 54-item Psychological Wellbeing Questionnaire to assess psychological well-being, and the 12-item Social Support Scale to evaluate social adjustment among single women. Data collection targeted women aged 35 and above, with a total of 282 participants, comprising 138 from Rawalpindi and 144 from Bannu. The findings indicated that the psychological well-being of single women in both areas was impacted by their unmarried status, with no significant variance observed based on geographic location. Additionally, education exhibited a negative yet significant correlation with the social status of single women, while social support and social adjustment demonstrated a significant positive correlation with psychological well-being, indicating that increased social support contributes to enhanced psychological well-being among single women. The research highlighted a prevalent trend where women eschew marriage due to concerns about inheritance rights. The study concluded with recommendations for governmental intervention to address instances where daughters are deprived of inheritance rights. Furthermore, it advocated for the empowerment of women across all sectors, emphasizing the need for equitable opportunities not only in urban but also rural areas to foster national prosperity.

ARTICLE INFO**Keywords:**

Singlehood, Social Adjustment, Psycho Social Wellbeing

Article History:Received: 18th Apr 2024
Accepted: 24th May 2024
Published: 9th Jun 2024

© 2024 The authors. Published by CADDO GAP Press USA. This is an open access article under the Creative Commons Attribution Non Commercial 4.0

1. INTRODUCTION

Marriage, a universal practice, symbolizes the union of two individuals committed to sharing their lives legally, encompassing social, emotional, and financial aspects. While traditionally revered as a sacred bond bringing happiness and fulfillment to both partners, the institution of marriage has evolved with modernization. In recent years, there's been a noticeable trend of delayed marriages, influenced by various factors impacting the psychosocial well-being of both men and women. This delay, in turn, significantly affects the social adjustment of single women, particularly in societies with patriarchal norms where the burden and societal pressure of marriage fall disproportionately on women. In such patriarchal societies, societal expectations and norms often place a greater emphasis on the timing and significance of marriage for women, leading to increased pressure

and scrutiny. Consequently, the decision to delay marriage can have profound implications for women's psychosocial well-being, as they navigate societal expectations and strive for autonomy in their life choices.

2. LITERATURE REVIEW

Concentrating on the eastern especially, Muslim countries, marriage are the only legal way for a woman and a man to live with each other and support in all the ups and downs of life. This study focuses mainly on Pakistan society, An Islamic state where marriage is considered as one of the most important institutions for starting a family and supporting a partner socially, emotionally, and financially for the rest of life in a halal way. No matter how much society develops, marrying is a universal concept and every religion supports this. Eastern countries like Pakistan are mostly patriarchal and marriage for women at a socially define age is more important than it's for men which ultimately increases the pressure on women that affect their psychosocial well-being and social adjustment positively or negatively depending on the social surrounding in which they live (Masood, Batool, & Abbasi, 2008).

Ironically, in recent years, early marriages in the Islamic Republic of Pakistan have increasingly been replaced by marriages later in life, particularly among women. This trend can have both positive and negative social implications, affecting the psychosocial well-being and social adjustment of single women. On the negative side, late marriages can hinder partners from conceiving children and starting families due to medical and psychological issues. Women may feel isolated and face melancholy for remaining single at a certain age, and men may also encounter threats to their personal integrity and character for marrying late. On the positive side, late marriages offer reassurance to both genders that age does not preclude them from marrying and finding a soulmate.

Single women above the age of 35, whether in cities or rural areas, find it particularly challenging to find a spouse who matches their social and economic status. In metropolitan areas, Pakistanis face the problem of late marriages due to prolonged joblessness after higher education, making it difficult for young men and women to find suitable partners (Ibsen and Stevenson, 2010). Even parents of highly educated daughters struggle to find appropriate matches for them.

The causes of late marriages for girls in rural and feudal families are different. In feudal societies, the desire to keep land within the family often leads male family members to delay their daughters' marriages until a suitable son is found who can marry them without claiming the property. Marrying at the appropriate age typically keeps individuals well-engaged in the mainstream of life, making late marriages one of the quandaries of advanced age (Saleem et al., 2015).

According to the PDHS (2017-2018), sixty-two percent (62%) of females and males aged 15-49 are currently married in Pakistan. Thirty-five percent (35%) of females have never been married, compared to forty-nine percent (49%) of males. Although the number of unmarried women at a later age is still less than that of men in Pakistan, women often feel like a burden to their families, regardless of their talent or education. These issues have a profound impact on the well-being of individuals.

3. PROBLEM STATEMENT

Single women in Pakistan face numerous challenges affecting their social adjustment and psychosocial wellbeing. The societal stigma attached to being unmarried or divorced exacerbates these challenges, leading to significant mental health issues. Social support is a crucial factor in mitigating these issues, but its availability and effectiveness vary widely across different socio-economic and cultural contexts. Studies have shown that social support can significantly improve marital adjustment and reduce anxiety, depression, and stress among women. For instance, Abbas et al. (2019) found that social support is positively associated with better marital adjustment and negatively associated with anxiety, depression, and stress among married women in Pakistan (Abbas et al., 2019). Similarly, Qadir et al. (2013) highlighted that higher perceived social support reduces the likelihood of depression and anxiety by enhancing positive marital relationships (Qadir et al., 2013). For single women, the lack of a supportive marital environment often means they rely more on their social networks for emotional support. However, the societal norms and cultural practices in Pakistan can limit their access to such support, leading to increased social isolation and psychological distress. Waseem et al. (2020) identified domestic violence and societal exclusion as significant factors contributing to the psychological trauma experienced by divorced women in Pakistan (Waseem et al., 2020). Additionally, economic dependency further

aggravates the psychosocial challenges faced by single women, as evidenced by Tarar et al. (2021), who found that economically independent single parents had better psychological wellbeing and social adjustment than those who were economically dependent (Tarar et al., 2021). In conclusion, the social adjustment and psychosocial wellbeing of single women in Pakistan are significantly influenced by the availability and quality of social support, societal attitudes, and economic independence. Addressing these factors through targeted social reforms and support programs is essential to improve their mental health and overall quality of life.

4. CONCEPTUAL FRAMEWORK

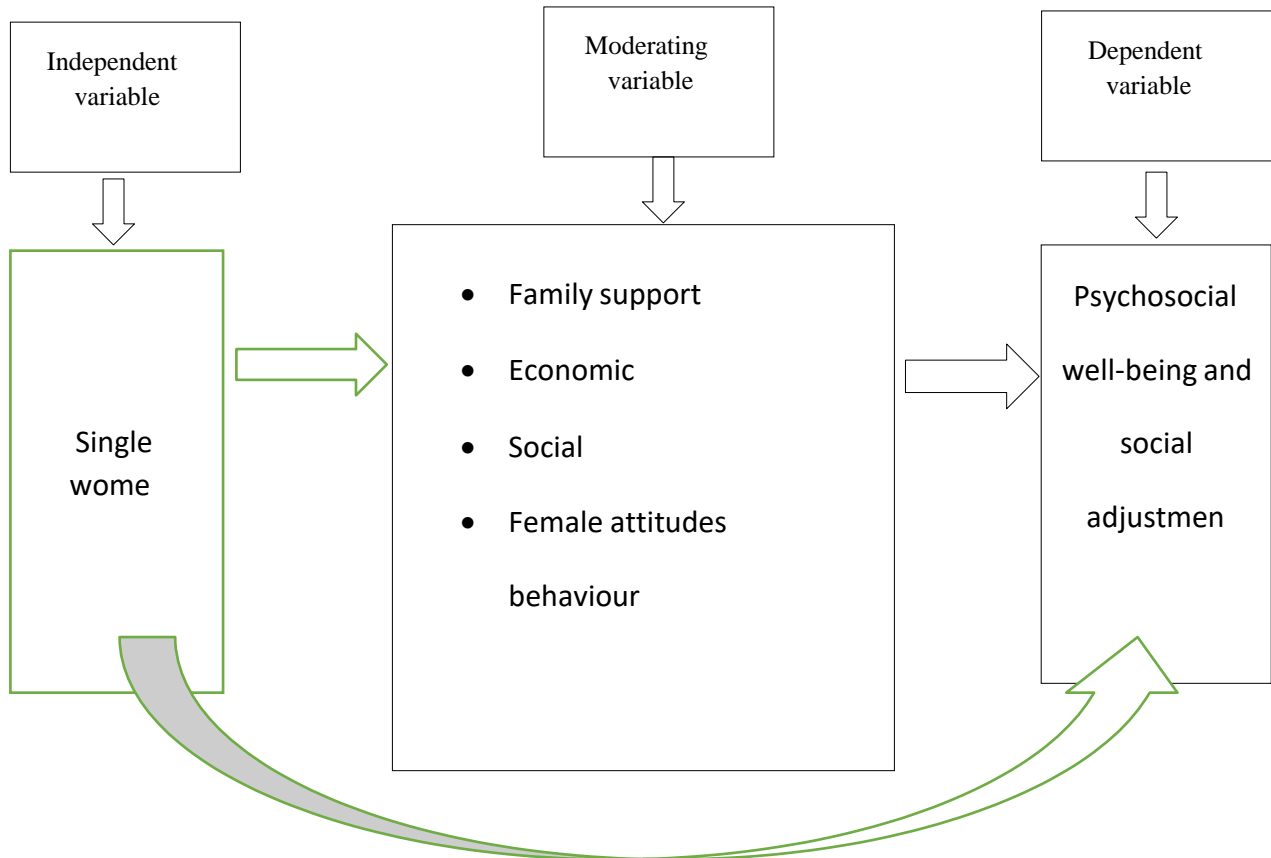


Figure 1. Conceptual Framework

In the above diagram, the relationship between independent, dependent, and moderating variables is shown. The independent variable is single women and the dependent variable is psychosocial well-being and social adjustment of single women.

The moderating variables are family support, economic independence, social independence, and single women's own attitudes and behaviors that affects social adjustment and psychosocial well-being of single women. While dependent and independent variables are directly related to each other.

5. THEORETICAL FRAMEWORK

The concept of social acceptance was given by Mark R Leary. He is a famous social psychologist. According to him; social acceptance is basically including a person or accepting him/her as being part of the group or community. It is not merely accepting a person but also involving them as an active part of society. The same way social rejection is not accepting a person in the way he/she is neither considering him/her as a part of society. It is not merely rejection but also not involving the person in any sort of social activity considering them not fit for a particular community or society (Leary, 2010).

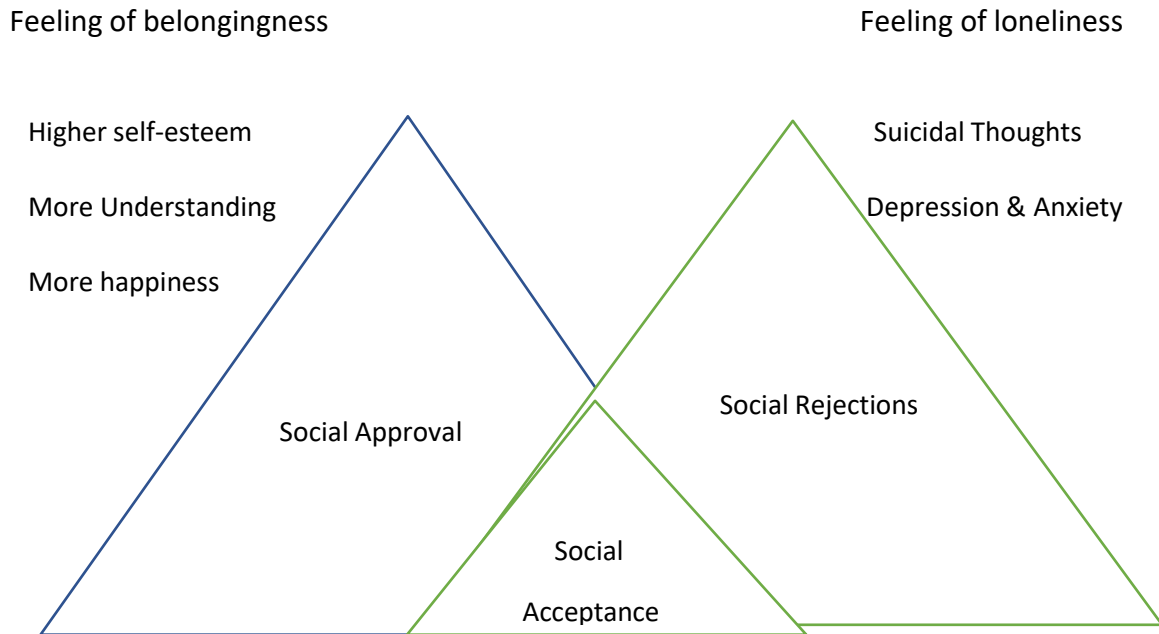


Figure 2. Dimensions of Social acceptance (Author depiction based on Leary, 2010)

In the context of the current study, social acceptance is exemplified by the increasing acceptance of single women as active members of society. As awareness grows, women are no longer marginalized and are recognized for their contributions across various sectors. They rely on their own abilities rather than merely hoping to get married, and this shift is increasingly accepted by society. However, many women still face social pressures that lead to psychological health issues. This social rejection particularly affects women who remain single into their thirties, struggling to find a suitable partner (Maner et al., 2010). Despite societal evolution, single adults, especially women, continue to experience social rejection. Many women turn to religion for social approval, which helps mitigate social rejection, provides peace from surrounding pressures, and helps them cope with stress and mental health challenges (Aydin, Fischer, & Frey, 2010). There is a strong link between the psychological well-being of single women and societal support.

As the education ratio among women increases, they are also contributing economically to their families, gaining a degree of independence. While not as independent as men in a patriarchal society, they are performing better than before, even without marriage. Society is becoming more accepting of this, particularly in urban areas. In rural areas, daughters are often married to cousins or not married at all to preserve family heirlooms or to care for parents (Kazmin & Shivakumar, 2011). Social acceptance and rejection vary by area and family. Some families prioritize their daughters' education and future over marriage, understanding that being single is not inherently linked to loneliness, social rejection, or poor economic status (Nahm & Namgood, 2012; Xenos et al., 2006).

Social acceptability can foster social harmony, allowing single women to respect elders' decisions and remain single to secure their legal rights. This trend is not limited to Bannu but is also prevalent in Punjab, where women are encouraged to marry within the family or remain unmarried to preserve inheritance assets (Aisha, 2008). Social acceptability is shaped by societal perceptions of what is right or wrong. For instance, not marrying to retain inheritance rights may be morally questionable, but it is widely accepted in many societies. Education plays a crucial role in the social acceptability of single women who focus on their careers, choose partners outside their caste, or decide to marry later in life. Education empowers women to make informed decisions (Naz, 2020). Hence, social approval or disapproval directly impacts individual lives, especially those of single women, who are an integral part of society.

6. METHODOLOGY

A cross-sectional quantitative research design was employed using exploratory methods, with data collected from primary sources. Single women aged 35 and above from both urban and rural areas of Rawalpindi and District Bannu were selected as samples. In Rawalpindi, the rural areas included Dahgal and Gorakhpur, while the urban areas were Chaklala Scheme 2, Chaklala Scheme 3, and Bahria Town. In District Bannu, the rural areas included Kot Beli and Fatima Khel, and the urban area was Bannu Town. All single women within the specified age range were eligible for this study, regardless of their literacy, employment status, or other criteria. Researchers utilized the 54-item Ryff Psychological Well-Being (PWB) scale to measure the psychological well-being of single women. This scale consists of six dimensions: (1) Autonomy, (2) Environmental Mastery, (3) Personal Growth, (4) Purpose in Life, (5) Positive Relationships, and (6) Self-Acceptance Responses were rated on a Likert scale from 1 (Strongly Disagree) to 5 (Strongly Agree).

For assessing social adjustment and social support, the shortened 12-item version of the Interpersonal Support Evaluation List was used. This scale comprises three dimensions: (1) Appraisal Support, (2) Belonging Support, and (3) Tangible Support, with responses rated from 1 (Definitely False) to 4 (Definitely True). To evaluate the psychological well-being of single women, the model presented by Carol Diane Ryff was used, which integrates six dimensions of psychological well-being (Ryff & Keyes, 1995).

For the analysis of the collected data and the generation of results, researchers recorded responses from single women and compiled them using SPSS (Statistical Package for the Social Sciences) software. Respondents were given complete information about the study before providing their responses. They were assured that their personal information would be kept confidential and used solely for research purposes. Participants were informed that they were free to withdraw from the study at any time without providing a reason and without facing any questions about their decision to withdraw.

7. FINDINGS

Demographics of Participants

Table 1; Frequency and percentage division of participant’s age (N=282)

Age	<i>f</i>	%
35-37	58	20.6
38-40	78	27.7
41-43	56	19.9
44-47	41	14.5
47+	49	17.4
Total	282	100.0
Education		
Illiterate	50	17.7
Primary-Middle	61	21.6
Matric	59	20.9
Intermediate	45	16.0
Graduation & Above	67	23.8
Employment		
Full time	14	5.0
Part time	30	10.6
Homemaker	64	22.7
Student	8	2.8
Unemployed	126	44.7
Others	40	14.2

Table shows that 20.6 percent of single women range from 35- 37 years of age, 27.7 percent of single

women range from 38-40 years of age, 19.9 percent of single women range from 41-43 years of age ,14.5 percent of single women range from 44-47 years of age and 17.4 percent of single women range from 47 years above age. 17.7 percent of single women participating in the research were illiterate, 21.6 of percent were primary-middle pass, 20.9 percent got an education till matric, 16 percent got education till intermediate, 23.8 percent single women were graduate or above that Table also shows that 5 percent single women who participated in research was full time employed, 10.6 percent were doing jobs part time ,22.7 percent were homemakers 2.8 were completing studies 44.7 were unemployed and 14.2 percent women didn't disclose their social status.

Table 2. Frequency and percentage division of participant's living arrangements and family members

Living Arrangement	<i>f</i>	%
Alone	67	23.8
With Family	146	51.8
Others	69	24.5
Family Members		
Parents & Siblings	114	40.4
Brothers & their families	85	30.1
Unmarried Sisters	83	29.4

Table data shows that 23.8 percent single women lives alone. 51.8 percent women live with their families and 24.5 percent women lives with others such as relatives and shelter homes. The above table shows that 40.4% single women lives with their parents and siblings ,30.1% single women live with their brothers and their families, while 29.4% women lives with their unmarried sisters.

Table3. Frequency and percentage division of participant's reasons of being single (N=282)

Reason of being Single	<i>F</i>	%
Education	68	24.1
Parents Preference	93	33.0
Age	83	29.4
Others	38	13.5
Total	282	100.0

The above table shows that 24.1 percent women participants were single because of education, 33 percent women were single because of their parents' preferences ,29.4 percent women were single because of their age and 13.5 percent women were single because of other reasons.

Table 4. Mean and standard deviation of psychological wellbeing and social support for single women (N=282)

	<i>N</i>	Minimum	Maximum	Mean	S.D
Psychological wellbeing	282	101.0	152.0	126.79	9.27
Social support / Socialadjustment	282	25.00	47.00	35.7092	3.72

In the current study, psychological well-being for single women is defined as their own thoughts and reactions to their surroundings, encompassing various factors that impact their mental and physical health, which are interconnected. The mean psychological well-being score for single women is 126.79, with a standard deviation of 9.27. The maximum score observed is 152.0, and the minimum score is 101.0. The mean score is close to the maximum, indicating that most participants chose the option of "strongly agree."

Social adjustment or social support in the context of this study refers to how society treats single women above 35 years of age, a demographic often beyond the age limit defined by societal norms. It encompasses the benefits and challenges faced by these women in navigating their single status within a patriarchal society. The

mean score for social support is 35.7, with a standard deviation of 3.72. The maximum score recorded is 47.0, while the minimum score is 25.0. The mean score suggests that most respondents chose the option of "strongly agree" regarding social support.

Table 5. Rural and Urban differences in the psychological well-being of single women.

	Area	Mean	SD	t	p
Psychological Wellbeing	Rural	126.19	8.94	-1.018	.309
Social Support	Urban	127.32	9.56		
	Rural	35.902	3.628	.821	.412
	Urban	35.536	3.815		

The mean differences and P value of the t-test of psychological wellbeing and social support shows no significant different in rural and urban areas.

Table 6. Correlation Analysis between Demographic Variables, Psychological Wellbeing and Social Support (N=282)

		1	2	3	4	5	6
1	Education	1	-.192**	.047	-.152*	-0.30	-0.35
2	Social Status		1	-0.89	.076	.220*	.101
3	Income			1	0.28	-.021	.025
4	Age				1	.043	.031
5	Psycho-wellbeing					1	.193*
6	Social Support						1

Table findings shows that correlation value between education and social status of single women is ($r = -.192^{**}$, $p > 0.01$) that shows education and social status of single women are significantly, but negatively correlated. The correlation value between social status and psycho-wellbeing is ($r = .220^{**}$, $p > .000$) indicates that there is significant correlation exist between social status and psycho-wellbeing of single women. The correlation value between psycho-wellbeing and social support is ($r = .193^{**}$, $p > 0.01$) means that there is a significant correlation exist between psycho-wellbeing and social support.

8. DISCUSSION

The purpose of the study was to know about the Social Adjustment and Psychosocial well-being of single women of rural and urban areas of district Bannu and Rawalpindi. The core objectives of this study were to explore the social adjustment of single women, and to measure the psycho-social well-being of still single women and to compare the life of still single women of rural and urban areas of Rawalpindi and district Bannu. The data was collected by using the 54-item Ryff Psychological wellbeing questionnaire and the social support 12 items questionnaire. The alpha reliability of the questionnaire was found 0.699. Data was collected from the rural and urban areas of Rawalpindi and district Bannu.

The result of the research indicates that the psychosocial wellbeing and social adjustment of single women is significant correlate rather than non- significant. According to Ryff psychological scale life satisfaction, positive relationships and other factors of psycho well-being help to expect better health outcome (Vazquez et al, 2009). A woman's psycho well-being will definitely affect positively or negatively by the surroundings. Majority of the responses from the participants shows that their psycho well-being has affected by the responses of their surroundings either positively or negatively. So, here the findings of the study contradict with the findings of (Asad, 2007) and shows that with the passage of time societal views on single women are changing, but not all.

It was hypothesized that psycho social well-being of rural area women would be better than urban area women. Because the in Bannu due to family traditions most of women do not get inheritance after marriage and prefer to stay single. So, they get their inheritance and also money doesn't go out of family. Staying single then doesn't affect them much because once they get married the chance of getting inheritance become very less

(Ahmed, 2018). On the other hand, the trend of getting higher education among women is getting popularity from last few years (Batool, 2013), so women get higher education and become able to earn for themselves at least. Our society is materialistic and it is accepted that she is able to fulfil her need. Obviously, the pity feels are always there for single women by this patriarchal setup but they can't openly criticize them when the women are financially independent. Hence, H₀ of hypothesis three is proved because results indicate that there was no significance difference between psycho social wellbeing of women from rural and urban areas of Rawalpindi and district Bannu.

The results of study also indicates that there is a negatively significantly relationship between education of single women and their social status which means education does matter in lives of single women but as discussed earlier for single women of Bannu educational status doesn't matter to have a better social status. The distribution of inheritance is one of the most dangerous process, we can say matter in Pashtun societies and many people lose their lives because of minor disputes. This is a very common issue while distributing wealth and this is why most people prefer to not distribute wealth and believe in combine system and some clearly deny giving any wealth to married daughters. They are of view that their wealth will go out of family. Even the girls who are married in family are not given her inheritance right because, it is common perception in Pashtun society that once a girl is married, she has nothing to do with her paternal family (Ahmed,2018).

The results show that psycho well-being of single women has a significant relationship with social status of women. It is obvious that better social status will make them able to get necessities of life and they won't depend on anyone for their needs which ultimately will result in better psycho well- being. Psycho well-being of single women is also significantly related to social support. Single women's psycho well-being becomes better when there are supported by their society. Providing social support cannot be only instrumental but also emotional. Mark R. Leary's Social Acceptance Theory proposes that individuals have a fundamental need to belong and be accepted by others, and deviations from social norms, such as being single, can lead to feelings of social exclusion and distress. Research findings in the field of singlehood experiences often align with this theory, highlighting the impact of societal attitudes and perceptions on single individuals. The research findings in the field of singlehood experiences are supported by Mark R. Leary's Social Acceptance Theory by highlighting the importance of social acceptance and belonging in shaping individuals' experiences and well-being, particularly in the context of societal attitudes towards relationship status (Lery, 2010). Supportive environments, especially from family, are crucial for single women, helping them avoid unnecessary burdens regarding their well-being. Social acceptance fosters positivity and allows single women to enjoy their lives without feeling like an extra part of society. Conversely, social rejection exacerbates feelings of loneliness, depression, and anxiety (Bushman, 2011). Cultural norms heavily influence social acceptance, and individuals often conform to these norms as socially approved behaviors. Choosing a marriage partner is a fundamental right, and in modern societies, individuals take their time to understand their partners before deciding to marry (Fisman et al., 2006). In urban areas, choosing one's partner is not frowned upon. The concept of love marriage, influenced by Western culture, is increasingly accepted. However, in male-dominated societies like Bannu and other areas of KPK, choosing a partner is typically a family right, especially among male family members. Love marriages or marriages outside the caste are not socially accepted behaviors. Endogamous marriages are common to keep inheritance within the family (Naz and Rehman, 2011). Women who do not wish to marry within the family or cannot find a suitable mate often prefer to stay single to retain their inheritance rights, a phenomenon gaining social acceptance in Bannu. Studies reveal that a significant number, 76.25%, do not give inheritance to daughters who marry (Rahman, 2018).

9. CONCLUSION

The research concludes that marriage is considered a Sunnah and the Islamic way for both men and women to cohabit. While marriage is viewed as a natural aspect of life, societal norms have elevated it to the status of life's primary goal. Consequently, individuals, particularly women, who remain unmarried past the socially prescribed age often encounter a mix of supportive and judgmental reactions from their communities.

The findings of the study indicate a significant correlation between the psychological well-being and social adjustment of single women, which is adversely affected by societal attitudes towards their unmarried status. In particular, women in certain regions, such as Bannu, cite concerns about losing inheritance rights upon marriage as a reason for remaining single, a choice largely accepted within affluent families. Similarly, in urban areas like Rawalpindi, many women opt out of marriage, citing financial independence and a perceived ability to care for themselves and their parents. While these choices are not outrightly rejected by society, single women still grapple with feelings of emptiness and social isolation, reflecting fundamental human needs and the indirect

psychological pressures associated with societal expectations. The study underscores the need for legislative bodies to address the challenges faced by single women, advocating for the provision of support and facilities tailored to their needs. Moreover, there is a call for a concerted effort to promote gender equality, with a particular emphasis on extending such initiatives beyond urban centers to encompass rural areas where women may be even more vulnerable and in need of support.

10. RECOMMENDATIONS

It is suggested explore additional psychosocial factors influencing single women, such as their personal characteristics, as well as the dynamics within families concerning the institution of marriage. Additionally, it is recommended that Pakistan's marriage laws undergo revision to address the needs of single women who surpass the socially prescribed age for marriage. This is deemed essential as it warrants attention akin to that given to early marriages. Moreover, there is a call for governmental intervention to provide education on Islamic teachings regarding inheritance and women's legal rights through various media platforms, including electronic and print media. This measure is crucial for enhancing awareness and ensuring the equitable treatment of women within the legal framework.

References

1. Abbas, J., Aqeel, M., Abbas, J., Shaher, B., Sundas, J., & Zhang, W. (2019). The moderating role of social support for marital adjustment, depression, anxiety, and stress: Evidence from Pakistani working and nonworking women. *Journal of Affective Disorders*, 244, 231-238.
2. Ahmed, F.-U.-R. &. (2018). Woman's Share in Inheritance: Islamic Teachings, State Law and Contemporary Pashtun Traditions in District Bannu and Lakki Marwat. Rahat- ul-Quloob.
3. Aisha, M. (2008). An investigation into women inheritance (Doctoral dissertation, MA Thesis, Department of Rural Sociology. Peshawar, Pakistan: Agriculture University).
4. Asad, A. Z. (2007). The Practice of Female Inheritance Rights in Pukhtoon Society, *The Journal of Humanities and Social Sciences*, XV (2), pp. 31-45
5. Aydin, N., Fischer, P., & Frey, D. (2010). Turning to God in the face of ostracism: Effects of social exclusion on religiousness. *Personality and Social Psychology Bulletin*, 36(6), 742-753.
6. Batool, S. Q., I. S. (2013). Gender and Higher Education In Pakistan. *International Journal of Gender and Women's Studies*.
7. Beri, N. & Beri, A., 2013. Perception of single women towards marriage, career and education. *European academic research*, I(6), pp. 855–869.
8. Bushman, C. N. (2011). Social Acceptance and Rejection: The Sweet and the Bitter. *aps association for psychological science*.
9. Fisman, R., Iyengar, S. S., Kamenica, E., and Simonson, I. (2006). Gender Differences in Mate Selection: Evidence from a speed dating experiment. *The Quarterly Journal of Economics*. P. 673.
10. Ibsen, A., & Stevenson, B. (2010). Women's education and family behavior: Trends in marriage, divorce and fertility (No. w15725). National Bureau of Economic Research.
11. Kazmin, A., Waldmeir, P., & Shivakumar, G. (2011). Asia: Heirs and spares. *FT. com*, 10.
12. Leary, M. R. (2010). Affiliation, acceptance, and belonging: The pursuit of Interpersonal connection.
13. Maner, J.K., Miller, S.L., Schmidt, N.B., & Eckel, L.A. (2010). The endocrinology of exclusion: Rejection elicits motivationally tuned changes in progesterone. *Psychological Science*, 21, 581–588.
14. Masood, S., Batool, Z., & Abbasi, S. (2008). Sociological study of marriage patterns and adjustment in a selected community in Faisalabad city (Pakistan). *Journal Of Agriculture and Social Sciences (Pakistan)*.
15. Nahm, C.-H. and Namgoong, M.-H. (2012). Research on the de-standardization of life course: Focused on the structural change in the transition to adulthood. *Korean Journal of Regional Studies* 20(2): 91–128.
16. Naz, A., and F. A. (2020). The Relationship between Higher Education and Women Empowerment in Pakistan. *UMT Educational Review*.
17. Qadir, F., Khalid, A., Haqqani, S., Huma, Z., & Medhin, G. (2013). The association of marital relationship and perceived social support with mental health of women in Pakistan. *BMC Public Health*, 13, 1150.
18. Rahman, F. D. R. (2018). Woman's Share in Inheritance: Islamic Teachings, State Law and Contemporary Pashtun Traditions in District Bannu and Lakki Marwat. Rahat- ul-Quloob.
19. Ryff, C. D., & Keyes, C. L. M. (1995). The structure of psychological well-being revisited. *Journal of personality and social psychology*, 69(4), 719.
20. Saleem, H., Chaudhry, A. G., & Riaz, M. (2015). Endogamy and marital alliances: Anthropology of

- indigenous marriage patterns. *Science International*, 27(2), 1603-1605.
21. Tarar, A., Asghar, H., Ijaz, M., & Tarar, M. A. (2021). Psychological wellbeing and adjustment of single parents: Psychosocial and economic challenges. *Pakistan Armed Forces Medical Journal*, 71(Suppl-1).
 22. Vázquez, C., Hervás, G., Rahona, J. J., & Gómez, D. (2009). Psychological well-being and health. Contributions of positive psychology. *Anuario de Psicología Clínica y de la Salud/Annuary of Clinical and Health Psychology*, 5, 15-27.
 23. Waseem, J., Muneer, R., Hoor-Ul-Ain, S., Tariq, R., & Minhas, A. (2020). Psychosocial determinants of divorce and their effects on women in Pakistan: a national review. *International Journal of Human Rights in Healthcare*.
 24. Xenos, Peter, Sulistinah Achmad, Hui Sheng Lin, Ping Keung Luis, Chai Podhisita, Corazon Raymundo, and Shyam Thapa. 2006. "Delayed Asian transitions to adulthood: A perspective from national youth surveys," *Asian Population Studies* 2(2): 149–185.