Thesis on
Impact of Changing Women Status on Pakhtun Society.

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Thesis on

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Humaira Nosheen

The researcher
ABBREVIATIONS.

➤ APWA: All Pakistan Women Association.
➤ BPS: Basic Pay Scales.
➤ CEDAW: Committee on the Elimination of Discrimination Against Women.
➤ CSW: Commission on the Status of Women.
➤ FATA: Federally Administered Tribal Areas.
➤ FLSAW: Forward Looking Strategy for Advancement of Women.
➤ GDP: Gross Domestic Product.
➤ ILO: International Labour Organization
➤ IWY: International Women’s Year.
➤ KP: Khyber Pakhtunkhwa.
➤ NGO: Non Governmental Organization.
➤ NPA: National Plan of Action For Women’s Development.
➤ PFA: Platform For Action.
➤ PATA: Provincially Administered Tribal Areas.
➤ SAARC: South Asian Association for Regional Cooperation.
➤ UN: United Nations.
➤ WHO: World Health Organization,
GLOSSARY


badal: An act of revenge. An insult to evoke an insult and murder is likely to lead
to a murder.

biradari: clan.

baithak: personal guest room.

ben: co-wife.

chaddor: veil/unstitched covering of the body

chaddor and

chardivari. Literally the veil and four walls, denote the approved
confinement/role/modesty of women.

c chaudhry: village lord in Punjab.

deeni madaress: school of religious education.

dupatta: transparent veil or lengthy scarf.

hadd: maximum punishment.

jirga: tribal assembly consisting of maliks,

religious scholars and tribal elders.

khan: village landlord in Khyber Pakhtunkhwa.

karokari: Literally meaning ‘black male’(karo) ‘black female’(kari) a metaphoric
term for adulterer and adulteress.

Kahwa khana: A tea shop serving green tea to customers in Peshawar City.
lakhir: special volunteer armed force in tribal belt for implementation of jirga verdict.

majlis-e-shoora: federal advisory council.

maktab: religious school.

melmastia: hosting guest.

nanawate: asylum/protection literally to go in. (for collective unconditional apology)

pacca house: a house built of bricks.

Pakhtunwali: the verbal, complete code of life of Pakhtun.

Panchayat: local council in Punjab.

patrilocal: shifting of bride to the husband’s house after marriage.

patrilineal: tracing descent in the male’s line.

peghor: to remind one of his defamed past or to taunt.

pir: ordained spiritual leader.

polygamy: one woman/man married to more than one man/woman

polygyny: one man married to more than one woman at the same time.

purdah: a curtain. This is used as a source of segregation of sexes in a gathering.

riwaj: customary laws.

sarpaisey: bride price.

sardar: chief/head of tribe or a tribal branch in Baluchistan.

siahkari: honour killing in Punjab province of Pakistan.
swara: swara means (in feminine sense) a female on horse or camel back. In Pakhtun Society swara means practically honouring an aggrieved party, especially in murder cases by jirga verdict with a female of the aggressor party in exchange (as compensation).

shalwar qameez: the national dress of Pakistan. A long shirt worn by men over boggy trousers.

tarborwali: cousin’s conflict/rivalry with each other.

talibanization: a movement of religious extremists to implement Islamic religious law by force.

toor: shame/black symbol used for public disgrace of male or female guilty of illicit relations.

vani a custom in which woman/girl of a murderer is given to the family of the victim for settlement.

wadera: chief/head of tribe or a tribal branch in Sindh Province of Pakistan.

zantalaq: a husband divorcing his wife.

zina: extramarital sex includes both adultery and fornication.
ABSTRACT

Prior to the independence of Pakistan, during the Muslim and British rule in India, the subcontinent was mostly based on customs and environment produced by the integration of various cultural and religious groups. Status accorded to women was not subordination and they faced economic inequality and male domination. With the passage of time and the advancement of western education through increased impact on intellectual, social, political and economic issues of Europe and the Muslim world in the 19th century influenced the traditional society and the role of women. Change in the status of women from that of subordination to gender equality was becoming visible in the middle of 20th century, and at the same time, cultural and traditional practices continued to have a strong hold and influence on the status of women in the region, which brought forth a new situation of restlessness in traditional structure on one hand and empowerment of women on the other.

Continuous efforts had been made by the government and private sector to recognize the ability, competence and input of women in the development of society at national and regional levels. The researcher having the social science background was interested to understand the trends and practices toward women and their status in Pakhtun society. This study had been carried out to explore various factors influencing the traditional society in general and women with their ascribed and prescribed roles. The study focused on the following objectives.

1. To find out the factors influencing the life of Pakhtun woman in her social setup.
2. To find out factors bringing change of status of woman in society.
3. To find out the impact of change of woman status on family structure.
4. To explore problems faced by men and women due to change in the status of women.

The study focussed on five districts of Khyber Pakhtunkhwa i.e Peshawar, Mardan, Charsadda, Nowshera and Swabi with equal gender representation of geographical area. The data was collected from 500 respondents including 250 females and 250 males with equal representation of rural and urban areas. The study was based on the following hypothesis.

1. Educated Pakhtun women are empowered and have improved status in the society and the findings are that the research hypothesis was not accepted.(reference page:189)
2. Educated Pakhtun women are empowered in making independent decisions and the findings are that the hypothesis was not accepted. (reference page:193)
3. Working woman gets respect and love in the family and the findings are that the hypothesis was not accepted. (reference page:195)
4. Improved economic status of woman has psychologically empowered her in Pakhtun society and the findings are that the research hypothesis was not accepted. (reference page:198)

Major findings of the study revealed that education, science, technology and employment of women were the basic tools and instrument of both economic growth and social change which lead to enhance women status and their participation in decision making process. The research findings showed that majority 83.8 percent respondents (both males and females), that females are involved in the family decisions, while 16.2 percent respondents declined any such involvement. With reference to participation of women in political activities, it was found that men still enjoy decisive power in allowing women to contest in elections casting vote or supporting any political party independently. Further it was found that 51.2 percent male encouraged and 48.8 percent were reluctant to allow women participation in politics.

Regarding the share of women’s ownership in property very few Pakhtun women own property, despite of the injunctions of sharia law in respect of female inheritance. The study findings show that 45.8 percent of the respondents (including both male and female) reported that females were not given share in property due to cultural constraints pertaining to patrilineal kinship structure, remission of haq mehr, dowry, and bride price. Arranged marriages still persist, gradually accommodating educated children’s consent regarding selection of marriage partners. Regarding spouse selection of marriage 71.2 percent females reported that their marriages were arranged by parents or in their families, 26.8 percent female respondents reported that the marriages of females in their family were arranged by the parents with their consent. Education and employment are enabling factors to give women a status of controlling family activities systematically. Violence against women still persists. 44.4 percent female respondents reported violence in their families while 55.6 percent female respondents denied violence in their families.
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INTRODUCTION

Women’s role in the procreation of children and perpetuation of society cannot be denied. Both man and woman are complementary parts of humanity, but in the male-dominated society her life has become a vicious circle of work and subordination. There is discrimination, prejudices against woman. Man is reluctant to accord woman her due status and thus she suffers in all walks of life to some extent but she has the potentials to gain for her due rights and status and has been successful to achieve some of her rights in economic, social, political and religious fields. She has created an honourable place for herself in the family and society.

1.1: Definition of Status:

Status is a relative position of an individual recognized by the group of which he or she is a member. Status stands for position in a social system. It is a phenomenon not of men but of social organization.1

Andersen and Taylor2 define ‘Status [as] an established position in a social structure that carries with it a degree of prestige (that is, social values)...[They further hold that an] individual occupies many statuses at any one time. A status is a rank in society.

Status may be ascribed or prescribed. Basis of ascribed status are age, sex, birth, genealogy, the family relationships, biological and constitutional characteristics, hierarchical ordering of power, wealth or honor, respect (that is various forms of social evaluation). Prescribed statuses are those attained by an individual by virtue of his efforts, capabilities, occupation, education and other forms of social evaluation.3 A line between ascribed and prescribed status cannot be drawn. A social class in a society is determined by both, the ascribed (birth of nobility) and prescribed (education, occupation, wealth) status. Where an individual occupies many roles at the same time but the person’s status is dominant over roles.

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Margaret refers to multiple statuses of an individual and role expectations. She says that status inconsistency exists where the statuses occupied by a person bring with them significantly different amount of prestige, thus differing expectations. Thomas explains status as “the relative position or standing of things or especially persons in a society”. The New Webster’s Dictionary of English Language refers to status as “position, rank or social standing, prestige to confer status on someone and the legal position of a person”.

1.2: Factors Promoting Social Status of Women.

Factors which influence human status are based on education, wealth, occupation, political power, family in which a person is born, race to which a person belongs and intellectual attainment.

In the feudal societies, status was fixed by birth and then after Industrial Revolution status was defined in terms of wealth and thereafter in modern times the occupation became an important element of status. Sociologically, although these are not the only indicators, these may be added to lineage, religious pattern education, social relation and economic position too.

Shehla Zia considers legal status as a means of development of women in a society, while Henslin focuses on technology as an important factor in women’s status. On the other hand Mussarat Qadim associated women’s awareness with women

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development. Sarah Safdar\textsuperscript{10} regards labour force participation as an important factor of the women’s status.

International Encyclopedia of Women\textsuperscript{11} pointed out that...[The United Nations do not consider only these factors as important means of development of women because the UN believes on the inclusive development of women in the world]. The Commission on the Status of Women (CSW) was established which is a global advocate for equality of men and women, monitors the women’s situation throughout the world and promotes their rights. It also prepares reports and recommendations to the United Nations regarding women development in the world.

Ganihar and Begum\textsuperscript{12} pointed out that all over the world women hold distinct position and character in every social structure and sometimes each social structure of society generates decisive factors which ultimately lead to turbulent status of women. Viewing this opinion in different cultures these decisive factors are visible in such a way that they sometimes become crucial conditions of women status.

Calman discussed\textsuperscript{13} that decisive factors may be in the form of caste, class, community and geographical setting which regenerate problems for women.

In Pakistani society the major factors of gender equality are education, employment, improved economic prosperity, wealth, democracy, political power, awareness, internal and external migration, urbanization, industrialization, means of transport and communication, class consciousness, disintegration of joint family, media, new trends, governmental and U.N policies and struggle of NGOs, women organizations, and civil society.

1.3: Research Questions:

The researcher, keeping in view the past and present situation and condition of family pattern in a traditional Pakhtun Society, wanted to study the changing status of women. This has brought forth the research questions which are:

1. What factors are responsible to bring change in Pakhtun woman’s status?
2. How the present Pakhtun woman status has affected her traditional roles?
3. Is Pakhtun woman justified with ascribed and prescribed roles effectively?
4. What opinion males Pakhtun hold towards women with achieved status?

1.4: Objectives of the Study:

1. To find out the factors influencing the life of Pakhtun woman in her social setup.
2. To find out factors bringing change of status of woman in society.
3. To find out the impact of change of woman status on family structure.
4. To explore problems faced by men and women due to change in the status of women.

1.5: Significance of the Study:

The study is an imperative and therefore the researcher has planned to present a three dimensional significance of the study.

1.5.1: INTERNATIONAL SCENARIO.

Before Industrial Revolution 1760 women had no voice to be heard and no opportunity to express themselves14 but Sharma15 disclosed that women were treated inferior and the birth of the girl child was discriminated from the earliest stages of her life i.e. from birth till death, therefore, it can be safely said that all over the world men and

women do not enjoy equal status and there is considerable difference in the opportunities available to them. This difference is clearly visible in employment, education, earning, health status and decision making powers.\textsuperscript{16}

With the passage of time a number of efforts were made by different organizations for bringing changes in women status that gradually led to their induction into different professions such as banking, law, administration, education, police, army and nursing.\textsuperscript{17} Ali\textsuperscript{18} quoted the words of Jaaquette that about sixty to eighty percent women in Asia have been involved in workforce with men in agriculture activities.

Over the past half-century, women’s participation in the labour force has increased steadily in many Asian countries, particularly in the rapidly growing economies of East and Southeast Asia.\textsuperscript{19}

Economic, social, and political developments have brought with them deep changes in the status of women. Decades ago women were not allowed to vote but in early twentieth century the women had been given the right to vote in 1918. The start of women participation in employment was recognized in the Second World War.\textsuperscript{20} Women’s conditions have improved with economic development and social and political change that favors equality and individual rights.

1.5.2: WOMEN STATUS IN ISLAM.

Pakistani society is influenced by Islamic practices that ensure equality. Chaudhry firmly holds that according to Quran, all human beings are equal. The Holy Quran does not discriminate between men and women on the basis of sex, race, language, colour or place.\textsuperscript{21} Saeed in this context says that the Quranic injunctions address women as an

\textsuperscript{19}The Future of Population in Asia: Changing Status of Women in Asian Societies. Retrieved on 21\textsuperscript{st} July 2010, PDF/Adobe Acrobat. p.44.
important part of Muslim Ummah. However, in the sight of Allah the noblest of them will be man or woman who is the best in conduct. The Holy Quran commands (49:13,1990:1587).

“O people, we created you from the same male and female, and made you into nations and tribes, that you may know each other. The best amongst you in the sight of Allah is the most righteous”.

Men and women have equal status in Islam but this status and position of equality and equity had not been given to them in practice. The Holy Quran in Sura Baqra:187 commands that: ‘They are your garments and you are their garments’.(Quran 2:187)

The status of women in Islam constitutes no problem. The attitude of the Quran and the early Muslim bear witness to the fact that woman is as vital in life as man himself, and that she is not inferior to him, nor she is one of the lower species. Islam has given rights and privileges, which she has never enjoyed under other religious or constitutional systems. The Holy Quran commands “And for women are rights over men similar to those of men over women”.(Quran 2:226).

a. Women in spiritual Aspect:

The Holy Quran commands And their Lord hath heard them (and He Saith): Lo!I suffer not the work of any worker, male or female to be lost. Ye proceed one from another. (Quran3:195).

b. Women Right of Education:

The Prophet Muhammad (SAW) said “Seeking knowledge is mandatory for every Muslim”( Muslim including both men and women). (Al Bahaqi).

c. Woman as a Mother:

The woman, in the position of mother enjoys a unique status of honour and esteem. The Holy Prophet (SAW) declared that paradise is under the feet of one’s mother. As mother, she enjoys many legal rights in addition to respect and obedience. The Quran commands that obedience to parents is next to obedience to Allah. (Al-Quran 31:14) When Quran enjoins upon the believers to obey their parents, it specially renders the

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services of mother and thus indirectly places the position of the mother above that of the father. *Islam considers kindness to parents next to worship of Allah. “Your Lord has decreed that you worship none save Him, and that you be kind to your parents.” (Quran.17:23).*

d. **Women Economic Aspect:**
Islam has bestowed upon woman rights of inheritance in her various positions like wife, mother, daughter and sister after the death of her close relatives.

“*From what is left by parents and those nearest related, there is a share for men and a share for women, whether the property is small or large a determinate share.*” (Al.Quran 4: 7).

e. **Women political Aspect:**
In the social and political fields also she enjoys rights. She can participate in all social public and religious festivals and events after observing social norms and values. Islam directs women to observe modesty, proper dress when they come out of their houses. In doing so Islam has not restricted their movement or made them prisoners confined to their houses. Islam rather protect their person and honour from men of loose character and Eve teasers.

Women in Islam enjoy wide legal rights with regard to marriage consent and even divorce and similar rights on men as the men have got over the women. (Al-Quran 2:228).\(^{24}\)

1.5.3: **Women in National Context:**

Throughout Pakistan women’s status varies due to regional, cultural norms and values, and geographical conditions which are still growing vigorously and women are considered second class citizens.\(^{25}\) Safdar admits the same and further elaborates that discrimination is visible in the attitude of the family and relatives when the girl child is born. She further highlights the passive involvement and secondary status in family

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matters in decision making.\textsuperscript{26} The girl child is not a “wanted child’.\textsuperscript{27} It means that there is a considerable difference between the status of women and men.\textsuperscript{28} The non-governmental Human Rights Commission of Pakistan (HRCP) concluded in its annual report for the year 2009: “Despite making up almost 51 percent of the population, women continue to face a discriminatory status within society. Most alarmingly, it was found that violence against them, in almost every form, was on the rise”.\textsuperscript{29}

\textit{Pakhtun} women constitute about 17 percent of the total population of Pakistan and there is difference between the status of rural and urban \textit{Pakhtun} women.\textsuperscript{30} In urban areas they have access to all facilities of life including education and social life. Grima very openly said that \textit{Pakhtun} culture and civilization are thousand years old and “\textit{Pashto}” is not only a language but a complete code of life of the \textit{Pakhtun} which is also called \textit{Pakhtunwali}.\textsuperscript{31} Salma Shaheen discusses that \textit{Pakhtun} women have a strong moral character and face all the hardships and difficulties with great courage due to which they hold a distinguished position and they are also called the preservers of \textit{Pakhtun} culture and even do not hesitate to use the weapons to protect their family honour.\textsuperscript{32} They always obey the decisions of their family male elders even sometimes the decisions may be against their wish. This pertains to the refusal of share in the parental property, and her marriage (arranged marriage) without her consultation, sale and purchase of women, swara, honour killing and she is culturally bound to obey. According to Sarah Safdar the \textit{Pakhtun} women theoretically stand at a low status while in practice they are often valued as companions affecting the lives of their men positively\textsuperscript{33}. In Khyber Pakhtunkhwa the \textit{Pakhtun} women are usually deprived from the right of property and property inheritance is

limited only to the male heirs. Women are also deprived from their Islamic right of property inheritance. It has become a custom to transfer property only to male heirs. It is believed that the potentials of women are underestimated. According to Mohan she suffers from “Hanuman complex” that she does not know her true strength and harping more on incapability. In Pakhtun society the women still do not play an important role. Pakhtun society is male-dominated and a male member being head of the family is the protector of family honour and the bread winner, however Pakhtunwali gives him a superior position than a female. There had been a credible discrimination against women, what is prescribed by Islam for protection of women and what she gets in return.

1.5.4: Efforts to bring change in Women Status

Formal measures were taken regarding the improvement of women’s status even before independence, from the Women’s Reform Movement i.e. 1886-1925 till independence in 1947 in which they demanded for women their right to education, property and vote. This was the first time when the Muslim woman’s voice was heard in the sub-continent for her rights.

The Government of Pakistan has recognized the importance and advancement of women in different spheres within the framework of democratic polity, legislations, development policies, plans, programmes and commitments to United Nations

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conventions and declarations such as CEDAW, the Beijing plus 5 (1995-2000)\textsuperscript{42} Beijing plus 10(2000-2005) and many other conferences.\textsuperscript{43} However, despite of their active involvement in different walks of life, their contribution is neither adequately rewarded nor recognized by their families in particular and society in general.\textsuperscript{44}

\subsection*{1.5.5: Change in the Status of Women.}

After independence, various voluntary and governmental organizations worked hard for the improvement of women’s status in Pakistan, however, with the passage of time the change became visible in women’s status. During the last decades Pakistani women status has changed and women entered into various occupations which were previously considered as male occupations such as computer operators, receptionists, secretaries and telephone operators, women police, air force officers and army officers.\textsuperscript{45}

The change in the women’s status is always planned by the government or through various means i.e. mass media, travel or contact with other cultures and technology\textsuperscript{46}. However, the government has initiated various developmental programmes and has a definite agenda for women's development and empowerment. The programmes include a four-pronged strategy, efforts for reducing feminised poverty, promoting gender equality, violence against women, and legislate laws.\textsuperscript{47}

The legal status of women in Pakistan is still low despite that the constitutional status has improved.\textsuperscript{48} The backwardness in education is due to unequal chances of education for women.\textsuperscript{49} According to the United Nations report\textsuperscript{50} the literacy rate among

women in Pakistan is low in the world and further lowest in KP. Pakistani women experience poor health because of limited health care facilities. According to Human Resource Centre Report of Pakistan (1999)only 2 percent of Pakistani women participated in employment. It is true that women involvement in education and employment is better than the last three decades but still there is lack of facilities and opportunities for their involvement and induction in different areas of education and employment. There are limited facilities and low priority for girls education.

According to sociological point of view every society in the world is undergoing change upward and downward with the time and pace factors. Though media plays an important role to bring change in life of the people, but migration, industrialization and education are also responsible for bringing changes in the traditional societies like Pakhtun Society. These factors have brought change in the family system and consequently have raised women status. Although there is reluctance to permit women in wage earning work, yet the women’s employment rate is growing due to urbanization, industrialization and employment opportunities.

APWA and other NGOs are struggling hard for women development and have helped a lot in improving women’s status in Pakistan.

In the Pakhtun society the new social norms, education, industrialization, out-migration, media and a new social order is emerging. In this new social order it has become increasingly difficult to maintain the old attitudes towards women. One can see a change in the outlook of men towards women is visible. They are accepting women changing status with or without some reluctance.

1.6: CHAPTER SCHEME.

CHAPTER SCHEME:

The research study is comprised of five chapters and a brief description of each chapter is presented below;

CHAPTER 1:

This chapter is titled as “Introduction” which explains the ideal status of women and the impact and factors influencing their changing status as well as their status in Islam and in the national context.

CHAPTER 2:

This chapter is titled as “Review of Literature”, which explores the empirical literature related to the present study. It specifically includes articles, reports, and books dealing with situation of women in Pakistan, as well as world over, specifically on women changing status due to economic, educational, social, political participation and decision-making.

CHAPTER 3:

This chapter is titled as “Research Design” which consists of two parts. Part-1 describes the research methodology, objectives, sampling methodology, field experiences, tools of data collection and finally analysis of the data.

Part-II. describes the area profile and ethnographic description of the women in Pukhtun society.

CHAPTER 4:

This chapter is titled as “Result and Discussion”. It consists of graphical presentation, data description and comprehensive analysis of variables.

CHAPTER 5:

This chapter is titled as “Major Findings of the Study” and “Recommendations”. It consists of the comprehensive conclusions of the study, major quantitative findings of the research and recommendations to promote women empowerment.

ANNEXURE:

REVIEW OF LITERATURE

2.1: THE STATUS AND ROLE OF WOMEN IN PAKISTANI SOCIETY.

Women represent 50% of world adult population and a third of official labour force, they perform nearly two – third of all working hours, receive only a tenth of world income and own less than one percent of world property (WHO).\textsuperscript{56} Women are the sufferer in the hands of men all over the world including Pakistan. Women in Pakistan form the most integral and but inferior and discriminated segment of population. Pakistani women are considered to have a lower status than women in most other countries.

Women lagged behind men in all spheres of life, inspite of their major contributions to humanity. All prophets, scholars, intellectuals, heroes and martyrs were given birth and upbringing by women…… Without these men of vision present civilization would not have been possible.\textsuperscript{57}

Women have always played a pivotal role in the society in general and perform most hateful domestic work in particular. They are the builders of next generation. They have sacrificed everything including their lives for the pleasure and welfare of their families and society. “Like the earth she is the source of all creations and like Eve embodies creativity and genius”\textsuperscript{58}. Men benefit from women’s domestic labour. women receive their maintenance in return for their household labour. Women work as full time home makers.

Geographical isolation in rural areas exaggerate subordination and loneliness of many women in the home. Gender roles in rural communities tend to be more stereotypical with women being changed to their biology much more than in the urban

areas where they had moved into the workforce. Most women are severely anemic and they look twice than the age of their husbands.

The women contribute substantially to the economic resource of the family by the way of services rendered and wages earned, yet their potential is not fully recognized.

“It is the women, among the unequals in society, who are victimized and discriminated to the maximum on each step”.

A woman is a central figure around which the whole humanity revolves and therefore deserves special treatment. In Islam her status is well defined… no distinction is made between men and women in terms of their obligatory functions, the rewards, and the desired levels of living in piety.

“Pakistani culture has its diverse sources, numerous manifestations and regional variation and embodies various class based dimensions. It is part of an overarching Islamic civilization rooted in the historical Perso-Indic traditions”.

Thus the Pakistani culture combines the elements of traditional norms and Islam. The women find themselves in subordinate position in tribal, feudal, urban and rural environment. These norms are deep rooted.

“The celebrations accompanying the birth of a boy include firing shots in the air and congratulating the family. These stand in stark contrast to the messages of consolation received by the parents of a new baby girl”.

Traditional norms regard a son as an asset, a daughter a liability. A son is a psychological, economic, spiritual and political necessity and perpetuator of family line. In Pakistan nuclear, joint and extended families are the constituent and functional units of society, self perpetuating, male dominated with patrilocal residence. Descent is traced partilineally.

The joint family is a co-residential and co-property unit. The income earned by the members is pooled. The family is administered by the senior male. The internal management of the family remains the charge of mother an aged woman. Although

women under her supervision share the domestic work even then she cannot take any decision at her free will.

*The major role of woman-managing the house and childcare falls in the domestic sphere in the category of unpaid work.*  

The male head takes the final decisions. The joint family is in the process of disintegration and the tendency of educated and employed sons is towards nuclear families. In this process the role of educated and employed wives is very dominant. In a case study in 1985, the percentage of joint family was 78 against 22 percent nuclear families. In 2010 percentage of joint families decreased to 45 and nuclear families increased to 55 percent. Distribution of land between brothers during the life time of father encouraged this tendency.  

The Pakistani culture demands that the wife should regard her husband as her master and should serve him faithfully. *“Purity, faithfulness and honesty are important virtues of a successful married life.”*  

The head of the family is traditionally bound to protect the honor of the family. The standards of honor are different for men and women with many restrictions on the latter. Virginity and chastity are highly valued and must be maintained by the girl.

In the family the members do not wish to have children for the sake of delight, but where it controls the joint property, there is always strong feeling that this property (a determinant of social status should not go to outsiders, for lack of direct male heirs a reflection of the sense of solidarity within the family. The property should remain in the family under joint custody. Thus the daughter is refused her share in the father’s property, although Islam has given her this right.

*“To guard against the eventuality of divorce, separation or widowhood women may forego their share in the inheritance to appease their brothers in case the future finds them dependent on their male siblings.”*  

*A woman assets are calculated in terms of her power of reproduction*.  

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Women continue to face discriminatory treatment from birth to death, denying them equal access to opportunities at par with men and maintaining their subordination. Thus a girl child is discriminated from the earliest stage of life through her childhood and into adulthood.\textsuperscript{70}

The girl is instructed from her adulthood that she is a guest in the father’s home and she should learn how to adjust with her husband after marriage.\textsuperscript{71} The only purpose of her life is the marriage as all unmarried women carry a stigma. The girl also looks upon marriage as a necessary evil. The parents would feel relieved on the marriage of their daughter as it amounts to the fulfillment of their religious and social obligations. Thus marriage is imposed upon her with or without her consent. Even in the educated class a woman cannot marry at her own free will unless allowed by the parents. Education is a major factor responsible for new trends. The spread of education, particularly of co-education is also responsible for intimate social relations between members of opposite sexes.\textsuperscript{72} In a peasant (society) marriage contract, the economic unit with its human and material requirements is the dominant consideration. Personal preferences have a lower priority. This means that besides education, employment, urbanization, social status economic fitness still constitutes a very important social factor in marriage.\textsuperscript{73}

Emphasis today is being laid more on the education and economic value of the girl rather than her family status. The traditional norms of society are losing their importance. Demand for educated employed girls has increased.

Today marriage has become commercialized and in the educated and urban classes particularly in the higher classes. It is also the case where display of wealth, dowry and status has become more important than human being.\textsuperscript{74} Islam lays great emphasis on the consent of life partners. The arranged marriage may not be totally successful, but children, relatives and code of honor keep the families together.

Most Pakistani women do not have any identity of their own and depend entirely on male for their economic needs. As such a woman is not accorded any social status of her own. She derives her status from that of her father before marriage and husband after marriage.

Marriage brings a crucial change in the woman’s status. Marriage is not only a religious duty; it is a social obligation besides being the main medium for sexual relationship and procreative activities. After marriage a girl ownership is transferred to her husband, who then assumes total control of her life, body and property. A woman could also be bartered away at suitable price known as bridewealth (sarpaisey). The husband has absolute unlimited right to divorce his wife while she has no corresponding right. Divorce may be explained in terms of several factors such as social, biological, psychological and economic. A person divorcing his wife is called zantalaq. This is the most provocative abuse and a positive check on a man. Divorced man and woman are not respected. It causes family disintegration. Islam considers it to be the last option and would urge for reconciliation.

Women are marginalized because the general opinion about them is that they are unproductive, consumers and non-producers. They are engaged in household activities which are mainly unproductive. Since women and their activities are generally confined within the walls of the house, therefore woman’s work is invisible and man work which is performed outside the house is visible, the former is consumption-oriented and the later is production oriented.

A wife is sexually, economically, politically, morally and socially dependent upon her husband. Husband exercises the exclusive monopoly as an active partner over his wife as a passive partner. Resource Theory of Power, proposed by Blood and Wolfe explains

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that because of traditional sex-role pattern men were considered superior and were given the right to dominate. Cultural patterns gave power to a “competent sex over an incompetent sex”. Change in sex-roles brought by modernization, which converted the relationship between the two sexes to that of potential equals and focus of power shifted from the “competent sex” to the “competent partner”, depending upon the resources each partner possessed in terms of education, family background, prestige of the job.

Safilos and Rothschild\(^83\) expanded Resources Theory of Power. They maintained that in addition to the instrumental characteristics such as financial and social position, expressive characteristics like affection and emotional support also provide bargaining power to the partners. According to Winter and Stewart\(^84\) personality factors also play a part in determining the exercise of decision making power among partners. These theories fully cover the educated families of Pakistani society.

Economically, the husband is the custodian of the family budget and breadwinner, wife having no income becomes economically dependent on him. Purdah operates at both the social and economic level. It is an effective system for dividing the public and private spheres of life and excluding women from both the economic market place and political decision making.\(^85\)

\textit{“Men are expected to be self reliant, competent independent and in some circumstances competitive and aggressive. He typically keeps his emotions under strict control than women and in particular tries to hide signs of weakness”.}\(^86\)

The family as a social institution regulates the behavior of the members. Family is structured in such a manner that the male member assumes the dominant and the female member subordinate position. The family provides a social setting where husband and wife play their role determined by traditional ideology. The division of labour was worked out into a male as provider and female to focus on the domestic domain. In the family the traditional pattern of husband-wife relationship is male dominance and female dependence. The husband has complete control over the mind and body of his wife.\(^87\)


\textit{Dimentions of Personality} (edited ) by H.London \and, JE.Exner. New York:Wiley USA.
A husband has possessive rights in relation to his wife. Her seduction, abduction or murder would constitute a serious infringement of her husband’s rights.\textsuperscript{88}

A child is regarded as an asset, being a political necessity and bound by cultural norms to protect the honours of the family. Child marriage, early marriage, polygamous, widow’s marriages are preferred because they lead to large families with several sons, a source of economic and political strength. Now every additional child has become a liability and burden on the mother’s health, household activities and family budget. Women belonging to the rural areas suffer more than the urban as a result of poverty in terms of lack of education, health socio-economic, political and demographic aspects under traditional, cultural and historical forces.\textsuperscript{89} In the urban society the women enjoy a higher social status on account of their access to educational opportunities, health care and social services. They suffer less but their number is limited.

Due to uneven socio-economic development and the impact of non-availability of developmental resources, the social, cultural, psychological and religious norms, there is considerable heterogeneity in the status of women across class, region, urban and rural divide. The woman’s position than that of the man is one of the subordination determined by patriarchy.\textsuperscript{90}

The male members deliberately for their own interest created the division of labour in society on the basis of sex. \textit{In this division “the woman treated a person of lesser intellect, an unpaid servant, a sex symbol, a harassed wife, an overworked mother, and a poor thing accepted all this without the slightest murmur because of her complacent attitude ”.}\textsuperscript{91} A man in Pakistan has a variety of attitudes about women. As a mother, she is to be respected and deserves affection, as a wife she is a companion who combines strength and helplessness.\textsuperscript{92}

Subordination of women is not only limited to Pakistan, but it is a worldwide phenomenon due to poor literacy, confinement to household activities, lack of employment opportunities and economic dependence on men, male domination in the

family,\textsuperscript{93} discrimination in education, in profession and in businesses,\textsuperscript{94} mental stress, poverty, sexist discrimination, lack of power and autonomy, individual and society belief and attitude about gender’s specific role.\textsuperscript{95}

Discriminatory practices summed up by the Commission\textsuperscript{96}…… they (women) are treated as rather than self regulating humans. …..bought and sold, beaten and mutilated even killed with impunity and social approval, they are dispossessed and disinheritied inspite of legal safeguards.

“The UNDP report\textsuperscript{97} has depicted the marginalized women of the world including Pakistan as rootless, ruthless, jobless, voiceless and futureless”

Amartya Sen\textsuperscript{98}, advocated seven types of gender inequality common in South Asia [including Pakistan]: These are:

1. mortality inequality
2. natality inequality
3. facility inequality
4. special opportunity inequality.
5. professional inequality
6. ownership inequality
7. household inequality

These gender inequalities cover matters relating to life and death of women, son’s, preference over daughter, unfavorable female-male ratio, lack of basic opportunities to education, health, nutrition, employment, unequally sharing of assets and unequal sharing of burden of housework and childcare.

\textsuperscript{94}Ahmad, Ali. (2001). Speech. \textit{Report of the Workshop on Women Role, Status And Empowerment In NWFP}, Peshawar, 26\textsuperscript{th} March 2001, pp.3-4
\textsuperscript{96}The Pakistan Commission on the Status of Women, July 9, 1985. (P-3)
2.1.1: Pakistanis Women’s Role.

The social economic and political roles of women in Pakistani society are structured by cultural norms and Islam. These structured roles are gendered base. Gender, therefore, plays a significant role in shaping the ways in which men and women participate. Gender denotes the meanings given to masculine and feminine, asymmetrical power relations between the sexes and the way that men and women are differently situated in and affected by social processes.\(^9\)

Women’s role differentiation is attributed to biological differences between men and women. According to Tiger and Fox\(^1\) women are programmed by their biogrammers to produce and raise their children. Thus male and female biogrammers are adapted to sexual division of labor in society. Sherry Ortner\(^2\) talking about universal devaluation of woman offered a new theory combining culture and nature. In terms of her biology, physiological processes, social role and psychology, woman appears as something intermediate between culture and nature. Ortner’s explanation of cultural evaluation of the biological make up clearly explains the devaluation of women.\(^3\) Lévi-Strauss says,

“Woman could never become just a sign and nothing more, since even in a man’s world she is still a person, and since in so far as she is defined as a sign she must be recognized as a generator of signs”\(^(1969a: 496)\)

Murdock 1949\(^4\) surveyed 224 societies, ranging from simple to complex. He saw biological differences between man and woman as the basis of sexual division of labor due to physical strength of man and child bearing role of woman. Soft roles for woman are universal. She is handicapped with physiological burden of pregnancy and nursing.

In Pakistani society the difference of physical superiority of man over woman is losing its significance. Physical superiority does not give a man better position in the social system. No occupational role is based on physical strength. Household duties of woman are not biological but cultural. There is no distinction between man and woman in terms of intelligence and household duties could be performed by man and women with equal efficiency.\textsuperscript{105} Parsons\textsuperscript{106} maintained that the instrumental role of man which is goal oriented and focused on the needs of general social systems and expressive role of woman complement each other. A woman’s role in the family is supportive, integrative and expressive, meaning that she provides love, warmth, security and to restore emotional balance, essential for socialization of children.

Oakley Ann\textsuperscript{107} a British sociologist advocated that culture is the determinant of gender roles and that division of labour on the basis of sex is not universal. The role differentiation on the basis of sex is purely cultural without any biological base. Acharya agreeing with these views that cultural difference are institutionalized in the social system. People have taken them for granted as natural. They have adopted them and accepted them without any question. The household duties of women are not biological but culturally determined and even man can do it with great ease. Researches now reveal that there is no distinction between men and women in intelligence and creativity and all occupational roles could be performed efficiently by men and women.(or more efficiently by women).

Sister Benedicta F. Pinto\textsuperscript{108} supports this view by indicating that “Woman is the coordinate, not the subordinate, half of humanity. If men try to ascend the economic ladder at the expense of women, progress will be partial. Raising of the level of skill and directing aspirations of both men and women is necessary for a developing nation”.

The above theories equally cover the role of women in under developed and developing countries of the world including Pakistan.

2.2: EDUCATION AND THE CHANGING STATUS OF WOMEN AND EMPOWERMENT.

Great nations are not formed by great leaders. They are formed by great people. From Universal Declaration of Human Rights to the Millennium Goals education is the right of every man, woman and child.\(^\text{109}\)

Following the war of independence 1857 in India, the demand of the Muslim Women’s Reform Movement was for female education.\(^\text{110}\) Being illiterate they could neither work for women emancipation nor for freedom against the British Rule.

In India subcontinent traditional education was not institutionalized, with emphasis on religious teaching imparted in maktab, for girls and boys to read the Holy Quran, but also transmitted knowledge of general reading and writing. Higher education was imparted in the madrasah (deeni madaress) to the boys and girls were excluded because of purdah (seclusion).\(^\text{111}\)

The British Government in India introduced western education and set up several schools, but until 1853 these were mainly concerned with the education of upper class. The main theme of the trickledown policy of British Government was that the education of the higher class would filter down to the lower class, which would promote empowerment of women through education what happened was quite to the contrary nevertheless, Lord Macaulay’s ambition to create a class of people brown in color but English in taste was fulfilled.\(^\text{112}\)

The missionaries were the pioneers of modern education. They initially started private schools for their followers which were later on opened to all.\(^\text{113}\) New skills were required in order to make entry into the new economic, political and social spheres. This skill was available either in Great Britain or in these schools. Boys entered these schools reluctantly and girls faced different problems due to departure from traditionally established norms of society.

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\(^\text{109}\) Stephen McCutcheon Education For All. Education in Pakistan. 27\textsuperscript{th} November 2007, retrieved on 10\textsuperscript{th} June 2010. From http://www.r4e.org/home.php.


\(^\text{111}\) Ibid.


“Western education was clearly seen as means of loosening the control exercised by men over women, and it is precisely for this reason that it played such a central role in the struggling for women’s rights in India”\textsuperscript{114}

Sir Syed Ahmad Khan and his followers main interest in education was for emancipation of Muslims into the new socio-economic and political domain. The Muslim Women’s Reform Movement was supported by them in their struggle for women rights including education. Their struggle bore fruits and by 1947 the British Government established a large number of educational institutions including medical, engineering, technical institutes, colleges and universities. Literacy rate in 1947 in India was 12.2 percent, Pakistan lagged marginally behind India.\textsuperscript{115}

Pakistan inherited a colonial educational system unsuited to the needs of a progressive independent nation. Pakistan’s scholars see the colonial education system as one ‘designed to produce a pool of competent clerks and administrators who were adequately acculturated and suitably impressed by Empire …… to oppose indigenous educational system and thus….. diametrically opposed to the value of society’’.\textsuperscript{116}

To meet the new challenges an educational conference was organized in 1947, Quaid-e-Azam’s message for conference set priorities for free (compulsory) education, technical education, inspired by Islamic principles. The 1951 educational conference led the initiation of National Development Plan for education (1952) and first five year plan of economic development. In 1959 an Educational Reforms Commission was set up to streamline education system. Three high powered bodies were established, besides re-orientation, regulation of curricula at primary and secondary levels.

The Education Policy 1972\textsuperscript{117} was revolutionary and took major steps by nationalizing private schools and colleges, providing free education upto matriculate and establishment of University Grants Commission (1973) and Allama Iqbal Open University (1974). It proposed to gradually replace male primary teachers with female teachers to

\textsuperscript{115}Riaz-ul-HAQ. Haq’s Musings. South Asia Slipping in Human Development. Tuesday,October 6, 2009. Retrieved on 2\textsuperscript{nd} Feb 2010, from \url{http://www.riazhaq.com}.
\textsuperscript{117}Government of Pakistan Ministry of Education The Education Policy 1972 -80 Islamabad . Printing Corporation of Pakistan.
improve education for girls. Girls will study with boys if their teachers are women. Ziaul Haq announced National Education Policy (1978) aimed at privatizing nationalized schools and colleges and return to English as medium of education, increase in number of technical institutions, and education budget from 32 percent 1983-84 to 42 percent in 1988-89. Adult education programmes were launched for men and women with the support of UNESCO in 1988. Seventy five percent of Pakistan’s female population is rural and the average Pakistani women is beset with the “crippling handicaps of illiteracy constant motherhood and poor health”.

The sixth plan provided a broad policy framework for the first time and contained a chapter on women-in-development, written by a group of 28 professional women. Eighth five years plan (1993-98) gave priority to universalization of education for girls and boys, removal gender and urban-rural disparity, improvement and expansion of technical and vocational education.

2.2.1: Expenditure on Education.

In 1947, expenditure on education was less than one percent of the GDP. In the next ten years it reached only to 1.2 percent. By 1964 the figure was 2.6%. In 2003 it declined to 1.7% and increased to 2.6% (31 Billion rupees) in 2009-2010 budgets. Pakistan ranks the lowest among the seven South Asian Countries (SAARC) in spending on education.

According to National Education Census 2005 the total expenditure on education by the public and private sector amounted to 168832954 million. Under Fiscal Responsibility and Debt Limitation Act 2005, the Government increased 1.8% over and above the budgetary allocation of education during the next five years on primary and higher education. 

Pakistan is the only country in E-9 countries which spends largest shares of government resources on military, Bangladesh 1.3%, India 2.5%, China 5.0%, Pakistan 7.7%.

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2.2.2: Definition of Literacy: ‘A person is literate who can read and write a paragraph (3 lines) in national or regional language with comprehension.’

Literacy Rate Percentagewise.

<table>
<thead>
<tr>
<th>2007-2008</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakistan</td>
<td>69.0</td>
<td>44.0</td>
<td>56.0</td>
</tr>
</tbody>
</table>

Provincewise Literacy Rate

<table>
<thead>
<tr>
<th>Province</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punjab</td>
<td>70.0</td>
<td>48.0</td>
<td>59.0</td>
</tr>
<tr>
<td>Sindh</td>
<td>69.0</td>
<td>42.0</td>
<td>56.0</td>
</tr>
<tr>
<td>KPK</td>
<td>68.0</td>
<td>33.0</td>
<td>49.0</td>
</tr>
<tr>
<td>Balochistan</td>
<td>66.0</td>
<td>23.0</td>
<td>46.0</td>
</tr>
</tbody>
</table>


The literacy rate in the world is calculated for 15+ population whereas in Pakistan it is estimated for population 10+.

In Pakistan literacy rate is alarming both at the national and global level as revealed by the Government of Pakistan, UN and independent sources.

Comparison of enrolment for boys and girls in primary schools reveals a significant disparity. In 2007-08,

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary enrolment rate: %</td>
<td>59</td>
<td>52</td>
<td>55</td>
</tr>
<tr>
<td>Secondary enrolment rate:</td>
<td>11</td>
<td>10</td>
<td>11</td>
</tr>
</tbody>
</table>

The disparity between boys and girls is not very significant. Education options in Pakistan are limited. The government has made education compulsory at primary level from age 5-9 years. Pakistan is one of the few countries of the world where secondary education is not a legal necessity. Girl’s education programme in Pakistan is measured in terms of their access to their education. Lower enrolment of girls and their retention rates are usually wrongly understood to be the results of religious, cultural and tribal forces, which restrict demand for female education. Many educational institutions setup by NGOs and religious groups admit female students in

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the far flung areas including FATA/PATA. This proves that even the conservative families are willing to send their daughters to schools, if their needs are fulfilled. Schools close to home, timings that accommodate girl’s time, child centered teaching methods and vocational appeal to these conservative families.

Primary enrolment increased from 33% in 1991 to 66% in 2004, but declined to 52% during 2007-08, due to law and order situation in Pakistan. The Government is determined to double the enrolment rate to 10% per year to achieve 85% universal enrolment rate by 2015. The Government is also planning to educate 8.1 million adult and eliminate gender inequality by 2015. The enrolment of girls in schools is more significant issue but the most important is their retention in the schools because the dropout rate is 44% which is a matter of concern for the Government.128

Pakistan human development, literacy ranking remains alarming with regard to low primary school enrollment for girls starting at 51% in rural areas. Pakistan total primary enrollment rate was 55% in 2007-08, lower than Maldives 80% which has the second lowest rate in Asia and the Pacific.129 45% of children in Pakistan are not enrolled in primary school. 44% of those enrolled dropout before completing primary school.

The situation is most alarming in KP and Baluchistan where female literacy rate stands between 3% and 8% respectively and more over in FATA, literacy rate is 29.5% for male and 3% for female.130

Pakistan and other developing countries are facing the challenges for improving the education. Government realizes the importance and its impact on the lives of people and overall economy, and has initiated several policies to improve the quality of education, enhance educational facilities through different plans and policies. These include Education Policy 1972, National Education Policy 1978, Education Sector Reforms 1998-2010, and Action Plan 2001-2005, Education for All Programme, Technical Education Devolution Plan, commitments to the UN conferences, recommendations, and Dakar declaration 2003, the World Education Forum at Dakar on May 17, 2010, with the theme of Engendering, Empowerment,

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Education and Equality (E-4), to mark 10th anniversary of UN Girls Education Initiative (UNGEI), Middle Schooling Project, Award of stipends programme to female-teachers in rural areas, Motivational Campaign, free text books, school bags to students, Girls Primary Education Development project II. (to establish 937 Community Model Schools), SAP II (70% new schools for girls and 30% for boys), the National Commission on Education 1999, National literacy programme, Women’s Studies and Gender Studies Departments in selected universities and women universities are important for improvement of education yet no significant increase in the number of educational institutions to meet the growing national requirement of the growing population nor to improve the standard of education as these policies could not achieve the targets due to financial constraints and administrative inefficiency.

According to the National Education Commission Census 2005, there are 2,27,791 educational institutions, out of these educational institutions for boys there are 57,868 (25.4%), 48,475 (21.3%) for girls and 1,21448 (53.3%) for girls and boys (mix). Total number of students enrolled is 33379578. Of these 18981213 (56.9%) are boys and 14398365 (43.1%) are girls. The total number of teachers is 1356802. Male constitutes 66,1037 (48.7%) and female 695765 (58.3%), Females outnumber male.

According to the National Education Census 2005, there are 1,32,008 (79%) public, while 35458 (21%) are private, polytechnics and vocational institutions. 70% are privately owned. According to Higher Education Commission of Pakistan there are 130 Universities in Pakistan of which 71 are public 59 are private universities. Commercialization and unplanned growth of private sector education resulted in the growth of schools, colleges and universities although enacted by all provinces, yet the government is unable to control their quality and fee structure.

Poverty also leads not only to poor education or no education but also sometimes develops a belief in the students and parents that education will not serve any purpose to solve their problems. Children of poor parents are forced to discontinue their studies in order to take up paid job to supplement the family’s earnings and 17.6% children

more girls) working as domestic help. The goal of poverty reduction can be achieved by addressing the root causes of poverty such as lack of education or skills and ill health which will remove existing inequalities of opportunities.

Due to poverty poor parents prefer to admit their children in deeni madaris, numbering 12,153 with enrolment of 15,49,242 students. 97% of these madaris are privately owned and 65% of deeni madaris are in Punjab and KP. 55% madaris are in rural areas.

Terrorism in Pakistan has assumed a dangerous form in recent years. The perpetrators of terrorist attacks have remained untraced. Pakistan has been hard hit by a long way of terrorism and women and children (students) are worst affectees of this situation. This has completely paralyzed the socio-economic, educational development and peace in the country in general and KP in particular and has affected the lives of millions innocent men, women and children including students. Taliban restricted women’s education. Girls were prevented from going to educational intuitions in FATA/PATA. In Swat 180 schools and many colleges were demolished. 900 private schools in Swat were closed for want of security. 40,000 girls students were affected. Terrorist attack serves as a gift to the harshest and repressive elements on all sides and sure to be exploited to accelerate the agenda of militarism, regimentation, reversal of social democratic programs and undermine democracy in any meaningful form.

Population explosion is the mother of all problems including illiteracy. Pakistan is rated as 7th most populous nation of the world, 4th in Asia 2nd amongst SAARC countries having an annual growth rate of 2.6% (3.6 million ) per annum, fertility rate 5.3 births per woman below 15 years old population of 43% which keeps reproductive

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process accelerating. Improvement in education is being held up owing to presence of rapid population growth\textsuperscript{141}

UNDP economist Omar Noman suggests that Pakistan’s Population would be 30 million fewer than it is today (115 million versus 145 million) if it had improved literacy rate at the same rate as did South-East, East and Central Asia Countries over the past five decades.\textsuperscript{142}

Some conservative landlords and religious leaders in FATA/PATA feel that too much or even education of the masses (women and men) is undesirable because it would threaten their traditional authority blindly, and girls would not be available for domestic job. The elders; khan, (KPK) sardar (Baluchistan) wadera (Sindh) chaudhry (Punjab) are influential forceful people and exercise traditional authority at local level.

These people normally are individual of power and prestige and they are able to exploit their position if they wish to hinder change,\textsuperscript{143} particularly in education. Some NGOs and government organizations tried to open schools in these areas, but the religious parties and chieftains having little or nothings to do with religion opposed them.\textsuperscript{144} But this conservative tendency is changing now.

Purdah (veiling) is a social norms (as well as religious) which is associated with a women’s socio-economic status measured in terms of family’s status. The general concept is that it has a strong negative connection with low participation in education. But it has been observed that purdah does not constitute a serious barrier to female education neither in the FATA/PATA nor in the Administrative districts.\textsuperscript{145} The female teachers in the rural areas are reluctant to perform their duties due to transport problem and lack of security. The parents feel upset about their females safety.

\textsuperscript{144}Women Education in Pakistan, March 28\textsuperscript{th} 2009. Retrived on 10\textsuperscript{th} March 2010, from http://www.iqrapakistanonline.wordpress.com
Teaching profession lacks self respect for teachers, 90% of the budget is spent on salaries and limited amount is available for the institutions maintenance, libraries and laboratories. The biggest barrier to education of girls in Pakistan is their lack of access to it. Cultural barriers prevent parents sending their daughters to mix gender schools (co-education) after primary education, with the start of puberty and restrict their access to male education institutions. In Pakistan education is built to demand rather than supply, which means that boys schools often outnumber girls schools especially in rural areas. For the average girl school is either too far away, too expensive or not safe enough for her parents, to allow her to attend even if she wanted to go. Distance particularly is a problem in rural areas including FATA/PATA, where parents often fear rape or abduction of their daughters.

Women’s education increases awareness….through a realization of the potential and by creating in them the ability to make their own decisions. No significant success in the population planning programme was witnessed for the reasons that majority of women in the rural area are illiterate and their perception is dominated by age old tradition, and ignorance. On the other hand, women’s education to a great degree influences fertility rate, informal mortality, population growth, age at marriage, life expectancy and family health. According to UN survey every year a women is educated, the chance of infant mortality reduces by 5 to 10 years.

Economically an illiterate woman confines to domestic subordination, on account of her dependency on male for maintenance. “Education influences a woman’s chances of paid employment, her earning power, her age at marriage, her control over child bearing, her exercise of legal and political rights. This enhances her economic status followed by social and political empowerment”. Women’s employment is a pathway to social and gender consciousness, autonomy, empowerment, decision making, more skilled and competitive national human resource base. Leading economists believe that female education may be the highest return on investment in developing countries. A World Bank Report shows that for every extra year of

education beyond the average level, a woman’s wages rise by 13 to 18 percent. The United Nations show that children of educated mothers study for two hours longer each night than those of non educated mothers. Society may be slow to change but educated girl is certainly the catalyst to begin it.\textsuperscript{151} The (SAP) Social Action Plan says that educating girls yield higher rates of return than any other investment in the developing world.\ldots family wages increased 10-20 percent for each year for a schooling girl. A more educated mother has fewer and better educated children.\textsuperscript{152}

With the advent of western education the insight of women has changed in Pakistan. The government has recognized that the women’s issues concerning all spheres of life could not be ignored anymore. The government has also realized that women’s education is of paramount importance and basic to their empowerment. Educated women are no larger child bearing individuals, confined to their household activities and dependent upon males for maintenance. On the basis of their education, employment and skills they have entered the public life with dignity. There are no fields without women job holders. Women are now visible within and outside the house physically, politically, economically and socially. Education has widened the scope of their emancipation.\textit{“The value of an education is slowly being realized, but the road ahead remains long indeed”}.\textsuperscript{153}

2.3: THE ECONOMIC STATUS OF WOMAN AND EMPOWERMENT.

The economic status of women varies considerably from one society to another. Nowhere in the world women enjoy equal status with men. In the developing countries poverty and perpetual discrimination created the living condition for women almost too harsh to imagine for women in the western world.

The Population Crisis Committee in its study covering 99 countries representing (2.3 billion women) 92\% of the world female population revealed that:

\textit{“the world’s poorest women are not merely poor they live on the edge of subsistence, They are economically dependent, and vulnerable, politically, and legally powerless”}.

\textsuperscript{151}Stephen, McCutcheon. 27\textsuperscript{th} November 2007. Education For All. Education in Pakistan, Retrieved on 10\textsuperscript{th} June 2010, from http://www.r4e.org/education/pakistan/education-in-pakistan.htm.

\textsuperscript{152} Ibid.

\textsuperscript{153} Ibid.
They work longer hours and sometimes work harder than men, but their work is typically unpaid and undervalued.\textsuperscript{154}

The study further observed that woman’s economic equality is lowest in the Muslim countries including Pakistan, where the husband’s permission to his wife’s employment and her commercial activities is essential. During the British rule, in India subcontinent, significant changes occurred in the socio economic and political status of women during 19th century due to (i) change in the outlook by acceptance of liberal philosophy from the West (ii) a rational outlook of life and its problems (iii) great social reformers and political leaders. The British organized administrative machinery, required educated men and women to serve it. This helped the entry of women into the profession.\textsuperscript{155}

Pakistan rural woman works 14-16 hours a day with too little food combined with frequent pregnancies. She has a large share of family responsibility and too small a share in the decision making. Her traditional wifely role often restricts her to a husband centered and a home centered life.\textsuperscript{156} Most often women are deprived of human rights as a matter of tradition and are restricted to domestic centered life. According to Ramanathan\textsuperscript{157} women have multiple identities based on gender, class, caste, ethnicity and age at any given point of time, anyone or combinations of factors could oppress them.

Domestic work is unproductive and laborious, a woman can do, but it is essential to social and economic structures and welfare of the family, although much of it is strenuous, unrewarding and unrecognized.

The Pakistani society is of rural and urban divide. A woman’s household domestic work in the rural areas is more intensive and includes preparation of food, cleanliness, laundry, fetching of water, collection of fuel, maintenance of kitchen garden, care of poultry and dairy animal, and storing of all products.

“Much of her labour is none monetized, while she works from morning till midnight within the household and outside”. In addition to such heavy workloads, she goes through repeated pregnancies, child birth, and nursing, which are painstaking processes for any woman, while combined with under nourishing food and long hours of back breaking tasks in the field. In the rural and urban areas, women are also self employed and engaged in business inside the households in the small scale: Within the rural areas, 70-80 percent of the total women, and work in economically productive tasks.

Women make up to 76% of all part time workers and only 25% of full time workers. In the urban centers 24% of women work in informal sectors as sweepers in hospitals, offices, private home and public streets, attendants in schools/colleges as domestic servants, cooks, dish washers, nurses, maids and baby sitters. These are regarded as traditional occupations of women. The urban white collar working women form only a small percentage of total work force of women in Pakistan.

The number of women government servants was 9152, 4.87 percent of the total. 8,155 of these were in grade 1-16 and 0.63% (1188) in senior or professional grade 16-22, Women were allowed to enter into Foreign and district management services through administrative reforms of 1972. A massive introduction into the Foreign Service through lateral entry programme was made (121 entrants) and these included the first ever women in Foreign Service cadre. In 1973 no woman was employed in BPS 22, whereas 74 male were in this scale. In 1999 women in civil service were 5.4%, mainly in health and education. 52% of these women in BPS-17 and above were in education, 28% in health and 34% in Population Welfare. There were 6 women working as joint secretaries against 19 men in the same scale. There were more women bureaucrats in Sindh with no women in Supreme Court and Federal Shariat Court and only 5 women judges in the High

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The numbers of women judges were 8 in Punjab, 51 in Sindh, 12 in KPK and 5 in Balochistan. Since 1999 the number of women entering the government service has increased manifold.


<table>
<thead>
<tr>
<th>Provinces</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punjab</td>
<td>53.81</td>
<td>82.49</td>
<td>25.24</td>
</tr>
<tr>
<td>Sindh</td>
<td>52.51</td>
<td>83.84</td>
<td>16.59</td>
</tr>
<tr>
<td>KPK</td>
<td>47.27</td>
<td>78.80</td>
<td>18.35</td>
</tr>
<tr>
<td>Balochistan</td>
<td>50.71</td>
<td>83.15</td>
<td>10.87</td>
</tr>
</tbody>
</table>

In terms of number of total labour force aged 15 years and above was 18.2 million in 1971-72 of which 1.5 million were women and 16.7 million were men. In 2007-2008 the labour force increased to 48.8 million of which 10 million are women and 38.8 million men. Unemployment Labour Force (in thousands).

<table>
<thead>
<tr>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>2435</td>
<td>1561</td>
<td>874</td>
</tr>
</tbody>
</table>

Employment Labour Force (in thousands).

<table>
<thead>
<tr>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>46.4</td>
<td>37.3</td>
<td>9.1</td>
</tr>
</tbody>
</table>

Labour force participation of female in Pakistan is lower than Bangladesh (57.7%), India (34.2%), Sri Lanka (42.8%) and Malaysia (44.7%).

Sector-wise statistical employment data reveals that females are dominant in agriculture (73.8%) manufacturing (11.9%) community social and personal services (11.5%) in 2007-2008. Female are poorly represented in wholesale and retail trade, banking, insurance, transport and communication.

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2.3.1: Employment by Occupation.

In 2007-2008, women’s share in legislators, senior officials, managers, occupational is 10.4%, technicians and associate professionals 25.3%, clerks 2.2%, service workers and shop and market sales workers 2.4%, skilled agricultural and fishery workers 33.3% craft and related trade workers 15.2% plant and machine operators and assemblers 0.7%, elementary (unskilled) occupations 14.4%. Professional occupational category consists of female scientists, researchers, doctors, teachers, nurses, dentists, judges, lawyers, engineers, health paramedics and artists. This category is associated with high income, prestige, power (more women empowerment). In 1996-1997, the total employment in professional category was 76% male and 24% female, while in 2007-2008, this percentage changed to 90% of male and 10% female.\textsuperscript{166}

Men are prominent in all occupational categories except education and nursing, where women are pre-dominant. Employment by economic activity reveals that 73.8% of female workers are engaged in the agriculture sector, against 35.2% male. This indicates a gradual substitution of males by females in agriculture occupation. In formal sector, female share is 7% as compared to 18% of males. In informal sector female share is 18.8% against 47% of male. The share is low and declining.

The overall labour force participatory rate remains poor and lower than many other countries of the world, ranging with a gradual increase in the last few years. The men labour force participation decreased to 82% since 1971-1972 and women increased from 9 to 22% in 2007-2008. The gender gap in labour force participation is decreasing, but 78% unemployed women of productive age are a serious problem for the government. The ratio of male to female workers is about 4:1.

Labour force Survey reports that 3.8 million children are illegally employed in different economic activities, of which 2.5 million are boys and 1.5 million are girls in the age of group 10-14 years. Poverty, unemployment and underemployment of parents are the main causes of child labour.

Enrolment in technical education reveals that women’s share in medical is 41%, nursing 73%, education 75%, business commerce and accounting 15%, engineering 15%, Information technology 22%, law 23%, agriculture and veterinary 20%.

\textsuperscript{166}Ibid.
polytechnic/vocational 38%, other 82%. Women enrolment is higher in teaching and nursing. A significant shift has been made into medical profession and in training of polytechnics and vocational institutes. Engineering and Information technology, law and business attracted few females. In the business fields women are now entering as women entrepreneurs who are about 5000 as compared to 400,000 male employees. They are restricted to the traditional sectors such as boutiques, parlors, bakeries, apparel, handicrafts, jewellery garments, embroidery, knitting, sewing for income generation. Women in the urban areas have access to opportunities and information. Female entrepreneurs are employing a larger number of female labours. Further they face a large number of problems such as credit, poor access to information, technology, social services, labour training, and marketing. 167

Besides women entrepreneurship, educational opportunities have enabled the women to expand their area of employment participation, and they are now joining journalism, mass media, architecture, engineering, geology, archaeology, designing, planning, survey, communication, information technology, computer science, judiciary, business administration, banking, fine arts, film industries, Pakistan Army, Pakistan Air Force168 Pakistan Navy, Pakistan International Airlines,169 police, sports (from cricket to athletics), even marathon, mountaineering, civil services, legislatures,170 and many other fields previously male oriented.

With regard to the improvement of economic status of women the government has initiated the following measures:171

a) Ten percent quota for women in government service.
b) industrial homes to impart training of traditional skill to women
c) Export trade houses.
d) Working women hostels
e) Day care centers
f) Separate enclosures for women in open markets and weekly bazaars
g) Establishment of First Women Bank (1989) to address women’s financial needs.
h) Kashf Foundation.
i) Kushali Bank.

2.3.2: UNITED NATIONS EFFORTS.
2.3.2.1: United Nations Industrial Development Organization:

United Nations Industrial Development Organization efforts are worth appreciating. Handicraft conference and exhibition for creating awareness of various handicraft being practiced by rural women in Pakistan and highlight source of the women entrepreneurs for the social economic empowerment. Handicraft sector is especially significant in the role it plays in women’s economic empowerment, besides preserving the cultural heritage.

The project objectives are fully in line with the goals of the Millennium Declaration to halve by 2015 the proportion of the world’s people whose income is less than one dollar and gender equality and empowerment of women as effective ways to struggle against poverty, hunger, diseases and to encourage sustainable development.

2.3.2.2: Islam and Working Women.

In Islam there is no ban on women’s employment. A woman’s like the man is free to work and earn as commanded by the Holy Quran.172 “To men is allotted, what they earn and to women, what they earn”.

2.3.2.3: Purdah and Working Women.

Pakistani society is a strong patriarchal Islamic society. Women entering into office sector are against the norms of purdah.174 A similar view expressed by Sarah Safdar, who maintains that opportunities for women’s employment are growing, but there is great resistance to permit women to undertake wage earning work.175 Purdah interpreted as sex segregation restricts women to get training and skill.176

The attitude of people (particularly educated) towards purdah is not too rigid and it is not a hindrance to the working of women in all occupations, where there is a free mixing of genders because of economic necessity, self esteem and self fulfillment.

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The women entering into job market constitute a small minority and regarded as “strange birds” in the workplace. Their presence has changed the working environment in the workplace and has initiated desegregation.177

Purdah is considered desirable trait but economic stresses and strains, employment opportunities and female education are cutting social and cultural barriers of women.178

2.3.2.4: Female Education and Employment.

The educated working woman is gaining access to economic, social and political status. She is getting a scope for more social interaction with people in the workplace. She is gaining a status and an influence to change decisions in the family. Consequently the authoritarian family structure is changing into an egalitarian structure.

Some educated women are able to reach the highest level of power and authority. These women are recognized for their administrative power (and socio-economic status) and capacity to manage their own and outside affairs. “A woman in Pakistan is either an ideal or a deviant. She is not real: that is how she is judged”.179

Now the women at the highest position have adjusted themselves with the prevailing changed environment. The United States Bureau of Census180 described husband primary earner, wife secondary earner rather family known as the “two career” ‘two earner” or dual worker family.

In Pakistan the working woman is coming out of domestic subordination and making her mark in every sphere of life from household (family centered) to the highest position (community centered) and is moving towards the family system as presented by US Bureau of Census with emerging problems.

In a society in transition…. in which tradition is undergoing continuous change but the modern has not been accepted fully, a great deal of confusion in social, moral norms and cultural standards is to be expected”. Family employment has resulted in the secularization of the family structure and a significant adoption of modern trend towards modernization.

Higher income and benefits enable the working family to raise their standard of living, spend on the education of their children in elite educational institutions. Himmel-weit found that working class children from small families are more successful than from large families, with more chances of up-ward social mobility. Lockwood & Goldthrope believed that a person’s class position was affected by other factors such as economic, relational, normative aspects of social class as well as income. The working class families with middle class connections are more likely to encourage mobility in their children. Women employment has its direct bearing on class structure. Dahrendorf argues that major social and economic changes have caused a collapse of traditional class allegiances. The traditional class divisions have been eliminated. He concludes that the concept of class is having an increasingly limited influence on people. Townsend says that class inequalities continue to exist. People also perceive differences between various social groups; although living standards have improved, class differences remain.

The working woman is slowly absorbing in the society and is gradually gaining recognition and respect by her society to assess her role. Educated working women struggling to break the traditional barriers. Change in the society is followed by increase in divorce rate, change in moral and social values and decline in birth rate.

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The joint family is transforming into a nuclear family, which becomes a working family, typical relationship between the husband and wife assumes joint conjugal roles that is, they share activities, friends and domestic duties. Such nuclear family exists independently of wider kin and has little economic dependence or even contact with them.

The family of a working woman may get more marital satisfaction and privacy, good education for the children, and income but at the cost of tension. Economic strain may be reduced, when she works, psychological and physical stress may be increased. Married working woman doubles her work at home and workplace. Married working woman works roughly 15 hours longer (paid plus house work) a week than man and has little time for rest and recreation. Although the emerging economic opportunities have created a situation of role conflict in the families of working women, but it has also lead to the transformation from the joint family to the nuclear family system.

Modern nuclear family has become a dangerous insecure institution because its members live in small, isolated household, with little direct contact with other kin, and neighbours. Stress develops in daily life in urban society and this leads to conflict between parents and children. Social immobility increases the sense of ‘anomie” the feeling that one is no longer a part of a group with which one can be identified.

A career woman also faces problem in the workplace. She compete with men, She enters into interaction with men at the cost of purdah and remains alert to avoid any embarrassing situation or sexual exploitation by the bosses (in lower jobs in private institutions organizations) with attraction of job enhancement. Sexual harassment in workplace, rape, teasing of females in the public streets, posting in far flung areas in FATA/PATA, fear of terrorist attacks, red tapism in the offices, corruption of the administration, nepotism, favouritism, and many other problems, the working women

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face. Status–conflict and role conflict are also prevalent for working women into marriage market, dowry and bride price. Marriage also means a sacrifice of a professional career and profession.195 Friends, relatives, neighbours, are potentially dangerous. No family can stand to see another prosper and wishing the other harm.196 These fears are more acute in the rural areas including FATA/PATA than the urban where the forces of conservatism are enormous. Persons having too many novel ideas come under the suspicious eye of the group and invite criticism.197

A woman (housewife or working woman) emotionally weaker aspect of her personality is that she needs protection of male in a patriarchal society. The mind of a woman as described by renowned woman psychologist Cleo Downson.198

“All women like to work under a ceiling of authority. In short women like to be bossed”. All women must feel that they are needed. Men have the bad habit of expecting women to be reasonable. Oakley comments that men and women cannot be equal partners outside home if they are not equal inside. If women underachieve in public life men underachieve in domestic life. She concludes that there is male–dominated culture which is difficult to reverse.199

The general perception is that ‘women are glorified for being the preservers of culture and tradition, this very often means that women are more tradition bound and less progressive’.200 This view does not hold good, as Pakistani society is not static but in the process of transition, but male dominance remains intact. Old traditions are gradually replaced by new ones and modified. Education is one of the major factors in providing excellent opportunities to women with regard to employment and enhancement of their status. They are gaining a status role in making decisions within and outside the household, but these women form a minor segment of population and majority of women in Pakistan remained unchanged in spite of steps taken by the government and strategic

195Ibid. p.322.
efforts of the U.N. More has to be done to upgrade the economic status of women to eliminate gender segregation.

Working condition in the labour market is unfavorable. Labour laws are ineffective. The employment opportunities for women are worsening. More has to be done to raise women’s is economic status on war footing.

2.4: POLITICAL STATUS OF WOMEN AND EMPOWERMENT.

Presently women’s representation in legislative bodies around the world is 15 percent inspite commitment by the State Members of UN to gender equality and bridging the gap in political domain, supported by CEDAW and the Beijing Platform For Action(PFA). There are only 12 countries where women hold 33 percent (or more)seats in the Parliament.201

Women’s participation in plan framework is regarded as a key to reduce gender inequality.202 The political system from ancient Greece (city states) to the 19th century was built on public–private divide and women were excluded from the public domain of politics. Plato, Aristotle, Rosseau, John Lock, Thomas Hibbs and Hegal203 and many other political thinkers and philosophers maintained that there was no place for women in politics, because of their domestic activities and suitability in caring as mothers and wives. The public private divide remains the foundation of various forms of world democracies.

The ancient and modern democracies failed to recognize women as citizens. It was the liberal political philosophy of the 19th century that promoted free and rational idea which was used by women activists demanding for rights of votes for women.

Sir Charles Metcalf (1832) declared that Indian Villages are little republics, self sufficient and independent of any outside influence. The social, political, ideological dominance of male was clear at the local level. Women became conscious that they need

freedom not from their womanhood, but from discrimination at the hands of their male, panchayat and British domination, yet deeply entrenched barriers continue to exclude women from meaningful participation in the political area, where the decisions are made about how public resources are allotted.

To get equality with men, due recognition has to be accorded to the women roles and contribution to the socio-economic and political activities, greater political participation of women in making decision is a major step towards securing them equal rights. Besides requiring reorganization of family responsibilities equality of women requires an access to levers of power, such an improvement in their status will come through their seizing substantial political power.

Profound institutional change occurs when women, indigenous people, and other disadvantaged groups are given new voice and access to political power. The women are socio-economically, culturally and politically oppressed. Their changed role has to come through the adoption of democratic system and political participation.

Political participation may be defined as those activities of citizens that attempt to influence the structure of government the selection of government authorities or the policies of the government.

Political participation has been acknowledged as a central theme of democratic governance where the citizens enjoy the right to participate in governance. The British domination of India deprived the Indians including the Muslims (women & men) from freedom. To rediscover their political freedom and sense of identity the Muslims launched their struggle. Following 1857 to 1947, Islam played a central role in the political awakening of Muslims. Khilafat Movement and Pakistan Movement were the two occasions of mass mobilization of women and becoming politically significant.

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Sir Syed Ahmad Khan advocated education for Muslims. The first people to speak for women’s rights were not women but men. Women fought for their rights less on a feminist platform and more in the political scene as an integral part of the national movement. The women’s struggle along with men found destination in the birth of Pakistan in 1947. Two Muslim women elected to the Federal Assembly in 1946, under the British India 1935 Act continued as members of the First Constituent Assembly until its dissolution in 1954. Jinnah advocated an equal share for men and women in social and national life.

The greatest political mobilization of women took place between 1968 and 1977 starting with anti-Ayub Khan movement and ending with anti Bhutto movement. Bhutto era (1971-1977) was one of relative progress for women. In 1973 the first woman was elected to the National Assembly.

The 1973 Constitution reserved 10 seats in the National Assembly and approximately 10 percent seats in the Provincial Assembly for women. Zia ul Haq 1977-88 reduced rights of women and confined them to chaddar and chardiwari (the veil and the boundaries of the home). Women were actively discouraged from working, their right to drive, to vote, to participate in sports and politics. In 1981 he nominated the Majlis e Shoorah and inducted 20 women as members. The Majlis e shoorah was a step towards Zia’s idea of Islamic Democracy.

In 1988 National Assembly gave Pakistani women the greatest political representation with a woman Prime Minister for the first time in the history of Pakistan, Deputy speaker, Minister, and other Ministers women members of the treasury and opposition benches. The dissolution of Assembly in 1990 was a setback in terms of women’s representation.

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In order to achieve the objective of CEDAW (1979) and as follow up of Beijing +10 (2000-2005) Conference, Citizen Campaign, advocacy initiatives, the government introduced Devolution of Power Plan and enacted the Local Government Ordinance (2001), giving women representation in political structure, through the reservation of 33 percent in all the tiers of the local government, 24 percent in National Assembly and 17 percent in the Senate and Provincial Assemblies.

The year 2002 was the greatest political gains for women representation in Pakistan. In 2002, women were legally allowed at par with men to contest election on any seat for National and Provincial Assemblies. In 2002 elections, 11 women won against general seats in National Assembly. In 2008 general election 60 women (60/336), 21.6 percent against 21.1 percent in 2002) were elected on reserved seats; There are total 94 women parliamentarians in the Senate and National Assembly but it still compares favourably with the rest of Asia, where female participation was calculated at 17.8% by the Geneva-based parliamentary union. The global average was 18.3 percent in 2008.

Pakistan has 22 percent women in parliament compared to only 16.8 percent in USA and 19.5 percent in United Kingdom. Kyrgyzstan, a Muslim nation (75 percent Muslims) has more women in Parliament (25 percent, beating Pakistan USA and UK). To strengthen the nation building role, a women parliamentarian Caucus, under the chairmanship of the (woman) speaker of National Assembly has been created in November 2009 to fight for the women’s rights to liaise and build a working relationship with key state and civil society organizations and institutions.

The 2002 National Assembly was a revolutionary in terms of the presence of women in the legislation. There were total of 73 women in the NA, out of which 60 came on women’s reserved seats, while one women was elected on minorities seats, Nearly 17

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percent were reserved for women in the Senate as well as the Provincial Assemblies 15 women have won election on general seats\textsuperscript{222}.

Pakistan Women in Parliament “significant women’s participation in election was concrete step towards creating overall gender equality in politics. Women have secured not only the reserved seats but also won general seats to reach Parliament. 15 women (11 – Punjab, 4- Sindh) secured seats of National Assemblies. 9 women (2- Sindh, 7- Punjab) won seats of Provincial Assembly. This help involving women in decision making mechanism.\textsuperscript{223}”

In 2008 for the first time in Pakistan’s history an increasing number of women contested elections, and large number of votes were cast by them an encouraging trend signaling “freedom for women in Politics”. In comparing to 1988 , that only saw 27 women running for the general seats, number increased by more than six times to 168 in the 2008 elections.\textsuperscript{224}

2.4.1: Women’s Wings.

Political Parties have women wings, consisting of key party workers and are active in mobilizing public for fund raising and canvassing at election time, but the number of such women in high position of political power is small.

Vickers\textsuperscript{225} calls ---\textit{This situation the pyramidal pattern, the high the political position and the greater it controls, the smaller the percentage of women occupying such position”}.

2.4.2: Women’s political registration and casting of vote.

Recognition of achievement resulting from women’s struggle (supported by other forces) is an important step in the opening of opportunities in the political processes. These opportunities give women an identity, meaning and a direction towards political empowerment, which increase their access to political participation and political empowerment.

“Empowerment is a power. It is logical that any examination of empowerment should entail some analysis of power dynamics that are implicit in all social, economic, cultural and political relations.”. 226

Women may utilize economic, legal, educational, political and other resources to further their empowerment. Furthermore a more accurate formulation would be women’s empowerment by means of legal resources or in the legal sector by means of political resources or in the political sector.227

Women’s are aware of the existence and significance of the new opportunities particularly in the local bodies more than at National and Provincial levels. The 2000-2001 local bodies election of more than 36,000 women in local bodies system is a proof of women’s eagerness to participate in the decision making process and to solve the problems of the people at grassroots level.228

Jahan229 explains that Local government is basically an organized social entity with a feeling of oneness. By definition, local government means an intra-sovereign governmental unit within the sovereign state dealing mainly with local affairs, administered by local authorities and subordinate to the state government.

Devolution of power plan (2000) is an important local governance system at the local government level, which is expected to bring substantial changes to the political emancipation of women in the political sphere and bringing changes in the socio-political system of Pakistan.230 The Local bodies are the basic nurseries and political training grounds for women who want to climb to the higher levels of elected offices in the absence of a stable political process and with repeated take over by army.

Elections were held on non-party basis in 2005. There was lack of understanding between the male nazims and the female councilors as the former were reluctant to

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226 Women Empowering themselves. (2008). Women’s Empowerment in Muslim Contexts: gender, poverty and democratization from the inside out, led by SEARC, City University, Hong Kong, p.16.
allocate them due share in the developmental funds. Consequently they created an opposition group against nazims.

2.4.3: Obstructive factors influencing voting behaviour and gender gap in voting patterns are:

Biradari\textsuperscript{231} conservatism and religious affiliation\textsuperscript{232},class loyalty\textsuperscript{233}, socio economic factors\textsuperscript{234}, literacy and level of education\textsuperscript{235}, purdah, sectarianism, factionalism, tarborwali (cousin rivalry) rigid customs\textsuperscript{236}, prejudice and conservatism against female candidates, sexism within political parties\textsuperscript{237}, tribal jirga (FATA)\textsuperscript{238}, increasing militancy and talibanization\textsuperscript{239}, lack of necessary qualifications, regional, national and International issues. Political candidate needs money to run a campaign. Female and minority candidates had difficulty in securing adequate financial backing from their parties.\textsuperscript{240}

Spatial Theory\textsuperscript{241} of voting behavior assumes that the voter recognizes his own interest and casts his vote for the policy or candidate most favourably evaluated.

To these may be added women’s negative perception to politics, political parties, political leadership, monopoly of political families, and corruption of leaders. Farida\textsuperscript{242} projects women’s own perception about politics in her findings:

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“Politics was defined as robbing and looting and making excuses for criminal and unethical actions, saying one thing and doing another, as a Jockeying for power as being cunning”.

Male dominance also influences voting behaviour of women as well as their political participation. “A familial, social ideological and political system in which by direct pressure or through ritual, law and language, customs and etiquette, education and division of labour, men determine what parts women shall or shall not play, and the female is everywhere subsumed by under the male”.243

2.4.4: Women Representation in the Assemblies.

The numbers of women legislatures have increased after the implementation of Devolution of Power Plan. They have considerably a narrow background as compared to men. They belong to the dominant political and affluent families. They are appointed from the top244. Women are accountable to the male dominant assembly, their political parties’ leadership and not to the women, depriving them of the opportunity to retain a hold in electoral politics at the constituency level. Their restricted origin apart, they also suffer from inadequacies and limitations. They enjoy neither the constituency based power, nor the freedom to enjoy political identity. They are women representatives, neither elected nor endorsed by women. “They have only a cosmetic presence and are incapable of playing any significant role”.245 “They are rank–and–file members and cannot pose women’s problems before the government, legislatures and decision making bodies.246 They are not nominated by the political parties on general seat on the excuse that they lack political skills. They are kept on reserved seats thus depriving them of the opportunities to develop strong leadership qualities.

The women members nominated on reserved seats also complain that party leadership listens to the directly elected members. Political parties do not give them political identity. Indirectly they are expected to be grateful to party leadership who

nominated them. Bureaucratic attitude of leadership is also very discouraging. There is mixed reaction about the performance of these members.247

‘Women parliamentarians have actually excelled in several areas of legislation functioning compared to their male colleagues

Many female members of the parliament are silent spectators .Their performance is as poor as men.248

The five year report on performance of women parliamentarians in the 12th National Assembly (2002-2007) states that women members moved 27 percent of the total questions 30 percent of the total calling attention notices 24 percent of the total resolutions, 42 percent of the total private members bills in the Assembly. In 2006, a workshop held by the Pakistan Institute of Legislative Development complaint of women for “not being taken seriously”, not only by the male colleagues but by the Speaker of the National Assembly and the Chairman of the Senate.249

The 2008 National Assembly gave Pakistani women the greatest ever political representation (with women speaker) for the first time in the history of Pakistan and in any Muslim countries (except Kyrgyzstan 25 percent), beating USA and UK in contemporary history.250

Women greater political participation is an encouraging trend signaling freedom of women in Politics251 and a step towards greater democracy and recognition of their status. It is hoped that they would put women’s rights at the forefront of national political debate. Now greater responsibility lies on the women in and outside parliament to be more vigilant to change their oppressed political status. The women must be physically present in the political decision making bodies and directly participate in political processes, if they want a substantial change in their lives( political careers).252

The women Parliamentarians, lack of interest to project women’s issues is visible in the 18th Amendment (2010).

Farzana Bari\(^{253}\) says that: \textit{----- the failure of women parliamentarians to push women’s concern into the reform package brings the point home that it is high time, the women of Pakistan organize themselves independently and have a collective voice’’}.

\textbf{2.5: VIOLENCE AGAINST WOMEN.}

Violence affects the lives of millions of women worldwide, in all socio-economic and educational classes. It cuts across cultural and religious barriers, impeding the right of women to participate fully in society.\(^{254}\)

According to the Human Rights Commission of Pakistan, a woman is raped in every two hours, a gang occurs every eight hours and about 1000 women die annually in honor killing in Pakistan.\(^{255}\)

The United Nations define violence against women as ‘any act of gender-based violence that results in, or is likely to result in physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.’\(^{256}\)

Violence includes rape, gang rape, kidnapping, torture, honour killing, exchange of females to settle disputes (swara/vanni), no free choice of marriage, dowry death, stove burning, burying alive, public humiliation by stripping the women naked in public,\(^{257}\) paraded through the streets to take revenge from the family, snatching of children, custodial violence, denial of property, sexual harassment, trafficking for forced labour and sex, forced and child marriages, acid throwing, domestic violence, teasing in streets,


obscene phone calls, sexual abuse in conflict situation, suicide and marriage of young girls with the Holy Quran.258

Violence against woman passes through her life cycle. Before birth woman suffers from selective sex abortion, at infancy from female infanticide, as young girl from incest and son preference, at puberty from sexual abuse or trafficking, as young woman from rape, harassment and acid attacks, as wife from domestic violence and honour killing and as widow from self sacrifice and deprivation from property and dignity.259

Domestic violence also called family violence, spouse abuse in legislative language260. “Domestic violence refers to any sort of violence, or assault in the home among the family members, including child abuse and wife abuse”.261 Domestic violence is rarely considered as crime unless it takes an extreme form of murder or attempted murder.262 The term “battering” is also used for domestic violence.

Domestic violence is used in case when a wife (close partner) is physically beaten by her husband through actions, such as hitting, punching, slapping, kicking, pushing, strangling, shaking, hair pulling and arm twisting.263 Battering is an unreported crime, being a family violence and hence a private affair between husband and wife.

Tong264 reported four types of women battering.

1. Physical battering: includes aggressive behavior such as punching, kicking, strangling and burning.

2. Sexual battering: includes forced sexual intercourse with brutality or the threat of violence.

3. Psychological battering: refers to threat to self esteem of woman.

4. Destruction of property and personal items of the victim. Abuser serves this as a warning to the victim that she may be the next target of violence. Battered women suffer from a state known as “battered women syndrome”\(^{265}\). They suffer from “learned helplessness” a routine which make them submissive and more dependent on their husbands. They feel less confident with low respect, depression, and even powerlessness. The attitude of passivity in women takes the form of fatalism, learned dependency of helplessness established early in life.\(^{266}\) The battered woman believes in the traditional sex role of subordination of woman and husband’s domination and is not inclined to leave her house for the fear that her children would be deprived of parental love. Wife abuse has produced reaction among victims such as paralyzing terror, terrifying intimidation, shame and degradation, humiliation and isolation.\(^{267}\)

The Marxist\(^{268}\) framework of bourgeois and proletariat also fits well with the subject of “violence in family”. To Marxists, the bourgeois and proletariat situations may be exchangeable with man and woman in the family. Engles\(^{269}\) clearly stated that the husband is the bourgeois in the family and the wife the proletariat. Relationship between the husband and wife is hostile and friendly. Violence is regularly found in the family.

Gelles\(^{270}\) research focused on the violence in the family, concentrated on abusive relationships within the family, including violence between brothers and sisters, parental violence towards younger children and teenagers, the physical abuse and neglect of the elderly, courtship violence and violence between husband and wife. Many factors are responsible for violence in the family. Steinmetz\(^{271}\) research theme known as “Family violence perspective” accounted various factors such as employment, poverty, cultural norms which promote violence in the family.

Some researchers ascertain psychological factors for family violence. Barnett and Fagan\textsuperscript{272} revealed that battered women have low level of self esteem, greater depression (than non battered women) whereas the abuser has also low-esteem, depression, and more dependent on others to fulfill his emotional needs.

Many forms of violence are deeply rooted in the patriarchal, feudal, and tribal systems.\textsuperscript{273} Walby\textsuperscript{274} defines “patriarchy a system of social structures and practices in which men dominate, oppress and exploit women”. Manish\textsuperscript{275} also supports this view by saying that patriarchy is associated with subordination and oppression of women. Drug addiction, impotency (husband-wife) insanity, (husband-wife) premarital and extra marital sexual relations, more children, no children, no son and more daughters, infertility of wife, social differentiation class/caste are the major causes of family violence.\textsuperscript{276} Alfaro\textsuperscript{277} held personality trait responsible for violence in the family. Grown up in a violent home undoubtedly leads to violent behavior in individual who becomes aggressive person in his adult life. Manish Bahl\textsuperscript{278} elaborated the personality traits theory of Fagon, Stewart and Hansan by saying that ‘a good number of aggressors are victims to violence as a child abuse and familial violence and exposure to violence as a child strongly influences the probability of one being generally violent as an adult’.

Family violence is deeply associated with social stratification (class system). Wolfgang and Ferracuti\textsuperscript{279} maintain that women belonging to lower class are at high risk of physical violence, which is attributed to “their way of life”. Use of physical violence in the lower class has been attributed to what Lewis calls “the culture of poverty”.

Majority of the researchers have focused on male’s aggression in the family. Neil\textsuperscript{280} has recognized a change in the family violence since long and the women have become more aggressive. Gelles\textsuperscript{281} analysis, shows that the focus is now on family violence rather than on male violence, within family the wives commit a significant amount of violence towards husbands.

Kelly\textsuperscript{282} confirmed that Straus and Gelles two national surveys (1975-1985) revealed that ……in marked contrast to the behavior of women outside the family, women are about as violent within the family as men.

In Pakistani society women due to change in their economic, employment, educational, and political status are becoming gradually violent and do not remain passive all the time towards their violent husbands.

Dawson and Langan\textsuperscript{283} maintain that women are much likely to be the victims of violence than men. Between 1987-1991, 5,72,000 women were abused (murdered by their husbands) as compared to 49,000 men murdered by their wives in USA.

Wife beating occurs in 85 of 90 societies (Levinson)\textsuperscript{284}. Kalmuss and Straus\textsuperscript{285} argued that the more dependent a woman is on her abuser, the more likely she is to suffer extreme violence. She is not self supporting and needs economic, social and political support of her husband who benefits from his dominant position.

The Pakistan Institute of Medical Sciences survey in 2002 revealed that\textsuperscript{286} over 90% of married women were kicked, slapped, beaten or sexually abused when their husbands were not satisfied by their cooking, cleaning, and failure to bear a child, or had given birth to a daughter instead of a son. Wife battering, child abuse, child neglect, sexual abuse, are the main forms of family violence also.

\textsuperscript{286}Media briefing: Violence against women in Pakistan, \textit{Amnesty International's Report}. 17 April 2002.p2.
Islam\textsuperscript{287} gives the husband the right to beat his wife, if she becomes rebellious, "As for those(women) from whom ye fear rebellion admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them".

**HONOUR KILLING**

"Honour killing practice goes across cultures and across religions".\textsuperscript{288} Honour crimes are acts of violence (murder) committed by male against female family members. A woman can be killed by her family member for various reasons, such as refusing to enter into an arranged marriage, seeking a divorce, committing adultery. The mere blame that the woman has behaved in a manner that dishonors her family is sufficient to kill her. She is not given an opportunity to defend herself, the family members have no socially acceptable alternative to remove the stain on their honour except to murder the woman. Her killing preserves the purity and honour of the family. Honour killing reported from all over the world. Homosexuality is also recognized as grounds for "gay honour killing" from Jordan and Turkey.\textsuperscript{289}

According to Sharif Kananna honour killing, can be traced to the history of the Arab society. In patrilineal society the family controls the reproductive power of the women, who is considered a factory for making men. Honour killing is not a means to control sexual power but the reproductive power of women.\textsuperscript{290} According to UN contradictory laws of some countries have encouraged the incidence of honour killing. Honour killing, a repeated form of family violence against women, is widely spread in Pakistan. In Sindh & Baluchistan it is known as *karo kari*, Punjab *siyah kari*, KP & FATA *toor*.

The honour killing, permits the male to kill the female if he suspects her of adultery. The husband must also kill the man who committed adultery with his wife. This custom also is being used by man to get rid of his enemies. She is buried in a separate graveyard,

known as *Kariunjo Qabristan*, in Thal Sindh without performing any funeral rites. 291 The guilty woman ranges from young girls reaching puberty to grandmothers and the man accused is murdered by male members with knowledge of Jirga to avoid social stigmatization. 292

Convention on the Elimination of All Forms of Discrimination Against Women, Article 293 declares that *State Parties shall....undertake: ...(c) to establish legal protection of the rights to women on an equal basis with men to ensure through competent national tribunal and other public institutions the effective protection of women against any sort of discrimination;*...

**Dowry** (like bride price) is also a widespread abuse in the Muslim societies and South Asia. The practice of giving and displaying dowry during marriage is due to the influence of the Hindu system of *kanya dan.* 294 The bridegroom family demands dowry from the bride’s family and is often decided before marriage. A woman being productive member of the society is still accepted only as bonus along with more valuable materials assets. 295 It is not commanded by Islam but has the approval of the culture. It has reduced woman to a mere property and is considered a gift to a man. Education being equal, males demand a large dowry but the demand for educated girls is gradually increasing. Some families prefer an educated girl with small dowry than an uneducated girl with a large dowry. Thus parents are becoming eager to educate their daughters. The primary consideration (in the past) in marriage was the value of dowry and not the personal qualities of the bride. Ill treatment at the hands of in-laws and husband results in the dowry death of the young woman. Every woman is forced to live in pain for the rest of her life and sometimes she commits suicide.

During 2009 in Pakistan 296 50 cases of stove burning and 683 suicide, 27 acid throwing cases of women were reported some due to dowry. The Human Rights Commission of Pakistan reports that violence against Women rose 13 percent in 2009.

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291 Behram, Tariq. (N.M )Hounour Killing of Women . (Article in newspaper, NM )
In order to check dowry deaths and financial burden of parents of the brides, the government has enacted the Dowry and Bridal Restriction Act 1976.

The Human Rights Commission of Pakistan in its annual report 1997 reported “The worst victims were women of the poor and middle classes”. Their resourcelessness not only made them the primary target of the police and the criminals, it also rendered them more vulnerable to oppressive customs and ‘mores’ inside and outside. The Government of Pakistan is committed to improve the status of women. Pakistan is party to CEDAW 1996. The government has taken certain measures including legislation for protection of women. The government also established a fund for women in distress and detention to provide relief to the victims of violence. Crisis centers set up in various cities with the purpose to protect women against violence of all kinds, and eliminate all forms of discrimination. Family protection project has been launched under Gender Equality Umbrella Project to combat crime and violence against women.

Inspite the government’s measures, the incidents of violence in 2009 reached to 8548, the number of cases of abduction and kidnapping are 1987, honour killing 604, followed by cases of sexual assault 274, stove burning 50, acid throwing 27, offences of miscellaneous nature 1977, such as vanii, swara, custodial violence, torture, trafficking, child marriages, incest, threat of violence. There was highest increase in the number of the reported cases i.e. from 281 in 2008 to 608 in 2009 in domestic violence. The reported murder cases decreased from 1422 in 2008 to 1384 in 2009. Out of 1384 women murder 604 honors killing cases were reported in 2009 against 647 in 2008 a decrease of 2.62 % which is insignificant. Women murdered in honour killing are recorded as having committed suicide or died in accidents.

The state failed to provide protection and effective remedies to women victims, due to official incompetence, corruption, at all levels, lack of professionalism administrative inefficiency and the biased judicial system. In Pakistan the general

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perception is that police is helping the accused in gang raping of girls and support the violent husband and refuse to register a case, unless there are obvious signs of injury and judges sometimes seem sympathetic with the husbands.302

The right of life of women in Pakistan is conditional on their obeying social norms and traditions which are deeply rooted and have made the life of women miserable.303

Radhika UN Special Rapporteur on Violence Against Women has rightly concluded. "There’s a lot of law writing, standard setting, programmes being planned, but the biggest problem is that people are using culture and religion to deny women’s rights."304

2.6: THE CONSTITUTIONAL STATUS OF WOMEN AND EMPOWERMENT.

The 1956 and 1962 Constitutions of Pakistan have attempted to safeguard the rights, equality and interest of women, but the 1973 Constitution305 expressed most comprehensively the women’s rights and privileges and entrusted women equal status as citizens and guaranteed equality before law and equal protection of all persons including women.

Article 25, Equality of Citizens.

I. All citizens are equal before the law and are entitled to equal protection of law.

II. There shall be no discrimination on the basis of sex alone.

III. Nothing in this article shall prevent the State from making any special provision for the protection of women and children.

Article 32, Promotion of Local Government Institution

Gives representation to women in local Government Institutions.

Article 34, Full Participation in National life.

Steps shall be taken to ensure full participation of women in all spheres of national life.

Article 35, Protection of Family.

The State shall protect the marriage, the family, the mother and children.

Article 37, Clause:(e).

Says that the State shall: make provision for securing just and human conditions of work, ensuring that children and women are not employed in vocations unsuited to their age or sex and for maternity benefits for women.

2.7: THE LEGAL STATUS OF WOMEN AND EMPOWERMENT.

In a culturally traditionalist society of Pakistan, there is considerable disparity between the status of women and men on account of negative social base, discriminatory laws, and use of Islam as a political tool, the government defective policies, plans, programmes and budgetary allocation.

In 1995, the Pakistan National Report for the Fourth World Conference on Women in Beijing disclosed that Pakistani women continued to suffer by the oppressive patriarchal structure, conservative norms and socio-cultural traditions.306

In 1997, The Report of the Commission of Inquiry for Women revealed that socio-economic indicators pointed to discriminatory laws (Hudood Ordinance Evidence Act and Qisas Law) and customary practices expanding the gap between the men and women almost in all key sectors.307

The 1973 Constitution uphold non-discrimination on the basis of sex, but the legal status of women continued to suffer on account of discriminatory laws and privileges of men over women, the confusion in the legal status is further intensified by the existence of divergent laws in Pakistan.

…….Customary laws (tribal, Hinduism) were superimposed on pure Islamic law, during British colonial rule, which then fused in the course of time into Anglo Muhammadan law, which were issued as *Islamic law and regarded by many as such.* 308

Formal statutory laws, Islamic laws, and customary laws (*riwaj*) are shaping the lives of both men and women in Pakistan. Commenting on the status of women in Pakistan, Shaheen Sardar Ali elaborated that the Pakhtun woman has a layered identity, a Muslim, a Pakhtun and Pakistani. This entails that her life is subjected to religious, customs and Pakistani laws. *“Her status under customary laws (riwaj) supersedes both religious and national laws”.* 309

Multiple laws created many complications for the entire population, but women suffer more due to negative interpretation of laws. The position of socially weaker and oppressed women has become more unprotected and due to the discrimination in laws and inadequate legal protection.

Pakistan is a country of multiple traditions, urban and rural divide with predominate feudal and tribal systems and the class divisions which lead to the diversity of socio cultural and socio economic groups, Among these groups there prevails great dissimilarity in the legal systems of the women. 310 The legal profile of women is not uniform.

Some Customary laws and not Islam and statutory laws lead to humiliation of women with respect to family, marriage, property, privileges and women’s rights and socialization. Customary laws (called norms, traditions, *mores*, folkways, *riwaj*, conventions) play a controlling position in the lives of both men and women. In the Pakhtun society these are called Pakhtunwali, the code of conduct and honour, unwritten, regulating all spheres of men and women. 311 It monitors the conduct of the members of society. Pakhtunwali is a memory bank, where knowledge about customary laws is stored, available readily and usually without any conscious efforts to guide men and women in the situation in which they routinely find themselves.

This code of honour is more rigid for woman and severe punishment is inflicted upon the guilty woman. She is never given an opportunity to explain her version. The mere allegation is treated as more than sufficient to damage a family honour. The code may be lenient for male in certain cases. Talking about Pakhtunwali Spain says that

“though it consists of other aspects like badal (revenge/return) melmastia (hospitality) nanawate (asylum / protection), but it is the honour and dignity that predominantly preoccupies them”.

In conflicting situations the family so affected resorts to customary law to get immediate relief as statutory laws take their own course to bring culprits to justice. Society also justifies this action, as the wisdom of Pakhtunwali carries more weight to restore the honour immediately although it gives birth to enmity involving loss of human beings on either side, bringing unending deprivation, and causing social, economic political, religious and psychological disorganization.

The gap between equality of gender in the statutory laws and defacto realities of women’s life is too high. The statutory laws enacted by the Government of Pakistan and British rule are protective, positively discriminatory and negatively discriminatory. Most of the protective laws have benefited the women and are found in the Constitution (1973) labor laws, Code of Criminal Procedure, Muslim Family laws and some sections of the Pakistan Penal Code dealing with the violence including sexual harassment of women. Personal laws benefiting the women are the Shariat Application Act (1937), the Dissolution of Muslim Marriages Act (1939) the Child Marriages Restraint Act (1929), Prevention and Control of Human Trafficking Ordinance (2002). Criminal Law (Amendment) Bill 2004, to facilitate prosecution of honour killing, Women Protection (Criminal Laws Amendment) Bill 2006 amending some of the provisions of the Hudood Ordinance, the Protection against harassment of Women at Workplace Bill (2010) and many other legislations enacted by federal and provincial governments.

2.7.1: Islamic Laws.

Ziaul Haq (1977-88) enforced Hudood Ordinances (1979) (covering theft, rape, drunkenness, adultery and bearing false witnesses), Law of Evidence (1984) and Qisas and Diyat

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Hudood Ordinance was enforced to modify the existing law relating to law of zina (adultery) to bring it in conformity with the junctions of Islam as set out in the Holy Quran and Sunnah. The Hudood Ordinance instead of eliminating evils from society was misused to such an extent that innocent women were prosecuted. Fornication and adultery were not regarded as crime before 1979. For an accused to get maximum punishment (hadd) evidence of four adult Muslim male of good reputation was accepted, victim’s own evidence, medical report, expert report were not accepted. Women’s evidence was not acceptable.

The Law of Evidence reduced the value of women evidence to half that of a man. The Qisas and Diyat law institutionalized compensation for crimes for murder and injury, and woman’s life was worth half that of a man. Women have been suffering these oppressive and anti women legislation. Women were the primary target of Zia’s decade of Islamization. These Hudood Ordinances (1979) law of Evidence (1984) Qisas and Diyat (1990) are negatively discriminatory. Female prisoners in Punjab (2003) constitute 12.4 percent (315 women) of 2536 total prisoners convicted under Hudood Ordinances. This is the highest percentage of females as compared to other crimes. 88% of women in jail reported by daily Dawn were due to flaws in Hudood Ordinance. Charles Kennedy has argued that Zia’s Islamization Reforms were largely ‘political noise’. Despite strong rhetoric they were not forcefully implemented and in practice were largely ‘anemic’. Their impact on Pakistan’s institution has therefore been minimal. He has also argued that there has been no significant discriminatory bias against women on the implementation of the Hudood Ordinance.

Customary laws denied rights to inheritance to women until this right was incorporated in the Shariat Application Act (1937) and the West Pakistan Muslim Personal Law (Shariat) Application Act 1962.

317Ibid.
319Ibid.p32.
A large number of labour laws containing provision on the employment, protection and privileges of women exist since 1920 and 1930. Positively discriminatory statutory laws and regulations are the Citizenship Act (1951), the Muslim Family Law (1961), Special Laws applicable to FATA and PATA. Citizenship Act gives a foreign wife of a Pakistani man the right to acquire citizenship, with no such rights for a foreign husband of Pakistani women.322

The only reform law in Pakistan in the area of Muslim Personal rights was the Muslim Family Laws (1961) regularizing marriages and restricting polygamy. With all its discrepancies it is considered a step in the right direction.323 This law is to be more flexible in favour of women, compared to other Muslim countries.324

Special Laws applicable to PATA are also discriminatory towards women. Assembly of tribal elders (jirga) provides a mechanism through which decisions/opinions of the tribe are communicated to the government and vice versa. The jirga exercises both the executive and judicial roles and settles all disputes relating to property, blood feuds, blood money and other inter-tribal affairs on the basis of shariat, Islamic law and local traditions (pakhtunwali) justice and fair play. It serves an instrument for speedy and inexpensive justice on the spot. Jirga employs all modern techniques in traditional ways i.e facilitation, mediation, arbitration and reconciliation.325

The jirga resembles the Athenian democracy of Greek city states. The decision made by jirga is very strong and it is implemented by force through a tribal lakhkar. Women are excluded from the jirga, hujra, lakhkar due to purdah. It reflects the subordinate position of women in the male dominated society.326

CEDAW in its 38 session (2007) suggested to the Government of Pakistan to eliminate jirga in the light of the ruling by the Superior Court and jirga members be held responsible for supporting the terrible act of Karokari in Sindh.327

323Ibid. p.33.
326Ibid, p.54.
Some Pakhtun customs stand opposed to Islam but people take them for granted and without question. Customs directly opposed to the tenets of Islam and inevitably presented, perceived and internalized by members of society as being Islamic, that is ordained by religion.\(^{328}\)

The equality guaranteed in the statutory laws becomes ineffective by customary law to buy, sell, beat and disfigure, even killed with impunity, disposed and disinherited despite legal safeguards\(^{329}\) to exchange women as commodities and killing in the name of honour (Karokari Sindh) and marriage with the Holy Quran which includes all kinds of marital ritual.

2.7.2: The Frontier Crimes Regulations.(FCR)

FCR 1901 was promulgated in FATA but due to its inhuman and discriminatory provision it has been turned as “black law”.\(^{330}\) The PATA Regulations and the dual judicial system adversely affect human rights in general and women in particular. Section 14 of PATA regulation provides punishment for a married woman who knowingly commits adultery, but no punishment is prescribed for her male partner.\(^{331}\) This marks unfavorably the rights of women on the basis of gender.

2.7.3: Women as Criminals.

Women generally commit fewer crimes than men and offence tends to be less serious, primarily non–violent property offences such as fraud, forgery, theft as well as drug offences.\(^{332}\)

Traditionally women are preservers of social order and the standard bearer of morality and decency.\(^{333}\) Normal women are passive, the few women who do commit

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\(^{331}\) Ibid. pp.82-83.


violent crimes must be sick. Cesare Lombroso attributed women’s relatively small participation in crime due to their lack of intelligence.

The nature and rate of female crimes changed in the late 1970, Women were not only engaged in more crimes than before but also their criminal activity has assumed a more serious character. Women are committing crimes that traditionally had been committed by men. Women are committing more crimes generally characterized as masculine particularly white collar and occupationally related offences such as fraud and embezzlement.

Changes in the rate and character of female crime were logical of women’s liberation movements. Simon argued that rise in women’s involvement in property crimes was due to women entering previously male occupations such as banking and business and to their consequent exposure opportunities for crime that were previously the preserve of men.

These theories about the criminal behavior equally apply to Pakistani society, where the crimes by women have increased due to changed situation and new opportunities in the area of women’s activities. Also crimes against women have increased.

Multitude laws have not improved the legal status of women, and have not benefited majority of them due to complicated judicial system, gender biased judiciary, delay in court cases, high cost of litigation, increase in court fee, corruption in judiciary and police, shortage of female judges, lack of awareness of women about their legal rights, illiteracy, poverty, socio-cultural and religious constraints, prevalence of customary practices and negative perception to enter into litigation to seek justice. The state has also failed to discharge its constitutional responsibility to provide justice to women without any gender discrimination. Government policies, plans proved to be

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ineffective to enhance the legal status of women.\textsuperscript{341} For improving the legal status of women all negative customary laws have to be eliminated.

Farzana Bari laid emphasis on the implementation of legislation, as only enactments are not the solution to the problem of violence against women. In the power structure of Pakistan women is subjected to male chauvinism right from her birth.\textsuperscript{342}

An effective implementation of the existing laws has to be guaranteed. Islamic law could improve the prevailing situation. For decades women’s organizations have been calling for the introduction of \textit{pure Islamic law, which is more favourable towards women than customary law. According to pure Islamic law men and women are equal and women have the right to own property as commanded by the Holy Quran}.\textsuperscript{343} Islamic laws guarantee human rights and a great detail of all issues relating to marriage, divorce, property, inheritance custody of children.

Today Muslim women do not favour the Western Concept of Equality although unconsciously they are influenced with it. They know that the demand of equality Western Women have lost all their rights and respect and now have fallen in the deep depth of inequality.\textsuperscript{344}

2.8: THE UNITED NATIONS AND THE STATUS OF WOMEN.

Women constituting a majority in the world population and performed their role in various capacities since long, but they have passed several phases of life in suppression in the history of mankind. In Ancient Greece Lysistrata initiated strike against men to end war. [The Industrial Revolution 1760], American Revolution 1776 and French Revolution 1789 provided philosophical basis to the western women for their uprising.\textsuperscript{345}

Mary Wollstonecraft (1759-1797) wrote “A Vindication of The Rights of Women (1792) in sharp reaction to the revolutionary French declaration of rights of men. She

\begin{footnotesize}
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\item \textsuperscript{341} Ibid.
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challenged the idea that women exists only to please men and demanded equal treatment with men. This activated the women in the world which demanded equal rights with men. Her influence on the women movement in France was deep and widespread. Women became conscious after receiving significant global attention and emancipated a little in the latter part of the 20th century. Following 1900 International Conferences convened were not directly concerned with gender-disparity; nevertheless, they had a strong relevance to the women’s issues. The 1902 International Conventions at The Hague focused on conflict of national laws relating to marriage, divorce and guardianship of minors. The 1904 and 1910 Conventions were significant in bringing to light the issues relating to the suppression of trafficking in women and children. The Covenant of the League of Nations was an important development at inter-governmental level to focus women problems. The first Women’s Day observed on March 8, 1911, which is the story of ordinary women as makers of history, rooted in centuries old struggle of women for their rights.

The UN charter (1945) reaffirms faith in fundamental human rights, in the dignity and worth of human person in the equal rights of men and women. The United Nations Commission on the Status of Women was established in 1946 to monitor and enhance women status in the political, civil, legal, economic, social and educational fields.

The United Nations Universal Declaration of Human Rights (UNDHR 198) provides that everyone is entitled to all rights, without distinction such as race, colour, sex, language, religion etc. The conventions on the Political Rights of Women 1952 and on Consent to marriage 1962 are important UN action for women followed by UN Declaration on Women’s Rights (1967).  "The General Assembly, considering that the peoples of the United Nations have in the Charter, reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women."

The women received significant global attention through the adoption of landmark UN Declaration on Women’s Rights.

The UN Declaration on Women’s Rights (1967) and the World Conference on the International Women’s Year (IWY) in Mexico City in 1975 are significant expression of the new consciousness about women’s liberty. The World Plan of Action (WPA)\textsuperscript{351} issued from IWY (1975), is the most extraordinary document on human role of women. It focuses on the need to place the situation of women in the centre of UN commitment to social progress for the human society. Pakistan actively participated in IWY and became a signatory to the Mexico Declaration. A semi-autonomous Pakistan Women’s Institute was established in Lahore to mark IWY. A Women’s Rights Committee was setup to devise measures for enhancement of women’s status. A Declaration on the Rights of Women in Pakistan was launched in 1976. The Women’s Division, (upgraded to a Ministry in 1989), was setup on the advice of the committee in 1979.\textsuperscript{352}

“Women’s development became the prism, through which economic policies were viewed afresh to incorporate women power into National Economic Development Strategies. This led to significant development in Pakistan”.\textsuperscript{353}

The United Nations Decade for Women (1976-1985) not only helped the development of national women’s movements, but the world-wide communication established between these movements, and gave them decisive incentive for better rooted programmes, on women issues. The linking of the subjects of women and development was one of the outcomes of the UN Decade for Women, with its theme on Equality (Women’s rights). Development (Alleviation of poverty) and Peace (Elimination of all forms of violence.

The Nairobi Conference 1985 explicitly addressed the basic question of obstacles to equality in social participation, in political participation and decision making as well as the area of special concern. FLSAW which is blueprint for women’s advancement, and women’s role in society proposes that

\textsuperscript{351}\textit{Report of the World Conference of the International Women's Year, Mexico City, 19 June-2 July 1975, p.1-4.}
… the effective participation of women in development and in strengthening of women and men requires concerted multi-dimensional strategies and measures that should be people oriented'. 354 (UN 1985)

For safeguarding and promotion of women’s rights various declarations, conventions and conferences under the auspices of the respective bodies of UN were adopted. One of the most outstanding was the “Convention on the Elimination of All forms of Discrimination Against Women”, adopted by UN General Assembly on December 18, 1979: Article–3 declares that: State parties shall take in all fields particularly in the political, social, economic and cultural fields,

“all appropriate measures, including legislation to ensure the full development and advancement of women for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on the basis of equality with men”.

CEDAW supervises the implementation of the convention. The Committee is also responsible to instruct member–states to take appropriate steps to eliminate discrimination against women. 355

The Tehran Conference (1968) 356 was the first followed by the Second World Conference on Human Rights, at Vienna (1993) 357 to assess the progress made with regard to women rights since the adoption of the UDHR 1948. The conference was attended by 7000 participants over 800 NGOs and representatives from 171 nations and adopted Vienna Declaration and programme of action, highlighting links between Democracy, Development and Promotion of human rights. The delegation calls for establishment of a special rapporteur on violence against women. 1994-2004 was declared as an International Decade for World Indigenous people.

The Beijing Women’s Fourth World Conference (1995) forms the integration of women–in–development in member states the basic policy of the UN and it constitutes a remarkable progressive step towards emancipation of women to the men world without any discrimination. The Conference was the largest mobilization of the global women’s movement. “After Beijing there have been virtual explosions of feminist mobilization”. The Beijing declaration on gender and equality became a symbol for transformation. The conference offered 12 areas of pre-occupation, poverty, education, health, violence, armed conflict, economy, participation in political decision making, institutional mechanisms, human rights, media, environment and the girl. It agreed on Platform for Action (PFA). The conference reached a consensus to:

“seek to promote and protect the full enjoyment of all human rights and the fundamental freedoms of all women through the life cycle”.

The Beijing plus 5 (1995-2000) Beijing plus 10(2000-2005). The Fifth World Conference held in New York in 5-9 June 2000, and was the continuity of Beijing 1995, to assess the empowerment of women after 1995, and direct member states to implement PFA. The title of the conference was Women–2000, Gender-equality, Development and Peace in the 21st century”. Gender Equality, Development and Peace stood for protection and strength of UN agenda of “Equality” and hence called “Women Right Security”. The conference declared 21st century as the century of Women Liberation. The objectives of the conference were not fully achieved for lack of co-operation by the Muslim countries including Pakistan, but the goals of the conference were implemented by the Government of Pakistan with collaborations of civil society and NGOs. The Federal and four Provincial

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female Ministers devised NPA\textsuperscript{365} for implementation of strategies including establishment of task force on women’s development, and NPA adopted by the Government of Punjab.

The UN is also much concerned about the problems and of migrants. CEDAW (2008) directs that the member states should take steps for the protection of human rights of migrant women workers. Forced migrants (including internally displaced persons accounts for over 50 million, which included 75 to 80 percent women and children\textsuperscript{366} due to wars, natural calamities and Terrorism. Educated migrants create ‘brain drain’ and unskilled are exploited. UN emphasis on providing equal opportunities for disabled persons (both men and women) is visible in the change from initial designation of the International Year for Disabled Persons to International Year of Displaced Persons (1981). The UN Decade of Disabled Persons was accompanied by the emergence of organizations in which disabled persons themselves assumed leadership role.\textsuperscript{367}

The UN adopted more extensive implementation of the International Plan of Action on Aging (UN 1992)\textsuperscript{368}. The member States should institute a national programme on productive aging and establishment of schemes to provide income security to the aged.\textsuperscript{369} Pakistan has prepared action plan for aging. In order to achieve the target the government has enacted Senior Citizens Act providing due relief to the needy elderly population. The joint family provided shelter and care in health as well as sickness. The jirga exercises substantial power.\textsuperscript{370}

Several of International conferences under the auspices of UN such as Education for All” (Jomtein-1990). Children Summit (NewYork 1990) Environmental and Development (Rio 1992), Population and Development (Cairo 1994) and Social Summit


\textsuperscript{366}Tonnes. (2002).Gender and Forced Migration FMO Research Guide.


(Copenhagen 1995) while not directly dealing with the issues of women, nevertheless are helpful for women’s development.371

Further the UN has specialized agencies such as UNESCO, UNHCR, UNICEF, WHO and many others, which pursue projects and programmes relating to labour, health, employment, communication, educational and better living conditions which are basic to the improvement of the status of women. Pakistan is a member of UN and is party to the UDHR (1948) as well as to the basic goals of the UN

‘... to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the rights of men and women’372

Pakistan is also a party to the agenda for Equality Peace and Development as laid down in the FLSAW at the UN conference to mark the conclusion of the Decade for Women 1976-1985 in Nairobi 1985.373


Pakistan is signatory to CEDAW 1996, Health for all by year 2000, Education for All by the year 2000, Universal access to reproductive health Information and services by the year 2015. At the national level, Pakistan has launched the NPA For Women’s Development in 1998, in consultation with the NGOs, civil society and experts to implement the Beijing Platform For Action (PFA)374. The Ministry of Women’s Development is the implementing agency for CEDAW and NPA. Beijing core groups and Beijing follow up units were set up at the national, provincial and district levels. To implement the Beijing conventions and NPA, a National Commission on the Status of Women was finally established in 2000, as a statutory, permanent body,375 and setup Women Development Departments in the provinces (1996), Human Rights Ministry (later merged into Ministry of Law and Parliamentary Affairs as cells/divisions at the Federal

and provincial levels, Gender Crime Cells in the National Police Bureau and Gender Responsive Policing Project and legislation enacted by the government as follow up of Beijing Conventions. The CEDAW in its 38th session 2007 appreciated the measures adopted by Pakistan for launching. Gender Reform Action Plan in the provinces and at National level.\textsuperscript{376}

Pakistan is moving forward to achieve the goals to reduce gender inequality. The measures undertaken by the government sofar have made little impact on the status of women, but it is hoped that in future the government will achieve the targets set by CEDAW with the help of international organizations, including UN, NGOs, women organizations and civil society.

RESEARCH DESIGN

This chapter consists of two parts; Part-1 describes the research design, objectives, hypothesis, sampling methodology, field experience, tools of data collection and data analysis.

Part-2 includes area profile and ethnographic description of the women in the Pakhtun society to see the impact of the psycho-social, economic and political development of women on their traditional roles and culture.

PART-1:

3.1: RESEARCH METHODOLOGY:

3.1.1: Title of the Study:

‘Impact of Changing Women Status on Pakhtun Society

3.1.2: Scope of the Study.

This study will help the public and private sectors in the KP, researchers to continue with their research interest on gender sensitization and gender status in different sectors.

The most important fact is that this research finding will help the Government of Pakistan in making policies regarding education, health, employment, and rural development focusing on gender sensitizations and gender mainstream.
3.1.3: Research Questions of the Study.

The researcher, keeping in view the past and present situation and condition of family pattern in a traditional Pakhtun Society, wanted to study the changing status of women. This has brought forth the research questions, which are:

1. What factors are responsible to bring change in Pakhtun woman’s status?
2. How the present Pakhtun woman status has affected her traditional roles?
3. Is Pakhtun woman justified with ascribed and prescribed roles effectively?
4. What opinion Pakhtun man holds towards woman with achieved status?

3.1.4: Purpose of the Study.

The study was focused on the factors responsible for the change in the status of Pakhtun women. In the past three decades a lot had been discussed about the Pakhtun women rights, equality and equity which have increased their induction in the field of education, health, public and private sectors which is always appreciated and encouraging. The study conducted on the impact of enhanced women status and development on this particular culture. Hence the researcher studied the impact of this psycho-social, economic and political development of women on their traditional roles and culture.

3.1.5: Objectives of the Study.

5. To find out the factors influencing the life of Pakhtun woman in her social setup.
6. To find out factors bringing change of status of woman in society.
7. To find out the impact of change of woman status on family structure.
8. To explore problems faced by men and women due to change in the status of women.
3.1.6. Assumption: 1.

Educated Pakhtun women are empowered to make family decision hence their status is improved in Pakhtun society.

Variables:

a. Educated Pakhtun women.
b. make family decision.
c. status is improved.

Operationalization:

If \( a \rightarrow b \)

\( b \rightarrow c \)

Then \( \therefore a \propto c \)

Research Hypothesis.

Educated Pakhtun women are empowered and have improved status in the society.

Null Hypothesis

Educated Pakhtun women are not empowered and have not improved status in the society.
3.1.7. **Assumption: 2.**

The improved education of woman in Pakhtun society has not helped her to bring change in her family practice to be empowered in making independent decisions.

**Variables:**

d. improved education of woman.
e. not helped her to bring change in her family practice.
f. making independent decisions.

**Operationalization:**

If $d \rightarrow e$

$e \rightarrow f$

Then $\therefore d \propto f$

**Research Hypothesis.**

Educated Pakhtun women are empowered in making independent decisions.

**Null Hypothesis**

Educated Pakhtun women are not empowered in making independent decisions.
3.1.8. Assumption: 3.

Pakhtun working woman supports her family financially due to which she gets respect and love in the family.

Variables:

g. Pakhtun working woman.
h. supports her family financially.
i. gets respect and love in the family.

Operationalization:

If \( g \rightarrow h \)

\( h \rightarrow i \)

Then \( \therefore g \propto i \)

Research Hypothesis.

Working woman gets respect and love in the family.

Null Hypothesis

Working woman does not get respect and love in the family.
3.1.9. **Assumption: 4.**

The improved economic status of woman helps her to control violence against her and thus becomes psychologically empowered in society.

**Variables:**

j. improved status of woman.

k. Controls violence against her.

l. becomes psychologically empowered.

**Operationalization:**

\[
\text{If } j \rightarrow k \\
\quad k \rightarrow l
\]

\[\therefore j \propto l\]

**Research Hypothesis.**

Improved economic status of woman has psychologically empowered her in Pakhtun society.

**Null Hypothesis**

Improved economic status of woman has not psychologically empowered her in Pakhtun society.
3.1.11. Universe of the Study.

In order to make the study more reliable five districts from the central zone of Khyber Pakhtunkhwa province have been picked up for study as the change is more visible in this area. More representation was given to rural and urban men and women of this area, and the data was not gender biased. All the five districts of central zone were focused for study with equal gender representation of geographical area.

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<th>Zone</th>
<th>Selected Districts</th>
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<td>Regi, Darmangi, Hayatabad, Peshawar City, University Town</td>
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<td>Nowshera</td>
<td>Banda Chel, Nowshera City, Nowshera kalan</td>
</tr>
</tbody>
</table>

3.1.12. Sampling Methodology.

<table>
<thead>
<tr>
<th>S.no</th>
<th>Central Zone</th>
<th>Districts</th>
<th>Sample size</th>
<th>Total no of Samples</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Rural</td>
<td>Urban</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>1</td>
<td>Peshawar</td>
<td>25</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>2</td>
<td>Mardan</td>
<td>25</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>3</td>
<td>Charsadda</td>
<td>25</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>4</td>
<td>Swabi</td>
<td>25</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>5</td>
<td>Nowshera</td>
<td>25</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td>05</td>
<td>125</td>
<td>125</td>
<td>125</td>
</tr>
</tbody>
</table>


The whole sample was equally divided between rural and urban areas. It means that each district was containing a sample size of 100 respondents. This sample was further divided into two equal categories i.e. rural and urban areas of the districts. The data was collected from 500 respondents. The data was of qualitative and quantitative in nature.
3.1.14.  **Procedure of Respondents Selection.**

The respondents were selected accidently at random during interview process in different areas of Khyber Pakhtunkhwa. All the respondents were selected purposefully on the basis of already fixed criteria for them.

3.1.15.  **Tools of Data Collection.**

Data was collected through four tools

1. Primary data was collected through interview schedule.
2. Secondary data was collected from libraries, census, surveys, organizational records and other related literature.
3. The focus group technique/discussion was used with the help of interview guide in which small group discussions arranged between selected male and female groups and individuals from rural and urban areas took place.
4. Participatory approach was adopted (ethnomethodology) through personal observation during the study period.

3.1.16.  **Collection of Primary Data.**

Interview schedule was developed to collect information. It had both the closed and open-ended questions to have both specific and in-depth information. The primary data was collected from the respondents by using simple random sampling method; simple random is a probability sampling technique, means ‘that every individual in the survey population has an equal chance of being picked up for investigation’.377 This is most commonly done by numbering all the names in the sampling frame and then getting a computerized numbers at random to fill the sample size.

3.1.17.  **Preparation of Interview Schedule.**

The interview schedule was selected for collection of data because it was not possible for the respondents to fill it due to illiteracy/low literacy rate among themselves. The researcher personally translated the interview schedule to the respondents in their local

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languages ‘Pashtu’ and ‘Hindko’ to make it easier for them to understand and respond quickly without any hesitation.

Interview schedule is consisting of questions which were asked from the respondents or interviewee. It provided reliable and precise information. According to the research requirements, interview schedule was designed with both structured and unstructured questions. The interview schedule consisted of

1. Female interview schedule.
2. Male interview schedule.

3.1.18. Pre-Testing of Interview Schedule:

The interview schedule was pre-tested on twenty people including ten males and ten females. After pre-testing few changes were made in the interview schedule and were finalized and approved by the supervisor.

3.1.19. Collection of Secondary Data:

Secondary data was collected from secondary sources, various authentic documents, reports, and official records of the Government of Pakistan, Government of KP, nongovernmental organizations in the districts and the libraries, books, articles in journals, census reports, UN reports, online books, published and unpublished articles and books.

3.1.20. Analysis of Data:

The data was collected through interview schedule, then it was scrutinized, verified, analysed through computer. The data was then interpreted through computer frequency and percentages were computed for interpretation of data. Graphs, diagrams are incorporated in the study in order to draw the accurate findings from the research data.
PART-II:

3.2: AREA PROFILE AND ETHNOGRAPHIC DESCRIPTION:

3.2.1: KHYBER PAKHTUNKHWA (KP)

Pakistan lying between the latitudes of 23°-30° and 36°-45° north and between the longitudes of 61° and 75°-31° east.\(^{378}\)

Pakistan’s total area is 7,96,095 sq kms, and comprises 4 provinces Baluchistan (3,47,190), Punjab (2,05,344), Sindh (1,40,914), KP (74521), FATA (27,220), Federal Capital Islamabad (906 sq kms). Total population of KP is 2,02,15,000 (2008) whereas density of population is 702.6 persons per sq km.\(^{379}\)

3.2.2: Location.

KP is the smallest province, located at the junction where slopes of Hindu Kush mountains of Eurasian plate give way to Indus River.

KP borders Afghanistan to the north-west, Gilgit Baltistan to the north east, Azad Jammu and Kashmir to the east, FATA to the west and south, Baluchistan to the south and Punjab and Islamabad capital territories to the south-east.\(^{380}\)

3.2.3: Topography.

KP topography varies from dry rocky areas in the south to the forests and green plains in the north. The climate is extreme ranging from hot summer to freezing cold winter. Temperature in summer is 40-45°C and in winter 17°C to 20°C.\(^{381}\)

3.2.4: Languages.

Pashtu, the main language spoken by 73.9% of population, followed by Hindko, Khowar, Seraiki, Urdu, Kashmiri, Persian, Kohistani, and many other dialects.\(^{382}\)


\(^{381}\)Ibid.

There are 0.07 billion Pakhtun in the world. In 1893, after the creation of Durand Line, they were divided. In 1901, with the formation of NWFP (now KP), they were again redistributed in Balochistan. Pakhtun of Balochistan had to live with Balochs.

According to the Encyclopedia of Islam the word Pathan is derived from the Sanskrit word “Pratisthana”. Muslims historians from Al-Beruni onward called them Afghans, never used the word Pathan, which expression was employed by Hindus.

3.2.5: Origin.

The origin of Pakhtun is obscured. According to Pakhtun’s tradition, they are the descendants of Afghana, grandson of king Saul of Israel. Western scholars claim that Pakhtun tribes descended from Sakas, Kushans, Huns and Gujjars.

3.2.6: Pashtu Literature.

Pashtu literature is not as old as the language itself and dates back to Mughal period which was dominated by Khushal Khan Khattak, the father of Pashtu language and literature and protector of Pakhtun and Rehman Baba (Sufi Poet). The independence 1947 brought out some poetic expression in the Pashtu language. The influence of the progressive writers movement grew after 1950. This brought a shift towards human dignity for the oppressed segment (women) of society.

The Pakhtun are also fond of music and poetry. Musicians form a dominant class of society and hujra (men guest house) is enthralled on certain occasions by musical gatherings. Khattak dance is of special significance. Hospitality of Pakhtun is known world over. Hujra (men house) plays a important role in the Pakhtun social structure and culture.

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384Ibid, p.58.
3.2.7: Tribes/Khels.

Pakhtun, (sub-tribes and khels) form the majority of population from Chitral to Gomal. In Hazara Gujjars and other tribes of Indian origin dominate, Dera Ismail Khan is inhabited mainly by Jats.

Next in numerical importance are Awans or Vassals mainly in Hazara and Peshawar valley. Gujjars also live in Hazara as well as in Dir, Swat and Bajaur, where they speak Pashtu. In Swat and Dir Pakhtun is not now a racial term, but it denotes a social status. Other tribes are Syeds, Tanaolis, Malliars, Dhunds, Balochs, Rajputs, Sheikhs, Kharrals, Mughals, Qureshis, Gakhars and many others.\(^{389}\)

3.2.8: Family Pattern.

Majority of the population live in joint family, headed by the male, patriarchal and patrilineal. Marriages within the kin group and cousin marriages are preferred. In most cases no consent is obtained from the children with regard to the selection of marriage partners.

3.2.9: Agriculture.

Agriculture is the principal occupation in the rural areas. The Province is famous for producing both food and cash crops. Agriculture research institutes have made considerable contributions towards the improvement of agriculture by introducing new variety of crops. Animal husbandry has also improved. Besides agriculture, manufacturing, industries in urban areas absorb skilled and unskilled labour. A large section of population is in government services, business, and banking. Women folk assist men in the fields in the rural areas. Women are now replacing their traditional occupations for white collar jobs both in the rural and urban areas.

3.2.10: Dress and Ornaments.

Shalwar qameez, Peshawari and Kohati chappal, white or chitralsi cap, turban generally used by men. Women use dupatta, chaddor, burqa and jewellery. There is considerable difference between dress of educated and illiterate women and disparity is also visible between urban and rural way of life. Waistcoat among the male and

chaddar/burqa among the female is popular. Similarly a pacca house, a drawing room (in place of hujra) and status symbol items (new lifestyle) are penetrating into the social structure of the Pakthun.

3.2.11: Administration.

Administrative regions of KP are 24 districts.

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<tr>
<th></th>
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<tbody>
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</tr>
<tr>
<td>2</td>
<td>Bannu</td>
<td>14</td>
</tr>
<tr>
<td>3</td>
<td>Batagram</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>Charsadda</td>
<td>16</td>
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<tr>
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<td>Chitral</td>
<td>17</td>
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<tr>
<td>6</td>
<td>Dera Ismail Khan</td>
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3.2.12 Education.

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Mix</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational institutions</td>
<td>17693</td>
<td>9297</td>
<td>7</td>
<td>26997</td>
</tr>
<tr>
<td>Enrolment</td>
<td>2455336</td>
<td>1561601</td>
<td>-</td>
<td>4016937</td>
</tr>
<tr>
<td>Teachers no.</td>
<td>79302</td>
<td>38075</td>
<td>-</td>
<td>117377</td>
</tr>
<tr>
<td>Literacy rate 2008</td>
<td>68%</td>
<td>33%</td>
<td>-</td>
<td>49%</td>
</tr>
</tbody>
</table>

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Map of Khyber Pakhtunkhwa
3.3: PESHAWAR DISTRICT.

Peshawar district remained the invasion route to India through the historical Khyber pass. It continued to falling under the way of a series of invading races and conquerors, which has left an everlasting impact on the culture of the area.\textsuperscript{393} Peshawar became the capital of Gandhara in the 2nd century AD. The ancient names of Peshawar were ‘Fo-lu-sha’ meaning the city of flower, \textit{Poshupura’}, \textit{Parshawar}, \textit{Pesh and awar and parashawara}.\textsuperscript{394}

3.3.1: Location.

The district lies between $33^\circ - 44^\circ$ and $34^\circ - 15^\circ$ north latitudes and $71^\circ - 22^\circ$ and $71^\circ - 42^\circ$ east longitudes. Peshawar district is bounded on the north by Charsadda district, on the east by Nowshera district, on the south by the tribal area adjoining Peshawar and Kohat districts and on the west by Mohmand and Khyber Agencies.\textsuperscript{395}

3.3.2: Topography.

Topographically Peshawar district is almost a plain. There is a small hilly area in the south-east which is part of the main Khattak range.

3.3.3: Total Area.

Total area of the district is 1257 sq.kms, the population is approximately 30,55,254\textsuperscript{396} with density of population 2431 persons per sq.km, which increased from 1606 persons per sq kms in 1998.\textsuperscript{397}

3.3.4: SubTribes /clans

Majority are Peshawarites, Afridis, Khattaks, Mohamands, Orakza is, Wazirs, Mahsuds and Punjabis are also residing in Peshawar city.

\textsuperscript{394}Gazetteer of the Peshawar District 1897-98. Lahore: Sang-e-meel Publications, pp.42.44.
\textsuperscript{397}Ibid.
3.3.5: Languages Spoken.

Pure Peshawarites speak Hindko. Some families speak old Persian. The common speaking language is Pashtu 85.62%, followed by many other minor languages.

3.3.6: Religion.

Population is almost Muslims population followed by Christians, Ahmadis and Hindus.

3.3.7: Education.

Literacy rate is 41.79%. It increased since 1981. The literacy rate for male is higher at 55.97% as compared to 25.85% for female. Enrolment of girls is 40.98% as against 57.61% for boys. There are a large number of educational institutions.\(^\text{398}\)

3.3.8: Main Rivers and Agriculture.

The Kabul River with its channels Adezai, Naguman, Shah Alam and the Bara river flows in the district. The plains of Peshawar district are very fertile and famous for agricultural crops including fruits. Main cash crop is sugar cane.\(^\text{399}\) Agriculture Research Institute (ARI) and Nuclear Institute of Food and Agriculture (NIFA) are the research institutes at Tarnab. Total reported area including cultivated and uncultivated is 1,26,661 hectares.\(^\text{400}\) The main source of irrigation is canals, lift and well irrigation.

3.3.9: Occupations.

Most of the working population is engaged in community social and personal services. People are also engaged in construction, agriculture, forestry, fishing, trade, restaurants hotels, and industrial establishments.

Khazana Sugar Mill, industrial units at Kohat road and Jamrud road accommodate many industrial labourers both men and women. White collar jobs are available to men and women but these are limited. With reference to rural urban disparity, the proportion of self employed is higher in rural areas while the government employees are more in the

\(^{400}\)Land Utilization Statistics Report in NWFP 1997-1998.p.4
urban areas. In this sector, the percentage of female 56.94 is higher than the male 37.48% in the urban area.\textsuperscript{401}

The rural population of Peshawar district is 51.31\% of the total population.\textsuperscript{402} The urban population increased due to higher degree of urbanization and extension in the limits of Municipal Corporation.

**3.3.10: Family Pattern.**

The people of Peshawar district mostly reside in joint family system. Marriages are arranged by parents. The marriage partners in lower classes are not consulted whereas educated children are consulted. The number of married women is higher in the rural than the urban. Son’s preference over daughter still persists.

Peshawar city, the headquarter of Peshawar district and capital of KP has its own historic charm. Its old history is full of traditions and tales narrated in \textit{Kahwakhana} of famous Qissa Khwani Bazar. Peshawar was enclosed with surrounding wall having 16 gates. Peshawar has Buddhist, Hindu, Sikh, Islamic and British monuments. At present it is the hub of commercial, educational and political activities Peshawar is a doorway to Khyber pass.\textsuperscript{403} A wonderful mountain railway (safari train for tourists) now threads its way through the narrow pass. Peshawar is the most important town of KP, it is the center of irrigated land and control the Khyber pass route.

The provincial government, in consultation with Sarhad Tourism Corporation has declared 2010 as 'Celebrate Peshawar' year.\textsuperscript{404}

**3.3.11. Pottery.**

Peshawar pottery, copper and brass utensils are very famous the world over.

Map of Peshawar District
3.4: MARDAN DISTRICT

Mardan district is the commercial, industrial, educational and historical (archaeologically rich) center of KP. Mardan was a part of Peshawar district till 1937 when it was named as Mardan District in honour of Pir Mardan Shah.\textsuperscript{405}

3.4.1: Location.

The District lies from $34^\circ -05^1$ to $34^\circ -32^1$ north latitudes and $71^\circ -48^1$ to $72^\circ -25^1$ east longitudes. The total area of Mardan district is 1632 sq kms.

Mardan district borders with Buner district and Malakand Protected area on the north, district Swabi and Buner on the east, district Nowshera on the south, and district Charsadda and Malakand protected areas on the west.\textsuperscript{406}

3.4.2: Population.

The population of Mardan district is 14,60,000 which is 8.23\% of the total population of KP and is ranked as the second most populous district in the province. Density of populations is 895 persons per sq km and annual growth rate is 3.01\%. The urban population of the district is 20.2\% of the total population, whereas the rural proportion is 79.8\%. Mardan city population is 2,46,000 and Takht Bhai 49000.\textsuperscript{407}

3.4.3: Topography

Mardan district may be divided into two parts, north eastern hilly areas and south western plain. Highest in these hills are Pajja or Sakra which is 2056 meters high while Garo or Pato is 1816 meters high.\textsuperscript{408}

3.4.4: Agriculture.

South-western plain is most fertile agricultural land. Total reported area is 1,62,085 hectares. Out of the total 1,12,790 hectares is cultivated and 49,295 hectares uncultivated.\textsuperscript{409}

\textsuperscript{407}Ibid, p.8.
\textsuperscript{408}Ibid, p.13.
The soil is most suitable for cultivation of crops, sugar cane, tobacco and fruits. Upper and Lower Swat canals are the major sources of irrigation. Main occupation of the rural people is agriculture.

3.4.5: Sub-Tribes/ Clans.

Mardan district is mainly inhabited by Yusufzai Pakhtun. Other main tribes are Khattaks, Sayyeds, Gujars and Mohmands.410

3.4.6: Language.

Pashtu is the main language, being spoken of the population, followed by minor languages.

3.4.7: Religion.

Majority of the population is Muslim of the total population. The main minorities are Ahmadis, Christians, Hindus, (Jati).

3.4.8: Education.

Male Literacy ratio is much higher at 53.50 percent as compared to 18.38% for female.411

The people are mostly residing in joint families, marriages for children arranged by the parents. The birth of a son is an occasion of great rejoicing.

3.4.9: Tehsils.

Mardan district has two tehsils (Mardan and Takht Bhai, with 74 union councils), (56 in Mardan) and (18 in Takht Bhai).412 Shahbaz Ghari, Takht Bhai, Sari Behlol, Kashmir Garh, Jamal Garhi and Sawal Der are rich archeological sites413.

409 Agriculture Department NWFP Report 1997-98.
412 Ibid.
413 Gazetteer of the Peshawar District 1897-98. Lahore: Sang-e.meel Publications, pp.45,46,47.
Map of Mardan District
3.5: SWABI DISTRICT.

Swabi District is archaeologically and historically rich with great tourist attraction. In 1988 Mardan was upgraded to the status of an administrative division, tehsil Swabi, which was a tehsil of Mardan district got the status of district.\textsuperscript{414}

3.5.1: Location.
The district lies between 33\textdegree{}-55\textdegree{} and 34\textdegree{}-33\textdegree{} north latitudes and 72\textdegree{}-13\textdegree{} and 72\textdegree{}-49\textdegree{} east longitude. Swabi district is bounded on the north by Buner district, on the east by Haripur district, on the south by Attock (Punjab) and on the west by Nowshera and Mardan districts.\textsuperscript{415}

3.5.2: Total Area and population.
The total area of Swabi district is 1543 sq kms, with population of 10,26,804, the fourth most populous district in KP with a density of population of 665.5 persons per sq km. The annual growth rate is 2.96\%, with the urban ratio of 17.5\%.\textsuperscript{416}

3.5.3: SubTribes/Clans.
Yusufzai su-tribe forms majority of population, besides Utman, Jadoon (Gadoon), Rajjars/Rajars, Tanolis, Khattaks, Hindus and Christians.

3.5.4: Languages Spoken.
Pashtu is the main language being spoken followed by other minor languages.

3.5.5: Topography.
Swabi district is divided into two parts, the northern hilly areas and the southern plain. The major parts of these hills are the Gadoon area in the north east.

The plain area is intersected by numerous streams and ravines. Important streams are Narranji Khawar and Badri Khawar. The Indus River flows along the southern boundary of the district. The two great rivers – Indus and Kabul both meet at Kund.

\textsuperscript{415}Facts and Figures of District Swabi. Retrieved on 1\textsuperscript{st} January.2010 from http://www.myswabi.tk/culture.html
\textsuperscript{416}Ibid.
3.5.6: Agriculture.

The land is fertile and produces good crops tobacco—a cash crop and fruits. There is an effective network of canals. The forest is negligible.

3.5.7: Education.

Literacy rate of male is 54.0% as compared to 18.3% female. In urban areas the disparity is more significant 61.0%, male as compared to 25.5%417 of female.

More women are now educated, employed and participate in the political process, in the local, provincial and national decision making bodies, where seats are reserved for them.

3.5.8: Occupations.

Of the total economically active population 90.2% were registered as employed in 1998. Nearly two-thirds i.e. 57.0% were self employed, 19.9% private employee, 10.9% government employees, 9.8% unpaid family helpers. In rural areas 38.1% females are employed in government against 10.2% of male and in urban 50.7% females employed against 10.4% male418. The women outnumber men in government service and unpaid family helpers. It is a positive step towards women emancipation.

3.5.9: Family Structure.

People of Swabi are residing in the joint and nuclear families, headed by the male. Marriages are mostly arranged by the parents. Land holding is small. The tenants cultivate the land of Khawaneen (landlord). A large number of illiterates/literates are either pursing jobs or have gone abroad to earn livelihood for the family.

Each cluster of houses have a hujra used as a common place and guest house. Now most of the educated people prefer to have their own baithak (personal guest room), nuclear family, with more privacy and independence from the traditional joint family.

418 Ibid, p.42.
Hund\textsuperscript{419} is an archaeological site and its original name was Udabhandapura. It now attracts tourists from all over the world. Hund, was the capital of Hindu Shahi till the commencement of 11th century.\textsuperscript{420}

\textbf{3.5.10: Tehsils.}

Swabi district has two tehsils and 56 Union councils.\textsuperscript{421}

\textsuperscript{419}Gazetteer of the Peshawar District 1897-98. p.48.

\textsuperscript{420}Archaeological sites being neglected. Dated : 8, October 2001,in Daily Dawn, Pakistan.

Map of Swabi District
3.6: NOWSHERA DISTRICT.

Nowshera is the name of the district, which is combination of two words “Now-Sheer” meaning “new city” a Persian word changed into Nowshera. Nowshera city is mainly cantonment and city area.

Nowshera was a tehsil of Peshawar district and upgraded to district status in 1988. It is one of the most important historical, commercial and industrial districts of KP and possesses a central position. It is strategically important because it accommodates three big cantonments, one at Nowshera proper, the second Risalpur (with PAF Academy, Army Engineering College), the third Cherat.

The district lies from 33\(^0\)-41\(^1\) to 34\(^0\)-10\(^1\) north latitudes and 71\(^0\)-39\(^1\) to 72\(^0\)-16\(^1\) east longitudes and 1120 ft above sea level.\(^{422}\)

3.6.1: Population and Area.

The total area of the district is 1748 sq kms, with a population of 8,74,373, with a population density of 500 persons per sq.km and annual growth of 2.9%. The urban dwellers are 26%.\(^{423}\)

3.6.2: Religion and Languages.

Majority of population are Muslims, followed by Christians, Ahmadis and Hindus. Pashtu is main language spoken.

3.6.3: SubTribes/ Clans.

Sub tribe of Akora Khattak, one of the main Khattak subtribes is dominant followed by Mians, Babers and others.

3.6.4: Agriculture.

Agriculture is the main occupation. Total agricultural area is 52,540 hectares\(^{424}\) being fertile, producing good crops and fruits (Pabbi called “fruit basket”). The size of

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\(^{424}\) Director Agriculture Statistics NWFP, Peshawar 1998-99.
landholding is small, district is mostly barren; landowning or influential families are few who have dominated district politics. Land is no longer considered a respectable or rewarding. The job (mostly government), provides in terms of economic security and social prestige.

3.6.5: Occupations.

In Nowshera total population is engaged in various occupations, professionals are technicians, agriculture workers, elementary occupations, services and shop workers, Armed forces, craft related trade workers.

Professional groups are comprised of scientists, researchers, doctors, nurses, dentists, teachers, engineers, judges, lawyers, health paramedics and artists. Women are also working in these occupations. People of Nowshera District mostly live in the joint family.

3.6.6: Education.

Education and women employment have brought a change in the people’s outlook and women’s status. Now education employment, health, land, family descent are the important factors that place a family (including women) at the higher level than other people. The new life style including pacca house is an indication of wealth and aristocratic background of the owner. Education of male is 60.1% and female is 21.8%.425

Women are also actively participating in the political process in the local bodies, provincial and National Assemblies.

3.6.7: Tehsils.

The Nowshera district has 47 union councils, 12 town councils, one tehsil and one district Assembly.426

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426 Ibid.p.22.
Map of Nowshera District
3.7: CHARSADDA DISTRICT.

Charsadda district derives its name from the headquarter town. The land of Charsadda closely resembles, Damascus due to its beauty. Charsadda is historical, commercial and industrial district. The city Charsadda originally known as *Pushkalavati* (lotus city) is first mentioned in the Hindu epic story, the Ramayana. Hein Tasiang visited it in 630 BC. Pushkalavati was capital of Gandhara from 6th century BC to 2nd century AD.\(^{427}\)

3.7.1: Location.

Charsadda district lies between 34°03' and 34°28' north latitudes and 71°28' and 71°53' east longitudes. The district is bounded by Malakand district on the north, Mardan district on the east, Nowshera and Peshawar districts on the south and Mohmand Agency on the west. Charsadda city is the headquarter of Charsadda district, lying at an altitude of 908 feet above sea level and lies 29 kms from the provincial capital Peshawar.\(^{428}\) Charsadda district lies in the central plain of Peshawar valley. The Kabul river and Swat river flow in the district. The plain area include Doaba, Hashtnagar and Mohmand and Muhammadzai.

3.7.2: Area and Population.

The area of the district is 996 sq kms with a population of 1.7 million with density of population of 1081 per sq km.\(^{429}\) The annual growth rate is 2.9%.\(^{430}\) The main tribes inhabiting the district are Muhammadzais, Gigianis, and Mohmands.

3.7.3: Languages Spoken.

Pashtu is predominant language spoken by of population, followed by other minor languages.

3.7.4: Agriculture.

The plain area is very fertile. Agriculture started before the introduction of irrigation system by the British Government.Charsadda claims its fertility and arability before Christ. All major crops and fruits are grown.

The major cash crop is sugarcane, followed by tobacco. The district has an extensive irrigation system. The Doaba canal, Sardar Garhi canal, Lower Swat canal, Upper Swat canal dug by the British Government are the main source of irrigation. Due to fertility of soil and extensive irrigation system, agriculture has become the major source of employment.

3.7.5: Occupations.

The literacy rate is 43.9%. The males are more educated than females. The number of females in the government service is increasing. Charsadda is known as “Khitai Mardan Khaaiz”. Charsadda has produced political leaders generals, bureaucrats, diplomats, entrepreneurs. Education, employment and exposure to foreign influence, earlier than other parts of KP enabled them to improve their social, economic and political status. Agriculture remains the main source of occupation, but educated people including women are now entering into the government services.

3.7.6: Family Pattern.

The people of Charsadda mostly residing in the village under joint family system. With the spread of education women are seen in almost all fields of life, working side by side with men for the socio-economic uplift of the nation as a whole.

3.7.7: Tehsils.

Charsadda is administratively sub divided into 3 tehsils (Charsadda, Tangi, Shabqadar) with 46 union councils 3 tehsils and one district council.

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431Charsadda District Profiles. 2009. p.3.
Map of Charsadda District
4.1: GENDERWISE TABLES EXPLANATION.

4.1.1: Personal Profile of the Respondents.

In this study the data is collected from males and females both from rural and urban areas. Referring to the age of the respondents, four groups were made with intervals in the range of 30 years to 60 years and above. Total number of 500 respondents including 250 men and 250 women were interviewed. Among the male respondents majority were of 15.6% (78/250) young males between the age 30.1-40 years, followed by a group of 14.2%(71/250) respondents between the age of 50.1- 60 years, minimum members were 39/250 in the age group of above 60.1 years.

Looking at the female respondents’ age group, majority of the females numbering 22.2% (111/250) young females were between the age 30.1-40 years, followed by a second group of 14.2% (71/250) respondents between the age of 40.1-50 years and then with the minimum numbers were 4.8% (24/250) females respondents in the age group of above 60.1 years.

Then focusing on the rural and urban areas, majority 20.4%(102/250) respondents of the urban areas and 17.4%(87/250) respondents of rural areas were of the age group of 30.1-40 years, and then the minimum numbers of respondents of rural areas were 29 and 34 of
the urban areas. Detailed information is given at (Reference tables no:1 & 2, figure # 4.1.1, p.g: 218).

Referring to family pattern of the respondents, it illustrates the division of family pattern into three categories: nuclear family, joint family, and extended family.

**Figure #4.1.1. Table.3: Family pattern of the respondents genderwise**

![Genderwise Family Pattern](source: Field data.)

Total number of 500 respondents includes 250 males and 250 females. It describes that out of 250 females 125 females belonged to joint family, 14.0%(70/250) to nuclear family, and 11%(55/250) females to extended families. Amongst the males, majority 25%(125//250) belonged to joint family, 13%(65/250) to nuclear family and 12%(60/250) to extended family.

**Figure #4.1.1. Table.4: Family pattern of the respondents areawise**

![Areawise Family Pattern](source: Field data.)

Then focussing on the rural and urban areas, out of 250 respondents 23.6%(118/250) respondents from rural and 26.4%(132/250) from urban areas belonged to joint family. The minimum number of respondents, 15%(75/250) from rural and 8.0%(40/250) from urban areas, among 23%(115/500) belonged to extended family. The details of Family pattern gender wise, and rural urban divide is given in (Reference tables no: 3 & 4, figure # 4.1.1, p.g: 219).
Marital status

Figure #4.1.1. Table 5: Marital Status of the respondents genderwise

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Males (250)</th>
<th>Females (250)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>233</td>
<td>202</td>
</tr>
<tr>
<td>Unmarried</td>
<td>0</td>
<td>27</td>
</tr>
<tr>
<td>Widowed</td>
<td>3</td>
<td>18</td>
</tr>
<tr>
<td>Widower</td>
<td>3</td>
<td>0</td>
</tr>
</tbody>
</table>

Comparative analysis of the marital status of the rural and urban areas reflects that out of 87% (435/500), 215 of rural and 220 of urban areas were married, 20 from rural and 21 from urban areas were remained unmarried. (Reference tables no: 5 & 6, figure # 4.1.1, p.g:220).

Marital status is categorized as married, unmarried, widowed, widower and divorced. 500 respondents include 250 males and 250 females. Out of 250 females, majority 40.4%(202/250) were married, 5.4%(27/250) unmarried, 3.6%(18/250) widowed and 0.6%(3/250) divorced. Among males majority 46.6%(233/250) were married, 2.8%(14/250) unmarried and 0.6%(3/250) widowers.
Family income per month

**Figure #4.1.1. Table.7: Family Income of the respondents genderwise**

The **Family income per month** ranges from upto 5000 and from 5001 to 30,001 & above, Total number of 500 respondents including 250 males and 250 females. Among 250 females majority 14%(70/250)) monthly income was 30,001 & above, 9.2%(46/250) had income between 5001-10,000, while the minimum number 6.2%(31/250) females monthly income ranges between 15,001 to 20,000. On the other hand among 250 male respondents, majority 10.4%(52/250)) males monthly income was 30,001 & above, the minimum number of 5.2%(26/250) males monthly income ranges between upto 5000.

**Figure #4.1.1. Table.8: Family Income of the respondents areawise**

While comparing the rural urban areas, majority 24.4%(122/250) respondents income was between 30,001 & above, among this 7.6%(38/250) from rural and 16.8%(84/250) respondents from urban areas. whereas the minimum number of respondents 10.6%(53/250) monthly income ranges between 20,001 to 25,000 among this 5%(25/250) from rural and 5.6%(28/250) from urban areas had income within this range. (Reference tables no: 7 & 8, figure # 4.1.1, p.g:221).
4.1.2: EDUCATION PROFILE OF THE RESPONDENTS

Literacy

Figure #4.1.2. Table.9: Literacy Status of the respondents

Genderwise literacy rates reflect the educational standing of 500 respondents. 250 females and 250 males. Amongst 250 females, majority 28%(140/250) were illiterate, and 22%(110/250) literate, while on the other hand majority 39.6%(198/250) males were literate, and 10.4%(52/250) males illiterate. According to Govt of Pakistan, Ministry of Education ‘a literate person is one who can write his /her name and do the signature’.

Figure #4.1.2. Table.10: Literacy Status of the respondents areawise

Comparing the literacy level of rural urban areas, majority 308/500 respondents were literate including 24.4%(121) from rural and 187 from urban areas, and 192 respondents were illiterate which includes 129 from rural, 63 from urban areas. This rural-urban divide and male-female disparity seem to be inflexible over time. Details of literacy rates genderwise, and rural and urban areas is given in table: 9 &10.figure 4.1.2 .p.g:222).
Level of Education

Figure #4.1.2. Table 11: Level of education of the respondents genderwise

It is evident that the females pre-dominates at the primary level, out of 250 females 29 had education up to primary level, 24 completed matriculation, 23 acquired education up to post-graduation, and the minimum number of respondents 6 had education up to intermediate, The male respondents, out of 250 males 54 were graduates, 34 post graduates, 25 primary, and the minimum number 18 had education up to intermediate. The trend of literacy among males was more prominent than females.

Figure #4.1.2. Table 12: Level of education of the respondents areawise

Comparing the rural urban areas, majority 67 were graduates, among it 48 urban and 19 from rural areas, out of 57, 22 from rural and 35 from urban areas were matriculate, 57 were post-graduate, which includes 13 from rural areas and 44 from urban areas, the minimum number 24 respondents 12 from rural and 12 from urban areas had education upto intermediate, it shows that due to more educational opportunities in the urban areas, urbanites are more educated than ruralists. (Reference tables no: 11 & 12, figure # 4.1.2, p.g:223).
4.1.3.: Economic Profile of the Respondents.

Employed: Employment status

Employment enhances the social status of both men and women. 500 respondents include 250 females and 250 males. Among 250 females 44 were employed, 206 were unemployed or were housewives, whereas 219 males employed, 21 unemployed, and 10 stood retired from their jobs. However, the number of female employment is lower than males.

Comparing the employment status of the respondents of rural urban areas, in rural areas 121 employed, 123 unemployed, and 6 were retired, while 142 respondents in urban areas were employed, 104 unemployed and 4 retired. It means that employment opportunities are more in urban as compared to rural areas. (Reference tables no: 13 & 14, figure:4.1.3, p.g:224).
Employed: Nature of employment.

Figure #4.1.3. Table.15: Nature of employment of the respondents genderwise

Persons employed in various fields such as: armed forces, medical profession, banking, secretarial jobs, self employed, housewives. Among 500 respondents 250 were females and 250 were males. Among 250 females majority 206 females were housewives, followed by 25 females who were engaged in teaching, 5 in medical profession and only 1 respondent was employed in bank. Among 250 males, majority 117 were self employed, followed by 33 in teaching and 33 in secretarial jobs and the minimum number of male respondents 7 were employed in bank.

Figure #4.1.3. Table.16: Nature of Employment of the respondents areawise

Comparing the nature of employment of rural urban areas, majority 206 females from rural and urban areas were housewives which include 112 from rural and 94 from urban areas, out of 127, 74 respondents from rural and 53 from urban areas were self employed, the minimum number 8 respondents 3 from rural and 5 from urban areas were employed in bank.

More female respondents were housewives, on the other hand male respondents were self employed, and engaged in different fields. (Reference tables no: 15 &16, figure:4.1.3, p.g:225).
Employed: Employment Sector.

Figure #4.1.3. Table.17: Employment status of the respondents genderwise

[Chart showing employment status by gender]

Source: Field data.

Of the total 500 respondents, among 250 female respondents, 28 were in government service, 9 in semi-government, and 3 in private institutions. Among 250 male respondents, 79 were working in private institutions, 75 in govt service, and 56 pursuing their personal business.

Figure #4.1.3. Table.18: Employment status of the respondents areawise

[Chart showing employment status by area]

Source: Field data.

While comparing the rural urban areas, majority 103 male and females were in government service, including 35 from rural and 68 from urban areas, whereas out of 82 respondents, 43 were rural and 39 urban were in private service. (Reference tables no: 17 & 18, figure # 4.1.3, p.g:226).
4.1.4: Decision Making Profile of the Respondents.

Respondents involvement in making family decisions.

Figure #4.1.4. Table.19: Involvement of female in making family decisions Genderwise

![Genderwise Involvement Chart]

Source: Field data.

The data show the involvement of 500 respondents (250 females and 250 males) in the process of decision making at the family level. Among 250 females 209 were involved in decision making process at family level and while 41 females were not consented to in the decisions process and were discouraged by their males members. Pakhtun society is patriarchal and male dominated. Women are deprived from access to power enjoyed by male.

Figure #4.1.4. Table.20: Involvement of female in making family decisions Areawise

![Areawise Involvement Chart]

Source: Field data.

A comparative analysis of the rural and urban areas shows that 206 respondents from rural and 213 from urban areas were consulted by their families in the decision making process. While 44 of the rural and 37 of the urban areas were never consulted to in the family decisions. (Reference tables no: 19 & 20, figure # 4.1.4, p.g:227).
Decision Making: Matters in which females are involved in making family decision.

Figure #4.1.4. Table.21: Matters of Involvement of the respondents in family decision Genderwise

<table>
<thead>
<tr>
<th>Genderwise</th>
<th>Female</th>
<th>Male</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. decisions regarding daily house-hold activities</td>
<td>54</td>
<td>10</td>
</tr>
<tr>
<td>b. in children education</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>c. in health issues of family members</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>d. in children’s marriages</td>
<td>27</td>
<td>5</td>
</tr>
<tr>
<td>e. in all matters</td>
<td>18</td>
<td>2</td>
</tr>
</tbody>
</table>

Source: Field data.

Females are involved in the decisions concerning household activities, children’s education, health issues, children’s marriages. Further analysis shows that 500 respondents (250 males and 250 females) were assented to on single issue, or more than one issues. A further analysis reveals that out of 250 females, majority 133 were consulted on single issue relating to children’s marriages, 19 in household activities and children’s education. 64 out of 250 male respondents involved women in decisions relating to household affairs, and the minimum number 5 respondents involved in matters covering children education and health issues.

Figure #4.1.4. Table.22: Matters of Involvement of the respondents in family decision Areawise

<table>
<thead>
<tr>
<th>Area</th>
<th>Rural</th>
<th>Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. in decisions regarding daily house-hold activities</td>
<td>25</td>
<td>44</td>
</tr>
<tr>
<td>b. in children education</td>
<td>31</td>
<td>44</td>
</tr>
<tr>
<td>c. in health issues of family members</td>
<td>22</td>
<td>43</td>
</tr>
<tr>
<td>d. in children’s marriages</td>
<td>10</td>
<td>17</td>
</tr>
<tr>
<td>e. in all matters</td>
<td>17</td>
<td>15</td>
</tr>
</tbody>
</table>

Source: Field data.
The data further reflects that 60 respondents from rural and 73 from urban areas were involved in matters relating to children’s marriages, while the minimum number of respondents 4 in rural areas and 6 in urban areas were involved in children’s education and health issues of family members. (Reference tables no: 21 & 22, figure # 4.1.4, p.g:22).

Decision making: Reasons for not involving females in family decisions.

Data shows that male dominance, incompetency of women coupled with their illiteracy are the reasons for not associating the women in the decision making process at the family level. Majority 33/250 revealed that they were not consulted in the family matters because such authority to take the decision rests with the male (male dominance) who are competent to take the decisions at the family level according to his ability. 6 perceived that they were not consulted because the male (male dominance) did not consider them competent enough in decision making, and 2 indicated that women are uneducated therefore are not competent enough to be involved in decision making process. 22/250 male respondents revealed that women are not consulted and authority lies with male as head of the family, 15 were of the opinion that women are not capable for taking good decisions, and the minimum number of respondents 3/250 were not involving women in decision making because they are illiterate.
Comparing rural and urban areas, 33 respondents of rural and 22 of urban areas women were not involved in family decision due to male dominance and 2 women of rural and 3 of urban areas are not involved on account of their illiteracy. (Reference tables no: 23 & 24, figure # 4.1.4, p. 229).

4.1.5: Property Profile of the Respondents

Share in property: getting share in property.

With regard to share in parental property, of the total 250 females majority 154 were not given share in property, 73 were given share by their parents, whereas 23 do not own any property, therefore they cannot claim any such property. Among 250 male respondents 158 males out of 250 confirmed grants of property to the female by their parents, 75 do not get any share in parental property and 17 do not possess property at all. There are conflicting opinions of male and female regarding grant of property.
Comparison of rural and urban indicates that in rural areas out of 250, 90 respondents get share, 138 do not and 22 had no property, while in urban areas, out of 250, 141 get share, 91 do not and 18 possess no property. (Reference tables no: 25 & 26, figure # 4.1.5, p.g: 230).

Share in Property: Property of equal value to male share.

Total 500 respondents 250 females and 250 males Out of 250 females 62 females opined that the property given to them is of equal value, 11 disagree with the above claim by asserting that the property given to them is not of equal value, and out of 250 males 143 were of the opinion that property given to females carrying equal value, 15 disagree.
In rural areas 83 and urban areas 122 agree with the opinion that property given to females is of equal value, 7 from rural and 19 of the urban areas disagree. (Reference tables no: 27 & 28, figure # 4.1.5, p.g:231)

Share in property: Reasons for not giving property to females.

Figure #4.1.5. Table.29: Reasons due to which property not given to female Genderwise.

The general trend in the Pakhtun society according to customary law is that the people are reluctant to give share to the females because land has an intrinsic value and the main determinant of social status. This refusal is against the tenets of Islam which allow due share to the females. The data covers three major reasons- refusal by the parents to their daughters whose husbands become strangers and outsiders, exercising option to surrender their share to their parent siblings so that they may not displease them and following the traditional practices. Total of 500 respondents 250 females and 250 males, and among 250 females majority 83 were not giving property to females because the male members are following the traditional practices of not giving property to the females of their family, 47 have given the reason that their females did not ask for their due share in the parental property, and 24 were of the opinion that the male members do not want to give property to their female folk because they do not want to enable their husbands to stand on equal social standing with them.

Figure #4.1.5. Table.30: Reasons due to which property not given to female Areawise
Comparing the rural and urban areas, majority 92 respondents of the rural and 53 of the urban areas were not giving property to females because the male members are following the traditional practices of not giving property to the females of their family whereas the rural respondents are more rigid in following the customs than the urban who are influenced by education and awareness created by mass media, and the minimum number 16 of the rural and 21 of the urban areas do not give property to females because they do not want others (outsiders) to stand on equal footing in their property after marriage. Details are given in (Reference table: 29 & 30, figure# 4.1.5, pg: 232).
4.2: MALE TABLES EXPLANATION.

4.2.1: Education Profile of the Male Respondents & their attitude towards Women Education

Majority 86.8% (217/250) male respondents acknowledged that poverty and illiteracy are interrelated. Many women remain illiterate, due to poverty. Poor are unable to maintain the minimum standard of living (food and clothing) as set out by the customs of the day. Poverty prevents the children of the poor families from the full benefits of education and thus restricts them to no-education or poor education. These male respondents further admitted that poverty has a negative whereas education has positive bearing on the status of women.

The male respondents also acknowledged that education is one of the greatest forces for bringing change in woman’s lives. Education is one of the areas in which the greatest gains have been made throughout the world, but the Government of Pakistan has made no significant allocation since 1947. Inspite of establishment of a large number of educational institutions, are not sufficient to cater to the needs of the growing population. These respondents also asserted that women education influences their chances of paid employment, earning power, and exercise of legal and political rights. Increased access to education is often the pathway to a large number of expanded opportunities. The government is trying to bridge up gender–gap, although men have higher literacy rates than women and men still outnumber women in the educational institutions.

The respondents further maintained that cultural barriers to women’s education and full time employment outside the home are declining, which have enabled the working women to enter into the job market. Women are preoccupied in their jobs and therefore, they have less free time than their spouse. They do not have time for rest and recreation, also for self grooming or participation in the community affairs. Few women are engaged
relatively in well paid professional, financial, managerial, administrative jobs and these
have a direct bearing on their social, economic, political and legal status. Minimum
12.8% (32/250) male respondents do not support the view and pointed out that poverty
and illiteracy have a negative impact on the lowest status of women and higher education
and employment have direct bearing on the higher status of women. (Reference table 1,
figure, pg:231).

The availability of educational opportunities has resulted in an increased sharing of
responsibilities for women within and outside the family and their participation in the
socio-economic and political activities.

Majority 89.6% (224/250) male respondents acknowledged education necessary for
females, whereas minority 10.4% (26/250) discouraged their females to acquire education.
(Reference table 2, figure, 4.2.1. p.g:231).

89.6% (224/250) respondents, recognized the value of education, and stated that
education develops personality 8.4% (21/250), knowledge and wisdom 22% (55/250),
enhances status of women 12.8% (32/250), encourages decision making power
14.4% (36/250). Education is the basic right of women as stated by 1.6% (4/250) and
1.2% (3/250) asserted that education helps the women in education of their children.
Reasons for supporting women Education
a. It develops personality.  
 b. It develops knowledge and wisdom.  
 c. It enhances status of women.  
 d. It encourages their decision making power.  
 e. Basic rights of women.  
 f. To help children education.  
 g. In all areas.

Reasons for not supporting women Education
a. The women should not get exposure to knowledge.  
 b. Poor financial condition.  
 c. Education institution are faraway  
 d. No Trend in the area.

Among the total 250 respondents 29.2% (73/250) male respondents acknowledged education as a major force, in redefining the women’s role. Of 10.4% (26) respondents, 4%(10/250) male urban respondents did not allow the females to avail the educational opportunities and by restricting their exposure to education. 3.6% (9/250) respondents clarified that on the basis of their poor financial status, they are unable to meet the high cost of education. 1.6% (4/250) male felt that local schools are not available, The school for high classes was at a distance. They felt insecure in sending young girls to these schools. They also accepted that girls after completing education in nearby school were not allowed to pursue higher studies due to purdah (seclusion) and on the pretext that they could assist their mothers in their household activities, till they get married.1.2% (3/250) respondents clarified that there was no social trend towards female education in the local areas and therefore, opposed women education.(Reference table.3, figure # 4.2.1, pg:234).
4.2.2: Social & Economic Position of the Male Respondents and their attitude towards Women’s Participation in Social and Economic Activities.

The Constitution of Pakistan has incorporated complete equality of women and men, non-discrimination on the grounds of sex and equality of opportunity in employment. The role of women in employment (the women-earning power) is not very significant but it adds a boost to the women economic independence and empowerment.

Majority 55.2% (138/250) male respondents (48 rural & 90 urban) considering employment as a driving economic force, support the women education and minimum 44.8% (112/250) do not support women job. (Reference table: 4, figure # 4.2.2, p.g:235).

Among 138 respondents who were in favour of women employment, 10% (25/250) indicated that women job enhances their confidence level (confidence building) 17.2% (43/250) male respondents admitted that women’s employment enhances their economic status (a share in economic benefits opportunities and an access to resources), which consequently raise the economic prosperity of the family. 14% (35/250) male respondents clarified that women employment enhances the socio-political condition (status) of the women. Women have now a significant share in the legislative bodies. 14% (35/250) respondents admitted that women employment enhances women’s confidence level, economic condition, socio-political status besides enabling their entry into all forms of information, services and decision making.
4.2.2. Table 5: Reasons for supporting and not supporting women job

- **Reasons for supporting women job**
  - a. It improves their confidence level
  - b. It improves their economic condition
  - c. It improves their social/political condition
  - d. All the above

- **Reasons for not supporting women job**
  - a. Against our family trend
  - b. Culturally not acceptable.
  - c. Miscellaneous reasons.

44.8% (112/250) male respondents opposed women’s employment. 30.8% (77/250) respondents considered women’s job against their family traditions. Higher and influential families do not permit their women to enter job market and mix with men at the cost of purdah. 12% (30/250) opposed women’s employment as it was culturally unacceptable. It violates purdah restrictions. The employment is yet another problem involving social and cultural values. 2% (5/250) male respondents opposed women’s employment for a number of reasons – lack of education and skill, poverty, illness, physical disability. (Reference table 5. figure. p.g:235).

4.2.3: Political Status of the Male Respondents and their attitude towards Women Participation in Politics.

Women participation in politics and access to higher education expanding the boundaries of women’s social roles which result in employment and greater participation in socio-economic and political activities: women empowerment has been recognized through Devolution of Power Plan, providing for reservation of seats in the legislative bodies.
51.2\% (128/250) male respondents encouraged and 48.8\% (122/250) discouraged their women to take part in politics. Urban participation trend was higher 28\% (70/250) as compared to 23.2\% (58) in rural. Such trend was confirmed by non participatory number 22.0\% 55(urban) and 67(rural) who are against the participation of women in politics. (Reference table.6, figure 4.2.3, p.g:236).

51.2\% (128/250) male respondents encouraged women to participate in politics, in order to gain higher social status 8.4\% (21/250), to achieve economic benefits or gains 14\% (35/250), to enhance political status 8.8\% (22/250). 20\% (50/250) male respondents encouraged women to participate in political activities to enhance social, economic and political status, in addition to broadening their area of participation beyond household domain. Their participation in nation building at the policy level is not significant in spite of large number of representation as women parliamentarians.

Figure # 4.2.3. Table 7: Reasons for encouraging and discouraging women participation in politics.

<table>
<thead>
<tr>
<th>Reasons for encouragement of women participation in politics</th>
<th>Urban</th>
<th>Rural</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. to gain social status</td>
<td>21</td>
<td>12</td>
</tr>
<tr>
<td>b. to gain economic benefits</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>c. to gain political status</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>d. All reasons</td>
<td>20</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Reasons for not encouraging women participation in politics</th>
<th>Urban</th>
<th>Rural</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. it is against our family tradition</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>b. it is against our religion</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>c. it is against our culture</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>d. in all areas</td>
<td>20</td>
<td>20</td>
</tr>
</tbody>
</table>

Non-participation of women into politics was mainly declared against family tradition 14\% (35/250), religion 10.4\% (26/250) and culture 9.2\% (23/250). 15.2\% (38/250) confirmed the major constraints, besides corruption in politics (politicians), monopoly of political parties, male dominance in politics and lack of interest by the parliamentarians (including women) in the women’s issues. (Reference table.7, figure # 4.2.3. p.g:236).
The state of social oppression existed in the past which denied women the opportunities to social, economic and political empowerment. The government and women activists realized that unless women are not involved in the political process and represented in the local, provincial and national decision making bodies, their voice could not be heard outside the domestic domain, and would not play an effective role in the national development strategies and women empowerment.

The neglected segment the past is now slowly entering into the political power mechanism, with the support and encouragement of their male family members; as is evident from data, where majority 56.8% (142/250) males permitted and encouraged their females to cast their votes during the election in favour of the candidates of their choice. Freedom was granted to women to participate in the political process and so women exercised their political rights, a democratic tradition, without any pressure or favour from family or kin group, and totally independently.

Minimum 43.2% (108/250) male respondents, mainly illiterate, and not motivated politically, did not allow their family females to cast their votes in favour of the contesting candidates according to their choice. They justified their action on the plea that political parties do not work for public welfare, but for the people who were close to the power. Neither the political parties nor the independent contesting candidates, are interested in the women’s issues, which rarely survive beyond election campaign.(Reference table.8, figure# 4.2.3.p.g:237).

14.4% (36/250) male respondents did not allow their women to cast votes on account of their lack of knowledge and information about the contesting candidates, political parties, political activities and trend of the voters. Majority 22% (55/250) males indicated that their family members cast their votes, according to their (male’s) preference (choice). These males in turn were also influenced or pressurized by biradari. (Clan/Kin group) The
voter is an integral part of the clan/kin group which completely overshadows his individuality and that of the family particularly and “biradri” generally are the basic units which make political decisions.

Figure # 4.2.3. Table.9: Reasons for not Permitting the women to cast vote to the candidate of their own choice

![Figure # 4.2.3. Table.9: Reasons for not Permitting the women to cast vote to the candidate of their own choice](image)

- a. They do not have enough knowledge
- b. Male member choice preference
- c. No trend of women casting vote in the area.
- d. All reasons.

4.8% (12/250) males respondents asserted that they did not permit their females to cast vote according to their free choice as there was no trend of women casting their votes in the local areas. 2% (5/250) respondents stated that in the existing situation, women have different degrees of political orientation.( Reference table.9, figure#4.2.3, p.g:237).

Major reasons of women’s subordinate status are the fact that they are not only economically exploited but socio-culturally and politically oppressed. Subordination of women in all walks of life manifests itself the marginalization of women in the economy. The mal-treatment of women by men have made the women psychologically realized that they are responsible themselves for their lower status. The study shows that the women may be physically weaker, but they have not realized their power.

Efforts at the public and private levels are being made to create favourable conditions for women to be self reliant, and break down the chains of domestic subordination, and to become public figure. Their contributions to the national development are as necessary as men. Social economic and political rights are inseparable in practice. With regard to political participation of women, they are recognized as vote bank and politicians both male and female promise to address their issues during election campaign but these issues hardly survive after election.
Majority 59.6% (149/250) male respondents acknowledged that the government encouragement is the key element of giving the women equal representation in public and political life. The Government of Pakistan enacted the Devolution of Power Plan an encouraging step in raising the constitutional and political status at the highest level of decision making bodies and raising the number of women parliamentarians. Minority 40.4% (101/250) males respondents did not appreciate the steps taken by the government to encourage women’s involvement in politics. These respondents are mainly illiterate, enjoying low social and economic statuses and need political orientation.(Reference table.10, figure # 4.2.3,p.g:238).

3.2% (8/250) respondents stated that certain social evils like dowry, bride price, poverty, unemployment, low wages, lower economic conditions, status and lack of giving property to women and violence against women existed in society. Women’s involvement in politics would result in the solution of economic problems at the highest decision making bodies. Minimum 2% (5/250) male’s respondents advocated that educated class would come forward as education is an important instrument for political growth and change.

Domestic violence (abuse) was reported by 2.8% (7/250) respondents. Minor disputes and physical beating go unreported, as sometimes men consider it as exercising their right over the wife and even children. Women’s involvement in political processes would help curbing the mischief of violence against women.
Table 11: Reasons for encouraging women’s involvement in Politics.

<table>
<thead>
<tr>
<th>Reason</th>
<th>Urban (%)</th>
<th>Rural (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Economic problems of women will be solved.</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>b. Educated class will come forward.</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>c. Help women to stop violence against women.</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>d. Women will work for women’s rights.</td>
<td>43</td>
<td>48</td>
</tr>
<tr>
<td>e. Women problems will be solved.</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>f. Women status will be improved.</td>
<td>11</td>
<td>10</td>
</tr>
<tr>
<td>g. Women voice will be heard at national and provincial level</td>
<td>5</td>
<td>5</td>
</tr>
</tbody>
</table>

It was observed that women suffer from violence (abuse) from her birth till death. As young a girl she suffer from fear of incest and son preference, at teenage from sexual abuse, as young woman from rapes, sexual/harassment, as wife from domestic violence, honour killing, dowry, and in old age from deprivation of property or dignity. 3.2% (8/250) respondents pleaded that women’s involvement in politics would enable them to work for the women’s rights in the fields of education, economic, political and social. Majority 36.8% (92/250) respondents were hopeful that women’s problems would be solved. 4.4% (11/250) male respondents were confident that women’s participation in politics would improve the status of women. The political status would enable some of the women politicians to reach to the peak of political position and would exercise greater power, although their number would be smaller, but be capable to solve their problems. 7.2%(18/250) male respondents observed that women so elected to the local, provincial and national decision making bodies would strengthen their nation building role and their voices would be heard at the provincial and national levels for emancipation and empowerment of women. (Reference table.11, figure # 4.2.3. p.g:238).
4.2.4: Property Inheritance of the Male Respondents and their attitude towards Women Share in Property.

Women’s economic equality is lowest in Pakhtun and even in some cases they are not only deprived from their share in the property but the males must consent to their employment or authorize any commercial activity they undertake.

Majority being 95.6% (239/250) males respondents supported the grant of property to females, their due share as it was their legal and religious right, but in practice they are not willing to grant them the same. Minimum 4.4 %(11/250) respondents declined to grant women their share by setting aside the Islamic and statutory laws and by following rigidly the customary laws (riwaj). This rigid practice is widespread phenomenon in Pakistan, which deprive the women from economic protection as well as economic independence. In case the parents are willing to give their daughters their due share the latter are reluctant to get it in order to avoid any social disintegration within the family.

Figure # 4.2.4. Table.12: Opinion of male respondents regarding property inheritance of women.

The women do not ask for their share in the parental property because they do not want to have a displeasing relationship with their brothers, who could be insurance for future hard times. Similarly they give up their haq mehre (bride wealth) to please their in laws. It is observed that landed property and other assets are often transferred to the sons during the life time of the father or even after his death by the males/mother with consultation (connivance) of revenue authorities.

Moreover there is a negative attitude of the Pakhtuns with regard to grant of parental property to the strangers (sons-in- law). The Pakhtun believes that if their sisters/daughters is given a share in the parental property, their husbands being strangers to the family would interfere in the cultivation and land management. They would become their tarboor (cousin rivalry).
Majority 67.6% (169/250) male respondents admitted that share of females in inheritance is their Islamic rights, as commanded by the Holy Quran in Surah Noor: that the men and women have a fixed share in the parental property.

Minimum 9.2% (23/250) male respondents supporting women’s share in property admitted that it is their legal right. Customary laws (riwaj) superseded the religious and statutory laws in matters of personal life, and inheritance. Some changes were introduced by the statutory laws, which legally made the Islamic rights of inheritance available and applicable to women.

19.2% (48 /250) male respondents support women’s share in inheritance in the light of both Quranic Laws and Statutory Laws. 2% (5/250) male respondents opposing grant of share in inheritance to female as being “family trend” and 2% (5/250) considered property, the right of male offspring’s and 0.4% (1/250) also supported “family trend,” and right of male child as the major reasons for refusal of share in inheritance. Traditionally dowry for daughter relieved the family of any economic obligation in future and eliminated her every right to inheritance. Respondents viewed dowry unknown in Islam and has placed a heavy financial burden on the bride’s family, deny the economic contribution of woman to household production and reduces her status to that of an economic liability. (Reference table.12,figure # 4.2.4, p.g:239).
Riwaj (customary laws) are in transition and in the process of change. Education, employment, politics awareness and change in the social and economic structures of people constantly influence customary laws. The exclusion of the women from landholding and male inheritance patterns is considered the major factor, limiting the socio-economic status of the women. They are not only economically exploited but also socioculturally oppressed. Some women do own land, through dowry, bride price, inheritance, in the absence of male heirs in the family. It has been observed that in certain cases when a man dies having no son and leaving a daughter, his property is immediately taken over by his brothers or other close relatives tarboors (agnates).

There is unequal distribution of landed property. Even basic assets may be unevenly shared. The absence of ownership of property does not only reduce the power of woman, but also make it difficult for her to enter into commercial, economic political and even some social activities. (Reference table.13, figure # 4.2.4, p.g:239).

### 4.2.5: Change in the Status of the Male Respondents and their attitude towards women.

The traditional joint (extended) family was a functional unit. Reciprocal behaviour and obligations between family members fulfils a number of functions, life crisis, and many others situations, economic security, psychological, spiritual and physical support.
With the new employment opportunities for women (and hence improved social status), the joint family system becomes less important and the functional family group moves towards the direction of nuclear family of parents and children. The working women and their families, will have to accept the new social patterns and reconcile their attitudes towards traditional family obligations, with new conditions to avoid disruption in the family. Sharing values of the complex civilization of West will be disruptive in pakhtun society. The study data reveals that major shifts in the economic basis of livelihood are almost always followed by a significant change in the nature of family organization and disintegration of joint family.

**Figure # 4.2.5. Table.14: Improved women’s status affects their involvement in domestic activities**

![Image](image.png)

Majority 56.4% (141/250) male respondents asserted that improved, women’s status results in their positive (encouraging) involvement in domestic activities, whereas, minimum 43.6% (109/250) reported a negative (discouraging) attitude.(Reference table.14, figure # 4.2.5, pg:240).

The study data shows that 8.4% (21/250) respondents clarified that the working woman also faces role conflict. The working woman is torn by the conflict that if she goes to work, she is neglecting her home and children. She feels it her responsibility to do both the jobs efficiently. In this process, she develops feelings of guilt of not devoting full time to her children and home. This conflict has a direct bearing upon her physical and mental health which results in her tense relations with husband and in-laws.
3.2%(8/125) male respondents stated that obligations and expectations of reciprocity extend to distant relatives and social gatherings on different occasions get affected. The working woman is tied to her parental family and husband’s kin, and this provides a major source of strength. As a working mother, she neither can leave her job nor can bring up her children without the support from in-laws. Moreover, she becomes very upset, when her children become sick. Housekeeping, child care and keeping the family together, becomes difficult for her. Her involvement in family ceremonies is reduced and ignored. 16%(40/250) were of the opinion that due to their preoccupations in the workplace they have little time for their family and as a result conflicts develop between her, her husband’s and in-laws. Children education, children health and other matters related to the children get ignored. 13.6% (34/250) respondents stated that the household activities including home and children are ignored by the working women. Household activities related to home are preparation of food, cleaning, cooking and entertainment of guests and friends attending ceremonies in her in-laws and parents families get drastically affected. (Reference table.15,figure # 4.2.5, pg:240).

Modern technology and education have brought prosperity in the life style of women and their status. Labour saving technology in the home has provided the present generation of working women with far greater independence and physical well being.
Figure # 4.2.5. Table.16: keeping of balance by female between her demand in family and at workplace.

Regular income into the family budget opened up new opportunities of comforts for the working women while at the same time creating new problems for them. Majority 68.4% (171/250) male respondents were of the opinion that given the facilities, the working women are capable to maintain the balance between the household demand and duties at the workplace, whereas minimum 31.6% (79/250) stated that they are neglecting the interest of the work (at workplace) and that of the household or vice versa or not doing well in either as well. (Reference table.16, figure # 4.2.5, p.g:241)

10.8% (27/250) male respondents stated that the working women manage both the household duties and work at the workplace properly. They enter into job market with consent of their husband (family). Dual role made easier with the support of family (husband and in-laws) and even domestic servants. They argued that there is no shame in sharing work by husband. The Holy Prophet (SAW) was sharing household work with his wives and this does not lower the prestige of the husband, while helping his career wife.

Majority 28.8% (72/250) male respondents stated that working women, particularly educated possess the necessary knowledge of household (home economics) activities and have the capability to manage the things properly. A working woman, as housewife engaged in household task, stay at home during weekend with no change from the daily routine, picnic, attending parties, visiting friends, relatives (mother or mother-in-law), clean house and taking care of guests, caring and serving the husband, which is the thing of highest priority for women at home.

18.4% (46/250) male respondents stated that the working women do not deny their participation in the household duties, experienced in managing responsibilities at home and at workplace. They feel less guilty about leaving children at home. On the basis of their dedication, the employers also provide support to meet their needs as well. Children
are independent and confident and their working mothers are running household activities. Balance is maintained accurately between household activities and official engagements.

10.4% (26/250) male respondents stated that most of these women bear the triple burden of reproduction, the domestic labour and work in the workplace. Women experience their first step into the male dominated jobs. Changes have occurred in the women’s lives as well as in the workplace due to the women entry. A working woman has adjusted herself in such situation.

6.4% (16/250) male respondents maintained that women entering into the job, have to face a lot of role conflict. Earlier they were confined to homes, therefore suffered no role conflict. Married women in the senior posts experience conflict in the expectation of their families and the demand of their work. Many work roles pose a conflict between career loyalty and family loyalty on the part of the working woman.

Figure # 4.2.5. Table 17: Reasons that working women can keep and can’t keep a balance between their demand in family and at workplace.

Source : Field data.

Working women can keep a balance between their demand in family and at workplace

a. they manage everything in a proper way
b. they have knowledge and wisdom of handling domestic/family affairs
c. they distribute time accordingly.
d. all areas.

Reasons that working women cannot keep a balance between their demand in family and at workplace

a. Children usually are affected and arguments arise with husband.
b. Get no leisure time. c. Household and family affairs are affected.
Inequality in terms of socio-economic status, property, power, pressure, prestige, and political realm, is the driving force behind conflict and which is the central factors of human relation. As indicated by the research data 2.8%(7/250) male respondents asserted that the working women are over burdened with household duties and workplace engagements; therefore they do not have spare time for rest and recreation. 22.4% (56/250) stated that pre-occupations of working women in the work places and household activities deprive them from many things and their relations with the family members get affected. Negative results of their employment on their families and children are more significant. (Reference table.17,figure # 4.2.5, p.g:241).

The cultural practices constitute the major barriers towards enhancement of social status of women. These practices are not accidental collection but well integrated, and sanctioned by Pakhtunwali, the unwritten Pakhtun code of honour.

Majority 55.6% (139/250) male respondents stated that cultural practices (although in the process of transformation) hinder in the positive change of women’s status. These culture practices cover arranged marriages (with or without the consent of the girl), dowry, bride money, exchange marriages, child marriage, forced marriage, swara, purdah (seclusion), class differentiation, polygamy, ethnocentrism, (belief in one’s family’s superiority) vested interests, son preference over daughter, and male dominance. (males authority within the family), honour killing (toor) (literally meaning black) shame, peghor(taunt),tarborwali(cousin rivalry), nang (honour), badal(revenge).
Minimum 39.6% (99/250) male respondents explained that culture practices are creating no hindrance in positive change of women’s status. They expressed the view that Islam has given women an exalted status.

Figure # 4.2.5. Table.18: Cultural practices creating hindrance in the positive change of women status

The respondents asserted that Islam forbids the intermixing of men and women and commands purdah for women. This Islamic injunction confers a dignity on women and endows them with a noble place in society. Modesty is the most precious ornament of a woman and purdah gives it protection. Islam helps the women to be socially accepted in the society. Women are protectively told to cover themselves modestly in purdah. Men were asked not to raise their eyes when passing by women, much far is gaze at them. (Reference table18, figure # 4.2.5, p.g:242).

Education is the most important determinant of social development. Exposure of women to education has resulted in an increased sharing of respectability within the family and community at large, more continuous employment in jobs and greater participation in the socio-economic and political activities of society.

Majority 72.4% (181/250) male respondents stated that economically sound women (economic women) enjoy higher social status. Education is a major force in re-defining the women’s role and status and enabling them for more prestigious job, and social mobility. Opportunities also resulted in narrowing the gender-gap, a step towards eradicating the economic domination of men over women. Women are becoming self-supporting and economically independent. Economically sound women have access to health care facilities. Good health of women reduces considerably the financial burden of the family, improvement of health status of women is a major contribution to the national development.
On the basis of economic status (wealth) and educational attainments, women have succeeded in achieving exalted position in the social, political and educational fields. There are now women parliamentarian, ministers, speaker, army generals, ambassadors, pilots, architects, journalists, judges, planners, advocates, governor, bankers, professors, doctors, vice chancellors, air hostesses, bureaucrats, scientists, sport women, politicians, engineers, business executives, economists, writers, policewomen, mountaineers. They are racing on the path of progress.

Minimum 17.2% (43/250) male respondents declined that all economically sound women enjoy higher status within and outside the family, and therefore wealth is not the determinant of social status. Certain professions such as prostitution (public and private) dancing, smuggling and artists working in obscene films are not well regarded, although the actors are financially sound. (Reference table.19, figure # 4.2.5, p.g:242).

Housewives and working women as self employed enjoying economic privileges contribute significantly to the family welfare. Their economic power has enabled them to play a pivotal role in the society in general and family in particular. Being the builders of next generation, also the importance of these women in family welfare cannot be ignored. They are assuming new status and redefining their roles. Even in the presence of male heads in male dominated families, they have assumed the defacto role as heads of the families.
Data reveals respectability accorded to women. Majority 72.4% (181-250) male respondents acknowledged that economically sound women enjoy higher socio-economic and political status, whereas minimum 17.2% (43/250) male respondents disagree.

14% (35/250) respondents stated that these economically sound women contribute to the family budget. Financially sound housewives, self-employed, and career women, pool their resources to the joint family fund, whose custodians are the male heads. Some households are female headed. Adjustment between the male and female are made to prepare the family budget to ensure the right way to handle the income and expenditure. Both husband and wife assume full responsibility of economic resources and either one spouse is authorized to handle the expenses or is jointly incurred. The couple may feel about pooling their earnings when they first marry, pooling becomes the method of choice as the marital relationship continues.

Besides contribution to the family budget, 18.8% (47/250) male respondents stated that these financially sound women can buy all items of status symbols according to their wishes. They spend their income on clothing, (new fashion) food items, decoration, household items, motorcar, and even expenses on the education of their children in the elite schools or in foreign countries, children expenses, purchase of plot in posh areas. Unmarried women could pursue higher studies, if they so desired and have more freedom in the choice of their marriage, having sufficient financial sources to bear the marriage expenses-jewellery, bridal car, bride’s garments and marriage festivities. Majority 20.4% (51/250) male respondents stated that they enjoy higher social status coupled with more economic power. Power through money control is greater in the single earner family. With the employment of women, the number of two earner family has increased. The rapidly growing contribution of wives to the family’s finances has brought a revolution in power structure.

9.6% (24/250) male respondents stated that financially sound women become economically independent and self-supporting without any dependency upon their husbands or the male members of their families. They keep all the money with themselves and may give to their husbands or the male members, when they need it. This displaces the male dominance in the family, and a step towards women empowerment.
Reasons that economically sound women enjoy high status

a. can contribute in family budget.
b. she can buy all the status symbols according to her wish.
c. she can enjoy high status in the family.
d. she becomes economically independent.
e. she has always upper hand in family decisions.

Reasons that economically sound women cannot enjoy high status

a. she becomes financially dependent on entire family.
b. She is not in a position to buy things according to her own wish.
c. She is subservient to all family members including husband and children.

9.6% (24/250) male respondents stated that women with higher economic status enjoy an upper position in the families with regard to certain decisions relating to household activities, education of children, marriage of children, purchase of car, construction of house, purchase of plots and items of status symbols.

9.6% (24/250) male respondents stated that such financially sound women do not enjoy higher status and remain dependent upon their males. Their earnings are not sufficient enough to make them economically independent. The rising costs of basic essentials, and life style, coupled with inflationary pressure do not permit them to make savings and therefore they remain dependent on their males for sustenance.

3.2% (8/250) male respondents stated that they are not in a position to buy things according to their wishes. Either their earnings are not sufficient or whatever is available is spent lavishly on lifestyle.

4.4% (11/250) male respondents declared that inspite of their higher economic status, they still remain subservient to their spouses or parents. The widowed daughters, unmarried daughter, who have their own income and enjoying higher, social status in the community, but still need the
support of their parents and therefore remain subservient in the parental families with no spending decision and social power. The wife may be financially well off, but socially remains subservient to her husband. (Reference table 20, figure # 4.2.5, p.g:243).
4.3: FEMALE TABLES EXPLANATION.

4.3.1: Personal Profile of the Female Respondents.

Family is the basic unit of a society throughout the world. Islam has given clear concept for the formation and obligatory roles for a good upbringing of the children to produce healthy minds of the society. Pakhtun culture has a firm concern about family formation and provision of security and care to its members. The present study which was conducted in Khyber Pakhtunkhwa (KP) Province shows that family exists in three forms: nuclear, joint and extended family in which the knitted relations of the members are interdependent and closely related. Nuclear, joint and extended families are the constituent and functional units of the society. Total 250 female respondents from the rural and urban area were interviewed, 18.4% (46/250) respondents belonging to family size having 5 family members, which is the average size of a nuclear family of 2-3 generations depth in KP, consisting of husband, wife and their unmarried children and parents. The nuclear families are the medium families majority living in urban areas i.e 11.6% (29/125) as compared to 6.8% (17/125) in rural areas.

Figure # 4.3.1. Table.1: Number of Family Members
Further categories of family size encompassing 6–10, 11-15, 16 and above family members fall in the categories of joint and extended families. The number of joint/extended families are 86.4% (108/125) in rural areas as compared to 96.7% (96/125) in the urban areas.

Family members of these groups are of 3-4 generation depth, consisting of the spouses, their married and unmarried children, and parents constituting joint and extended families. Large families are considered assets, (economic and political strength) and as soon as the children outgrow the period of infancy, in the lower classes, due to poverty, and lack of opportunities for education, they are trained to contribute to family budget as child labour. In the rural areas, joint and extended families are the characteristics of landowning groups, rather than the landless families. (Reference table 1, figure # 4.3.1, p.244).

Data shows that majority of the wives were younger in age by 10 to 20 years to their husbands. Men generally marry later than women. Respondents stated that women who marry early, soon after puberty belong to lower strata having no education and no chance to enter into employment, are dependent on husbands than the educated employed women, who belong to higher strata, marry at more mature age.

80% (202/250) of the spouse age ranges from 30-61 years and above are divided into 4 age groups both from rural 76.8% and urban 84.8%. 22% (55/250) rural and urban belong to age group 30-40 years, 21.2% (53/250) rural and urban are members of age group 41-50, and the minimum 17.6% (44/250) rural and urban hails from age group 51-60 years. 20% (50/250) rural and urban areas, belong to age group 61 & above. 61 and above are old aged groups and on the basis of their age and illness contribute very little and their participation in the household activities is minimum in most cases. Women of these age-
groups are mature, experienced, and supervise the internal management of the household affairs and taking care of their grandchildren in the family and helping their working daughters in law and daughters in looking after their children. The women in the age-groups 30-40 and 41-50 mostly were married, living with their husbands. These groups of female population in the reproduction age group 30-45 years call for attention of the government for investment in education, health and other related areas. This age group raises the question for the productive employment and opportunities for gainful participation in the economic activities.

Women earning power (income, economic role) outside the family, literacy and education are their positive contributions in adding to family budget. Thus the working woman and males earning members pool their resources in the nuclear, joint and extended families. (Reference table 2, figure # 4.3.1, p:244).

Education has not received its due attention from the government particularly women education has been neglected since long. Literacy rate is distressing. Illiteracy is the root cause of all social evils and social problems and forms the base for social, political, economic and religious deprivation. It restricts physical and social mobility which deprives a person (woman and man) from entering into a higher social status and empowerment.

Figure # 4.3.1. Table.3: Literacy Status of the Spouse.

Majority urban male 37.6 % (94/125) are literate as compared to 26% (65/125) rural. Further this disparity is exhibited in illiteracy of females than in the male. Illiterates constitute 4.8% (12/250) urban and 12.4% (31/125) amongst the rural respectively. This disparity in the literacy rate of urban and rural is evident from the data. The data further
showing the educational attainment-literacy rate of the females’ spouse, 63% (159/250) are literate and 17.2% (43/250) are illiterate.

On the whole the literacy rate is deficient at urban-rural divide. In the rural areas, shortage of schools, teachers, dropout and poverty are the major constraints, affecting female education. Purdah (seclusion), socio-cultural constraints, lack of means of transport, and location of educational institutions at distance places keep the women deprived of access to educational in the rural areas, whereas literacy environment in urban areas is most favourable. (Reference table 3, figure # 4.3.1, p:245).

The data below refers to the male respondents having more than one wife i.e polygamy and the reasons for it. The significant findings of this study is that majority 70% (175/250) of both rural and urban females admitted that they were leading a satisfactory matrimonial life, although in most cases their marriages were arranged by their parents without their consent. Minimum 10.8% (27/250) female respondents from rural and urban areas admitted that their husbands entered second marriage.

3.6% (9/250) respondents stated that there was some pressure on them to have a son or even a daughter. In Pakhtun society having a son is a blessing and is taken as an asset, whereas daughter as a liability, and often lower class and illiterate families ignore their daughters in all walks of life. Every married couple is conscious of having male children because they are considered as social, economic, political and religious and even psychological necessity and support to the parents in their old age. To be mirat (family head without a heir) is a social stigma, and this often leads to polygamy. Infertility is defined as inability on the part of women to conceive a child. Infertility has many social,
economic, emotional, religious and psychological impacts. The woman is held responsible for her infertility and hence subjected to maltreatment physically, mentally and socially. In most cases a women’s honour and status is measured in terms of her power of reproduction particularly the male children. 10% (26/250) entered into second and minimum 0.4% (1/250) male into third marriage. In the upper social strata like chieftains, wadera, chaudhry, sardar and malik a second marriage is a matter of prestige. The first wife slips into the background. During her entire life, the first wife is subject to the tensions and conflict potentials present in the sets of role of women group. These possible role relations are: between co-wives (ben) who are always enemies.

**Figure # 4.3.1. Table 5: Number of Marriages of Female spouse.**

Data shows that 1.2% (3/250) respondents both from rural and urban areas admitted that they were pressurized by social desires to “marry second wife” young in age wife, a transition from the parent-children relationship of authority and respect reciprocally (with regard to arranged marriages). 3.6% (9/250) married second wife to have children as the first wife was infertile.
2.4% (6/250) entered into second matrimonial life to uphold the wishes and permission of their parents, 3.6% (9/250) married second wife on the death of their first wife. (Reference table 4, 5 & 6, figure # 4.3.1, pp:245-246).

4.3.2: SOCIAL AND ECONOMIC PROFILE OF THE FEMALE RESPONDENTS.

Women’s lower educational attainments and skill keep women’s actual earnings lower than men’s with higher educational level and skill. Monthly income accrued from service, property, pocket money and sale of agriculture products is the regular source of income for women. The urban white collar women labour force form a very small percentage of the total labour force of women as compared to blue collar. The data illustrates that 87.6% (219/250) women from urban and rural areas indicated that their monthly income falling into five income groups from less than 5000 to over 20,001 per month. This shows a disparity in the economic status (economic power) of women and educational attainment and skill.
Most of the respondents wanted to become economically independent by associating their activities with earning source of income. The data shows that women have adopted various means to save money with great difficulty in view of the rising cost of living. Some respondents wanted to save money to meet unforeseen expenditure in the future with regard to life crisis. The data further reflects that main source of women income was in the form of savings i.e savings (bank, prize bonds), pocket money from husbands, monthly salary, sale of agricultural products, poultry and animal dairy, kitchen gardening. Some women are self employed, engaged in small entrepreneurship in the embroidery, bakeries, garments, handicraft, knitting, sewing, boutique, and beauty parlour, while 12.4% (31/250) have no monthly income at all. (Reference table 7, figure # 4.2.3, p:246).

Working women/housewives spend their monthly income in different ways. 87.6% (219/250) women spend their monthly income under three headings, on personal use 39.6% (99/250), 42.8% (107/250) contribute their monthly income to ‘family budget’ while 5.2% (13/250) spend on both (personal use and family budget). 39.6% (99/250) spend their monthly income according to their own wish, but they also meet their socio-economic and financial obligations including improvement in their standard of living, which is usually followed by an attempt of the mobile individual to improve the standard of living of their families. 42.8% women pool their resources in the family budget to cope with the basic needs, due to increasing inflationary pressure. No demarcation line can be drawn between spending income under these two headings.

![Figure # 4.3.2. Table.8: Utilization of the monthly income by the female respondents.](source)

In addition 5.2% (13/250) make regular contribution to the family budget and personal use. The rapidly growing economic contributions of the respondents to the family as a
potential ‘second earner’ enables her to assume ‘economic power’ which is a pathway towards their emancipation, empowerment, and a challenge to husband’s dominant position as the bread earner. With the improvement in the economic status (power) the women have become investment minded. This consciousness accelerated by media and education, is a positive step for women empowerment and emancipation. (Reference table 8, figure # 4.3.2, p:247).

Pakhtun society is a male dominated society in which the head of the family father/husband enjoys considerable power in relation to all matters including employment of females or entering into a financial transaction outside the household domain.

The study data shows that 82.4% (206/250) women are housewives in the rural and urban areas. The number of housewives is significantly high in the rural 44.8%(112/250) than the urban 37.6%(94/250).

The housewives responsibilities are more extensive, and much of their work is non-monetized. The housewives obligatory duties also include preparation of food, cleanliness, laundry in addition to such heavy workloads, they go through repeated pregnancies, child birth and nursing, which are pains taking tasks. In the rural area women work for 14-16 hours a day and 70-80% of women are engaged in economically productive tasks.

The table further illustrates that 6.4% (16/250) women are employed due to personal choice, with parental and spouse’s permission, and due to economic need. Women’s employment opportunities are increasing gradually but still they are concentrated in a
few female dominated occupations, and are entering into male dominated professions but their participation in the job market is still low. Lack of skill, purdah and socio-cultural constraints impeding women’s employment. Urban-rural disparities in females’ job are considerable (31/125) urban as compared to 13/125 in rural due to higher levels of literacy in the cities)

In the rural areas women are replacing their traditional occupations for modern occupations. Both in the rural and urban areas there is significant trend to the adoption of white collar occupations. (Reference table 9, figure # 4.3.2, p:247).

Agriculture is the major occupation and accounts for main source of income, and support majority of population and the women’s contribution is greater with regard to working hours.

Figure # 4.3.2 Table.10: Working duration measured in hours.

Total 250 female respondents are engaged different activities in the urban and rural areas, and they are divided into four groups on the basis of working hours ranging from 1 to over 16 hours a day. 1.2% (3/250) female respondents reported that they bear the greater burden in terms of workload and duration of hours, and they are the most sufferers who work for over 16 hours a day and get no time for relaxation and suffer physical and mental strain. The quality and extent of work done by the respondents in urban and rural areas (250 female respondents) vary with the socio-economic status of the families. In the rural
areas, the wives of the tenants, farm labourers are, as a rule, worse off than those of wealthier farmers, as they are heavily engaged in agriculture work and household affairs, the whole year round from 14-16 hours a day. In urban areas like the rural women are entering into male dominant professions but gender consideration is very much seen in the participation in workplace (offices) and households (non-market economy). (Reference table. 10, figure # 4.3.2.p:247).

Women performing different tasks at a time including employment and household duties due to which they face a lot of status and role conflict, which resulted in their physical and psychological stress. Most of the married working women-cum-housewives bear the triple burden of reproduction, domestic labour, and work at workplace. The housewives (without job), pre-occupation in household activities limit their activities within and outside the house and they bear the double burden of reproduction and domestic labour. They are in general the most marginalized sections of society. The working women face the problem in the workplace, female teasing in the streets, sexual harassment in workplace, posting in far flung areas (PATA & FATA), and terrorist attacks, which promote tension and social isolation for the working women.

Figure # 4.3.2. Table.11: Physically tired/fatigue due to job/ household work.

The female respondents reported that they become physically tired 31.2% (78/250), psychologically upset, 19.6% (49/250) socially isolated, 14.0% (35/250) stress out, and 13.2% (33/250) face all these problems. 14.8% (37/250) female respondents stand socially isolated and 7.2%(18/250) suffer no fatigue due to work load in family.
All these problems faced by working women are intermingled. 31.2%(78/250) women going to the workplace get physically exhausted, having no time for rest and relaxation, but 92.8% (232/250) female respondents were guilty conscious for neglecting both the interest of their job (work), and their families. 18 respondents reported that they are neither physically nor psychologically upset.

Among 250 female respondents majority 35.2% (88/250) distribute their workload between the family members, 34.4% (86/250) hire the servants, while 30.4% (76/250) distribute their time accordingly in a balanced way. (Reference table. 11 & 12, figure # 4.3.2, p:247).

In KP, in the past three decades the number of women joining the workforce has increased but their participation is neither fully accepted nor rejected culturally. Among 250 respondents, 90.8%(227/250) reported that they are gaining a status and voice in making decisions in their families. Women are respected more when they have an economic status and contribute to the family finances. The employed women have become more conscious of their socio-economic position and rights and for that reason they are becoming more conscious about the family welfare. These women have a sense of planning and keep a balance between work and family obligations.
9.2% (23/250) female respondents from rural and urban reported that they do not get respect from their families. Their families were of the opinion that the working women were not giving proper time to the family and the children were neglected at the cost of their paid work. Some respondents have also developed feelings of guilt for not devoting their time properly to the children. The working women clarified that they are giving proper time and care to the family but their contribution is neither recognized nor rewarded and even undervalued by their families and society. (Reference table. 13, figure # 4.3.2, p:249).

The respondents were asked whether they were "involved in making family decisions", 78/250 (31.2 %) reported that although they were involved of all decisions, but ultimately the final decision is always made by the head of the family, and that is the final decision but in the absence of the senior male in the family, the eldest son plays a dominating role alongwith female members (mother-in-law) who are equally involved in making the family decisions.
17/250 (6.8%) respondents reported that they exercise complete authority and actively participate in all household decisions related to family health (including family planning), purchase of household items, children’s education in the schools, colleges purchase of equipments.

Majority 44.8% (112/250) were of the opinion that on account of educational and employment opportunities offered by various organizations (local and national level) and their cultural values, importance is given to their opinion while making the family decisions.

Only 9.2% (23/250) respondents gave no positive opinion because they were not given due respect in their families and were not involved in family decisions. (Reference table 14, figure # 4.3.2, p:249). The Pakhtun society though traditional, still it is in the process of diffusion in which the traditional norms are undergoing a change whereby new practices have been adopted by the people due to social factors like migration and education.
The female respondents from urban and rural areas were asked about the ‘attitude of family towards female job/paid work. Attitude of 16.4% (41/250) respondents from rural and urban areas was encouraging. Educated working women are gaining access to social, political and economic arena. Education also provides women with credentials (skill) for more prestigious forms of job and enhancement of status, and role.

Minority 0.8% (2/250) urban respondents had a discouraging attitude towards female paid work, because change is followed by decline in the traditional social and moral values by mixing men with women and by giving up purdah. Economic pressure is reduced (through employment of female) but physical and psychological tension is increased in the family as a result of employment of women.

**Figure # 4.3.2. Table.16: Attitude of family members towards household work.**

Data shows that the attitude of the family members towards working women. 88.8%(222/250) reported that their family members were satisfied with the household duties of the working women and housewives. Minority 8.8% (22/250) females reported that the attitude of their family towards working women and housewives with regard to household activities was discouraging. (Reference table.15 & 16, figure# 4.3.2,pp.249-250).

Both career-cum-housewives and exclusively housewives often face a lot of conflict situation in their families. 7.6% (19/250) married respondents indicated that they “cannot give enough time to children” Working women from a long day’s work are forced to prepare food and do washing, cleaning and other household duties and entertained guests. Occasionally they visit parental families which cause inconvenience and often disturb the schooling of children.
19.2% (48/250) married respondents indicated that their ‘children neither listen nor show respect to them’. Their children have become more undisciplined “problem children” independent and mature. The working women neither can leave their jobs nor can bring the children up without the support from other family members. They are torn (ragged) between two extremes.

9.6% (24/250) admitted that their engagements within and outside household have restricted their participation in the families functions. They cannot make adjustment between the two. 31.6% (79/250) respondents complained that they become physically tired and mentally upset while working from morning till midnight and do not get any time for relaxation.

Minimum number of the respondents being 7.2% (18/250) admitted that they cannot give time to children. They have developed clashes with husbands, with limited participation in families’ functions and neglect of children, and do not get time for relaxation. 20.8% (52/250) feel relaxed mentally by making adjustment between work and leisure time and feel no burden of work at all. (Reference table. 17, figure # 4.3.2, p:250).

The attitude of the community- including neighbour, kin and family friends play important role in their lives. Sometimes the community attitude is supportive and sometimes their attitude is discouraging which makes them upset and disheartened.

Majority 79.6% (199/250) indicate that the attitude of community members is ‘encouraging and appreciative’. Educated women are drawn from respectable strata of society. Due recognition to the women’s valuable contribution in the economic, social, political, religious and educational activities has been accorded. They have every right to
be treated with respect and dignity in all walks of life. Respondents who are not in the job stream are respected if they belong to influential families. Social status coincides with economic status. These are closely related to each other. 79.6% (199/250) respondents felt encouraged by the comments of the community members. They have now realized their true strength and they feel that women power has necessarily to be harnessed and assigned a key role at the national level. They will develop more interest and enthusiasm because there is more personal satisfaction and encouragement by the community.

Minimum number of the respondents being 16.8% (42/250) disclosed that the attitude of community towards them is indifferent. They are not enthusiastic about their status. The general impression about these working women and housewives is that they are not dedicated workers, remain absent from duty due to family reasons, giving more priority to their family and children at the cost of professional work. They do not work with devotion and do not make good administrators. They reported that being physically weak, they are unable to handle crisis situation in the workplace. 16.8% (42/250) respondents felt badly unhappy and psychologically upset. These community members are traditionalists and have conservative perception about the working women. The attitude of the community members towards the housewives is different from the working women. The minimum numbers of respondents 9/250 were of the opinion that sometimes the community people look down upon the working women (domestic servants) and these women are not given as much respect and honour which they deserve. The work of these working women (domestic servants) includes different activities such as cleaning, sweeping, washing dishes, laundry, or cooking at different houses. These 3.6% (9/250) women are criticized by the community due to which they feel upset and disturbed.
A minimal number of respondents being 3.6% (9/250) indicated that the community ‘look down upon them and discourage them’. These working women and housewives belonging to the socially and economically poor strata of the community, therefore they deserve lower social status, due to this attitude of community, these respondents felt very bad and became upset on the negative comments of the community. (Reference table. 18 & 19, figure # 4.3.2, pp:250-251).

It’s a fact that women’s participation in the political process i.e polling vote, working for their rights will increase their influence and bring a change in their political status. Most of the respondents 56% (140/250) informed that they cast their votes by exercising their right of franchise and the minimum number 39.6% (99/250) did not exercise their right of franchise. Among 99/250, 55/125 rural and 44/125 from urban, voting behaviour is influenced by pressurized kin group(biradri), conservatism, literacy level, party religious, class affiliation, lack of women’s interest, purdah (seclusion) and women’s negative perception of politics.
4.3.3: Political Profile of the Female Respondents.

Urban rural disparity in women’s behaviour is due to diversity in literacy level and exposure to political awareness. Minimum number of the females being 4.4% (11/250) stood disassociated (no trend) to participate in the political process due to their negative perception of politics, purdah and sex-segregation, and no political consciousness, and corruption of political leaders. (Reference table. 20, figure # 4.3.2, p:251).

General trend in election campaign is that the contesting candidates approach voters for casting vote in their favour and this trend is also visible in the study. 10.8% (27/250) respondents added that their kin group significantly had approached them to cast their votes in their favour. Generally it was observed that voting behavior is influenced by social class plus one or more other factors, such as regions, ethnic group, religion and urban-rural differences. During election the political parties arrange election campaigns for the support of their candidates. The study shows that family pressure on female candidate is more visible in urban areas 8.8%(22/125) and less in rural 2% 5/125, because in rural areas the women are not enthusiastic about vote casting as they are not politically oriented, are illiterate and do not understand the importance of politics as well as low trend towards casting of vote and Purdah, while in urban areas the females involvement in politics is more notable, therefore the trend of family pressure is more visible.

The election campaigns are arranged by all contesting political parties and independent contestors. Although the government provides all opportunities in the political process, but
women confined themselves to the local areas, Family pressure is more visible in urban areas 8.8%(22/125) and less in rural 2%(5/125) because in rural areas the trend of casting vote is less as compared to urban and the urban people are more enthusiastic on account of their educational outlook and party affiliation.

Figure # 4.3.3. Table.21: Family Pressure.

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<tr>
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<th>Urban</th>
<th>Rural</th>
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<tr>
<td>Yes</td>
<td>59</td>
<td>44</td>
</tr>
<tr>
<td>No</td>
<td>54</td>
<td>66</td>
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<td>na</td>
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Source: Field data.

45.2% (113/250) reported that they were not pressurized by their kin for votes but their voting behaviour was influenced by political parties, religious, class affiliation, national and international issues and associations/trade unions and moral character of the contesting candidate.

Minimum 44.0% (110/250) respondents did not cast their votes, because there was no trend of casting vote in the area, against 56.0% (140/250) who cast their votes. (Reference table. 21, figure # 4.3.3, p:251).

Pressure is exerted by outsiders, neighbours, the family, the clan and friends. The outside pressure is more restricted than the family and clan which is a big obstacle to the exercise of the right to vote. 7.2% (18/250) respondents (1 in rural and 17 in urban) have admitted that they were pressurized by the family, clan and political parties which have made them psychologically and mentally upset. 2.8% (7/250) respondents denied being subject to any pressure from influential persons including political parties, family and clan therefore ‘no bad feelings’ were noticed, minimum 0.8% (2/250) respondents were pressurized by political parties.
Political pressure by the politicians, chieftains, religious leaders (*pir*) and influential (powerful) leaders is exercised and these influential persons sometimes can harm the female voters and their families if they do not cast their votes in favour of their nominated candidates. This is seen as a greater obstacle to the free exercise of the right of vote. Majority 89.2% (223/250) respondents were neither pressurized nor influenced by any group, family and clan because they did not cast their vote. (Reference table. 22, figure # 4.3.3, p:252).

Women participation at every level of politics at local, provincial and national assemblies was negligible till 2002. Devolution power plan 2000 encouraged women participation in politics by reserving seats in legislatures.

The research data shows females contestants election, when minimum 5.2% (13/250) females( 5 rural and 8 urban) reported that they contested the election. 2 from urban contested election at college level and 4.4%(11/250) (rural 5 and urban 6 at Union Council.
While majority 94.8% (237/250) 120 rural and 117 urban respondents never participated in politics. Women generally are not active participants to get benefit from Devolution of power plan and their participation in the decision making bodies remained insignificant. (Reference table. 23 & 24, figure # 4.3.3, p:252).

Although the Government of Pakistan has given the women a significant representation in the Local, Provincial and National Assemblies and this has entrusted the women with a remarkable identity and a direction towards political empowerment which would grow their access to political participation. Response from females is not encouraging. Data reveals that maximum 68%(170/250) including 34.4% (86/125) rural and 33.6% (84/125) urban were not interested to contest the election and had no political ambitions.

170 female respondents outlined the major reasons for not participating in the political process and contesting election, 31.6% (79/250) were not personally interested, because of their negative perception of politics and political leaders. 16.4% (41/250) ‘females were not allowed’ by the family ‘signifying family and male domination in the political processes. Traditional view of the politics is that it is male’s arena. 4.8% (12/250)
respondents reported that they are “economically not sound”. Lack of financial resources among women who want to enter into politics debarred them from entry into politics. Politics require a heavy investment, beyond the capacity of financially unsound individuals. 8.8%(22/250) respondents stated” lack of influence on people” which signifies women’s lack of physical mobility, purdah and sex segregation, confinement to household activities, women’s shyness from public exposure and their lack of experience of electoral campaign where their images are always under attack.6.4%(16/250) females respondents listed all the reasons projected by other respondents.

Figure # 4.3.3. Table.26: Respondents views regarding non participating in politics.

Hence 32.0% (80/250) desired to contest election whereas 68.0% (170/250) were not interested because the obstructive forces blocked their way to enter into political processes. The female respondents are taking advantage of opportunities which have given them an identity and direction towards political empowerment, which would increase their access to political participation and political relations in future. (Reference table. 25 & 26, figure # 4.3.3, p:253).
The data shows that majority 98.8% (247/250) rural and 125 urban females stated that females politicians remained busy in political activities throughout the year and only 1.2% (3/250) rural (only) disagreed by saying that the females are not involved in politics these days. (Reference table. 27, figure # 4.3.3, p: 253).

The data shows that 32% (80/250) female respondents stated that both the men and women (politicians) keep themselves involved in politics due to the “government encouragement” regarding reservation of seats for women in parliament.

31.6% (79/250) male respondents (rural 43 and urban 36) were of the opinion that male and female politicians belong to dominant-political and affluent families. Some may be the sons/brothers, wives, sisters, daughters, mothers, daughters-in-law of the political elites and so they are supported by them.
26.8% (67/250) (rural 39 and urban 28) stated that politics is an investment without any loss. The more prestigious the office, the more money they earn. 2 (1 rural and 1 urban) stated that spread of education has made the men, women conscious of their political rights and has created political consciousness among the community. Only 5 female respondents (2 rural and 3 urban) female were of the opinion that public awareness is an important factor for involving people into politics. (Reference table 28, figure # 4.3.3, p:254).

Family is the basic social unit which provides emotional, social, political and economic security. Economic resources are pooled. The head is responsible for meeting all the needs of the family members. Each member is loyal to the family name, family prestige and family property. Each elementary family can be regarded as an independent unit of the joint or extended family. Within the family unit the eldest male is generally regarded as the head of the family.

The husband is expected to be an authoritarian figure whose will should always dominate the domestic scene. The wife should respect him as her ‘master’ and should serve him faithfully. The husband’s responsibility is to provide adequately for the maintenance of his dependents and wife’s duty is to run the household affairs efficiently.

Figure #4.3.4. Table 29: Equal treatment of female respondents by male members in the family.

![Figure: Equal treatment of female respondents by male members in the family](image_url)

Source: Field data.
The relationship between the child and father always remains one of affection and respect respectively. Majority 81.2% (203/250) (rural 94 and urban 109) female respondents were satisfied, with the equal treatment by their family members, whereas minimum 18.8% (47/250), rural 31 and urban 16) complained about the ill treatment of their family members.

14% (35/250) respondents were of the opinion that they are equally treated with regard to the provision of food by their family members, while 42.8% (107/250) respondents stated that they were equally treated in the provision of food and clothing. On the other hand 19.6% (49/250) were equally treated by their family in all spheres of life including food, clothing and permission to meet friends. Male from 81.2% (203/250) families treating their women folk significantly and recognized that women play a central role in the household affairs and is entitled to equal human rights (women’s right). According to them the basic women rights, are their rights to food, clothing, freedom of physical mobility and dignity in all spheres of life. Such rights are covered by Islam, statutory laws and even customs. The perception that maintenance of family rests with male is the right step towards the promotion of gender-equality as women’s empowerment is vital for economic and social conditions in the family. (Reference table.29, figure # 4.3.3, p:254).

Figure # 4.3.4. Table.30: The areas where female respondents are equally treated by male members in the family.

The percentage of women, ill treated by male is still negligible, but this is a glaring example of gender –discrimination and failure on the part of male who failed to discharge
their legal and customary responsibilities to support their women. They are unaware of the importance of basic human rights (women rights), and the main obstacles in the improvement of the social and economic conditions of women. They promote gender-inequality and discrimination against women.

Figure # 4.3.4. Table.31: The areas where female respondents are not equally treated by male members in the family.

The data revealed that 4.4% (11/250) female respondents reported that their family members failed to provide them proper food. Further 4.4% (11/250) stated that they are not allowed to meet friends, while 5.6% (14/250) were reported that their family members failed in the provision of outfits and meeting friends. 1.2%(3/250) respondents complained that they were neither provided standard food and outfits, but also not allowed to meet friends. (Reference table.30 & 31, figure # 4.3.4, pp:255).

The patrilineal and patrilocal, nuclear, joint and extended family is the normal type of family in the Pakhtun society. The eldest male is regarded as the head. His wife or next senior male is given the secondary place. Parents dominate the domestic scene in their youth and early middle age. In old age they gradually move back to the background and nominally remain head of the family and transfer their authority to their wife and children.

As long as the father remains the real head of the family, the internal household management of the family remains the charge of the mother. Women’s role in the family decision making process is marginal, although she is engaged in domestic affairs.
4.3.4: Decision Making Profile of the Female Respondents.

Figure # 4.3.4. Table 32: Final decision in the family.

The research data reveals that majority 66.8% (167/250) rural and urban 81) female respondents stated that male members make the final decision in the household (family) because the locus of authority lies with them. Minimum 7.2% (18/250) rural 12 and urban 6) indicated that female members make the final decision in the household as wife, elder sister or sister of the husband, daughter in law, husband’s brother’s wives. 22.0% 55 out of 250 respondents which include 20 rural and urban 35, mentioned that locus of power, seniority in age, economic status, lie with the man (husband, husband’s brother or eldest son) and women in the household. In such cases men and women may participate equally in the decision making process of the family.

While the minimum 4% (10/250, rural 7 and urban 3) female stated that family members which include all senior males and females by generation and age are involved in the decision making process. This signifies sibling and family or kinship solidarity. (Reference table. 32, figure # 4.3.4, p: 256).

The Pakhtun society is not static but in the process of transition (change) and therefore under stress from a variety of factors. Major changes occurred from joint and extended family to nuclear family, which modified interrelationship and pattern of authority within the family, with different attitude on the part of family members. A large family with more children was desired in the early days. Now there is less emphasis on polygamy and the number of sons in the family, with more coordination between members.
The data shows that education and modernization has brought a change in degree of female authority and power but simultaneously in the forms of authority and power shared by male and female. Majority 83.2% (208/250- rural 102 and urban 106) female respondents appreciated the change in the male’s opinion, accommodating female in the decision making process, minimum 16.8% (42/250 rural 23 and urban 19) noticed no such change. This is a significant trend towards women empowerment.

There is a close link between sex power and decision making. In the traditional male dominated society the husband (competent sex) enjoyed complete authority over his wife (incompetent sex). Education and modernization altered relationship between husband and wife to that of equal potential partners. Sex power shifted to economic status, employment and achieved status of women. ((Reference table.33, figure # 4.3.4, p. 256).

Majority 83.2% (208/250) female respondents enumerated certain factors for bringing positive impact on the male’s attitude involving women in decision making process.

Majority 34.4% (86/250), stated that education is the basic determinant of social status for men and women. Education increases awareness in women and enable them to realize their potential and create in them the ability to make their own decisions. Education is an investment both in male and females. The number of literate women has increased since 1947. A greater proportion of males than females are educated although literacy is not the same thing as education.
Illiteracy is the root cause of all social evils, immobility, unproductive role, powerlessness and inability of women to involve themselves in decision making process. 17.6% (44/250) respondents mentioned improved economic status as another major factor. Most of the economic changes began among the upper class and then spread downward to the lower class. Some women are also self-employed. Some women are also entering into new fields. Women are also entering into the traditional businesses. 10%(25/250) female respondents accounted education, media, social mobility, improved economic conditions, awareness (self identity), employment, besides modernization, urbanization, industrialization, means of transport and communication. These major factors have enhanced the social status of women who have entered into the decision making process at different levels.7.5% (19/250) respondents hold that social mobility of women enhance their status. Higher education enables a woman to get a higher post (occupation) higher income and the higher prestige in the society. The working women with higher income are contributing to family budget and valued higher than those who are not contributing. A higher educated woman does not become the victim of violence by her husband. This reflects her higher status. 10% (25/250) respondents stated that media play an effective role in projecting the deteriorating condition of marginalized women. Media has a comparative advantage of reaching the far reaching and discriminated segment of society. Role of media is an effective means of information, education, and communication and women issues for a positive portrayal of women. Employed 1.2%(3/250) respondents stated that improvement in employment opportunities is linked up with the improvement in their role and status. The general censenses is that educated women are gaining recognition in all spheres of life and their voice is moulding the family decision and in their workplaces.
2.4% (6/250) mentioned awareness (social self awareness and identity) as a factor for enhancement status of women. The women’s self awareness is deeply rooted in the growth of social, economic, political and cultural self awareness between groups and communities. These are instrumental in enhancing the social status of women. These respondents asserted that NGOs and governmental agencies role in this regard is notable.

The Devolution of Power Plan involving women in governance is a clear illustration of making women aware of their political status at the local and national level. Although the authority lies at the hands of privileged women, who are poorly accountable to the women but in the local government poor women were also accommodated within the system. This helped them to project their own identity. (Reference table. 34, figure # 4.3.4,p:257).
4.3.5: Changing Status of the Female Respondents

Age is an important factor for social differentiation, as a general rule. The elderly men and women are and should be honoured and respected because in roles and status they carry rich experience of life. In Pukhtun society a woman’s (educated and wealthy) prestige is greater, when she grows old, and becomes a mashera or bibi (elderly/senior). She exercises considerable power and influence over her family members including her husband. In some cases she becomes stronger than her husband as her children support their mother against the father. Educated and working women, also respected equally like the older family members in general.

Figure # 4.3.5. Table 35: level of respect.

![Figure 4.3.5: Level of Respect](image)

76.8% (192/250) female respondents were of the opinion that educated housewives and working women are honoured “More”, on the basis of their educational and economic status. Islam commands that Muslim women always enjoy ‘respect’ protection, love affection and security(care) as a mother, sister, wife and daughters 12.4% (31/250) respondents reported equal respect and 10.8% (27/250) reported that they are respected “less” than the women senior to them in age and are educated and employed. 33.6% (84/250) explained that education is an important factor because it provides the key to the understanding of the wide world and equips an individual to claim his legal rights and status, 11.2%(28/250) female respondents stated that it is easier for an educated woman to get government service, as it has come to be looked upon an important and desirable. It ensures a fixed income and permits the possibility of close contacts with higher officials. 8.4% (21/250) respondents asserted that migration from rural to urban areas is an important factor to raise the status of women.
It is a fact that urbanization spread education and employment opportunities to women, but it also brought change in family system that is from joint to nuclear family, which provides a greater autonomy and decision making capacity to women. 22.8%(57/275) respondents considered media as the second major factor in playing an important role in projecting the true image of women, their issues of rights, and have joined hands with women activists in their struggle against all forms of sex discrimination, traditional sex role and sexist institutional practices. 0.8% (2/250) women accounted all factors in addition to governmental initiatives and commitments by UN declarations/Conventions/conferences.

Figure # 4.3.5. Table.36: Factors responsible for change.

![Figure showing factors responsible for change]

Data shows that female respondents were of the opinion that they were not properly respected by their families, 1.2% (3/250) illiteracy, 1.6% (4/250)‘job opportunities for females’, 1.6% (4/250)‘migration from rural to urban’ areas, 5.6% (14/250)held media responsible. Their families do not accept their changed status, resulting in creating strain, tension, and problems of adjustment, which turned their family members into disrespect. (Reference table. 35 & 36, figure # 4.3.5, pp:257-258).

Socialization of children remains the responsibility of the parents. The mother is expected to socialize her children on showing patience and tolerance and the father is an authoritative figure.
The relationship between the child and father always remains one of affection and respect. Respect for elders is highly valued in Pakhtun society. The father exercises authority over entire family (in all matters) consciously appearing to be authoritative or serious.

Marital equality is the lowest, women are not independent individuals in the legal sense and are under the custody of a male guardians with regard to selection of marriage partners. A woman could be married to any person according to the wishes of the guardian. Majority 71.2% (178/250) female respondents asserted that marriages were arranged by parents (guardians) in the best interest of the family and children. The parents do not ignore the desire of their children, yet they are competent enough to give full consideration to the age, family status, and many other traits.

Arranged marriages between cousins and near relatives are not only allowed but also preferred (preferential marriages) by some families. Patriarchal authority prevails in the arranged marriages. A woman was less free to choose her partner as compared to male. She was treated as a commodity and could be transferred to another family on payment of bride wealth (sarpaisey). She was bound to accept marriage partner who was aged, impotent, insane, drug addict, illiterate, physically disabled, or unemployed, and morally not sound. Such woman was unaware of her legal rights and was forced to accept parental selection. She was liable to punishment in case of her refusal to enter into arranged marriage. She remained confined to household and had no opportunity to meet man for marriage and was entirely dependent on her family. Similarly a son, being illiterate, and economically dependent upon parents, was forced to marry a girl, aged or too young, physically weak or disabled, illiterate with no sex attraction.
Arranged marriage by parents (guardians) has its root in child marriage of Pakhtun society since long. The data shows that in Pakhtun society modernization, westernization, education, employment and socio-economic factors are responsible for the new trends and changes in age–old customs. Arranged marriage (compatible with illiteracy of marriage partners), has been playing an important role in the institution of marriage in the past. The study findings show that the new trend was acknowledged by 26.8% (67/250) respondents. The consent of both educated marriage partners is given due weight, in addition to the family status, educational attainment, employment, character and other necessary traits. So parents' control in matter of marriages of their children is vital.

The father’s role as the provider and mother as the home maker are declining. Minimum 2% (5/250) respondents pointed out that a new trend towards “choice marriage” is emerging in the educated (employed) and upper classes. This is the influence of modernization and western education. Such marriage makes it necessary for the girl and boy to find a suitable partner. The choice may be based on sex attraction, family background, education, occupation and social standing of the partners: Parents are then approached for consent. The right to negotiate/ initiate a marriage by partners themselves and seeking consent of the marriage partners has been sanctioned in Islam. (Reference table. 37, figure # 4.3.5,p:258).
The data illustrates that majority 30% (75/250) respondents acknowledged that marriages within the family (cousin marriages) are permitted. Major factors for such preferential marriages are: strengthening family ties (family solidarity), maintenance of family structure, political alliance, geographical nearness (the same joint or extended family), avoidance of family conflict (clashes), enhancement of family freedom, romantic love, reduction in domestic violence, divorce, advantages relating to dowry, bride price, marriage expenses, keeping family property intact, knowledge of temperament of the children and many others. Cousin marriages are resulting in genetic deterioration amongst the children. The data shows that 18.4% (46/250) respondents were of the opinion that people are now avoiding cousin marriages to stop genetic mutation and promote vigour of the descent group.

Figure # 4.3.5. Table.38: Types of marriages taking place in family.

![Figure # 4.3.5. Table.38: Types of marriages taking place in family.](image)

Source: Field data.

It has been observed that people have started condemning cousin marriages as they have increased genetic risk (genetic mutation) among their descents. 51.6% (129/250) practice both type of marriages are within and outside their families. (Reference table. 38, figure # 4.3.5, p:259).

Change in the marriage practice is occurring 80.8(202/250) respondents reported change in the practice of marriage in their family, while other 19.2% (48/250) reported no change.
Data shows that 5.2% (13/250) have mentioned education as an important factor, 2.8% (7/250) mentioned as family matters, arranged within joint and extended family 1.6%(4/250) have given the medical reasons, (genetic deterioration or physical and mental illness of family members).

(40/250) respondents asserted certain change in the practice of marriage: 5.2% (13/250) employment, 1.2% (3/250) financial reason, 5.2% (13/250) education, 2.8% (7/250) family matters, 1.6%(4/250) medical and 3.2% (8/250) have mentioned the new trend of the society has brought changes in the practice of marriage. (Reference table.39 & 40, figure # 4.3.5, pp: 259-260).

80.8% (202/250) respondents do not see any new trend whereas 3.2% (8/250) mentioned new trends. Arranged marriages also falls within the abuse (violence) which is in the air and it touches both men and women at different levels.

44.4% (111/250) respondents reported that violence in the form of physical torture, mental and verbal abuse is common in their families, whereas majority 55.6% (139/250) denied the occurrence of violence in their families. In the urban areas, violence is more prevalent 22.8% as compared to 21.6% in the rural areas but this disparity is not significant.
The data further shows that majority of the respondents 55.6% (139/250) females reported that there is no violence prevalent in their family now, while 44.6% (111/250) respondents reporting violence in their families, in the form of physical abuse (torture), wife beating, slapping, hitting, strangling, defaming young girls, cruelties on married women, harassment, disgracing the modesty of women. 8.8% (22/250) respondents reported mental abuse in their families in the form (son’s preference over daughter), withholding love, sympathy, misunderstanding with wives (and children), exclusion of women from decision making processes, the dowry abuse, refusal to grant women: their share in parental property, non recognition of women as natural guardians of children, children marriages forcing girls to accept arranged marriages.(without their consent), refusal to enter into employment, peghor (taunt), toor (shame), tarborwali (cousin’s rivalry).

18.4% (46/250) respondents asserted that violence prevailed in their families in the form of verbal abuse, emotional and psychological abuse between the family members, particularly husband and wife. These may also include denial of sex and food, access to money, restraints of normal activities and threats, most in slums and amongst working class. Such violence causes psychological and mental complications in the victim and the perpetrator. (Reference table. 41 & 42, figure # 4.3.5,p:260).
Reasons for physical and psychological violence against women are not automatically activated but there are internal and external forces. A single factor or a combination of manifold factors may explain the domestic violence or wife abuse for which the term “battering” is also used. Battering refers to physical assault through actions such as hitting, punching, slapping, kicking, pushing, choking, shaking, hair pulling and arm twisting between a man and woman.

The data shows that 9.6% (24/250) female respondent’s blamed their husbands for their violent attitude, hatred against them. Their husbands threatened them of terrible consequences, if they do not act according to their wishes. The wives became fearful and depressed mentally. Followed by another significant factor of domestic violence was “unawareness of women” about their legal rights as reported by 9.6% (24/250).

Another major social factor activating violence was (uneducated male) illiteracy of husbands. 7.6%(19/250) women indicated that lesser education (or illiteracy), a husband has and more likely be itself to approve or support violence. Illiteracy or low level of education does not cause violence but it worsens the frustration. Education on the other hand provides option for resolving family tension. There is a progressive decrease in the percentage of the victims in the educated families. A significant factor causing violent situation 7.2% (18/250) in the family is “male –members strict attitude” accounting for aggressive behavior of the husbands towards their wives.
3.6% (9/250) women indicated ‘‘family interference’’ as the major factors for violence in their family. Family members such as mother/sister-in law and family friends supporting the husbands against the victims. The private affair between the husband and wife becomes public affairs. Their interference aggravate the situation as the woman feels more humiliated for letting her down by the husband in the presence of others. The woman develop feelings of powerlessness and helplessness because she does not get any support from anyone, but continue to suffer humiliation in silence. Victims are likely to react sharply even to the mildest form of abuse in the presence of children and in laws (outsiders). In case of children, the victims feel that their authority over children has been eroded (damaged). 2% (5/250) women asserted that violence is the product of low income, in a situation, where the wife is completely dependent on the husband who physically abuses her.

On the other hand, where the husband is completely economically dependent upon his wife, the husband resorts to violence as the last recourse as he cannot afford to force his wife to leave the house or terminate marriage. 86.0% (215/500) Females reported a decline in the prevalence of domestic violence, due to increase in opportunities for education, employment, enhancement of constitutional and legal status of women, awareness against violence against women, media, and enactments of statutory laws for protection against harassment of women, disintegration of joint families. (Reference table. 43, figure # 4.3.5, p. 261).

Cases of domestic violence are not reported to the police due to the socio-cultural constraints. Domestic violence is treated as a private affair family problems between husband and wife, and rarely considered a crime unless it takes an extreme form of
violence. The code of honour of the society also condemns a battered wife, as she has failed to fulfill her conjugal and household responsibilities. The data shows that the incidents of domestic violence have reduced due to certain factors. 86% (215/250) respondents reported a decline in the cases of violence, whereas 14% (35/250) denied. Women experiencing violence also reported higher level of depression, anxiety and somatic disorders. Such women may commit suicide, due to shame.

Factors which minimize the incidence of violence are the financial condition of the females 36.4% (91/250), family support 22.8% (57/250), employment of both male and females 8.0% (20/250), dowry bringing by females 7.6% (19/250).

Figure # 4.3.5. Table.44: Violence against women reduced in family.

The study indicated that financial status (economic status) of the women has improved as the economic prosperity and gain have enabled them to avail educational opportunities and to enter into job market. Industrialization has raised the standard of living of the people and an increasing level of employment for men and women.

Figure # 4.3.5. table.45: reasons that violence against women reduced in family.

The study further shows that education is also the best possible means of achieving greater equality in society and raising the status of women. Education system is a power of
authority of social privilege as a promoter of knowledge. Education and employment are closely related. Education has created awareness about the equality of men and women, more consciousness about women’s rights and their identity and their place in society. Highly educated girls demand for equal rights for women and therefore expect equal degree of respect from their husbands. 5.6% (14/250) of the respondents accepted that they have been made aware about their rights by the NGO and media (particularly electronic media). The government’s efforts to create awareness were less effective. The work undertaken by NGOs and such strategies in collaboration with civil society can go a long way in making women aware of their legal rights. (Reference table. 44 & 45, figure # 4.3.5, p:261-262).

With westernization, education, modernization and other socio-economic and political factors, the modes of thinking and living are remarkably changing. Old values are replacing by new ones. Women are now use new cultural traits to adapt on to new environment. This perception is supported by 81.2% (203/250) female respondents who are allowed to adopt the new lifestyle and the remaining 18.8% (47/250) do not allow their females to adopt the new lifestyle. A purely materialistic outlook is fast developing. The new style (standard) of living is manifested in the adoption of western fashion, and customs in clothing, and dress style 60.4% (151/250), car driving 0.8% (2/250), in food habits 4% (10/250), and by allowing the women to go for shopping (a modern trend)12% (30/250).

Figure # 4.3.5. Table 46: Areas in which female respondents are allowed to adopt new lifestyle.

To these may be added 4.0%(10/250) those respondents, who added that household possessions, ornament, leisure time, sports, attitude towards the rest of the world, newspapers, TV, reading habits, art and literature are getting deep rooted, into the lives of
the women. Imitation is a natural urge and educated women are adopting the western lifestyle, (fashion). Adoption of new life style has modified interrelationship and the pattern of authority within the family, and has made adjustment difficult for the aged, disabled and children as reported by 18.8% (47/250). (Reference table. 46,figure # 4.3.5, p:262).
5: HYPOTHESIS, OPERATIONALIZATION AND TEST:

5.1. Assumption: 1.

Educated Pakhtun women are empowered to make family decision hence their status is improved in Pakhtun society.

Variables:

a. Educated Pakhtun women.
b. make family decision.
c. status is improved.

Operationalization:

If $a \rightarrow b$

$\quad b \rightarrow c$

Then $\therefore a \propto c$

Research Hypothesis.

Educated Pakhtun women are empowered and have improved status in the society.

Null Hypothesis

Educated Pakhtun women are not empowered and have not improved status in the society.

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Degree of freedom (df) =\( n = (2-1) \times (2-1) \)

\[ n = (1) \times (1) \]
\[ = 1 \]

\( \chi^2_{0.05} = 3.84 \) (Tabulated value)

As the \( \chi^2 \) calculated value (3.008) is less than \( \chi^2 \) Tabulated value (3.84), so the null hypothesis of no association between literacy status and decision making is accepted,

Therefore the research hypothesis “Educated Pakhtun women are empowered and have improved status in the society” has not accepted.
5.2: Assumption: 2.

The improved education of women in Pakhtun society has not helped her to bring change in their family practice to be empowered in making independent decisions.

**Variables:**

d. improved education of women.

e. not helped them to bring change in their family practice.

f. making independent decisions.

**Operationalization:**

If \( d \rightarrow e \)

\( e \rightarrow f \)

Then \(
\therefore d \propto f
\)

**Research Hypothesis.**

Educated Pakhtun women are empowered in making independent decisions.

**Null Hypothesis**

Educated Pakhtun women are not empowered in making independent decisions.
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</tr>
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<td>1.624</td>
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<td>0.16</td>
<td>0.0256</td>
<td>0.030476</td>
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<td>-0.336</td>
<td>0.112896</td>
<td>0.336</td>
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<tr>
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<td>0.728</td>
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<tr>
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<td>0.2304</td>
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<td>0.0676</td>
<td>0.26</td>
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<td>5.155652</td>
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<td>3</td>
<td>2.8</td>
<td>0.2</td>
<td>0.04</td>
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<td>1</td>
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<td>0.239764</td>
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<tr>
<td>0</td>
<td>0.84</td>
<td>-0.84</td>
<td>0.7056</td>
<td>0.84</td>
</tr>
<tr>
<td>1</td>
<td>1.344</td>
<td>-0.344</td>
<td>0.118336</td>
<td>0.088048</td>
</tr>
<tr>
<td>0</td>
<td>0.336</td>
<td>-0.336</td>
<td>0.112896</td>
<td>0.336</td>
</tr>
<tr>
<td>0</td>
<td>0.728</td>
<td>-0.728</td>
<td>0.529984</td>
<td>0.728</td>
</tr>
</tbody>
</table>
Calculated value = 74.21

Degree of freedom (df) = \( n = (r-1) \times (c-1) \)

\[
\begin{align*}
n &= (7-1) \times (9-1) \\
&= 6 \times 8 \\
&= 48
\end{align*}
\]

\( \chi^2_{0.05 \ (48)} = 65.17 \) (Tabulated value)

As \( X^2 \) calculated value (74.21) exceeds \( X^2 \) Tabulated value (65.17), so the null hypothesis of independence between education level and decision making areas is rejected. In other words there exists a strong association between education level and decision making areas.

Therefore the research hypothesis “Educated Pakhtun women are empowered in making independent decisions” has proved to be accepted.
5.3: **Assumption: 3.**

Pakhtun working women support their family financially due to which they get respects and love in the family.

**Variables:**

- **g.** Pakhtun working women.
- **h.** support their family financially.
- **i.** get respect and love in the family.

**Operationalization:**

\[
\begin{align*}
\text{If} & \quad g \rightarrow h \\
& \quad h \rightarrow i \\
\text{Then} & \quad \therefore g \preceq i
\end{align*}
\]

**Research Hypothesis.**

Working women get respect and love in the family.

**Null Hypothesis**

Working women do not get respect and love in the family.

**Observed value** = \( f_{oi} \)

<table>
<thead>
<tr>
<th>Employment status</th>
<th></th>
<th>Gets respect and honour in family</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Get respect</td>
<td>Do not Get respect</td>
<td></td>
</tr>
<tr>
<td>Employed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td></td>
<td>41</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>17.6%</td>
<td></td>
<td>16.4%</td>
<td>1.2%</td>
<td></td>
</tr>
<tr>
<td>Un Employed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>206</td>
<td></td>
<td>186</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>82.4%</td>
<td></td>
<td>74.4%</td>
<td>8.0%</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>250</td>
<td></td>
<td>227</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>100.0%</td>
<td></td>
<td>90.8%</td>
<td>9.2%</td>
<td></td>
</tr>
</tbody>
</table>

**Expected Value** = \( e_{i} \)
<table>
<thead>
<tr>
<th>$O_i$</th>
<th>$e_i$</th>
<th>$(O_i - e_i)$</th>
<th>$(O_i - e_i)^2$</th>
<th>$(O_i - e_i)^2 / e_i$</th>
</tr>
</thead>
<tbody>
<tr>
<td>41</td>
<td>39.952</td>
<td>1.048</td>
<td>1.098304</td>
<td>0.027490589</td>
</tr>
<tr>
<td>186</td>
<td>187.048</td>
<td>-1.048</td>
<td>1.098304</td>
<td>0.005871776</td>
</tr>
<tr>
<td>3</td>
<td>4.048</td>
<td>-1.048</td>
<td>1.098304</td>
<td>0.271320158</td>
</tr>
<tr>
<td>20</td>
<td>18.952</td>
<td>1.048</td>
<td>1.098304</td>
<td>0.057951878</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td><strong>CHI-SQUARE VALUE:</strong> 0.362634401</td>
</tr>
</tbody>
</table>

Calculated value = .036

**Degree of freedom (df) =** $n = (r-1) \times (c-1)$

$n = (2-1) \times (2-1)$

$= 1 \times 1$

$= 1$

$\chi^2_{0.05 (1)} = 3.84$ (Tabulated value)

As Tabulated value $=(3.84)$ is greater than $X^2$ calculated value $(0.36)$, indicating that the test statistic value falls in the acceptance region and we accept the null hypothesis that the variables employment status and getting of respect in the family are independent of each other and does not hold strong association.

**Therefore the research hypothesis “Working women get respect and love in the family” has not accepted.**
5.4: Assumption: 4.

The improved economic status of women helps her to control violence against her and thus becomes psychologically empowered in society.

Variables:

j. improved status of woman.

k. Controls violence against her.

l. becomes psychologically empowered.

Operationalization:

If \( j \rightarrow k \)

\( k \rightarrow l \)

Then \( \therefore j \propto l \)

Research Hypothesis.

Improved economic status of woman has psychologically empowered her in Pakhtun society.

Null Hypothesis

Improved economic status of woman has not psychologically empowered her in Pakhtun society.
Observed value = \( f_i \)

<table>
<thead>
<tr>
<th>Monthly income</th>
<th>( f )</th>
<th>Violence Against Women in Family</th>
<th>No violence against women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 5000</td>
<td>144 (57.6%)</td>
<td>56 (22.4%)</td>
<td>88 (35.2%)</td>
</tr>
<tr>
<td>5001-10,000</td>
<td>37 (14.8%)</td>
<td>21 (8.4%)</td>
<td>16 (6.4%)</td>
</tr>
<tr>
<td>10,001-15,000</td>
<td>22 (8.8%)</td>
<td>7 (2.8%)</td>
<td>15 (6.0%)</td>
</tr>
<tr>
<td>15,001-20,000</td>
<td>4 (1.6%)</td>
<td>2 (0.8%)</td>
<td>2 (0.8%)</td>
</tr>
<tr>
<td>20,001 &amp; above</td>
<td>12 (4.8%)</td>
<td>7 (2.8%)</td>
<td>5 (2.0%)</td>
</tr>
<tr>
<td>no income</td>
<td>31 (12.4%)</td>
<td>18 (7.2%)</td>
<td>13 (5.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100.0%)</td>
<td>111 (44.4%)</td>
<td>139 (44.4%)</td>
</tr>
</tbody>
</table>

Expected Value = \( e_i \)

<table>
<thead>
<tr>
<th>( O_i )</th>
<th>( e_i )</th>
<th>( (O_i - e_i) )</th>
<th>( (O_i - e_i)^2 )</th>
<th>( (O_i - e_i)^2 / e_i )</th>
</tr>
</thead>
<tbody>
<tr>
<td>56</td>
<td>63.936</td>
<td>-7.936</td>
<td>62.9801</td>
<td>0.985049049</td>
</tr>
<tr>
<td>21</td>
<td>16.428</td>
<td>4.572</td>
<td>20.90318</td>
<td>1.27241198</td>
</tr>
<tr>
<td>7</td>
<td>9.768</td>
<td>-2.768</td>
<td>7.661824</td>
<td>0.784380016</td>
</tr>
<tr>
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<td>0.050176</td>
<td>0.028252252</td>
</tr>
<tr>
<td>7</td>
<td>5.328</td>
<td>1.672</td>
<td>2.795584</td>
<td>0.524696697</td>
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<tr>
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<td>17.9437</td>
<td>1.303668701</td>
</tr>
<tr>
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<td>80.064</td>
<td>7.936</td>
<td>62.9801</td>
<td>0.786621902</td>
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<tr>
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<td>20.90318</td>
<td>1.016098775</td>
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<tr>
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<td>7.661824</td>
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<td>0.022561151</td>
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<td>0.419002398</td>
</tr>
<tr>
<td>13</td>
<td>17.236</td>
<td>-4.236</td>
<td>17.9437</td>
<td>1.041059178</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>CHI- SQUARE VALUE : 8.810177509</td>
</tr>
</tbody>
</table>

198
Calculated value = 8.81

Degree of freedom (df) = \( n = (r-1) \times (c-1) \)

\[ n = (6-1) \times (2-1) \]

= 5

\( \chi^2_{0.05 \,(1)} = 11.07 \) (Tabulated value)

As \( \chi^2 \) Tabulated value (11.07) is greater than \( \chi^2 \) calculated value (8.81), indicating that the null hypothesis of independence between monthly income of females and violence against women is accepted. In other words, there does not exist strong association between these variables.

Therefore the research hypothesis “Improved economic status of woman has psychologically empowered her in Pakhtun society” has not accepted.
6.1: MAJOR STUDY FINDINGS.

The research was conducted in five districts of Khyber Pakhtunkhwa; Peshawar, Charsadda, Mardan, Swabi and Nowshera in order to find out the impact of changing women status on Pakhtun society.

Data was collected from 500 respondents, 250 males and 250 females of rural and urban areas, in order to get in depth information.

6.1.1: PERSONAL PROFILE OF THE RESPONDENTS.

Among overall 500 respondents both 250 male and 250 female, it was found that majority 37.8 percent of the respondents belonged to age group of 30.1-40 years of age, followed by 26.6 percent of respondents belonged to 40.1 to 50 years.

There are three forms of families; nuclear, joint and extended. Majority 50 percent respondents residing in joint family, 27 percent in nuclear and minimum 23 percent in the extended families.

The family size of the female respondents ranged between 6 to 10 family members as majority 42 percent, followed by the family size ranged between upto 11-15 family members of the respondents 23.6 percent, and 18.4 percent upto 5 family members of the respondents.

The marital status of the respondents show that majority 87 percent were married, 8.2 percent unmarried, 0.6 percent widower and 0.6 percent divorced.

The monthly income of the respondents shows that 24.4 percent including (14 percent females and 10.4 percent males) had monthly income between the range of 30,001 and above. This shows that the monthly income of the female respondents was higher than male respondents.

6.1.2: EDUCATION PROFILE OF THE RESPONDENTS

As a whole the literacy level of the females throughout the country is deficient. Disparity at rural urban divide is more visible, because in rural areas there are social, culture constraints, shortage of schools, teachers, and in urban areas environment for education is more favorable. Poverty is the major obstacle affecting mostly women’s education. Majority 61.6 percent (39.6 percent male and 22 percent females) respondents are literate, 38.4 percent (10.4 percent males and 28 percent females) respondents are illiterate.
Majority being 86.8 percent male respondents acknowledged that poverty and illiteracy are interrelated, and they admitted that poverty and illiteracy have a negative impact whereas education has a positive impact on the status of women. Minimum 12.8 percent male respondents do not support this view by stating that illiteracy and poverty do not have any impact on the lowest status of women.

Nowadays in Khyber Pakhtunkhwa females education is highly valued. 89.6 percent male respondents acknowledged education crucial for females, because it develops their personality 8.4 percent, develops knowledge and wisdom 22 percent, enhances status of women 12.8 percent, encourages their decision making power 14.4 percent and education as basic right of women 1.6 percent respondents, whereas 10.4 percent male respondents discouraged their females to acquire education. Male members not allowing the females to avail the educational opportunities 4 percent, due to poor financial condition 3.6 percent, due to location of educational institutions far away 1.6 percent, due to no trend of female education in the local area 1.2 percent.

6.1.3: ECONOMIC PROFILE OF THE RESPONDENTS

The constitution of Pakistan upholds equality of women and men, non discrimination on the grounds of sex and equal opportunity in employment. The research data shows that 52.6 percent respondents were employed, (8.8 percent female and 43.8 percent male) 20.6 percent respondents in government service, 16.4 percent in private organizations, whereas 45.4 percent respondents were unemployed (41.2 percent females and 4.2 percent males).

With regard to the economic status of the respondents, data illustrates that 57.6 percent of female respondents indicated that their income was less than Rs.5000 per month, 14.8 percent had 5001-10000, while only 4.8 percent had 20,001 and above. The spending pattern of income is that 42.8 percent respondents contribute their income to family budget to meet the basic needs, due to increasing inflationary pressure, 39.6 percent female respondents spend according to their own wish, while 5.2 percent female respondents spend on personal use and contribute to family budget.

The data analysis shows that 6.4 percent female respondents were employed due to personal choice with parental and spouse’s permission and economic need. With the passage of time women’s employment opportunities increased, but still they are concentrated in a few female dominated jobs and their participation in male dominated job is still low.
Majority 55.2 percent male respondents considering employment of females as a major economic force because it enhances confidence level 10 percent, economic status 17.2 percent, socio-political status 14 percent of the females, whereas 44.8 percent male respondents do not support women employment, 30.8 percent considered it against family traditions, 12 percent as culturally unacceptable.

16.4 percent female respondents reported that the attitude of the family members towards female employment is encouraging while 0.8 percent female respondents reported that the family members had discouraging attitude. 88.8 percent reported that family members were satisfied with the household duties of working women and housewives, while 8.8 percent were dissatisfied.

6.1.4: PSYCHOLOGICAL PROFILE OF THE RESPONDENTS

The female respondents were engaged in household and workplace activities. Majority 48.4 percent female respondents work for 6-10 hours daily, 27.2 percent work for 1-5 hours, 23.2 percent for 11-15 hours and 1.2 percent reported that they bear greater burden in terms of workload and duration of hours, 16 hours and do not get time for rest which make them psychologically upset.

Due to workload the female respondents reported that they become tired and 31.2 percent female respondents become physically tired, 19.6 percent psychologically upset, 14 percent socially isolated, 13.2 percent stress out whereas 7.2 percent female respondents have no work load. While managing their work load 35.2 percent females reported that they distribute their work load between family members, 34.4 percent engage maidservants and 30.4 percent properly distribute their time.

While considering honour and prestige of the female respondents 90.8 percent female respondents reported that they get respect (hence honour and prestige) from their families while 9.2 percent do not get any respect, 31.2 percent female respondents participate in all family decisions which signify their social status, 44.8 percent females reported that due importance is given to their decision and 6.8 percent exercise absolute authority with regard to decision making in the family, while 9.2 percent female respondents asserted that their opinion is not well regarded, therefore they are not involved in family decisions.

Due to heavy pressure of workload on female respondents 31.6 percent claimed that they do not get any time for relaxation. 4.0 percent claimed that their children do not listen and do not respect them, 9.6 percent admitted that due to workload their
participation is restricted in the family functions. 7.6 percent do not give proper time to their children, whereas 20.8 percent feel relaxed.

The attitude of the family members, neighbours and family friends have a direct bearing on their lives. Majority 79.6 percent female respondents indicated that the attitude of community members is encouraging and appreciative and they feel happy and encouraged. 16.8 percent female respondents disclosed that the attitude towards them is indifferent and therefore they feel unhappy and psychologically upset. 3.6 percent were looked down upon. The working women therefore are not respected. The working women and domestic servants feel disturbed on this negative attitude.

Violence against women is a common practice which is always present at different level as reported by 44.4 percent female respondents. Female respondents reported that violence in their families is in the form of physical abuse 7.6 percent, mental abuse 8.8 percent, and verbal abuse 18.4 percent, while 55.6 percent female respondents denied violence in their families due to which they face no mental stress.

The female respondents reported various reasons due to which violence against women occur, 9.6 percent females reported the violent behaviour of husband, illiteracy of husband 7.6 percent, male members strict attitude 7.2 percent, family members interference 3.6 percent, financial issues 2 percent.

The incidence of violence against women is declining as reported by majority 86 percent female respondents, while 14 percent female respondents disagreed. The reasons for declining in violence against women in the families are due to improvement in the financial position of female 36.4 percent, bringing more dowry by females 7.6 percent, employment of both male and females 8 percent, family support 22.8 percent. Financial status of women has improved due to access to employment opportunities.

**6.1.5: POLITICAL PROFILE OF THE RESPONDENTS**

Devolution of power plan (2000) is a landmark action encouraging women in politics. It provided reserved seats in the legislative bodies, encouraged women to take part in political process. 51.2 percent male respondents encouraged and 48.8 percent were reluctant towards women participation in politics. The reasons accounted for encouraging females to take part in politics 51.2 percent to gain social status, 8.4 percent
economic benefits, 8.8 percent political status, 20 percent being majority to gain all the above statuses.

Women participation is not encouraged by the male respondents as being against family tradition 14 percent, against religion 10.4 percent, against cultural practices 9.2 percent, 15.2 percent confirmed that they discourage female participation due to all these reasons.

In the past women were discouraged to enter into politics, but now participation trend has changed. 56.8 percent male and family supported, and 43.2 percent male respondents discouraged females to cast votes according to their choice.

Majority 22 percent males indicated that their females cast votes according to male members choice, 14.4 percent declared that the female do not have full knowledge about the politics, political parties and contesting candidates, therefore they did not allow females to cast votes. 4.8 percent male respondents reported that there is no trend of women casting votes in the local area.

Majority 59.6 percent males respondents appreciate the government policy, 40.4 percent do not. Amongst 59.6 percent male respondents showed that 36.8 percent male respondents were hopeful that women’s issues would be resolved, 7.2 percent viewed that women’s voice would be heard at the provincial and national levels for empowerment of women, 3.2 percent pleaded that it will enable them to work for the women’s rights in the fields of economic, education, political and social sectors.

Majority of the female respondents 56 percent informed that they cast their votes by exercising their right of franchise and minimum number 39.6 percent did not. Political parties arrange election campaign during election for the support of their candidates 10.8 percent female respondents added that the kin had approached them to cast their votes in their favour 45.2 percent reported that they were not pressurized by their kin, 44 percent being minimum did not cast their votes, because there is no trend of casting vote in the local area. 7.2 percent female respondents admitted that there was political pressure on them which made them psychologically upset, 2.8 percent denied any such pressure while only 10.8 percent were pressurized by political parties. Majority 89.2 percent female respondents were neither pressurized nor influenced by any group, family or class because they kept themselves away from election.

Women participation at local, provincial and national level in politics was negligible till 2002. Devolution of power plan 2000 encouraged women’s participation
in politics. The data show that 94.8 percent of female respondents never contested election, 5.2 percent contested in the election at union council and college level.

The study showed that 32 percent female respondents desired to contest election whereas majority 68 percent were not interested to enter into political processes. Among 32 percent female respondents, 31.6 percent were not personally involved, 16.4 percent were not allowed by their families, 4.8 percent reported that they were not economically sound to bear the election expenses, 8.8 percent stated that due to lack of influence on people they were not able to contest.

The year 2008 was the greatest political gain for women representation in Pakistan. The data reveals that majority 98.8 percent female respondents stated that women politicians remain busy in political activities round the year and only 1.2 percent disagreed about the engagements of women politicians.

Female involvement in politics increased 32 percent due to government encouragement 31.6 percent male members support, 26.8 percent financial interest, 0.8 percent education of women and 2 percent awareness of people. These are the major factors for involvement of women into politics.

6.1.6: SOCIAL PROFILE OF THE RESPONDENTS

a. DECISION MAKING PROFILE OF THE RESPONDENTS

Majority 83.8 percent respondents (both males and females) reported that females are involved in the family decisions, while 16.2 percent respondents declined any involvement. Out of 83.8 percent respondents both male & females, 16.4 percent females involved in decisions regarding daily household activities, 10.6 percent in household and in children marriages, 4 percent in children’s education, 5.2 percent in health issues of family members, 26.6 percent in children’s marriages and 12.8 percent involved in all family affairs. While 16.2 percent females are not involved in family decisions, 11 both male and female respondents reported that they do not involve females in any decision of the family as males enjoy power and authority. 4.2 percent respondents claimed that females are not capable to take family decisions.

Eldest male is regarded as the head of the family and therefore enjoys considerable power and authority to take decision. Majority 66.8 percent female respondents stated that male members make final decisions of the family. 7.2 percent female respondents indicated that female members enjoying absolute authority as a wife, eldest sister,
daughter-in-law. 22 percent female respondents reported that male & females equally participate in the family decision process while minimum 4 percent stated that family members, including the senior male & females by age & generation are involved in it.

Changes are occurring in the traditional family pattern and in the attitude of the family members. In the male dominated society the male enjoyed high authority as compared to females, but due to modernization & education change in degree of female authority and power is occurring. Majority 83.2 percent female respondents agree and appreciated the change in male’s opinion accommodating females in the decision making process. 34.4 percent accounted education which has increased awareness among the people, due to improved economic condition 17.6 percent, mass media 10 percent, social mobility 7.6 percent, awareness 2.4 percent, employment 1.2 percent, while minimum 16.8 percent respondents noticed no such change.

Majority 81.2 percent female respondents were satisfied from their family members in treating them equally well at par with the male members of their families, whereas 18.2 percent complained that they are ill-treated by their family members. 14 percent are equally treated with regard to the provision of food, 42.8 percent treated equally with regard to food & clothing, 19.6 percent female respondents reported that they are treated equally in all spheres of life including food, clothing & permission to meet friends. Among 18.8 percent females respondents, 4.4 percent stated that their family members failed to provide them proper food, 4.4 percent not allowed to meet friends, 5.6 percent complained that their family members failed to provide outfits and allowing them to meet friends.

b. CHANGING STATUS OF FEMALE RESPONDENTS

In Pakhtun society the elderly men and women are respected greatly because in role and status they carry rich experience of life, while sometimes the women exercises considerable power and influence over their family members. 76.8 percent female reported that they are honoured “More”, 10.8 percent “less” than the women senior to them in age. Among 76.8 percent 33.6% female respondents explained that education is an important factor, for bringing change in the status of women, 11.2 percent female respondents consider job opportunities for females as important factor for change, 8.4 percent females consider migration from rural to urban areas, 22.8 percent media, 8 percent women accounted all factors in addition to employment in governmental and nongovernmental organizations, 10.8 percent female respondents reported that they were
not properly respected by their family members due to illiteracy 1.2 percent, job opportunities for females 1.6 percent, migration from rural to urban areas 1.6 percent, media 5.6 percent.

The women are dependent on the male, and are under the custody of male guardians. The women are not free to choose their marriage partners and their marriages are arranged by their parents. Majority 71.2 percent females reported that their marriages were arranged by parents or in their families, 26.8 percent female respondents reported that the marriages of females in their family are arranged by the parents with their consent. The new trend was acknowledged. 2 percent females reported that the choice marriages is emerging and becoming common among the educated and upper classes.

With reference to cousin marriage 30 percent female respondents acknowledged that marriages within the family are permitted, while 18.4 percent preferred marriages outside the family and 51.6 percent practiced both within and outside the family.

With the passage of time the marriage practice is changing, as reported by majority 80.8 percent of the female respondents, while 19.2 percent disagree. Change in the marriage practice is occurring due to education 5.2 percent, family matters 2.8 percent, medical reasons 1.6 percent, financial issues 1.2 percent, employment 5.2 percent and 3.2 percent have mentioned the new trends of the society.

Majority 56.4 percent male respondents asserted that women’s improved status affects their positive involvement in domestic activity whereas minimum 43.6 percent male respondents have negative attitude, clarified usually the children are ignored 8.4 percent, family functions and ceremonies ignored 3.2 percent, families ties get affected 16 percent, home is usually ignored 13.6 percent.

Modern education and technology have brought comfort in the life style of women and in their status, which have made them competent to manage the affairs of their household as well as at workplace. This statement is supported by majority 68.4 percent of male respondents that working women are capable enough to do so, because they manage everything in a proper way 10.8 percent, they have knowledge and wisdom of holding household and workplace affairs properly 28.8 percent, distribute their time in a proper way accordingly 18.4 percent. On the other hand among 31.6 percent male respondents rejecting the statement and maintained the view that the children are usually affected and arguments arise with their husbands 6.4 percent, they have no time for rest and relaxation 2.8 percent, the family and household affairs get affected 22.4 percent.
Majority 55.6 percent male respondents asserted that culture practices are creating hindrance in the positive change of women’s status and 39.6 percent disagree.

72.4 percent male respondents stated that economically sound women enjoy higher social status. Minimum 17.2 percent declined that all economically sound women enjoy higher status within and outside the family and therefore wealth is not the determinant of social status. The housewives and working women enjoy high status due to economic privileges, 14 percent contribute to the family budget, 18.8 percent female respondents can buy all the status symbol items according to their wish.

Majority 20.4 percent enjoy higher status coupled with more economic power. 9.6 percent stated that financially sound women become economically independent and self-supporting. Among 43 male respondents, 9.6 percent stated that financially sound women do not enjoy higher status and remain dependent upon their males. 3.2 percent male respondents stated that financially unsound females are not in a position to buy items according to their wishes and 4.4 percent were of the opinion that females remained subservient to their spouses and other family members.

Old values are being replaced by the new ones. The new mode of thinking occurring due to modern education, modernization improved and change economic status of women. This perception is supported by 81.2 percent female respondents in the adoption of new life style including fashion in clothing and dress style 60.4 percent, car driving 0.8 percent, shopping 12 percent, food 4, while 18.8 percent reported that they are not allowed to adopt the new trends.

c. PROPERTY INHERITANCE PROFILE OF THE RESPONDENTS.

Women are usually deprived from their rights to inheritance. Majority 45.8 percent respondents (including both males and females) reported that females were not given share in property, out of this 29 percent claimed that it is due to customary law which debars women from property. 9.4 percent respondents reported that females surrendered property with their own consent and 7.4 percent claimed that property is not given to females because they do not want their sons-in-law, to interfere in their land administration.

46.2 percent respondents claimed that females were given share by their parents as being their religious right, 41 percent respondents agree that the property given to
females is of equal value, whereas 5.2 percent disagree that the property given to females is not of equal value.

95.6 percent male respondents supported the grant of property to females, being their religious and legal rights, while 4.4 percent male respondents declined to grant women their due share. Majority 67.2 percent male respondents admitted that share of females in inheritance is their Islamic right, 9.2 percent legal right, 19.2 percent both Islamic and laws of Pakistan. 2 percent male respondents opposing grant of share as being family trend, 2 percent considered property exclusively the right of male child under customary law.

6.2: Personal Observation of the Researcher:

The personal observation, field experience and research limitations during the practical implementation of the research plan are given below.

Research Team:

The data was collected by the researcher herself personally but due to location of the research universe far from Peshawar and prevailing law and order situation, she was provided security and assistance by the following persons.

1. Elders of the area including local male and female guides.
2. Security guards.
3. Father, mother, brother.
4. Driver.

Interviewing the Respondents:

The female respondents were approached when they were free and relaxed. They cooperated to the maximum as they were not approached at unwanted hours. They were convinced when the contents of the questionnaire were explained to them in their own simple language. Neither they felt any difficulty in giving the relevant information, nor were they confused as the environment was friendly.
Criteria of Interviewing the Respondents:

The researcher adopted the criteria of interviewing only five respondents per day.

Women’s Response Problems and Difficulties:

The research study of Pakhtun villages is unique because it was made by a researcher, being a woman with educational, economic status and among a group of people who share the same culture in which she was reared.

Following the code of research, prior to her interviewing the respondents, she felt it desirable to approach the local political leaders, Union Council, Nazim, and influential persons including government servants. The leaders of the village represented the outlook and culture of their group. The interview with the support of local leaders became a very simple affair. She could confidently pursue her task, moving freely from one house to another interviewing the females respondents in their houses without any difficulty. The male respondents were interviewed in the family quarter. She was respected by the local men and women.

The respondents wished to know more the purpose of the research in view of the prevailing law and order situation and presence of a large number of internally displaced persons (IDP) relief camps and Taliban insurgencies. Their curiosity was fully satisfied. The misgiving that the research was not sponsored by the government for some unhidden motives and the respondents wished to know why he/she has been selected of so many. He/she was told that his/her choice meant that the researcher greatly valued his/her cooperation and thinks him/her better to do the job than other.

The illiterate female respondents were more shy than the male respondents or educated respondents in the rural areas. The urban respondents were more frank and did not feel shy to expose themselves.

For full recording, audio tape recorder was used and photographs were taken on certain occasions for future analysis.

Expectation and Anxieties:

Uneducated women in most cases identified the researcher as the government officer with executive power and expected her to solve their family problems or make available
Benazir Income Support form; or gratis to the needy and disabled. Wife of the elder (Bibi), accompanying the researcher used to clarify this misconception to the women and thus such expectations never proved to be an obstacle in data collection.

Security Problem Field/Respondents Requirements:

Due to Purdah practice intermixing of male and female is avoided. Data collection involved visit from house to house in violation of purdah and therefore the researcher was also accompanied by the members of the research team.

Women in the rural areas consider it indecent for the woman researcher when she is not wearing dupata/chadder or proper dress. This was not the problem with the researcher, nor only she was properly dressed but her education employment and family background was associated by the respondents with higher social status.

There was distinct difference in the outlook of educated and illiterate female respondents both in rural and urban area. The same is true of male respondents. Illiterate respondents exposed themselves after building confidence and trust on the researcher, with no such constraints with educated respondents.

The researcher also felt mental tension while interviewing the male respondents by crossing the boundaries of segregation.

Laborious and Stressful Conditions:

Field work for a female researcher is a laborious work. While travelling daily and spending the whole day in the field is an exhaustive exercise. Interviewing the people in the extreme hot climate was another problem.

6.3: Conclusion:

The researcher, keeping in view the past and present situation and condition of family pattern in a traditional Pakhtun Society, wanted to study the changing status of women. This has brought forth the research questions, which are:

1. What factors are responsible to bring change in Pakhtun woman’s status?
2. How the present Pakhtun woman status has affected her traditional roles?
3. Is *Pakhtun* woman justified with ascribed and prescribed roles effectively?

4. What opinion *Pakhtun* holds towards woman with achieved status?

The main purpose of study was to highlight the impact of new trends on the traditional society and to find out the degree these traits have brought change.

- Education is considered an important factor for improving women status.
- The male and female members considering employment as a major economic force for females which enhances their confidence level, economic status and socio-political status.
- The females get respect from their family and actively participate in all family decisions. The household activities are still dominating while major/final decisions are taken by the male head.
- Changes are occurring in the family structure and in the attitude of family members and inter-personal relations amongst the family members and enabling the women to participate in the decision making process.
- Women participation is encouraged by the devolution of power plan at the local, provincial and national decision making bodies.
- Women participation in the political process is still dominated by male member of the family but women are gradually entering into the political arena.
- Male members although favour the grant of property to the females as being their Islamic right whereas the females acknowledged that they are deprived from their right under cultural perspective.
- Elders are respected on the basis of age. Educated and working women are also respected on the basis of their achieved status.
- Arranged marriages still persist but the consent of educated children is also obtained for selection of their life partners.
- Positive attitude of male towards working women being capable enough on the basis of their wisdom and knowledge to handle household affairs in systematic manners is emerging.
- Dual role of working women results in role conflict within the family.
Culture practices (pakhtunwali) promoter of all social ills and the major obstacle towards women empowerment and their emancipation.

Economic empowerment of women is the major determinant of class differentiation and a matter of prestige and respect.

Violence still persists mostly physical resulting from violent behaviour of husband, or strict attitude of male. The incidence of violence is decreasing due to enhancement of educational, employment, and economic power of the males and females.

Trend towards adoption of new life styles (including fashion) by educated and economically sound women is becoming the order of the day.
RECOMMENDATIONS

Pakistan (including Pakhtunkhwa) is a country of great traditions, where socio cultural patterns exert a strong hold over the role of individuals. Women constitute the most important but neglected section of Pakhtun community. Women are also making full contributions to socio-economic, political fields, at home and national level, but still there exists a gap between the government efforts and the actual situation due to certain limitations. To maximize gender equality the following suggestions and recommendations are made which would enable the women to participate fully in the main stream of society.

1. To create awareness about the social evils against the women among the public in general and policy makers in particular.

2. To undertake public awareness programme through the media, to inform both men and women about women’s rights, in all sphere of life.

3. To create awareness in the public against the sale and purchase of women, marriage of women as a form of compensation (swara/vani) in lieu of a criminal offence.

4. To establish gender sensitization training centers for law enforcement agencies and judiciary to address all complaints against women in appropriate manner.

5. To ensure the activities of lawyers and women’s groups, to pursue their activities for women rights without any fear.

6. To incorporate in the government policies, the provisions for education, training of skills, employment and awareness about family planning for women.

7. To create job awareness as per local requirements in such a manner that more women can get the employment without disturbing their household activities.

8. To constitute an Education Committee of local intellegentia, under the convenership of Nazim of Union Council to solve the schooling problems of education of the students at gross root level.
9. To plan and implement vocational skills programmes to improve productivity of rural women in household management and income generation activities.

10. To initiate adult education programme for women in the villages under the supervision of union council.

11. To increase numbers of NGOs having female workers in health, education, social welfare, co-operatives, agriculture and community development, who would guide the rural women in farming and related matters.

12. To make female education compulsory in the rural areas from primary to intermediate and establish more educational institutions for females.

13. To bring a spiritual revolution by involving religious leaders, traditional leaders, chieftains and Jirga elders, to play a major role in changing the public opinion against women education.

14. To increase the number of women in all decision making bodies of the federal, provincial, district and local levels and to curtail all the obstruction in women’s access to power.

15. To change the men’s negative attitude about women, where their contribution to health, education, political, economic religious and social spheres must be appreciated.

16. To make aware the community about the causes and prevention of mental health particularly related to women, resulting from lack of caring, oppression, injustice and violence.

17. To arouse social consciousness by the NGOs and political parties regarding evils of child marriage, forced marriage, dowry and dowry brideprice which are responsible for the miseries of women respectively for the whole life. Neither give nor take (dowry) prideprice should be the policy.

18. To expand the violence victim support service by the state, the provincial government, NGOs, civil society, and women activities should be linked to the legal aid, vocational training and provisions for children.

19. To plan strategy by introducing time and energy saving device in the rural areas in order to reduce the time consumption of women in household activities and life crisis events.
20. To remove all discriminatory provisions in the statutory laws against the women.

21. To provide women access to saving and credit mechanism and institutions through micro-credit schemes and rural banking system.

22. To make all political parties bound to reserve 20 percent of the total tickets (representation) to women in general election.

23. To create awareness in the public and discourage cousin marriages resulting in genetic deterioration in the children.

23. To repeal all negative customary laws and culture practices, preventing women from grant of share in parental property.

24. To repeal Special Laws application to FATA/PATA including Frontier Crimes Regulations (termed as black law) and implement statutory laws by the Government of Pakistan in FATA/PATA to make these areas safe areas for working women.

25. To eliminate official jirga in FATA/PATA which enforces customary laws to settle disputes and excluding women from its proceedings.

26. To eliminate the practice of women’s mock marriage to the Holy Quran, to prevent the family property going into the hands of outsiders.

27. To strengthen the role and number of NGOs in the rural areas, which is an important link between the government and rural women.

28. To motivate the young educated girls and boys in the rural areas to form associations and youth clubs to address their own felt needs on voluntarily basis.

29. To increase quota of women to 20 percent in the government service in view of the increasing number of educated women.

30. To increase the number of victim’s shelters crisis centers as the present numbers cannot accommodate the growing number of violence victims. Financial support be provided to the victims.
31. To streamline Benazir income support programme to the needy women as it is mostly based on favoritism and political affiliation without any merit and does not help the poor.

32. To make sure Pakistan’s representation in international organizations dealing with problems of women and in bilateral contacts with other countries to ensure more funds for rehabilitation of violence victims.

33. To declare acid throwing a criminal act and propose death penalty for the culprit.

34. To refer the sexual assault cases of women to the Terrorist courts for exemplary punishment.

35. To implement all statutory laws regarding women’s rights in true spirit as mere enactments would not solve the women’s problems.
## TABLES

### GENDER TABLES

#### PERSONAL PROFILE OF THE RESPONDENTS

Tables: 1 & 2. Age distribution of the respondents genderwise and areawise.
(female interview Schedule. q3 & q4, Male Interview Schedule. q3 & q4)

<table>
<thead>
<tr>
<th>Gender</th>
<th>(f)</th>
<th>Age distribution of the respondents genderwise</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>30.1-40</td>
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<tr>
<td>Female</td>
<td>250</td>
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<td></td>
<td>(50%)</td>
<td>(22.2%)</td>
</tr>
<tr>
<td>Male</td>
<td>250</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(15.6%)</td>
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<tr>
<td>Total</td>
<td>500</td>
<td>189</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(37.8%)</td>
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</table>

<table>
<thead>
<tr>
<th>Area</th>
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<th>Age distribution of the respondents areawise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>30.1-40</td>
</tr>
<tr>
<td>Rural</td>
<td>250</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(17.4%)</td>
</tr>
<tr>
<td>Urban</td>
<td>250</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(20.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>189</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(37.8%)</td>
</tr>
</tbody>
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Tables:3& 4. Family Pattern of the respondents, Genderwise and Areawise. 
(Female.Interview Schedule. q3 & q6, Male Interview Schedule. q3 & 9).

<table>
<thead>
<tr>
<th>Gender</th>
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<th>Family Pattern of the respondents genderwise</th>
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<td>Nuclear</td>
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<tr>
<td>Female</td>
<td>250 (50%)</td>
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</tr>
<tr>
<td>Male</td>
<td>250 (50%)</td>
<td>65 (13.0%)</td>
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<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>135 (27.0%)</td>
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<th>Area</th>
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<th>Family Pattern of the respondents areawise</th>
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<td></td>
<td>Nuclear</td>
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<tr>
<td>Rural</td>
<td>250 (50%)</td>
<td>57 (11.4%)</td>
</tr>
<tr>
<td>Urban</td>
<td>250 (50%)</td>
<td>78 (15.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>135 (27.0%)</td>
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Tables: 5 & 6. Marital status of the respondents, Genderwise & Areawise
(Female: Interview Schedule q3 & q6, Male Interview Schedule q3 & q10).

<table>
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<tr>
<th>Gender</th>
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<th>Married</th>
<th>Unmarried</th>
<th>Widower</th>
<th>Widow</th>
<th>Divorced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>250 (50%)</td>
<td>202 (40.4%)</td>
<td>27 (5.4%)</td>
<td>0 (.0%)</td>
<td>18 (3.6%)</td>
<td>3 (0.6%)</td>
</tr>
<tr>
<td>Male</td>
<td>250 (50%)</td>
<td>233 (46.6%)</td>
<td>14 (2.8%)</td>
<td>3 (0.6%)</td>
<td>0 (.0%)</td>
<td>0 (.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>435 (87.0%)</td>
<td>41 (8.2%)</td>
<td>3 (0.6%)</td>
<td>18 (3.6%)</td>
<td>3 (0.6%)</td>
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</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Married</th>
<th>Unmarried</th>
<th>Widower</th>
<th>Widow</th>
<th>Divorced</th>
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</thead>
<tbody>
<tr>
<td>Rural</td>
<td>250 (50%)</td>
<td>215 (43.0%)</td>
<td>20 (4.0%)</td>
<td>2 (0.4%)</td>
<td>12 (2.4%)</td>
<td>1 (0.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>250 (50%)</td>
<td>220 (44.0%)</td>
<td>21 (4.2%)</td>
<td>1 (0.2%)</td>
<td>6 (1.2%)</td>
<td>2 (0.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>435 (87.0%)</td>
<td>41 (8.2%)</td>
<td>3 (0.6%)</td>
<td>18 (3.6%)</td>
<td>3 (0.6%)</td>
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Tables 7 & 8. Family income of the respondents, Genderwise & Areawise
(Female. Interview Schedule. q3 & q10, Male Interview Schedule. q3 & q11).

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<td>Upto 5000</td>
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<tr>
<td>Female</td>
<td>250</td>
<td>41 (8.2%)</td>
</tr>
<tr>
<td></td>
<td>250</td>
<td>26 (5.2%)</td>
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<tr>
<td>Total</td>
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<th>Family income of the respondents areawise</th>
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<td></td>
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<td>Upto 5000</td>
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<tr>
<td>Rural</td>
<td>250</td>
<td>43 (8.6%)</td>
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<tr>
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<td>250</td>
<td>24 (4.8%)</td>
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<tr>
<td>Total</td>
<td>500</td>
<td>67 (13.4%)</td>
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</tbody>
</table>
EDUCATION PROFILE OF THE RESPONDENTS

Tables: 9 & 10. Literacy status of the respondents, Genderwise & Areawise (female.
Interview schedule q3 & q11. Male interview schedule. Q3 & q12)

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<td>Literate</td>
<td>Illiterate</td>
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</tr>
<tr>
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<td>250 (50%)</td>
<td>110 (22.0%)</td>
<td>140 (28.0%)</td>
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</tr>
<tr>
<td>Male</td>
<td>250 (50%)</td>
<td>198 (39.6%)</td>
<td>52 (10.4%)</td>
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<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>308 (61.6%)</td>
<td>192 (38.4%)</td>
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<tr>
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<td>Literate</td>
<td>Illiterate</td>
<td></td>
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<tr>
<td>Rural</td>
<td>250 (50%)</td>
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<td>63 (12.6%)</td>
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<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>308 (61.6%)</td>
<td>192 (38.4%)</td>
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Tables: 11 & 12. Level of education of the respondents, Genderwise & Area wise.(Female. Interview schedule. Q3 & q12, Male interview schedule, q3 & q15).

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<th>Gender</th>
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<td>250 (50%)</td>
<td>25 (5.0%)</td>
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<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>54 (10.8%)</td>
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<th>Area</th>
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<th>Level of education of the respondents areawise</th>
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<tr>
<td></td>
<td></td>
<td>Primary</td>
</tr>
<tr>
<td>Rural</td>
<td>250 (50%)</td>
<td>28 (5.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>250 (50%)</td>
<td>26 (5.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>54 (10.8%)</td>
</tr>
</tbody>
</table>
**ECONOMIC PROFILE OF THE RESPONDENTS**

**Tables: 13 & 14** Employment Status of the respondents. Genderwise & Area wise (Female Interview Schedule q3 & q21, Male Interview Schedule q3 & q21).

<table>
<thead>
<tr>
<th>Gender</th>
<th>f</th>
<th>Employment status of the respondents genderwise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Employed</td>
</tr>
<tr>
<td>Female</td>
<td>250</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(8.8%)</td>
</tr>
<tr>
<td>Male</td>
<td>250</td>
<td>219</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(43.8%)</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>263</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(52.6%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Employment status of the respondents areawise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Employed</td>
</tr>
<tr>
<td>Rural</td>
<td>250</td>
<td>121</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(24.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>250</td>
<td>142</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(28.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>263</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(52.6%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>f</th>
<th>Nature of employment of the respondents genderwise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Armed forces</td>
</tr>
<tr>
<td>Female</td>
<td>250</td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td>Male</td>
<td>250</td>
<td>16 (3.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>16 (3.2%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Nature of employment of the respondents areawise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Armed forces</td>
</tr>
<tr>
<td>Rural</td>
<td>250</td>
<td>8 (1.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>250</td>
<td>8 (1.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>16 (3.2%)</td>
</tr>
</tbody>
</table>
Tables: 17 & 18. Employment sector of the respondents, Genderwise & Areawise
(Female. Interview Schedule. q3 & q23, Male Interview Schedule. q3 & q23).

<table>
<thead>
<tr>
<th>Gender</th>
<th>$f$</th>
<th>Employment status of the respondents genderwise</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Na</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Govt. Service</td>
<td>Semi-Govt. Service</td>
<td>Personal Service</td>
<td>Personal Business</td>
<td>House hold</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>250</td>
<td>28 (5.6%)</td>
<td>9 (1.8%)</td>
<td>3 (0.6%)</td>
<td>4 (0.8%)</td>
<td>206 (41.2%)</td>
<td>0</td>
</tr>
<tr>
<td>Male</td>
<td>250</td>
<td>75 (15.0%)</td>
<td>9 (1.8%)</td>
<td>79 (15.8%)</td>
<td>56 (11.2%)</td>
<td>0 (0.0%)</td>
<td>31</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>103 (20.6%)</td>
<td>18 (3.6%)</td>
<td>82 (16.4%)</td>
<td>60 (12.0%)</td>
<td>206 (41.2%)</td>
<td>31</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Employment status of the respondents areawise</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Na</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Govt. Service</td>
<td>Semi-Govt. Service</td>
<td>Private service</td>
<td>Personal Business</td>
<td>House hold</td>
<td>Na</td>
</tr>
<tr>
<td>Rural</td>
<td>250</td>
<td>35 (7.0%)</td>
<td>7 (1.4%)</td>
<td>43 (8.6%)</td>
<td>36 (7.2%)</td>
<td>112 (22.4%)</td>
<td>17</td>
</tr>
<tr>
<td>Urban</td>
<td>250</td>
<td>68 (13.6%)</td>
<td>11 (2.2%)</td>
<td>39 (7.8%)</td>
<td>24 (4.8%)</td>
<td>94 (18.8%)</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>103 (20.6%)</td>
<td>18 (3.6%)</td>
<td>82 (16.4%)</td>
<td>60 (12.0%)</td>
<td>206 (41.2%)</td>
<td>31</td>
</tr>
</tbody>
</table>
DECISION MAKING PROFILE OF THE RESPONDENTS

Tables: 19 & 20. Involvement of the respondents in making family decisions, Genderwise & Area wise (Female. Interview Schedule. q3 & q52, Male Interview Schedule. q3 & q 36).

<table>
<thead>
<tr>
<th>Gender</th>
<th>$f$</th>
<th>Involvement of females in making family decisions genderwise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Involved</td>
</tr>
<tr>
<td>Female</td>
<td>250</td>
<td>209</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(41.8%)</td>
</tr>
<tr>
<td>Male</td>
<td>250</td>
<td>210</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(42.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>419</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(83.8%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Involvement of females in making family decisions areawise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>involved</td>
</tr>
<tr>
<td>Rural</td>
<td>250</td>
<td>206</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(41.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>250</td>
<td>213</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(42.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>419</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(83.8%)</td>
</tr>
</tbody>
</table>
Tables: 21 & 22. Matters of involvement of the respondents in family decisions, Genderwise & Areawise.(Female. Interview Schedule. q3 & q53, Male Interview Schedule. q3 & q37).

<table>
<thead>
<tr>
<th>Gender</th>
<th>f</th>
<th>a</th>
<th>ab</th>
<th>ac</th>
<th>b</th>
<th>bc</th>
<th>c</th>
<th>d</th>
<th>e</th>
<th>f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>250</td>
<td>18</td>
<td>19</td>
<td>4</td>
<td>14</td>
<td>5</td>
<td>14</td>
<td>133</td>
<td>2</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(3.6%)</td>
<td>(3.8%)</td>
<td>(0.8%)</td>
<td>(2.8%)</td>
<td>(1.0%)</td>
<td>(2.8%)</td>
<td>(26.6%)</td>
<td>(0.4%)</td>
<td>(8.2%)</td>
</tr>
<tr>
<td>Male</td>
<td>250</td>
<td>64</td>
<td>34</td>
<td>27</td>
<td>6</td>
<td>5</td>
<td>12</td>
<td>0</td>
<td>62</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(12.8%)</td>
<td>(6.8%)</td>
<td>(5.4%)</td>
<td>(1.2%)</td>
<td>(1.0%)</td>
<td>(2.4%)</td>
<td>(.0%)</td>
<td>(12.4%)</td>
<td>(8.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>82</td>
<td>53</td>
<td>31</td>
<td>20</td>
<td>10</td>
<td>26</td>
<td>133</td>
<td>64</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(16.4%)</td>
<td>(10.6%)</td>
<td>(6.2%)</td>
<td>(4.0%)</td>
<td>(2.0%)</td>
<td>(5.2%)</td>
<td>(26.6%)</td>
<td>(12.8%)</td>
<td>(16.2%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>a</th>
<th>ab</th>
<th>ac</th>
<th>b</th>
<th>bc</th>
<th>c</th>
<th>d</th>
<th>e</th>
<th>f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>250</td>
<td>56</td>
<td>31</td>
<td>21</td>
<td>3</td>
<td>4</td>
<td>8</td>
<td>60</td>
<td>23</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(11.2%)</td>
<td>(6.2%)</td>
<td>(4.2%)</td>
<td>(0.6%)</td>
<td>(0.8%)</td>
<td>(1.6%)</td>
<td>(12.0%)</td>
<td>(4.6%)</td>
<td>(8.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td>250</td>
<td>26</td>
<td>22</td>
<td>10</td>
<td>17</td>
<td>6</td>
<td>18</td>
<td>73</td>
<td>41</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(5.2%)</td>
<td>(4.4%)</td>
<td>(2.0%)</td>
<td>(3.4%)</td>
<td>(1.2%)</td>
<td>(3.6%)</td>
<td>(14.6%)</td>
<td>(8.2%)</td>
<td>(7.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>82</td>
<td>53</td>
<td>31</td>
<td>20</td>
<td>10</td>
<td>26</td>
<td>133</td>
<td>64</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(16.4%)</td>
<td>(10.6%)</td>
<td>(6.2%)</td>
<td>(4.0%)</td>
<td>(2.0%)</td>
<td>(5.2%)</td>
<td>(26.6%)</td>
<td>(12.8%)</td>
<td>(16.2%)</td>
</tr>
</tbody>
</table>

a. In decisions regarding daily house-hold activities.  b. In children’s education,

  c. In health issues of family members    d. In children’s marriages    e. In all matters

f. not involved.
Tables: 23 & 24. Reasons for not involving females in family decision Genderwise & Area wise (Female. Interview Schedule. q3 & q54, Male Interview Schedule. q3 & q38).

<table>
<thead>
<tr>
<th>Gender</th>
<th>(f)</th>
<th>Reasons for not involving females in family decisions genderwise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male member head of the family to take decisions.</td>
</tr>
<tr>
<td>Female</td>
<td>250 (50%)</td>
<td>33 (6.6%)</td>
</tr>
<tr>
<td>Male</td>
<td>250 (50%)</td>
<td>22 (4.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>55 (11.0%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>(f)</th>
<th>Reasons for not involving females in family decisions area wise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>male member head of the family to take decisions.</td>
</tr>
<tr>
<td>Rural</td>
<td>250 (50%)</td>
<td>33 (6.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>250 (50%)</td>
<td>22 (4.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>55 (11.0%)</td>
</tr>
</tbody>
</table>
PROPERTY STATUS OF THE RESPONDENTS

Tables: 25 & 26. Female members get share in property from parents, Genderwise & Areawise (Female: Interview Schedule. q3 & q67, Male: Interview Schedule. q3 & q 40).

<table>
<thead>
<tr>
<th>Gender</th>
<th>f</th>
<th>Female members get share in property from parents genderwise</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>get share</td>
<td>do not get share</td>
<td>having no property</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>250</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>73</td>
<td>154</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(14.6%)</td>
<td>(30.8%)</td>
<td>(4.6%)</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>250</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>158</td>
<td>75</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(31.6%)</td>
<td>(15.0%)</td>
<td>(3.4%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>231</td>
<td>229</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(46.2%)</td>
<td>(45.8%)</td>
<td>(8.0%)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Female members get share in property from parents areawise</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>get share</td>
<td>do not get share</td>
<td>having no property</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>250</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>90</td>
<td>138</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(18.0%)</td>
<td>(30.8%)</td>
<td>(4.4%)</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>250</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>141</td>
<td>91</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(28.2%)</td>
<td>(18.2%)</td>
<td>(3.6%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>231</td>
<td>229</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(46.2%)</td>
<td>(45.8%)</td>
<td>(8.0%)</td>
<td></td>
</tr>
</tbody>
</table>
Tables: 27 & 28. Property given to female respondents by parents is of equal value, Genderwise & Areawise (Female. Interview Schedule. q3 & q68, Male. Interview Schedule. q3 & q 41).

<table>
<thead>
<tr>
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<th>$f$</th>
<th>Property given to female respondents by parents is of equal value genderwise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>agree</td>
</tr>
<tr>
<td>Female</td>
<td>250 (50%)</td>
<td>62</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(12.4%)</td>
</tr>
<tr>
<td>Male</td>
<td>250 (50%)</td>
<td>143</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(28.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>205</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(41.0%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Property given to female respondents by parents is of equal value areawise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Agree</td>
</tr>
<tr>
<td>Rural</td>
<td>250 (50%)</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(16.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>250 (50%)</td>
<td>122</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(24.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>500 (100%)</td>
<td>205</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(41.0%)</td>
</tr>
</tbody>
</table>
**Tables: 29 & 30.** The reasons due to which property not given to females, Gender wise & Area wise (Female. Interview Schedule. q3 & q70, Male. Interview Schedule. q3 & q42).

<table>
<thead>
<tr>
<th>Gender</th>
<th>$f$</th>
<th>reasons due to which property not given genderwise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
</tr>
<tr>
<td>Female</td>
<td>250</td>
<td>24 (4.8%)</td>
</tr>
<tr>
<td>(50%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>250</td>
<td>13 (2.6%)</td>
</tr>
<tr>
<td>(50%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>37 (7.4%)</td>
</tr>
<tr>
<td>(100%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>$F$</th>
<th>reasons due to which property not given areawise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
</tr>
<tr>
<td>Rural</td>
<td>250</td>
<td>16 (3.2%)</td>
</tr>
<tr>
<td>(50%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>250</td>
<td>21 (4.2%)</td>
</tr>
<tr>
<td>(50%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>500</td>
<td>37 (7.4%)</td>
</tr>
<tr>
<td>(100%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Do not want others to stand equal owners in the property.
b. Left property with own consent.
c. Following the traditional practices
### MALE TABLES

**EDUCATION PROFILE OF THE MALE RESPONDENTS & THEIR ATTITUDE TOWARDS WOMEN EDUCATION**

**Table-01**: Effects of Poverty and Education on Women Status (Male. Interview Schedule. q3 & q16)

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Effects of Poverty and Education on Women Status</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Agree</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>108 (43.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>109 (43.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>217 (86.8%)</td>
</tr>
</tbody>
</table>

**Table-02**: Male respondent consider education importance for women (Male. Interview Schedule. q3 & q17)

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Importance of education for women.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Encourage</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>109 (43.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>115 (46.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>224 (89.6%)</td>
</tr>
</tbody>
</table>
Table 3 Reasons for supporting and not supporting women education (Male.Interview Schedule. q3 & q18,q19 & q20).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Reasons for supporting women education</th>
<th>Reasons for not supporting women education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>15</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(6.0%)</td>
<td>(13.6%)</td>
</tr>
<tr>
<td>urban</td>
<td>125</td>
<td>6</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(2.4%)</td>
<td>(8.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>21</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(8.4%)</td>
<td>(22.0%)</td>
</tr>
</tbody>
</table>

Reasons for supporting women Education

a. It develops personality.
b. It develops knowledge and wisdom.
c. It enhances status of women.
d. It encourages their decision making power.
e. Basic rights of women.
f. To help children education.
g. In all areas.

Reasons for not supporting women Education

a. The women should not get exposure to knowledge.
b. Poor financial condition.
c. Education institution are far away.
d. No Trend in the area.
SOCIAL & ECONOMIC POSITION OF THE RESPONDENTS AND THEIR ATTITUDE TOWARDS WOMEN PARTICIPATION IN SOCIAL AND ECONOMIC ACTIVITIES.

**Table: 4** Male respondents opinion towards female job (q3,q24).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Support the female job</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>(50.0%)</td>
<td>48  (19.2%)</td>
<td>77 (30.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>(50.0%)</td>
<td>90  (36.0%)</td>
<td>35 (14.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>(100.0%)</td>
<td>138 (55.2%)</td>
<td>112 (44.8%)</td>
</tr>
</tbody>
</table>

**Table: 5.** Reasons for supporting and not supporting female job (Male, Interview Schedule. q3 & q25 and q26).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Reasons for supporting Women job</th>
<th>Reasons for not supporting Women job</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>(50%)</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(3.2%)</td>
<td>(6.4%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>(50%)</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(6.8%)</td>
<td>(10.8%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>(50%)</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(10.0%)</td>
<td>(17.2%)</td>
</tr>
</tbody>
</table>

Reasons for supporting women job
a. It improves their confidence level  b. It improves their economic condition  c. It improves their social/ political condition  d. All the above.

Reasons for not supporting women job:
a. Against our family trend  b. Culturally not acceptable  c. Multiple reasons
POLITICAL STATUS OF THE MALE RESPONDENTS AND THEIR ATTITUDE TOWARDS WOMEN PARTICIPATION IN POLITICS.

Table: 6. Male respondents showing their attitude of encouragement of women’s participation in politics. (Male.Interview Schedule. q3 & q27).

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Encouragement of women’s participation in politics</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50.0%)</td>
<td>58 (23.2%)</td>
<td>67 (26.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50.0%)</td>
<td>70 (28.0%)</td>
<td>55 (22.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100.0%)</td>
<td>128 (51.2%)</td>
<td>122 (48.8%)</td>
</tr>
</tbody>
</table>

Table: 7 Reasons for encouraging of women’s participation in politics and reasons for discouraging women’s participation in politics. (Male.Interview Schedule. q3, q28, & q29).

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Reasons for encouraging of women’s participation in politics</th>
<th>Reasons for discouraging of women’s participation in politics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>9 (3.6%)</td>
<td>19 (7.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>12 (4.8%)</td>
<td>16 (6.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>21 (8.4%)</td>
<td>35 (14.0%)</td>
</tr>
</tbody>
</table>

Reasons for encouragement women participation in politics
a. to gain social status
b. to gain economic benefits
c. to gain political status
d. All reasons

Reasons for not encouraging women participation in politics
a. it is against our family tradition
b. it is against our religion.
c. it is against our culture
d. in all areas
Table 8. Male respondents attitude towards permitting women to cast vote to the candidate of their choice. (Male. Interview Schedule. q3 & 30)

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>Permitting women to cast vote to the candidate of their choice</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Permit</td>
<td>Do not permit</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>58 (23.2%)</td>
<td>67 (26.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>84 (33.6%)</td>
<td>41 (16.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>142 (56.8%)</td>
<td>108 (43.2%)</td>
</tr>
</tbody>
</table>

Table 9. Reasons for not permitting women to cast vote of their own choice. (Male. Interview Schedule. q3 & q 31).

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>Reasons for not permitting women to cast vote to the candidate of their own choice</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50.0%)</td>
<td>22 (8.8%)</td>
<td>32 (12.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50.0%)</td>
<td>14 (5.6%)</td>
<td>23 (9.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100.0%)</td>
<td>36 (14.4%)</td>
<td>55 (22.0%)</td>
</tr>
</tbody>
</table>

a. They do not have enough knowledge  
b. Male member choice preference.  
c. No trend of women casting vote in the area.  
d. All reasons
Table 10. Male respondents opinion towards government policy regarding women involvement in politics. (Male. Interview Schedule. q3 & q32)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>appreciation of government policy regarding women involvement in politics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Appreciate</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>72 (28.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>77 (30.8%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>149 (59.6%)</td>
</tr>
</tbody>
</table>

TABLE 11 Male respondents opinion women involvement in politics will help society. (Male. Interview Schedule. q3 & q33)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Reasons for encouragement of women’s involvement in politics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>Educated class will come forward.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Women problems will be solved.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>economic problems of women will be solved</td>
</tr>
<tr>
<td></td>
<td></td>
<td>help women to stop violence against women.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>women status will be improved</td>
</tr>
<tr>
<td></td>
<td></td>
<td>women voice will be heard at national and provincial level</td>
</tr>
<tr>
<td></td>
<td></td>
<td>women will work for women's rights</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Na</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>49 (19.6%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 (1.2%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4 (1.6%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 (1.2%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7 (2.8%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6 (2.4%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>53 (21.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>5 (2.0%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>43 (17.2%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5 (2.0%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 (1.2%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8 (3.2%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11 (4.4%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2 (0.8%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>48 (19.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>5 (2.0%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>92 (36.8%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8 (3.2%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7 (2.8%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11 (4.4%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>18 (7.2%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8 (3.2%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>101 (40.4%)</td>
</tr>
</tbody>
</table>
PROPERTY INHERITANCE AND MALE ATTITUDE TOWARDS WOMEN’S SHARE IN PROPERTY.

Table: 12. Male respondents opinion about women’s share in property inheritance. (Male.Interview Schedule. q3 & q45).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Opinion of male respondents regarding women’s share in property inheritance</th>
<th>Should get</th>
<th>Should not get</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>122 (48.8%)</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(50.0%)</td>
<td>117 (46.8%)</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>14 (5.6%)</td>
<td>111 (48.8%)</td>
<td>8 (3.2%)</td>
</tr>
<tr>
<td></td>
<td>(50.0%)</td>
<td>87 (34.8%)</td>
<td>3 (1.2%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>239 (95.6%)</td>
<td>11 (4.4%)</td>
<td></td>
</tr>
</tbody>
</table>

Table: 13. Male respondents opinion whether women should and should not get property. (Male.Interview Schedule. q3, q46 & q47)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Reasons that women should get property</th>
<th>Reasons that women should not get property</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>14 (5.6%)</td>
<td>87 (34.8%)</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>9 (3.6%)</td>
<td>82 (32.8%)</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>23 (9.2%)</td>
<td>169 (67.6%)</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Reasons for property inheritance
a. legal right. b. religion right. c. All reasons.

Reasons against inheritance
a. It is family trend. b. It is the right of male child. c. All reasons.
CHANGE IN THE STATUS OF THE MALE RESPONDENTS AND THEIR ATTITUDE TOWARDS WOMEN

Table: 14. Male respondent’s opinion that improved woman’s status affects their involvement in domestic activities (Male.Interview Schedule. q3 & q50)

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>improved woman’s status affects their involvement in domestic activities</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>(50.0%)</td>
<td>(22.4%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>(50.0%)</td>
<td>(34.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>141</td>
</tr>
<tr>
<td></td>
<td>(100.0%)</td>
<td>(56.4%)</td>
</tr>
</tbody>
</table>

Table: 15. Reasons that improved women’s status affects their involvement in domestic activities (Male. Interview Schedule. q3 & q51).

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Reasons that improved women’s status affects their involvement in domestic activities</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(4.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(3.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(8.4%)</td>
</tr>
</tbody>
</table>

a. Children are ignored   b. Family ceremonies involvement is ignored

c. Family relations/ties get affected weak.  d. Home is ignored   e. all areas affected.

Nr. No reply
Table: 16. Male respondents opinion about working women that they can keep balance between their demand in family and at workplace. (Male.Interview Schedule. q3 & q52).

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Keeping of balance by female between her demand in family and at workplace</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>80 (32.0%)</td>
<td>45 (18.0%)</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>91 (36.4%)</td>
<td>34 (13.6%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (50%)</td>
<td>171 (68.4%)</td>
<td>79 (31.6%)</td>
<td></td>
</tr>
</tbody>
</table>

Table: 17. Reasons that working women can keep or cannot keep a balance between their demand in family and at workplace (Male.Interview Schedule. q3, q53 & q54).

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th>Reasons that working women can keep a balance between their demand in family and at workplace</th>
<th>Reasons that working woman cannot keep a balance between their demand in family and at workplace</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>a. they manage every thing in a proper way b. they have knowledge and wisdom of handling domestic/family affairs c. they distribute time accordingly.</td>
<td>d. All areas.</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>a. Children usually affected and arguments arise with husband. b. Get no time for relaxation.</td>
<td>c. Household affairs and family affected.</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>27 (10.8%)</td>
<td>72 (28.8%)</td>
</tr>
<tr>
<td>Area</td>
<td>( f )</td>
<td>Agree</td>
<td>Disagree</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td>-------</td>
<td>----------</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50.0%)</td>
<td>74 (29.6%)</td>
<td>43 (17.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50.0%)</td>
<td>65 (26.0%)</td>
<td>56 (22.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100.0%)</td>
<td>139 (55.6%)</td>
<td>99 (39.6%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>Agree</th>
<th>Disagree</th>
<th>Indifferent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50.0%)</td>
<td>95 (38.0%)</td>
<td>19 (7.6%)</td>
<td>11 (4.4%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50.0%)</td>
<td>86 (34.4%)</td>
<td>24 (9.6%)</td>
<td>15 (6.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100.0%)</td>
<td>181 (72.4%)</td>
<td>43 (17.2%)</td>
<td>26 (10.4%)</td>
</tr>
</tbody>
</table>
Table 20. Reasons expressed by male respondents that economically sound women enjoy and cannot enjoy higher status. (Male.Interview Schedule. q3,57& 58).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Reasons that economically sound women enjoy higher status</th>
<th>Reasons that economically sound women cannot enjoy higher status</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>23</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(9.2%)</td>
<td>(10.0%)</td>
</tr>
<tr>
<td>urban</td>
<td>125</td>
<td>12</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(4.8%)</td>
<td>(8.8%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>35</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(14.0%)</td>
<td>(18.8%)</td>
</tr>
</tbody>
</table>

Reasons that economically sound women enjoy high status

a. Can contribute in family budget.
b. She can buy all the status symbols according to her wish.
c. She can enjoy high status in the family.
d. She becomes economically independent.
e. She has always upper hand in family decisions.

Reasons that economically sound women cannot enjoy high status

a. She becomes financially dependent on entire family.
b. She is not in a position to buy things according to her own wish.
c. She is subservient to all family members including husband and children.
## FEMALE TABLES

### PERSONAL PROFILE OF THE RESPONDENTS

**Table: (1).** Female respondents number of family members. (q3 & q8)

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of family members</th>
<th>Up to 5</th>
<th>6 -10</th>
<th>11 -15</th>
<th>16 &amp; above</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td></td>
<td>125</td>
<td>17</td>
<td>51</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(50%)</td>
<td>(6.8%)</td>
<td>(20.4%)</td>
<td>(12.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td></td>
<td>125</td>
<td>29</td>
<td>54</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(50%)</td>
<td>(11.6%)</td>
<td>(21.6%)</td>
<td>(10.8%)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>250</td>
<td>46</td>
<td>105</td>
<td>59</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(100%)</td>
<td>(18.4%)</td>
<td>(42.0%)</td>
<td>(23.6%)</td>
</tr>
</tbody>
</table>

**INFORMATION ABOUT THE SPOUSE(q 14 –q20).**

**Table: (2).** Female respondents age of the spouse. (q3 & q14)

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of family members</th>
<th>30-40</th>
<th>41-50</th>
<th>51-60</th>
<th>61 years &amp; above</th>
<th>na</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td></td>
<td>125</td>
<td>21</td>
<td>32</td>
<td>20</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(50%)</td>
<td>(8.4%)</td>
<td>(12.8%)</td>
<td>(8.0%)</td>
<td>(9.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td></td>
<td>125</td>
<td>34</td>
<td>21</td>
<td>24</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(50%)</td>
<td>(13.6%)</td>
<td>(8.4%)</td>
<td>(9.6%)</td>
<td>(10.8%)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>250</td>
<td>55</td>
<td>53</td>
<td>44</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(100%)</td>
<td>(22.0%)</td>
<td>(21.2%)</td>
<td>(17.6%)</td>
<td>(20.0%)</td>
</tr>
</tbody>
</table>
Table: (3). Female respondents literacy status of the spouse (q3 & q15).

<table>
<thead>
<tr>
<th>AREA</th>
<th>f</th>
<th>Literacy status of the respondent’s spouse</th>
<th>Not applicable(un married widow divorced)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Literate</td>
<td>Illiterate</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>65 (26.0%)</td>
<td>31 (12.4%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>94 (37.6%)</td>
<td>12 (4.8%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>159 (63.6%)</td>
<td>43 (17.2%)</td>
</tr>
</tbody>
</table>

Table: (4). Number of wives. (q3 & q18)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Number of wives</th>
<th></th>
<th></th>
<th>Not applicable</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Not applicable</td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>86 (24.4%)</td>
<td>10 (4.0%)</td>
<td>29 (11.6%)</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>89 (35.6%)</td>
<td>17 (6.8%)</td>
<td>19 (7.6%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>175 (70.0%)</td>
<td>27 (10.8%)</td>
<td>48 (19.2%)</td>
<td></td>
</tr>
</tbody>
</table>

Table: (5). Number of marriages of female respondents husband.(q3 & q19).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Number of marriages of female spouse</th>
<th>(un married widow divorced respondents)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>First</td>
<td>Second</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>86 (34.4%)</td>
<td>10 (4.0%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>89 (35.6%)</td>
<td>16 (6.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>175 (70.0%)</td>
<td>26 (10.4%)</td>
</tr>
</tbody>
</table>
Table: (6). Reasons for second marriage by their husband. (q3 & q20)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>na</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125(50%)</td>
<td>2(0.8%)</td>
<td>1(0.4%)</td>
<td>4(1.6%)</td>
<td>3(1.2%)</td>
<td>115(46.0%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125(50%)</td>
<td>7(2.8%)</td>
<td>2(0.8%)</td>
<td>2(0.8%)</td>
<td>6(2.4%)</td>
<td>108(43.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250(100%)</td>
<td>9(3.6%)</td>
<td>3(1.2%)</td>
<td>6(2.4%)</td>
<td>9(3.6%)</td>
<td>223(89.2%)</td>
</tr>
</tbody>
</table>

- a. For children.
- b. Wanted a young wife.
- c. Parents desired
- d. Death of first wife.
- Na. Not applicable.

**SOCIAL AND ECONOMIC PROFILE OF THE FEMALE RESPONDENTS**

Table: (7). Monthly income of the female respondents. (q3 & q24)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Less than 5000</th>
<th>5001-10,000</th>
<th>10,001-15,000</th>
<th>15,001-20,000</th>
<th>20,001 &amp; above</th>
<th>no income</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125(50%)</td>
<td>83(33.2%)</td>
<td>12(4.8%)</td>
<td>4(1.6%)</td>
<td>0(.0%)</td>
<td>3(1.2%)</td>
<td>23(9.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125(50%)</td>
<td>61(24.4%)</td>
<td>25(10.0%)</td>
<td>18(7.2%)</td>
<td>4(1.6%)</td>
<td>9(3.6%)</td>
<td>8(3.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250(100%)</td>
<td>144(57.6%)</td>
<td>37(14.8%)</td>
<td>22(8.8%)</td>
<td>4(1.6%)</td>
<td>12(4.8%)</td>
<td>31(12.4%)</td>
</tr>
</tbody>
</table>
Table: (8). Utilization of the monthly income by the female respondents (q3 & q25).

<table>
<thead>
<tr>
<th>AREA</th>
<th>f</th>
<th>Personal use</th>
<th>Add in family budget</th>
<th>Both</th>
<th>no income</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>41 (16.0%)</td>
<td>55 (22.0%)</td>
<td>6 (2.4%)</td>
<td>23 (9.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>58 (23.2%)</td>
<td>52 (20.8%)</td>
<td>7 (2.8%)</td>
<td>8 (3.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>99 (39.6%)</td>
<td>107 (42.8%)</td>
<td>13 (5.2%)</td>
<td>31 (12.4%)</td>
</tr>
</tbody>
</table>

Table: (9). Under what condition female respondent has joined the job (q3 & q27).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Reasons for doing job</th>
<th>House wives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>a 1 (0.4%) b 4 (1.6%) c 6 (2.4%) d 2 (0.8%)</td>
<td>112 (44.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>a 15 (6.0%) b 6 (2.4%) c 8 (3.2%) d 2 (0.8%)</td>
<td>94 (37.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>a 16 (6.4%) b 10 (4.0%) c 14 (5.6%) d 4 (1.6%)</td>
<td>206 (82.4%)</td>
</tr>
</tbody>
</table>

a. Personal Choice.  
b. Father /Husband asked to work.  
c. Sought permission from father /husband.  
d. due to financial condition

Table: (10). Female respondents working duration measured in hours (q3 & q28)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Working duration measured in hours</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1-5 hours</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>29 (11.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>39 (15.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>68 (27.2%)</td>
</tr>
</tbody>
</table>
Table: (11) Female respondents physically tired/fatigue due to job/household work (q3 & q31).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>physically tired/fatigue due to job/household work</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(15.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(16.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(31.2%)</td>
</tr>
</tbody>
</table>


d. Stress out.  e. all areas  f. no fatigue.

Table: (12) How female respondents make adjustments between her job/household work and family (q3 & q32).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Time management</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(13.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(20.8%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(34.4%)</td>
</tr>
</tbody>
</table>

a. Hiring the servant.  b. Work distribution between family members.
c. Proper time distribution
Table: (13). Female respondents get respect and honour from family (q3 & q33)

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>Get respect and honour from Family</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Get Respect</td>
<td>Do Not Get Respect</td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>114 (45.6%)</td>
<td>11 (4.4%)</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>113 (45.2%)</td>
<td>12 (4.8%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>227 (90.8%)</td>
<td>23 (9.2%)</td>
<td></td>
</tr>
</tbody>
</table>

Table: (14). How the respect and honour given to female respondent is identified. (q3 & q34).

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>Identification of respect and honour of female</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>40 (16.0%)</td>
<td>9 (3.6%)</td>
<td>51 (20.4%)</td>
<td>14 (5.6%)</td>
<td>11 (4.4%)</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>38 (15.2%)</td>
<td>8 (3.2%)</td>
<td>61 (24.4%)</td>
<td>6 (2.4%)</td>
<td>12 (4.8%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>78 (31.2%)</td>
<td>17 (6.8%)</td>
<td>112 (44.8%)</td>
<td>20 (8.0%)</td>
<td>23 (9.2%)</td>
<td></td>
</tr>
</tbody>
</table>

a. Involved in family decisions. b. You can do what you want. c. Your opinion is valued. d. In all matters. e. not applicable.

Table: (15). Attitude of family towards female job. (q3 & q35).

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>Attitude of family members towards women’s job.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Encouraging</td>
<td>Discouraging</td>
<td>Indifferent</td>
<td>Na</td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>13 (5.2%)</td>
<td>0 (.0%)</td>
<td>0 (.0%)</td>
<td>112 (44.8%)</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>28 (11.2%)</td>
<td>2 (.8%)</td>
<td>1 (.4%)</td>
<td>94 (37.6%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>41 (16.4%)</td>
<td>2 (.8%)</td>
<td>1 (.4%)</td>
<td>206 (82.4%)</td>
<td></td>
</tr>
</tbody>
</table>
Table: (16). Attitude of family members towards household work. (q3 & q36).

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Encouraging</td>
<td>Discouraging</td>
<td>Indifferent</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>111 (44.4%)</td>
<td>11 (4.4%)</td>
<td>3 (1.2%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>111 (44.4%)</td>
<td>11 (4.4%)</td>
<td>3 (1.2%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>222 (88.8%)</td>
<td>22 (8.8%)</td>
<td>6 (2.4%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table: (17). Impact of your work load on the female respondents family (q3 & q37)

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a</td>
<td>b</td>
<td>c</td>
<td>d</td>
<td>e</td>
<td>f in all areas</td>
<td>g. no work burden</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>10 (4.0%)</td>
<td>29 (11.6%)</td>
<td>4 (1.6%)</td>
<td>13 (5.2%)</td>
<td>32 (12.0%)</td>
<td>8 (3.2%)</td>
<td>29 (11.6%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>9 (3.6%)</td>
<td>19 (7.6%)</td>
<td>6 (2.4%)</td>
<td>11 (4.4%)</td>
<td>47 (18.8%)</td>
<td>10 (4.0%)</td>
<td>23 (9.2%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>19 (7.6%)</td>
<td>48 (19.2%)</td>
<td>10 (4.0%)</td>
<td>24 (9.6%)</td>
<td>79 (31.6%)</td>
<td>18 (7.2%)</td>
<td>52 (20.8%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(a). Cannot give enough time to children.  (b). Arguments arises with husband.  
(c). Children do not listen and give respect to me.  (d).Cannot participate in family functions regularly.  (e). Get no time to relax-  (f). in all areas  (g).no work burden

Table: (18). Community behaviour towards female respondents.(q3 & q41).

<table>
<thead>
<tr>
<th>Area</th>
<th>$f$</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Appreciate and encourage</td>
<td>Ignore and indifferent attitude</td>
<td>Look down upon and discourage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>94 (37.6%)</td>
<td>23 (9.2%)</td>
<td>8 (3.2%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>105 (42.0%)</td>
<td>19 (7.6%)</td>
<td>1 (0.4%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>199 (79.6%)</td>
<td>42 (16.8%)</td>
<td>9 (3.6%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table (19). Feelings of female towards community response (q3, q42, q43 & q44)

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>How female respondents feel about community response</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Feel good and encouraging</td>
<td>Feel bad and unhappy</td>
<td>Psychologically upset</td>
<td>Feel very bad and become sad and tense.</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>94 (37.6%)</td>
<td>23 (9.2%)</td>
<td>8 (3.2%)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>105 (42.0%)</td>
<td>19 (7.6%)</td>
<td>1 (0.4%)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>199 (79.6%)</td>
<td>42 (16.8%)</td>
<td>9 (3.6%)</td>
<td></td>
</tr>
</tbody>
</table>

**POLITICAL PROFILE OF THE FEMALE RESPONDENTS**

Table (20) Family Pressure on female respondents vote casting in any of the elections (q3 & q45)

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>casting of vote in any of the elections</th>
<th></th>
<th></th>
<th>no trend of women casting vote in the area.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>59 (23.6%)</td>
<td>55 (22.0%)</td>
<td>11 (4.4%)</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>81 (32.4%)</td>
<td>44 (17.6%)</td>
<td>0 (0.0%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>140 (56.0%)</td>
<td>99 (39.6%)</td>
<td>11 (4.4%)</td>
<td></td>
</tr>
</tbody>
</table>

Table (21) Family Pressure female respondents have family pressure while casting vote. (q3 & q46).

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>Is there any family pressure</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Na</td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>5 (2.0%)</td>
<td>54 (21.6%)</td>
<td>66 (26.4%)</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>22 (8.8%)</td>
<td>59 (23.6%)</td>
<td>44 (17.6%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>27 (10.8%)</td>
<td>113 (45.2%)</td>
<td>110 (44.0%)</td>
<td></td>
</tr>
</tbody>
</table>
Table: (22). Female respondents have different feelings due to pressure. (q3 & q47).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>feel bad and unhappy</th>
<th>No such feelings</th>
<th>due to political party</th>
<th>Na</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>1 (0.4%)</td>
<td>2 (0.8%)</td>
<td>2 (0.8%)</td>
<td>120 (48.0%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>17 (6.8%)</td>
<td>5 (2.0%)</td>
<td>0 (0.0%)</td>
<td>103 (41.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>18 (7.2%)</td>
<td>7 (2.8%)</td>
<td>2 (0.8%)</td>
<td>223 (89.2%)</td>
</tr>
</tbody>
</table>

Table: (23). Contesting of election by female respondents. (q3 & q48).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>contesting of election</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>5 (2.0%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>8 (3.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>13 (5.2%)</td>
</tr>
</tbody>
</table>

Table: (24) Female respondents contested election at different level. (q3 & q49)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>contested election at different level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>Union Council: 5 (2.0%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>6 (2.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>11 (4.4%)</td>
</tr>
</tbody>
</table>
Table: (25). Female respondents desire to contest election. (q3 & q50).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>desire to contest election</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>39 (15.6%) 86 (34.4%)</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>41 (16.4%) 84 (33.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>80 (32.0%) 170 (68.0%)</td>
</tr>
</tbody>
</table>

Table: (26) Female respondents views regarding non participating in politics. (q3 & q51).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>views regarding non participating in politics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>25 (10.0%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>54 (21.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>79 (31.6%)</td>
</tr>
</tbody>
</table>

a. Not interested. b. Family won’t allow. c. Economically not sound to invest money in election. d. Lack of influence on people e. all reasons

Table: (27). Women involvement in politics. (q3 & q55).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Women involved in politics these days</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>122 (48.8%) 3 (1.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>125 (50.0%) 0 (.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>247 (98.8%) 3 (1.2%)</td>
</tr>
</tbody>
</table>
Table: (28). Reasons for the increased women’s involvement in politics (q3 & q56)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
<th>f</th>
<th>g</th>
<th>h</th>
<th>na</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>29</td>
<td>43</td>
<td>39</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>(50.0%)</td>
<td>(11.6%)</td>
<td>(17.2%)</td>
<td>(15.6%)</td>
<td>(0.4%)</td>
<td>(0.8%)</td>
<td>(0.4%)</td>
<td>(0.8%)</td>
<td>(2.0%)</td>
<td>(1.2%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>51</td>
<td>36</td>
<td>28</td>
<td>1</td>
<td>3</td>
<td>5</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>(50.0%)</td>
<td>(20.0%)</td>
<td>(14.4%)</td>
<td>(11.2%)</td>
<td>(0.4%)</td>
<td>(1.2%)</td>
<td>(2.0%)</td>
<td>(0.0%)</td>
<td>(0.4%)</td>
<td>(0.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>80</td>
<td>79</td>
<td>67</td>
<td>2</td>
<td>5</td>
<td>6</td>
<td>2</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(32.0%)</td>
<td>(31.6%)</td>
<td>(26.8%)</td>
<td>(0.8%)</td>
<td>(2.0%)</td>
<td>(2.4%)</td>
<td>(0.8%)</td>
<td>(2.4%)</td>
<td>(1.2%)</td>
</tr>
</tbody>
</table>

a. Govt encouragement.  b. Male members support  c. Financial interest involved


d. Education of women  e. Awareness of people  f. Personal interest

g. To help local people.  h. All reasons.  i. No reply

DECISION MAKING PROFILE OF THE FEMALE RESPONDENTS

Table: (29). Equal treatment of female respondents by male members in the family (q3 & q62).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>94</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(37.6%)</td>
<td>(12.4%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>109</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(43.6%)</td>
<td>(6.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>203</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(81.2%)</td>
<td>(18.8%)</td>
</tr>
</tbody>
</table>
Table: (30) The areas in where female respondents are equally treated to male members in the family. (q3 & q63).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>a</th>
<th>b</th>
<th>c</th>
<th>ab</th>
<th>ac</th>
<th>bc</th>
<th>d in all areas</th>
<th>na</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>24</td>
<td>5</td>
<td>1</td>
<td>41</td>
<td>1</td>
<td>1</td>
<td>21 (8.4%)</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(9.6%)</td>
<td>(2.0%)</td>
<td>(.4%)</td>
<td>(16.4%)</td>
<td>(.4%)</td>
<td>(.4%)</td>
<td>(12.4%)</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>11</td>
<td>1</td>
<td>0</td>
<td>66</td>
<td>1</td>
<td>2</td>
<td>28 (19.6%)</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(4.4%)</td>
<td>(0.4%)</td>
<td>(0.0%)</td>
<td>(26.4%)</td>
<td>(0.4%)</td>
<td>(0.8%)</td>
<td>(6.4%)</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>35</td>
<td>6</td>
<td>1</td>
<td>107</td>
<td>2</td>
<td>3</td>
<td>49 (19.6%)</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(14.0%)</td>
<td>(2.4%)</td>
<td>(0.4%)</td>
<td>(42.8%)</td>
<td>(0.8%)</td>
<td>(1.2%)</td>
<td>(18.8%)</td>
<td></td>
</tr>
</tbody>
</table>

Table: (31). The areas where female respondents are not equally treated by male members in the family. (q3 & q63).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>a</th>
<th>ab</th>
<th>ac</th>
<th>bc</th>
<th>c</th>
<th>d</th>
<th>na</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>6</td>
<td>3</td>
<td>2</td>
<td>10</td>
<td>7</td>
<td>3</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2.4%)</td>
<td>(1.2%)</td>
<td>(.4%)</td>
<td>(4.0%)</td>
<td>(2.8%)</td>
<td>(1.2%)</td>
<td>(37.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>5</td>
<td>2</td>
<td>1</td>
<td>4</td>
<td>4</td>
<td>0</td>
<td>109</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2.0%)</td>
<td>(.8%)</td>
<td>(.4%)</td>
<td>(1.6%)</td>
<td>(1.6%)</td>
<td>(.0%)</td>
<td>(43.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>11</td>
<td>5</td>
<td>3</td>
<td>14</td>
<td>11</td>
<td>3</td>
<td>203</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(4.4%)</td>
<td>(2.0%)</td>
<td>(1.2%)</td>
<td>(5.6%)</td>
<td>(4.4%)</td>
<td>(1.2%)</td>
<td>(81.2%)</td>
</tr>
</tbody>
</table>

a. Food intake.  b. Provision of outfits.  c. Permission to meet friends.  d. in all areas.
Table: (32)  Whose decision is considered as the final word in family. (q3 & q64)

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>Male member</th>
<th>Female member</th>
<th>Both equally</th>
<th>family members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>86 (34.4%)</td>
<td>12 (4.8%)</td>
<td>20 (8.0%)</td>
<td>7 (2.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>81 (32.4%)</td>
<td>6 (2.4%)</td>
<td>35 (1.2%)</td>
<td>3 (1.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>167 (66.8%)</td>
<td>18 (7.2%)</td>
<td>55 (22.0%)</td>
<td>10 (4.0%)</td>
</tr>
</tbody>
</table>

Table: (33)  Change in the attitude of male towards female in decision-making. (q3 & q65).

<table>
<thead>
<tr>
<th>Area</th>
<th>( f )</th>
<th>Change in the attitude</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>(40.8%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>(42.4%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (50%)</td>
<td>(83.2%)</td>
</tr>
</tbody>
</table>
Table: (34). Factors, responsible for bringing change in the attitude of male. (q3 & q66)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>a</th>
<th>b</th>
<th>c</th>
<th>d</th>
<th>e</th>
<th>f</th>
<th>g</th>
<th>h</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>37</td>
<td>14</td>
<td>7</td>
<td>21</td>
<td>16</td>
<td>4</td>
<td>3</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(14.8%)</td>
<td>(5.6%)</td>
<td>(2.8%)</td>
<td>(8.4%)</td>
<td>(6.4%)</td>
<td>(1.6%)</td>
<td>(1.2%)</td>
<td>(9.3%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>49</td>
<td>11</td>
<td>12</td>
<td>23</td>
<td>9</td>
<td>2</td>
<td>0</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(19.6%)</td>
<td>(4.4%)</td>
<td>(4.8%)</td>
<td>(9.3%)</td>
<td>(3.6%)</td>
<td>(0.8%)</td>
<td>(0%)</td>
<td>(7.6%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>86</td>
<td>25</td>
<td>19</td>
<td>44</td>
<td>25</td>
<td>6</td>
<td>3</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(34.4%)</td>
<td>(10.0%)</td>
<td>(7.6%)</td>
<td>(17.6%)</td>
<td>(10.0%)</td>
<td>(2.4%)</td>
<td>(1.2%)</td>
<td>(16.8%)</td>
</tr>
</tbody>
</table>

a. Education. b. Media. c. Social mobility. d. Improved economic condition e. all factors. f. awareness. g. employment h. not applicable.

CHANGING STATUS OF THE FEMALE RESPONDENTS

Table:(35). Level of respect: female respondents have been given more respect and honour as compared to the females older to them. (q3 & q71)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>More</th>
<th>Equal</th>
<th>Less</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>93</td>
<td>17</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(37.2%)</td>
<td>(6.8%)</td>
<td>(6.0%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>99</td>
<td>14</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(39.6%)</td>
<td>(5.6%)</td>
<td>(4.8%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>192</td>
<td>31</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(76.8%)</td>
<td>(12.4%)</td>
<td>(10.8%)</td>
</tr>
</tbody>
</table>
Table: (36). Factors responsible for change (q3 & q72)

(a). education.  (b). job opportunities for females.  (c). migration from rural to urban.
(d). mass media.  (e). in all areas.  (f). not applicable (equal, less, more).

Table: (37). Marriages taking place in family (q3 & q73).

(a). Arranged by the parents.  (b). Arranged by parents with the consent of female to be married.  (c). Choice Marriage with consent of both parents.  (d). Court Marriage
Table:(38). Type of marriage taking place in family. (q3 & q74)

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Within family</th>
<th>Outside family</th>
<th>Both</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>50 (20.0%)</td>
<td>10 (4.0%)</td>
<td>65 (26.0%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>25 (10.0%)</td>
<td>36 (14.4%)</td>
<td>64 (25.5%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>75 (30.0%)</td>
<td>46 (18.4%)</td>
<td>129 (51.6%)</td>
</tr>
</tbody>
</table>

Table:(39). Types of marriage practices already existing in the family of female respondents. (q3 & q75).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125</td>
<td>105 (42.0%)</td>
<td>20 (8.0%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>97 (38.8%)</td>
<td>28 (11.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>202 (80.8%)</td>
<td>48 (19.2%)</td>
</tr>
</tbody>
</table>
Table (40). Reasons for change in the practice of marriage (q3 & q76).

<table>
<thead>
<tr>
<th>Area</th>
<th>Education Reasons</th>
<th>Financial Reasons</th>
<th>Employment Reasons</th>
<th>Family Matters</th>
<th>medical reasons</th>
<th>Na</th>
<th>New trends</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>6</td>
<td>1</td>
<td>5</td>
<td>6</td>
<td>0</td>
<td>105 (2%)</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>0</td>
<td>2</td>
<td>2.4%</td>
<td>2.4%</td>
<td>.4%</td>
<td>42.0%</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>4</td>
<td>2.4%</td>
<td>8</td>
<td>2.0%</td>
<td>.8%</td>
<td>2</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>7</td>
<td>2</td>
<td>8</td>
<td>1</td>
<td>4</td>
<td>97 (6%)</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>1</td>
<td>3.2%</td>
<td>8</td>
<td>0.4%</td>
<td>.8%</td>
<td>2.4%</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>1</td>
<td>1.6%</td>
<td>7</td>
<td>2.0%</td>
<td>0</td>
<td>38.8%</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>13</td>
<td>3</td>
<td>13</td>
<td>7</td>
<td>4</td>
<td>202 (8%)</td>
</tr>
<tr>
<td></td>
<td>5.2%</td>
<td>1.2%</td>
<td>5.2%</td>
<td>2.8%</td>
<td>1.6%</td>
<td>.5%</td>
<td>3.2%</td>
</tr>
</tbody>
</table>

Table (41). Violence against women in family (q3 & q79).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Has violence</th>
<th>Has no violence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>54 (21.6%)</td>
<td>71 (28.4%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>57 (22.8%)</td>
<td>68 (27.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>111 (44.4%)</td>
<td>139 (55.6%)</td>
</tr>
</tbody>
</table>

Table (42). Types of abuse in female respondents family (q80 & q3).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Physically abuse</th>
<th>Mentally abuse</th>
<th>Verbal abuse</th>
<th>all areas</th>
<th>no violence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>10 (4.0%)</td>
<td>5 (2.0%)</td>
<td>22 (8.8%)</td>
<td>17 (6.8%)</td>
<td>71 (28.4%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>9 (3.6%)</td>
<td>17 (6.8%)</td>
<td>24 (9.6%)</td>
<td>7 (2.8%)</td>
<td>68 (27.2%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>19 (7.6%)</td>
<td>22 (8.8%)</td>
<td>46 (18.4%)</td>
<td>24 (9.6%)</td>
<td>139 (55.6%)</td>
</tr>
</tbody>
</table>
Table:(43). Reasons of violence against women (q3 & q81).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Reasons of violence against women</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>due to unawareness of rights</td>
<td>uneducated male member</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>16 (6.4%)</td>
<td>14 (5.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>8 (3.2%)</td>
<td>5 (2.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>24 (9.6%)</td>
<td>19 (7.6%)</td>
</tr>
</tbody>
</table>

Table:(44). Violence against women reduced in families (q3 & q82)

<table>
<thead>
<tr>
<th>AREA</th>
<th>f</th>
<th>Violence against women reduced in families</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Violence reduced</td>
<td>Violence did not reduce</td>
</tr>
<tr>
<td>Rural</td>
<td>125 (50%)</td>
<td>110 (44.0%)</td>
<td>15 (6.0%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125 (50%)</td>
<td>105 (42.0%)</td>
<td>20 (8.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250 (100%)</td>
<td>215 (86.0%)</td>
<td>35 (14.0%)</td>
</tr>
</tbody>
</table>
Table:(45). Reasons that violence against women reduced in families.(q83 & q3).

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>reasons that violence against women reduced in families</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(18.4%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(18.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>91</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(36.4%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>f</th>
<th>Areas in which female respondents allow to adopt new life style</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>In dressing</td>
<td>In car driving</td>
</tr>
<tr>
<td>Rural</td>
<td>125</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(31.6%)</td>
</tr>
<tr>
<td>Urban</td>
<td>125</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>(50%)</td>
<td>(28.8%)</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>151</td>
</tr>
<tr>
<td></td>
<td>(100%)</td>
<td>(60.4%)</td>
</tr>
</tbody>
</table>

a. Due to financial position.  
b. Due to Dowry.  
c. Due to family support.  
d. Employment.  
e. Awareness of people  
f. Education of people  
g. Knowledge and wisdom of the people.  
h. All reasons  
na. Not applicable
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INTERNET


Impact of changing Women Status on Pakhtun Society

A Comparative Analysis of Rural and Urban Structure in Khyber Pakhtunkhwa

Interview schedule for Women


A: PROFILE-1: PERSONAL INFORMATION OF THE RESPONDENT:

4. Age of the respondent.
   a. 30-40 years ______ b. 41-50 years______
   c. 51-60 years ______ d. 61 years & above______

5. Residential area.
   a. Rural------ b. Urban------

6. Family Pattern.
   a. Nuclear------ b. Joint------ c. Extended------

7. Marital status.
   a. Married------ b. Unmarried------ c. Any other------

8. Number of family members.
   a. Up to 5------ b. 6-10 ------
   c. 11-15 ------ d. 16 & above------

9. Earning members of the family.
   a. 1 - 2------ b. 3 - 4 ------ c. 5 & above------

10. Family income in rupees per month.
    a. Upto – 5000------ b. 5001-10,000------ c. 10,001 –15000------
    d. 15,001 - 20,000------ e. 20,001---25,000------ f. 25,001 & above------

B: PROFILE -2: EDUCATIONAL STATUS OF THE RESPONDENT

11. Literacy status of the respondent.
a. Literate-----  b. Illiterate------  c. Any other------

12. If literate, specify the level of education.
   a. Primary---  b. Middle---  c. Matric---  d. Intermediate---
   e. Graduate-----  f. Post-graduate---  g. Any other------

13. If illiterate then what was the reason that you could not go for education.
   a. No educational institution in the area----  b. Poor financial conditions of the family----
   c. Parents were not interested------  d. No trend of female education in the area--------
   e. Got married at early age------  f. Any other---------

INFORMATION ABOUT THE SPOUSE

   a. 30-40 years -----  b. 41-50 years ------  c. 51-60 years -----  
   d. 61 years & above----  e. Any other------

15. Literacy status of the spouse.
   a. Literate-----  b. Illiterate-----  c. Any other-----

16. If literate, specify the level of education.
   a. Primary-------  b. Middle-------  c. Matric-------  d. Intermediate----
   e. Graduate-------  f. Post-graduate------  g. Any other----

17. Husband age at the time of marriage. ---------
   a. 15-25 years -------  b. 26-36 years --------  c. 37-47 years ---
   d. 48 years & above------  e. Any other------

18. Are you his first wife.
   a. Yes----  b. No------

19. If not.
   a. First ------  b. Second---  c. Third------  d. Any other--
20. If second or third, then reason of marriage.
   a. For children------ b. Wanted a young wife------
      c. Swara------
   d. Parents arranged it---- e. Death of first wife ------

C: PROFILE -3: SOCIAL AND ECONOMIC STATUS OF THE RESPONDENT

   a. Employed ------------- b. Unemployed -------

22. If employed, nature of Employment.
   a. Armed forces----- b. Teaching----- c. Medical Profession------
   d. Banking------ e. Secretarial------ f. Self employed------
      g. House wife------

   a. Govt. service ---- b. Private service----
      c. Personal Business ------
   d. House hold---- e. Any other----

24. Your monthly income or what you get from your husband as pocket money.
   a. Less than 5000 --- b. 5001-10,000--- c. 10,001-15,000---
   d. 15,001-20,000--- e. 20,001 & above----- f. Any other---------

25. How do you spend your earning?
   a. Personal use----- b. Add in family budget -------
      c. Both------- d. No income------

26. Since how long you have been working/job.
   a. 1-5 years --- b. 6-10 years ---
      c. 11-15 years--- d. 16 & above---

27. Under what condition you have joined the working/ job.
   a. Personal Choice--- b. Father /Husband asked to work--
      c. Seeked permission from Father /Husband------ d. Poor financial condition ---
28. For how many hours a day do you work?  
   a. 1-5 hours------  
   b. 6-10 hours------  
   c. 11-15 hours------  
   d. 16 and above-------

29. What is your work time schedule?

<table>
<thead>
<tr>
<th>Workplace</th>
<th>At home</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Morning</td>
<td>f Morning</td>
</tr>
<tr>
<td>b. Evening</td>
<td>g Evening</td>
</tr>
<tr>
<td>c. Night</td>
<td>h Night</td>
</tr>
<tr>
<td>d. Day and night</td>
<td>i Day and night</td>
</tr>
<tr>
<td>e. Any other</td>
<td>j Any other</td>
</tr>
</tbody>
</table>

30. How do you find your work.

<table>
<thead>
<tr>
<th>Workplace</th>
<th>At home</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Enjoyable</td>
<td>e Enjoying</td>
</tr>
<tr>
<td>b. Interesting</td>
<td>f Interesting</td>
</tr>
<tr>
<td>c. Tiring</td>
<td>g Tiring</td>
</tr>
<tr>
<td>d. Any other</td>
<td>h Any other</td>
</tr>
</tbody>
</table>

31. Do you feel physically tired /fatigued due to job/household work.
   a. Physically tired---  
   b. Psychologically upset-----  
   c. Socially isolated---  
   d. Stress out----  
   e. All ---  
   f. No fatigue---

32. How do you make adjustments between your job/household work and family.
   a. Hiring the servant---  
   b. Work distribution between family members----  
   c. Proper time distribution---  
   d. Any other---

33. Do you get respect and honour from your family?
   a. Yes---------  
   b. No----------
34. If yes, how the respect and honour given to you is identified.
   a. Involved in family decisions-----    b. You can do what you want--
   c. Your opinion is valued--------    d. Any other----

35. What is the attitude of your family towards your job.
   a. Encouraging--------               b. Discouraging ------
   c. Indifferent------

36. What is the attitude of your family towards your household work.
   a. Encouraging-----
   b. Discouraging ----
   c. Indifferent----

37. What is the impact of your work load on the family?
   a. Cannot give enough time to children ---    b. Arguments arise with husband---
   c. Children do not listen and give respect to me------
   d. Cannot participate in family functions regularly------
   e. Get no time to relax--------
   f. Any other-------------------------

38. Is your input at work place / at home acknowledged by your family members.
   a. Acknowledged------
   b. Not acknowledged ------
   c. Indifferent-----

39. If acknowledged, do you think it is a symbol of your good status in family.
   a. Yes------
   b. No------
   c. Indifferent--

40. Do you think your given status support you in making family decisions.
   a. Very supportive ------
   b. Supportive to some extent------
   c. Does not support------

41. How does community people behave towards you.
   a. Appreciate and encourage------
   b. Ignore and indifferent attitude -----
   c. Look down upon and discourage ----
   d. Any other-----
42. How do you feel, if the local people and relatives appreciate and encourage.

-------------------------------------------------------------------------------------------------------

43. How do you feel, if the local people and relatives ignore and have indifferent attitude.

--------------------------------------------------------------------------------------------------------

44. How do you feel, If the local people and relatives look down upon and discourage you.

--------------------------------------------------------------------------------------------------------

D: PROFILE -4. POLITICAL STATUS OF THE RESPONDENTS

45. Have you ever caste vote in any of the election.
   a. Yes--------  b. No------  c. Any other----------

46. If yes, was there any family pressure on you.
   a. Yes------  b. No------

47. If yes, specify what feelings you had due to this pressure--------------------------

--------------------------------------------------------------------------------------------------------

48. Have you ever contested any election?
   a. Yes------  b. No------

49. If yes, at what level.
   a. Union Council------  b. Provincial Assembly------
   c. National Assembly-----  d. Any other------

50. Do you have the desire to contest for election?
   a. Yes----  b. No-------

51. If no, specify the reason.
   a. Not interested------  b. Family won’t allow ----- 
   c. Economically not sound to invest money----  d. Lack of influence on people  -----  
   e. Any other---
E: PROFILE-5. STATUS IN DECISION MAKING OF THE RESPONDENT

52. Are you involved in making family decisions?
   a. Yes------ b. No------

53. if you are involved in making family decision, specify the matters you are involved.
   a. house hold activities. --------- b. In children’s education. --------------
   c. In health issues of family members ----- d. In children’s marriages----- e. In all matters -----

54. If you are not involved in family decisions, mention the reasons.
   a. -----------------------------------------------------------------------------------
   b. -----------------------------------------------------------------------------------
   c. -----------------------------------------------------------------------------------

55. Do you find women involvement in politics these days.
   a. Yes --------- b. No ---------

56. If yes, what are the reasons of the increased women’s involvement in politics.
   b. Govt encouragement------- b. Male members support -------
   c. Financial interest involved------ d. Women education -------
   e. Awareness of people ---- f. Personal interest -------
   g. To help local people------- h. All reasons

57. Who makes the decision regarding family daily activities?

<table>
<thead>
<tr>
<th>Affairs</th>
<th>Yourself</th>
<th>Husband</th>
<th>Both</th>
<th>Any other</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Food</td>
<td></td>
<td></td>
<td></td>
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<td>B Visiting</td>
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<tr>
<td>Family/Friends</td>
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<td>C Shopping</td>
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<tr>
<td>D Personal Health</td>
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</tbody>
</table>
58. Who take the decisions regarding children affairs in your family.

<table>
<thead>
<tr>
<th>Affairs</th>
<th>Yourself</th>
<th>Husband</th>
<th>Both</th>
<th>Any other</th>
</tr>
</thead>
<tbody>
<tr>
<td>a Education</td>
<td></td>
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<tr>
<td>b Social activities</td>
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<td>c Employment</td>
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<td>d Marriage</td>
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<tr>
<td>e Health care</td>
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</tbody>
</table>

59. Does a conflict ever arise in your family.
   a. Yes---------  b. No-------

60. What reasons normally create the conflicts.

61. If yes, how such conflict is resolved.
   a. You keep quiet -------  b. You defend------  c. You accept male members decision----
   d. Both try to resolve mutually-------  e. Any other------

62. Do you think you are equally treated to male members in the family?
   a. Yes-------  b. No-------

63. Then specify the areas.
   a. Food intake ------  b. Provision of out fits----------------
   c. Permission to meet friends------  c. Any other -------

64. Whose decision is considered as the final word in your family?
   a. Male member ------  b. Yours-------
   c. Both equally --------  d. Any other------

65. Do you find any change in the attitude of male members considering your opinion in decision-making?
   a. Yes------  b. No------
66. If yes, what are the factors, which have brought this change?
   a. Education------ b. Media------ c. Social mobility----
   d. Improved economic condition----- e. Any other-------

F: PROFILE -6. PROPERTY STATUS OF THE RESPONDENT.

67. Do female members in your family get share in property from parents?
   a. Yes------ b. No------ c. Any other----------------

68. If yes, Is that property of equal value to the property given to male children.
   a. Yes------ b. No------

69. If yes, how.
   a. Parents gave willingly------ b. Through court------ c. Any other-------

70. If not, what are the reasons.
   a. Do not want others to stand equal owner in the property -------
   b. Left it with own consent -------
   c. Following the traditional practices-------
   d. Through pressure exhorted by husband’s family------
   e. Any other____

G: PROFILE -7. CHANGING STATUS OF THE RESPONDENT.

71. Are you given more respect and honour as compared to the females older to you,
   a. More------ b. Equal------ c. Less --------

72. What are the factors responsible for change in all above-mentioned conditions.
   a. Education------ b. Job opportunities for females------
   c. migration from rural to urban.-----------------------
   d. Mass media. -----------------
   e. in all areas--------.
73. How marriage takes place in your family.
   a. Arranged by the parents------
   b. Arranged by parents with the consent of female to be married ----------
   c. Choice Marriage with consent of both parents--------
   d. Court Marriage------

74. What type of marriage takes place in your family.
   a. Within family----------
   b. Outside family----------
   c. Both----------

75. Was the above-mentioned practices already existing in your family.
   a. Yes----------
   b. No----------

76. If no, how this change has come.
   a. -----------------------
   b. ------------------------
   c. ----------------

77. Has any change happened in the inter-personal relationship of your family members?

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<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Specify</th>
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<tbody>
<tr>
<td>a Between husband and wife</td>
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<td>b Between brother and Sisters</td>
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<tr>
<td>c Between father and Son</td>
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<tr>
<td>d Between Father and daughter</td>
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<tr>
<td>e Between mother and son</td>
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<tr>
<td>f Between mother and daughter</td>
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<tr>
<td>g Between mother-in-law and daughter –in – law</td>
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</table>

78. Change in living pattern.
   a. Patrilocal-------------
      (Wife residing in husband’s house)
   b. Matrilocal-----------
      (Husband residing in wife’s house)
   c. Neolocal-------------
      (Wife and husband residing in separate house)
79. Do you see any violence against women in your family?
   a. Yes----                     b. No-------

80. If yes, how?
   a. Physically abuse------                     b. Mentally abuse------
   c. Verbal abuse--------                     d. Any other ------

81. If yes, why

82. Has the violence against women reduced in families?
   a. Yes-------------                     b. No------------

83. If yes, what are the factors responsible to it.
   a. Due to financial position------------
   b. Due to Dowry------------
   c. Due to family support----------
   d. Employment. ----------
   e. Any other-------------

84. Do the family members allow you to adopt new life style according to your wish.
   a. Yes--------------                     b. No------------

85. If yes, in what matters.
   a. In dressing-------------       b. In driving car--------
   c. Any other---------

86. Do you think this new life style is a symbol of your status?
   a. Yes---------------                     b. No--------------

87. If you think you have a good status in your family then how does it affect the male members?

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Impact of changing Women Status on Pakhtun Society.

A Comparative Analysis of Rural and Urban Structure in Khyber Pakhtunkhwa

Interview schedule for Men


A: Profile -1: PERSONAL INFORMATION OF THE RESPONDENT

4. Age of the respondent.
   a. 30.1 - 40 years -------
   b. 40.1 - 50 years -------
   c. 50.1 - 60 years -------
   d. 60.1 years & above ----

5. Present residential area.
   a. Rural-------
   b. Urban-------

6. How many years.

7. Previous residential area.
   a. Rural-------
   b. Urban-------

8. How many years.

   a. Nuclear------
   b. Joint--------
   c. Extended------

10. Marital status.
    a. Married------
    b. Unmarried------
    c. Widower -------
    d. Divorced-------

11. Family income per month in rupees. -------------
    a. Upto - 5000 -------
    b. 5001 - 10,000------
    c. 10,001 - 15,000-----
    d. 15,001 - 20,000-----
    e. 20,001 - 25,000 ----- 
    f. 25,001 & above------
12. How many wives you have.
   a. One------ b. Two------ c. Three------

13. If other than one, then what were the reasons of marriage.
   a. For children------ b. Wanted a young wife------ c. Swara------
   d. Parents desire------ e. Death of first wife ------ f. Any other------

B: Profile -2: EDUCATIONAL STATUS OF THE RESPONDENTS AND THEIR ATTITUDE TOWARDS WOMEN EDUCATION

14. Literacy status of the respondent.
   a. Literate------ b. Illiterate------

15. If literate, specify the level of education.
   a. Primary------ b. Middle------ c. Matric------
   d. Intermediate------ e. Graduate------ f. Post-graduate------ g. Any other------

16. Do you think that lack of education and poverty effects women status .
   a. Agree------ b. Disagree ------

17. Do you think /consider education necessary for women.
   a. Yes ------ b. No ------

18. If yes, in your opinion what is the main reason for which you support education for women.
   a. It develops personality ----- b. It develops knowledge and wisdom -------
   c. It enhances status of women ----- d. It encourages their decision making power-----
   e. Basic rights of women. ------ e. To help children education. ------- f. In all areas. ------

19. If no, what is the main reason which stops you to support women education.
   a. The women should not get exposure to knowledge----- b. Poor financial condition ------
   c. Education institutions are far away -------------- d. Any other ------

20. Are the elders/male members of your family in favour of women education?
   a. Yes --------- b. No---------------
C: Profile -3: SOCIAL AND ECONOMIC POSITION OF THE Respondent AND THEIR ATTITUDE TOWARDS WOMEN PARTICIPATION IN SOCIAL AND ECONOMIC ACTIVITIES.

   a. Employed ------------ b. Unemployed------ c. Retired ------------

22. If employed, nature of Employment.
   a. Teaching------- b. Armed forces------ c. Medical Profession------
   d. Banking-------- e. Secretarial---------- f. Self employed----------

   a. Govt. service ---- b. Semi-Govt------ c. Private service------
   d. Personal Business ------ e. Any other------

24. Do you support the women of your family to go for job/work?
   a. Yes ----------- b. No ------------

25. if yes, please specify the reasons.
   a. it improves their confidence level ------ b. it improves their economic condition------
   c. it improves their social/political condition------ d. Any other ------

26. if no, specify reasons.
   a. against our Family trend ---- b. Culturally not acceptable ---- c. Miscellaneous reasons ----

D: Profile -4. POLITICAL STATUS OF THE Respondents AND THEIR ATTITUDE TOWARDS WOMEN IN POLITICS.

27. Do you encourage women’s participation in politics.
   a. Yes ------------ b. No ------------

28. if yes, specify the reasons.
   a. to gain social status------------- b. to gain economic benefits ------------
   c. to gain political status.---------- d. All reasons ------------
29. If no, specify the reasons.
   a. it is against our family tradition -----   b. it is against our religion ---------------------
   c. it is against our culture -----------------   d. Any other ------------------

30. Have you ever permitted the women of your family to cast vote of her own choice.
   a. Yes--------   b. No-------

31. if no, specify the reasons.
   a. Because they do not have enough knowledge------
   b. Male members choice preference  ----------
   c. Any other ---------------

32. Do you appreciate the government encouragement of women involvement in politics?
    ( Devolution plan and increase of seats in provincial assemblies and National Assembly)
   a. Yes--------   b. No-------

33. If yes, how it has helped our society-------------------------------------------------------------------------------------

34. If no, how it has affected our society-------------------------------------------------------------------------------------

E: Profile -5. STATUS IN DECISION-MAKING OF THE RESPONDENT AND THEIR ATTITUDE TOWARDS WOMEN PARTICIPATION IN DESIGN-MAKING.

35. Who takes decisions regarding family matters.
   a. Husband----- male -----   b. Wife----- Female -----   c. Both-------
   d. Any other----- all family members----

36. Do you encourage or give preference to the women’s choice in decision-making regarding family activities.
   a. Yes --------------------   b. No ------------------

37. If yes in what matters, specify.
   a. In decisions regarding daily house-hold activities -------
   b. In children education -----
   c. In health issues of family ------
   d. children marriages -------
   e. In all areas--------
38. If no, why
   a. Because male member is the head of the family and its his responsibility -------
   b. Because they do not have the wisdom to take decisions---------
   c. Because women encouraged to take decisions------------------
   d. Its against religion -----------------------------
   e. Any other -----------------------------

39. From whom do you get influenced in decision-making.
   a. Yourself--------       b. Wife-------------       c. Parents-------------       d. Any other---------

F: Profile -6. PROPERTY STATUS OF THE RESPONDENT AND THEIR ATTITUDE TOWARDS WOMEN SHARE IN PROPERTY.

40. Do female members in your family get proper share in the property.
   a. Yes----------                   b. No---------          c. Any other -----------

41. If yes, is that property of equal value to the property given to male children.
   a. Yes---------                   b. No---------

42. If no, what are the reasons, specify.
   a. Do not want others to stand equal owner in the property ---------------
   b. Following the traditional practices------   c. Left it with own consent---------

43. When the females of your family get share in the property then the inter-personal relations get affected.
   a. Yes ------------     b. No -------------

44. If yes, how please specify.
   a. If get property by force ------   b. Through court---------      c. All areas -------

45. Are you in favour of giving deserved share to the women in the property?
   a. Yes -----------      b. No -----------
46.a. If yes, mention the reasons.
   a. It’s their legal right
   b. It’s their religious right
   c. Any other

46. b. If no, what are the reasons please specify.
   a. It’s family trend.
   b. It’s the right of male child.
   c. All reasons.

G: Profile -7. CHANGING STATUS OF THE RESPONDENTS THEIR ATTITUDE TOWARDS WOMEN

47. Have you noted change regarding women status in the family.
   a. Yes
   b. No

48. If yes, in what areas.
   a. Involvement in household activities
   b. Involvement in family matters
   c. Self keeping and maintaining
   d. Increase in confidence
   e. All areas

49. In your opinion why this change has come.
   a. Education
   b. Industrialization
   c. Out-Migration
   d. Media
   e. Communication
   f. Employment
   g. Social mobility
   h. Awareness
   i. All areas

50. Do you think improved women’s status discourage her involvement in domestic activities.
   a. Yes
   b. No

51. If yes, how it has affected.
   a. Children are ignored
   b. Family ceremonies involvement is ignored
   c. Family relations/ties get affected/weak
   d. Home is ignored
   e. All areas
52. Do you think working women can keep a balance between her demand in family and at work.
   a. Yes -----  b. No ----- 

53. If yes, how please specify.
   a. they manage everything in a proper way----- 
   b. they have knowledge and wisdom of handling domestic/family affairs----- 
   c. they distribute time accordingly ----- 
   d. All areas ------

54. If no why specify the reasons.
   a. ----------------------------------
   b. ----------------------------------
   c. ----------------------------------

55. Do you think that the traditional and existing cultural norms are the hindrance in change.
   a. Yes-------  b. No --------

56. Do you think that economically sound women enjoy higher status in their family.
   a. Yes ---------  b. No -----------  c. indifferent --------

57. If yes, how
   a. ----------------------------------  b. ----------------------------------  c. ----------------------------------

58. If no, specify the reason.
   a. ----------------------------------  b. ----------------------------------  c. ----------------------------------

59. How Marriages takes place in family.
   a. Arranged by the parents------
   b. Arranged by parents with the consent of female to be married ---
   c. Choice Marriage with consent of both parents-------
   d. Court Marriage.