

**SOCIO-CULTURAL BARRIERS TO WOMEN'S
EMPOWERMENT: A STUDY OF DISTRICT KARAK**



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By

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137-FSS/MSSOC/S13

A thesis submitted in partial fulfillment
of the requirement for the degree of
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It is certified that thesis submitted by **Mr. Farhan Ahmad** Registration No. **137-FSS/MSSOC/S13** titled **“Socio-Cultural Barriers to Women’s Empowerment: A Study of Distric Karak”** has been evaluated by the following viva voce committee and found that thesis has sufficient material and meets the prescribed standard for the award of degree of MS in the discipline of Sociology.

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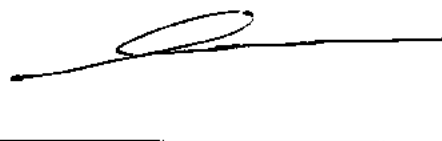
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Abstract

The main objective of the research study was an exploration of socio-cultural factors which hinder or facilitate women's empowerment in District Karak in Khyber Pakhtunkhwa. Purposive sampling technique was employed for selecting the respondents. The sample size was 15 responded (married women) including 6 respondents Home Makers, 3 respondents working in Health sector, 4 respondents working in Education sector and 2 respondents were women employees of the NGO sector. Interview guide was used as a tool for collecting primary data of the study. The gathered data was thematically analysed. Theoretically this study was inspired by Connell's theory of patriarchal dividend. Some of the socio-cultural factors like *pardah*, mobility, male dependency, segregation of spaces, family control, harassment, and low wages are some of the barriers which provide hindrance towards empowerment of the women in the universe of study. The research findings highlight that it is not only patriarchy that disadvantages women in patriarchal societies yet women self-internalization of the patriarchal system also contributes to women disadvantages. The data also illustrates that often women were unaware of their economic contribution and its significance to the family income. This too is responsible for women disadvantage in the area. According to the data empowerment was different for the career oriented women and home makers. From the lens of the Marxist feminism, women's access to employment had empowered them by providing access to a space outside the home yet some of these women did not have control over their own income. Similarly for the home makers though they were engaged in the paid/unpaid economic activities, they were doing more work as compared to men, but their work was not appreciated and it was not given value. Hence, empowerment was multidimensional in the study area.

Table of Contents

Dedication.....	II
Acknowledgments	III
Abstract.....	V
Table of contents.....	VI
CHAPTER ONE.....	1
Introduction.....	1
1.1 Background.....	1
1.2 Women's Empowerment	4
1.3 My concept of Empowerment	5
1.4 Status of Women in Pakistan.....	6
1.5 Significance of the study	8
1.6 Objectives of the Study.....	9
1.7 Research question	9
1.9 Conceptual Framework.....	10
1.10 Organization of the Study.....	11
CHAPTER TWO.....	13
Review of Literature	13
2.1 Introduction.....	13
2.2 Theoretical Framework.....	13
2.2.1 Patriarchal Dividend Theory.....	14
2.2.2 Operationalization Model of the Patriarchal Dividend Theory	15

2.2.3 Patriarchy Theory by Marxist Feminists	16
2.2.4 Operationalization Model of the Marxist Feminism	19
2.3 Women in Ancient Civilizations	20
2.4 Economic Status of Women in Islam	22
2.5 Women in Jobs Markets	23
2.6 Gender Stereotypes	25
2.7 Women's Education & Empowerment.....	26
2.8 Women's Age and Empowerment.....	30
2.9 Women's Paid Work & Empowerment.....	31
2.10 Social Networking/Mobility & Women's Empowerment	33
2.11 Family Type & Women's Empowerment.....	36
2.12 Dowry /Property and Women's Empowerment	38
2.13 Women's Awareness of Rights & Empowerment.....	40
2.14 Veil (purdah) & Women's Empowerment	43
CHAPTER THREE	46
Research Methodology	46
3.1 Introduction.....	46
3.2 Research Method Diagram	47
3.3 Universe of the Study	48
3.4 Sampling and Sample Size	48
3.4.1 Sampling	48
3.4.2 Sample Size	49

3.4.2.1 Sample Size Diagram	50
3.5 Data Collection	51
3.5.1 Tools of Data Collection.....	51
3.5.2 Procedure of Data Collection.....	51
3.5.3 Data Analysis.....	52
CHAPTER – FOUR	53
Data Analysis and Discussion	53
4.1 Introduction.....	53
4.2 Home Maker's Respondents.....	53
4.2.1 Participation at Household Chores	53
4.2.2 Activities Appreciation and discouragement.....	58
4.2.3 Participation in Economic Activities:.....	61
4.2.4 Savings and Purchasing Power	63
4.2.5 Assets, Property Rights.....	68
4.2.6 Demand for Property Right	73
4.2.7 Purdah (Veil) and Social Mobility.....	75
4.2.8 Exercise of Power, Authority and Decision Making	80
4.2.9 Working Environment and Attitude of Family's Head	86
4.3 Career Oriented Women.....	87
4.3.1 Participation at Household Chores	87
4.3.2 Activities Appreciation and discouragement.....	92
3.4.3 Choice of Career	93

4.3.4 Response of the Society towards her Career Life.....	96
4.3.5 Participation in Economic Activities and Wages	98
4.3.6 Savings and Purchasing Power.....	103
4.3.8 Assets, Property Rights.....	108
4.3.9 Purdah (Veil) and Social Mobility.....	111
4.3.10 Exercise of Power, Authority and Decision Making	115
4.3.11 Socio- Cultural Problems and working Environment.....	118
4.4 Discussion.....	120
4.4.1 Connell Patriarchal Dividend & Theory My Research Finding	128
3.4.2 Marxist Feminism & my Research Findings	129
4.4.3 My Research Question & Research Finding	130
CHAPTER FIVE	131
Summary, Conclusion and Recommendations	131
5.1 Summary.....	131
5.2 Conclusion	137
5.3 Suggestions and Recommendations	139
5.3.1 Justified Workload.....	139
5.3.2 Economic Empowerment.....	139
5.3.3 Conducive Working Environment.....	140
5.3.4 Rewards and Savings.....	140
5.3.5 Purchasing Power	140
5.3.6 Religious Clarities on Women's Status	141

5.3.7 Mobility Hindrance.....	141
5.3.8 Balancing patriarchy.....	141
5.3.9 Correcting the practice of purdah	142
References.....	144
Appendix I Letter of Consent	153
Appendix II Interview Guide for Home Maker Women	154
Appendix III Interview Guide for Career Oriented Women	159
Appendix IV Characteristics of the Respondent	144
Appendix V Images	165

CHAPTER ONE

Introduction

1.1 Background

Struggle for equality of gender has been an ongoing journey especially for feminist scholars for years. The history of feminism clearly depicts that patriarchy has prevailed for decades and it sustains to exist even in the modern world. The struggles of Western as well as Southern feminist scholars have contributed to rethink about the idea of patriarchy from new perspectives. They have taken measures and raised voices to improve the lives of women throughout the world. The concept of women's empowerment is one way to think about how women's lives can be examined in different contexts and what measures can be taken to change their lives (Ali, 2013).

Originally empowerment means "to give somebody the power or authority to do something or to give somebody more control over their life or the situation they are in." Power is one of the main word regarding discussion of empowerment and autonomy. Rowlands (1997) proposed four main types regarding power and authority are power (within, to, with, and over). *power within* means having self-confidence and consciousness, *power to* means capacity building, *power with* means group realization, and *power over* means struggle among "have" (powerful) and "have not" (powerless). Bennett (2002) presented a new term 'social inclusion' beside empowerment. Bennett demarcated the word empowerment "enrichment of assets and capabilities," along with *social inclusion*

“removal of institutional obstacles and enhancement of incentives for access to assets and development opportunity.”

Kabeer, (1999) highlighted empowerment as a compound and a manifold phenomenon which different people interpret differently. According to Kabber Empowerment is an extension of people's capability of making intentional life planning in a situation where formerly they were denied of this choice. (Kabeer, 1999). One of the opinion expressed regarding empowerment is the capability of having opportunities i.e. entertainment, mobility, job, choices to marry, number of offspring and advancement of life style., Kabeer (2001) more specifically defined this context as kabeer view empowerment as an extension in one's capability to have intentional options in their life in a framework in which this capability was formerly not available. Kabeer proposed three unified aspects for achieving the target. These aspects were 1) Resources, 2) Agency 3) achievements while, 1) Resources means circumstances for making choices. There were two kinds of resources were found one, tangible resources i.e. land property and assets etc. the other, nontangible resources as norms, values, social bond/network, rules and regulations, another aspect of empowerment was agency which means process. It was the skill for getting goals settlements, drive and hard work. Amalgamation of agency and resource creates an opportunities for making the choices attainable. 3rd aspect of empowerment i.e. achievement means the prospective generated by preceding dimensions. Lack of realization of the prospective gave a way to incompetence and disempowerment (Kabeer, 1999).

While thinking about empowerment the concept of power plays a central role. One way of thinking about power is in relations to the ability to make choices. To be disempowered means to be deprived of choice, while empowerment means the processes by which those who have been deprived of the ability to make choices obtain such an ability (Kabeer, 2010). Empowerment is basically around the power – around the supremacy of redefining capacities and choices and for acting upon, power of permitting people to have courage to act for which they were having no capability and the power that develop through working along others for claiming of what their privileges. Empowerment occurs if the groups and individuals are capable to conceive the world in a different way and realized the idea by the varying relations to power and authority. (Ali, 2013; Eyben, Kabeer & Cornwall 2008).

According Eyben, Kabeer & Cornwall (2008) there are three pathways to achieve to empowerment 1) Social empowerment which means to as take actions for changing the society for the purpose that one's position be valued and recognized in the ways on of person's self choices, rather than the dictations of someone others. 2) Economic empowerment means the capabilities of deprived persons to take part, contribute and get advantages through development methods on relations to distinguish the significance of their assistances, admiration and self-respect and create possibility of their negotiation a reasonable delivery for their growth and development. Economic empowerment is the individuals rational beyond instant subsistence requirements & consequently capable of recognition and workout choices and agency. 3) Political empowerment donates to pro-poor

development by growing equity of demonstration in political establishments and improving their say, voice and engage in decisions and policy making. Enhancement of their capability of speaking about for themselves and gaining acknowledgment of having the rights of engagement in policies and decisions making in autonomous route.

1.2 Empowerment of Women

Empowerment of women is one of the broader areas of research study. It has been defined in many ways according to researchers in accordance to their own perception. Though, roughly there is agreement between them. Similarly several scholars measured women's empowerment, under the umbrella of the research study type and geographical area.

Empowerment of Women includes wellbeing, accessibility to assets, consciousness growing and authority (UNICEF 1994). Wellbeing have link with the physical advantages without lively contribution of females, accessibility to assets means, an easy obtainability of assets, consciousness refers to awareness rising for achievement of gender equal opportunity, and authority means an eventual position of gender equivalence besides empowerment of women.

Keller & Mbwewe (1991) defined as the empowerment women as a practice through which women develop by the capability to unite and increase their autonomy, to declare independent right of making choices and have authority over resources which may support them to challenge and eradicate her subjugation. Hashemi & Schuler (1993) see term women's empowerment in relation to the following domains: firstly Image of self and future, containing counterattacking to

the negative conducts of husband; secondly Freedom of movement, which includes women's positive treatment at the time of traveling; thirdly Monetary safety, containing revenue in cash, knowledge and skills; fourthly) Position, decision and policy making power inside home, containing purchasing power; fifthly) effective interaction in the community compass, i.e. joining of the credit programs, sixthly) Involvement in non-family/domestic groups, i.e. credit programs or solidarity movements.

All the contexts regarding women's empowerment accept nearly the same way to abstract women's empowerment. Though, researches of these contexts offers a parameter for appropriate knowledge of the logical idea of the women's empowerment. Amalgamation of the above stated background leads to conclusion that the empowerment is essentially an expansion of sureness inside the individual or a group to create proficiency and power to their environment under their control.

1.3 My concept of Empowerment

I have imagined that economic resources were the main pathways to the empowerment, in any society, the social setup is the product of economic system & the economic system is the product of social setup means both are reciprocal. In this research study from women empowerment, I means giving the women an opportunities of living a dignified social life through having say in decision and policy making, having authority and control over their assets and have control and authority over her actions. Through this study I have investigated the

interrelationship of economic resources and socio-cultural values to the indicators of empowerment.

1.4 Status of Women in Pakistan

Similar to other South Asian countries the Pakistan society is patriarchal, here the dominance of patriarchy does not offers an opportunities to the more than half of the people (women) for flourish and standing up for their self. Such tendency consequently, gave way to a society that degrade the position of women in society, Pakistan is one of the typical sample (Bhattacharya, 2014). Women's of Pakistan are isolated and they are marginalized because of the socio-cultural standards established through patriarchy which denies women's access to growth and development. The foremost cause of restriction on the empowerment of Pakistani's women was the man insight regarding the role of women (Isran & Isran, 2012).

Local sub-culture like *Pakhtunwali* and its components of *Tor* (disgrace) and *Peghor* (stigmatize), strongly depressed women's political empowerment and autonomy (Naz, Ibrahim & Ahmad, 2012). In *Pakhtun* society there is a common Pashto proverb, "*Zanana da kor ya da goor dy*". Woman are considered as an assets, a product, and society engaged in disposing women body. Women are presented to enemy family as a compensation of murder and other severe crime. This practice is common in Pakistan with special reference *Khyber Pakhtunkhwa* and is known as different names i.e.as *khoon-baha & swara*. One of the practice is a mirage system of *watta satta* in which a male attain a woman as a wife by presenting a blood relative woman i.e. sister or daughter. (Ali, 2001). The above

statement shows that women were dealt just like an assets or property rather than human beings.

The system of patriarchy prevails in District Karak. Most often the male members heads the families. The major decisions are represented by Father, Spouse of women (Husband) or Brother at household level. If one talks of their respect. Women have honorable statuses as mothers, grandmothers, sisters, daughters. Wife etc. But the community was careful for the decisions of their families regarding them. The family's strength was associated with the number of male family members, and the males are given prioritized importance in the family, even by female members of the family themselves.

The central problem is the gendered division of labor in household chores. At household level women are overburdened with several times higher workload in comparison to men, women are observed with no leaser time in home. There is lack of advance technology for the performance of household activities, which increase the women workload. (UNDP, 2001).

Women have a significant function in development of a nation, which is only possible if given economic opportunities and awareness of their responsibilities. However the main reason for this is assumed as the society, having strict cultural values, which are in-conducive for development of females. Females are assigned with heavy household at the childhood stage of her life. Further, she has the responsibility to manage her household chores along with educational activities, which results as her pitiable performance in schools which further leads her dropout from the schooling at early childhood. Moreover the

lower economic conditions further make the educational attainment difficult. (UNESCO, 2001).

In Pakistan, majority of the population is spending their lives in the darkness of ignorance and the human resources are not developed properly (UNESCO, 2004). Here the culture is Islamic but the lives of the individuals are dominated by customs and traditions. In its society, culture is so conservative and harsh that even a female cannot go out of home for the attainment of basic education which is her religious obligation. The community attitude is opposing and harsh towards certain matters, instead of being supportive that could accommodate the necessary desirable changes (Ali, 2003).

For females there are deficiencies in the rural structure, social isolation, and lack of socio-cultural activities in villages, low social status of women and the tradition that women are outsiders in the public life. There are other issues such as the traditional division of labour inside families and Women's economic dependence on men, women's lack of self-confidence and their potentials, depopulation of the rural areas, specially migration of young rural women (Haq, 1998).

1.5 Significance of the study

The research study explored cultural values which impeded the women's empowerment in District Karak of Khyber Pakhtunkhwa. It is globally recognized that until and unless gender equality is attained, the nation cannot be developed. On the basis of findings of this study, the researcher has provided suggestions and recommendations for stakeholders that how they can make the community's

cultural values positive for promotion of female's empowerment. Further the study offers a path making for the successive researchers in the field of women's empowerment in relation to socio-cultural values of the respective communities.

1.6 Objectives of the Study

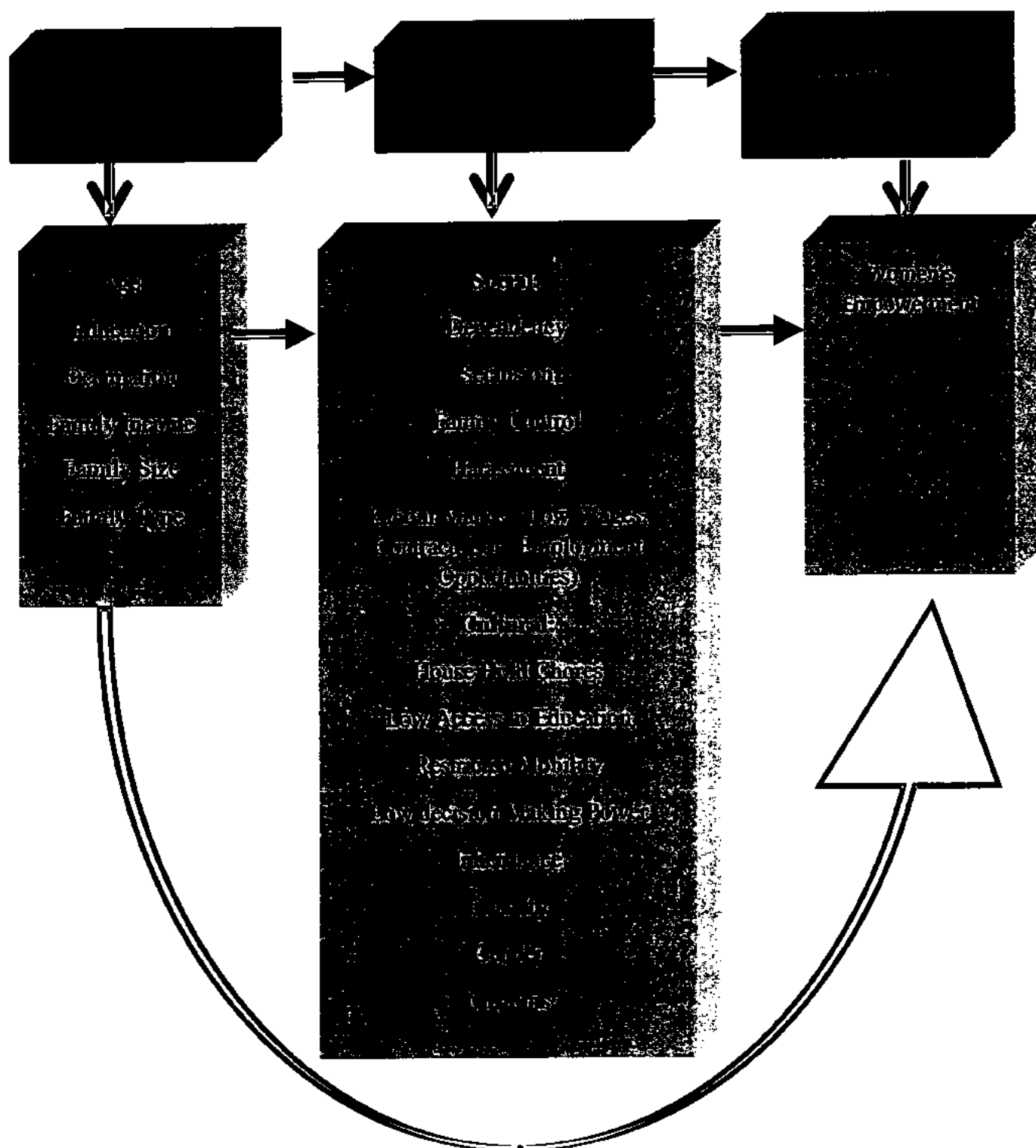
The main aim of this research study was to dig out the causative factors related to socio-cultural values which has hindered the women's empowerment in the study area. The main intentions of the research were as following:

- To investigate the empowerment status of rural females district Karak.
- Exploration of the socio-cultural hindrance to the empowerment of women in the area.
- To examine whether women's economic contribution was rewarded sufficiently.
- To investigate women economic status effects upon their decision making

1.7 Research question

The study was aimed to explore the role of socio-cultural values in impeding or facilitating women's empowerment in the context of District, Karak.

1.9 Conceptual Framework



1.10 Organization of the Thesis

The thesis has been organized into five chapters, in order to make it readable friendly and coherent. *Chapter one* contain introduction of the thesis. It contains background knowledge of the study, aims and objectives of the study, significance, research question and conceptual framework of the study.

Chapter two provides an insight into the existing literature. Literature review covers the theoretical and empirical review of literature on Women's Empowerment. It incorporates Sociological literatures on women empowerment. It contextualizes the study by giving a brief discussion about the history of Women's Empowerment. The overall literature review provides concepts used as theoretical framework of the study. The review of literature helped in developing a theoretical framework of the study and provides a deep understanding of the Women's Empowerment.

Chapter three discusses the methods and journey of the study in detail. Initially, it focuses on the Sociological background of the study and also discusses the research design adopted. It gives an overview of the criteria for the selection of the research site, and the sampling methods applied. This chapter also provides information about the method used for data collection and analysis.

Chapter four seeks to answer the research questions, which explored the women's comparative disadvantage state of their empowerment level, prevalent in the District, Karak. This chapter analyzed that, women's disadvantaged social position as a result of patriarchal system existing in Distract, Karak. It have focused on that part of socio-cultural values and their effects on women's social

lives, which had created un-conducive environment for females to flourish empowerment. *Chapter five* comprise of the detailed Summery, Conclusion and Recommendations in the light of the research findings and exploration.

CHAPTER TWO

Review of Literature

2.1 Introduction

This study, as discussed in the introduction, endeavours for exploration of the Socio-cultural Barriers to Women's Empowerment. Literature review offers information and guide to the researchers about the study theme. It signifies the preceding available data/findings of researchers/scholars of the associated arena (Sekaram, 1992). This review of literature is an effort to encompass the socio cultural factors and other crucial features of empowerment of women identified in the earlier researches, in several location throughout the globe. This chapter presents the relevant literature related to the research area and the theoretical framework which inspires the thesis.

2.2 Theoretical Framework

The socioeconomic aspect of patriarchy will be taken as theoretical framework for the study for which "Patriarchal Dividend Theory by Connell" and "Patriarchy Theory by Marxist Feminists" will be selected. The theories will be discussed in the Review of Literature and will be also inculcated in the findings the study.

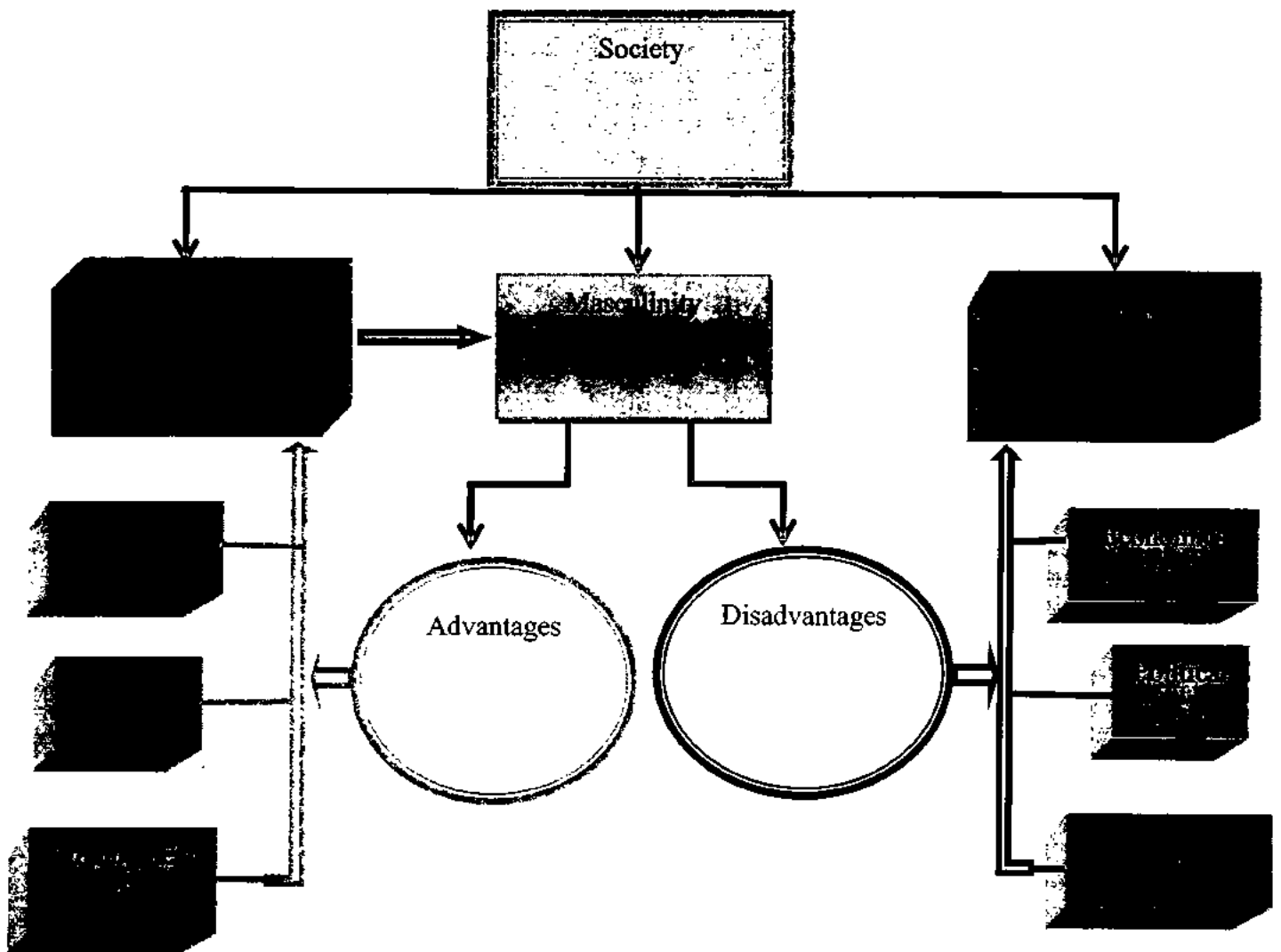
The patriarchy is a system and a family type in which the male members or father is in power and have control over the resources, decisions and over the persons of the family/society, most often over the females and weaker segments of the society. Males are dominant, powerful and visible in the mainstream life of this system. The patriarchy is said to be a gendered system where male have

dominancy over female and masculinity valued several times more as compared to femininity (Connell, 2007).

2.2.1 Patriarchal Dividend Theory

Connell (1997) used the term patriarchal dividend according to Connell patriarchal dividend means three types of advantages of male and three types of disadvantage of women due to masculinity. The advantages are first economic, second political and third & last employment opportunities. Connell (1997) showed an evidence that “men’s average incomes are approximately double the average incomes of women, men have ten times the political access of women, worldwide and men have even greater control of corporate wealth [and the] ... armed forces”. The advantages emphasis on males as a prevailing gender to have “material payoff” (Connell, 1997). Male have dominancy over women in respect to economic resources, political expertise and authority and power over most of the large level corporations and constituents, including the armed forces. Giddens (2009) repeat this view by having consideration of gender inequality in relation to authority and prosperity. Several ancient deliberations i.e paid work force involvement and inadequate remunerations serve to emphasize advantages offered for male through patriarchal dividend in the presence of masculinity. Though, the advantages should be analyzed, as a specific man (heightening customary, hegemonic masculinity) that obtains highest advantage of the patriarchal dividend (Connell, 1997).

2.2.2 Operationalization Model of the Patriarchal Dividend Theory



2.2.3 Patriarchy Theory by Marxist Feminists

The patriarchal system of authority was the original and universal system of social organization, matriarchal societies, being an unstable and degraded form occurring only where women outnumbered men. In contrast, the idea was that the matriarchy was the original primitive stage of culture, everywhere preceding patriarchy (Florence & Foster 2001). There was also a further difference that the earliest social unit was the family; the family had existed before tribe or nation appeared, and those had been built up by uniting families into clans, clans into tribes, and so on. Before patriarchy there had been, in the history of each society, a state of sexual promiscuity, with no stable family life. Each society has evolved through three phases, promiscuity, matriarchy, patriarchy, whereas each society, as has evolved from a collection of isolated patriarchal families into a patriarchal tribe or nation, with matriarchy as a degenerate form the societies do in fact passed through a series of stages, and that these stages are the same for all societies; they differed only about the nature of the stages (Bates et al, 2003).

Patriarchy was often bandied about as a term to explain men's prejudices or/and behavior toward women. But just as the behaviour and attitudes of a boss towards a worker was not the intrinsic problem of capitalism but rather an expression of it, so gender relations are some of the symptoms of the cultural, economic, social and ideological system of oppression, exploitation and power, which generates from patriarchy. Patriarchy appears in a number of both obvious and subtle ways in the capitalist societies. Unequal and unfair distribution of labour, rape and the constant threat of it, Objectification of our bodies, women

unheard, talked over, burdened with childcare and domestic slavery & depoliticized (Raven, 1993).

Marxist Feminists believe that the primary source of women's oppression was because of capital. Women are not allowed fully to participate in the workforce so their access to capital was limited, through the system of patriarchy. Marxist Feminists are of the view that if the females become empowered for joining the career, in this way their subjugation may be eliminated. Friedrich Engel, one of the fathers of Marxism and to some extent Marxist Feminist wrote at length about gender inequality under capitalism. He came up with a theory as to the origins of patriarchy titled "The origin of the family, Private property and the state". In this work, he imagines hunter gather society as a matriarchy. Only once civilization developed into an Agrarian society did patriarchy become into existence. This idea was interesting, even if he had no evidence to back it up (Marxism, 2005).

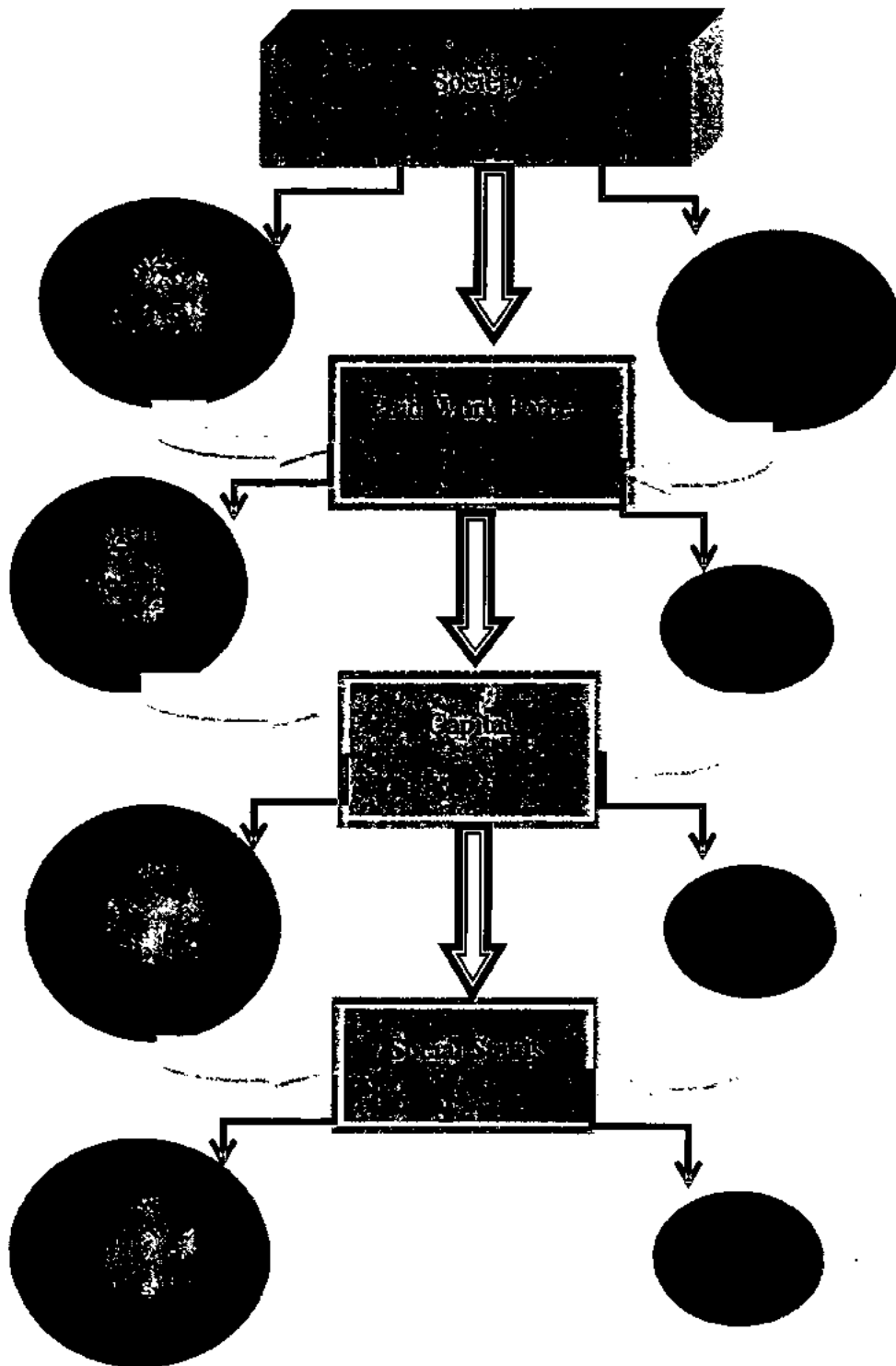
Marxist Feminists further extended Engel's view by introducing Karl Marx's idea of "false Consciousness" to feminism. Karl Marx defined false consciousness, stating, "It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness". Marxist Feminists, and later other Feminists used this to try to explain women's acquiescence to patriarchy. While the concept of, false consciousness gained wider acceptance (McCarney, 2005). Here Marxist Feminists had simplified the situation for their theory to fit. Cultural arrangements of subjugation are

interrelated, as well as bound with other and predisposed by the social systems i.e. race, gender, class and ethnicity (Collins, 2000).

Yet the patriarchy is by no means universal and it does not benefit all groups of men equally, just it disadvantages some groups of women more than others. The relationship between patriarchy and gender is crucial to the women subordinate position. The patriarchy precluded women from having a legal or political identity and the legislation and attitudes supporting this provided the model for slavery. The women lack suffrage, social and economic equality in the public and private sphere because it is fact that the women were oppressed by patriarchal structures. The gender inequality manifests itself as an effect of patriarchy. Patriarchy is the source of women's oppression. Men control women through exploitation and objectification. They feel that conscious calculation cannot fully explain the production and reproduction of patriarchy. Yet the contradiction between this principle of inequality and the demonstrable inequalities between the sexes that still exist exposes the continuing dominance of male privilege and values throughout society through system of patriarchy (Walby, 1994).

The patriarchy is meant as a set of hierarchical relations with a material base in men's control over women's sexuality, procreation and labour power. The patriarchy has taken different forms in different historical periods and in different racial, cultural, political, economic, and religious contexts (Zajko & Leonard, 2006).

2.2.4 Operationalization Model of the Marxist Feminism



2.3 Women in Ancient Civilizations

The women has experienced throughout past the oppression in varying configurations and in varying degrees of intensity (Ritzer, 2007). Describing the status of the Indian woman, Encyclopedia Britannica' states: In India, subjection of women was a cardinal principle. Manu said that day and night the women must be held by their protectors in a state of dependence. The rule of inheritance was agnatic, that is descent traced through males to the exclusion of females. In Hindu scriptures, the description of a good wife has been given as following: "a woman whose' mind, speech and body are kept in subjection acquires high renown in this world and in the next the same abode with her husband". In Athens, women were not better off than either the Indian or the Roman women. "Athenian women were always minors, subject to some male that may be either their fathers, their brothers, or some of their male kin (Cleveland & Jacobs, 1999).

While her consent in marriage was not generally thought to be necessary and "she was obliged to submit to the wishes of her parents, and receive from them her husband and her lord, even though he were stranger to her". A Roman wife was described by a historian as: "a babe, a minor, a ward, a person incapable of doing or acting anything according to her own individual taste, a person continually under the tutelage and guardianship of her husband" (Zajko & Leonard, 2006).

Regarding oppression of females, John Stuart Mill stated that we frequently lesson that religion i.e. Christianity restored her fair privileges. At the same time the wife is declared as a bondservant of the husband while the bondservant have a

sense of slaves. In the Mosaic Law, the wife was considered as bought. Encyclopedia Biblica recognized, that "To buy a wife to oneself meant simply to acquire possession of her by payment of the purchased money; the betrothed is a girl for whom the purchase money has been paid." In law, approval from the girl was not obligatory to validate her marriage. "The girl's consent is unnecessary and the need for it is nowhere suggested in the Law" (Mace, et al 1960). Regarding her divorce right, Encyclopedia Biblica stated that "The woman being man's property, his right to divorce her follows as a matter of course." Divorce choice was only available for man while women was deprived of the divorce choice. (Cheynene & Black, 1902).

2.4 Women's Economic Status in Islam

In middle of dark and ignorance that surrounded the globe, the heavenly disclosure boomed in desert of Saudi Arabia with a new, decent, and worldwide missive to mankind: "O Mankind, keep your duty to your Lord who created you from a single soul and from it created its mate (of same kind) and from them twain has spread a multitude of men and women" (Quran).

Islam commanded and authorized women to have independence ownership. The women were deprived of this right before Islam. Islamic Law have recognized and acknowledged the women to have right of cash, property and assets. This right undergoes no change whether she is single or married. Islam given her the right of purchase, trade, loan without interest and control over her resources. In Islamic law women are given an equal position as to man. It is notable that these privileges are applied to her before as well as after her marriage.

There is no such law in Islam that prevents female to join career. Furthermore, Islam restored the female right of legacy, where women byself was dealt as an object of legacy in some cultures. Regarding Islamic injections no one is allowed to make any claim on women share of legacy, even her father/husband. "Unto men (of the family) belongs a share of that which parents and near kindred leave, and unto women a share of that which parents and near kindred leave whether it be a little or much - a determinate share" (Holy Quran).

Her share in most cases is one-half the man's share, with no implication that she is worth half a man. It would seem grossly inconsistent after the overwhelming evidence of woman's equitable treatment in Islam to make such an inference. This variation in inheritance rights is only consistent with the variations in financial responsibilities of man and woman according to the Islamic Law- Man in Islam is fully responsible for the maintenance of his wife, his children, and in some cases of his needy relatives, especially the females. This responsibility is neither waived nor reduced because of his wife's wealth or because of her access to any personal income gained from work, rent, profit, or any other legal means. Woman, on the other hand, is far more secure financially, and is far less burdened with any claims on her possessions. Her possessions before marriage do not transfer to her husband and she even keeps her maiden name. She has no obligation to spend on her family out of such properties or out of her income after marriage. She is entitled to the "*Mahr*" which she takes from her husband at the time of marriage. If she is divorced, she may get alimony from her ex-husband. An examination of the inheritance law with the overall framework of the Islamic

Law reveals not only justice but also an abundance of compassion for woman (Badawi, 1971).

2.5 Women in Jobs markets

The great majority of women are in a severely disadvantaged position in the job market and their participation in the modern high productivity sector of the economy has not risen significantly during the course of development. Thus despite industrialization, the urban female participation rates have barely increased from the very low levels prevailing in the sixties. In any case women have always comprised a very small proportion of jobs in large-scale industry. The falling share of agriculture in female employment was not accompanied by any significant increase in the share of the manufacturing sector. As a result of the low jobs absorptive capacity of the modern sector, women in the urban areas are increasingly being relegated to employment as contract job, where earnings are significantly lower than in large-scale industry, or to the lowest to the ranks of the service sectors (Ali, 2000).

The growth of contract jobs was stimulated by the labour legislation enacted by the Government. Motivated by the need for cheap workers, various stages in the production process were subcontracted out to worker operating from small workshops or from their homes at much lower rates than those required under the purview of minimum wage legislation by regular industrial labour (Agawal, 1985).

Women comprise a very important component of the system of contract jobs. Sewing garments and processing food are some of the more common income

earning activities that women undertake at home either on a contract or self-employed basis. Although the remuneration is usually below that they could earn for comparable work outside the home, the women can at least earn some income without the loss of status or social approval involved in working outside the home. The evidence from Pakistan as well as for some other Asian countries indicates that the level of exploitation of these home based workers is high. However their bargaining position is limited due to their unorganized nature, their pressing need and the demands of seclusion limits work opportunities available to them. The other option for the women to earn subsistence is the services sector, which has been the sector of highest growth in the last decade women workers are usually employed in the lowest tiers of the service sector in poorly paid, menial jobs mainly as domestic servants. This sector serves the important function of absorbing surplus labour, both men and women, unable to find jobs in the modern organized sectors (Shaheed & Mumtaz, 1981).

These demand factors restricting employment opportunities for women have been underplayed in the literature, which has greatly emphasized the supply constraints of Women's work. In the context of South Asian countries, low levels of economic participation are usually attributed to cultural attitudes and the ideology of female seclusion which applies in varying degrees but is common to all countries in the region. In the female associated issues of literature, concerns for the earth spirituality and environmental activism, this in turn created an atmosphere conducive to reigniting the study of and debate on matricentricity, while for socialist feminist like patriarchy held the properties of capitalisms

(Sullivan, 2000). However these cultural constraints are changing in the lowest strata of society where women are being pushed into the job market because of economic compulsions. Evidence from various micro studies indicates that the vast majority of working women enter the job market in response to financial need. More women are seeking work and the majority belongs to families where women had not worked before for remuneration. However the continued importance of social cultural influences can be seen as a fact that home based workers in Pakistan and India are willing to forgo extra income by taking up relatively lower paying activities within the respectable confines of their own homes (Sathar & Kazi, 1988).

It is unfortunate that individuals, apparently similar with respect to productivity, receive widely different earnings on the basis of non-economic criteria like sex which raises serious questions of equity, efficiency, and human rights. Labour market conditions are usually unfavourable for the female labour force in many developing countries. Conditions in high paying professions are usually not favourable for women as they are absorbed mostly in the traditional sectors like agriculture and low paid occupations pertaining to petty services. Their contribution towards economic development was not duly acknowledged and moreover, accurate data pertaining to female labour force and their economic contribution was not available in developing countries (Chaudhry, 2008).

2.6 Gender Stereotypes

The women in young age are put under strict control of their parents and they have to seek permission even to meet their girlfriends, move out of the house,

and choice of a subject in the school or doing anything. They are expected to have developed inner control in large areas. They are expected to be prudent in spending money, abstain from expressing any desires to purchase any article they may fancy, and are encouraged to serve the men. The trends and patterns vary sharply by educational attainment. More educated women were becoming less likely to divorce while among less-educated women, the propensity to marry was declining and divorce rates were high and increasing (Ellwood & Cristopher, 2004). There was more emphasis on girl's religious education and they were expected not only to understand the economic situation of the family but also to supplement the income by either participation in the economic activities of the family, or by generating income through such home based activities like sewing and embroidery etc. If a girl was very good or weak in her studies nobody pays attention. However, girls are expected to be inferior in intelligence than their male counterparts (Walsh, 1977).

The gender stereotypes are found in the "household chores" as well. The girls and women are expected to cook, wash and sweep in the house whereas boys and men are expected to stay away from household chores and are expected to be the guests in their own houses. The girls and women are supposed to look after the children whereas boys and men are expected to remain aloof from such affairs etc. (Hassan, 1996).

2.7 Women's Education & Empowerment

In earlier findings education was considered as an indirect measure for s empowerment of women. It was presumed that educational achievement benefits

the women for their empowerment by building an earning ability among them, develops self-reliance to face contests, improving capability to make choices for themselves and their relatives. These factors lead to women's empowerment. Though, some researchers found that the educated women faces many problems that confine their practices of empowerment. Literature Review concerning effect of schooling on empowerment of women is presented as under.

Through a study Sridevi (2005) found that findings reinforced the hypothesis that greater level of schooling leads towards greater level of empowerment. Similarly, Ahmad & Sultan (2004) found a positive relation between women's empowerment and education by utilizing the data set of the survey of the National Institute of Population Studies (NIPS) on the women's status, reproductive healthiness & family planning since March to October 2003 in Pakistan. Ahmad and Sultan used three interdependent variables, specifically: empowerment, movement and communicating with spouse by originating multiple directories of the variables. Evaluation of dependent variable on several stages of schooling, determined the significance of empowerment, movement and communicating with spouse were found small at lesser level of schooling and standards of the variables were great at advanced level of schooling. Consequently, schooling was explored as a durable predictor of females' empowerment and other associated dependent variables. Though, the result was founded on one approach of investigation on variance method instead of multivariate regression enquiry which is usually used method in multivariate enquiry.

Informal schooling has also a prospective for women's empowerment Parveen, (2005) discovered in a study in rural Bangladesh that equally the formal and informal schooling had positive impact on empowerment of women's. Parveen claimed that schooling and skillfulness expand the socio-economic situation of females & permit them to claim & protect their rights effectively. Furthermore, in her views, education was helpful to challenge the socio-cultural rules that hamper their comfort. One more opinion presented by Batliwala (1994), stated three methods regarding empowerment of women's i.e. integrated expansion, economic growth and realization increasing. Batiwala claimed that reason for ineffectiveness of females was absence of schooling that hampers women's accessibility to employment, health maintenance and consciousness.

Heaton et al, (2005) specified that educated & knowledgeable females have more accessibility to facts and information that rise their probabilities of careers life and further benefits & resources. Heaton et al, found an association between independence & schooling strong in Bolivia, while such association was lack in Nicaragua & Peru. Though, results of the study advocated advancement of girls' schooling along with social & economic development for enhancement of job opportunities for educated females that boost their empowerment. The results indicate a close association among schooling, employment, & empowerment of women in most parts of the areas. The association is similarly described by Lopez Claros & Zahidi (2005), by stressing that schooling is necessary for empowerment of women. Illiterate or less educated females have lack access to jobs. Larger number of uneducated women has potentiality of lack of literateness for the

succeeding generations. Consequently, lack of literacy and less schooling sideline the women from the main stream of the communities.

Schooling is measured as a significant instrument for controlling the environment. In enquiry Furuta & Salway (2006) observed an important association among schooling and women's policy making capability. The study have supported the idea that schooling is a condition for enhancing the social position of women within the home and empowers them to have command over their environment. Rahman et al. (2008) examined an important association between schooling of females & women empowerment.

TH 15230
The previous research findings also shown that schooling improves knowledge and consciousness of the adjacent and improve their intellectual and mental dominion of empowerment. Schooling is necessary for women empowerment of women. It offers parameter to analyse evidences, have authority over their environment and defend them from biasness (Malhotra, 1997; Kishor, 2000; Kishor & Gupta 2004). In a study Rahman et al. (2008) found that schooling offers females the courage of speaking against socio-economic injustice as well as political discrimination. Overhead stated debate can be summarized in a method that schooling offers manifold assistances for females that sustenance them regarding empowered. Though, in extremely man controlled societies similar to Pakistan determined application of the assistances cannot be attained without producing women's friendly atmosphere & the assistance of the civil societies.

2.8 Women's Age and Empowerment

Woman perform multi roles in her life series i.e. from daughter to daughter-in-law and from mother to mother-in-law during this evolution she has to face multi circumstances and experiences. In this concern Mason (1986) signposted that life cycle experiences makes woman capable to say for her rights. As her children get matured and married, she becomes mother-in-law and the status of mother-in-law awards her power and authority over her daughter-in law. The opinion indicate that as the time passage even a powerless woman becomes empowered. Such ideas were also reflected by Solomon and Adekoya (2006) in a study in Nigeria about the women and power transformation, stated that elder women usually have greater participation in decision making within family than the younger women however younger women also begin to participate in decision making when they become elder.

Mostofa et al. (2008) in a study in Bangladesh exposed that the women under the age of 20 years had less empowerment level than the women who were within the age limit of 40-44. Mostofa et al. further argued that aged women had better understanding and closer relationship with their husband as, they had more chances to communicate with husband on various issues that increased with the age. On the bases of above stated view point we can also conclude that greater conjugal duration develop a relation of trust among husband and wife that provide chances to acquire power and authority. In this aspect Tareque et al. (2007) stated that younger spouses in Bangladesh were kept under tight control of their husbands as compared to aged spouses. Ultimately the tight control of husbands

over the young spouses constrains their freedom of mobility as well as confines their freedom of choices.

Ahmad & Sultan (2004); Elizabeth and Thomas (2001) & Jejeebhoy (2000) also considered age as one of the important factor of women's empowerment. In the light of review related to age and women's empowerment, we can conclude that with the increase in age, women boost their knowledge and develop self-confidence to handle with daily activities effectively that lead them to empowerment.

2.9 Women's Paid Work & Empowerment

Women's participation in paid job/business and other revenue generating events are expected to reduce their financial dependence, offer more control over capitals, and enrich them regarding contribution in policy and decision making along with their mobility. Review of literature regarding paid job or income generating activities of women and its impact on women's empowerment are presented as follows.

In an analysis based on NFH survey conducted in 1998-99, Roy & Niranjana (2004) perceived greater independence among those who were participating in gainful economic activity. Batliwala (1994) claimed that women's economic dependency was the key factor of their powerlessness and it was presumed that economically productive women can expand their status in various aspects of life. Therefore policymakers should develop plans that expand women's position as worker by providing them helpful atmosphere. Heaton et al. (2005) showed that in

Nicaragua, paid work was most significant variable in promoting women's empowerment.

Women participate a lot of work at household as well as in the fields but their work is usually unpaid and unrecognized (Roy & Tisdell, 2002). In a study in India, Roy & Tisdell recommended that women's status can be upgraded by social acknowledgment of their economic activities. To make their activities socially visible, they should participate in outdoor economic activities, as their domestic activities that contribute to family's nourishment are not usually documented as profitable activity (ibid). Jones et al. (2006) claimed that business women, apart from their business, were great source for welfare of their family, establishing community groups, and rising a just society. Such economic empowerment of women can direct a state to prosperity.

Social constraint to paid work involvement of women decreases their economic competences and confines their human resource (Tisdell, 2002). Reduction in openings for Santal tribal women for collection of non-timber product from forest, decreased their economic prospects and negotiating power within household, and dropped down their status within their family setup. (ibid) Blumberg (2005) claimed that women's economic efficiency was proposed as the primary factor to reduce gender inequality. Women's economic earning offers chances to develop their own assets and improve their power and authority over the capitals that help them to be empowered. However, economic empowerment may be hindered by socio-cultural norms and values.

Women's involvement in paid work can be operative only and only if they have full fledged command and authority over their salaries/earning; otherwise, it is just an addition to their responsibilities without any significant gain. Samarasinghe (1993) have found a relation between economic self-sufficiency of women with their level of empowerment. However, for empowerment, both access to resource and command over their income were considered as the precondition. In some areas women's wages were handed over to their husbands or father. This act of offering the wages of women to their male family members did not prove helpful in empowering women despite their participation in paid job. Mayoux (1997) pointed out that microfinance projects had negative influence on women's empowerment. Income generating activities of women made them overloaded with workload and made them responsible for the refund of loans. Their loans were usually used by male family members and despite their efforts they gained little benefit. However, Mayoux (2001) in her further inquiry showed that helping women to utilize their loan appropriately was a way of developing self-esteem and empowerment. Women enterprise influenced positively to financial growth and creation job opportunities. Mayoux claimed women business as a vehicle to social change as well as political and economic empowerment.

2.10 Social Networking/Mobility & Women's Empowerment

Women's social network or non-family group association had influence on women's empowerment. Reviews representing the relationship between social networking and group participation are discussed hereby:

Becker et al. (2002) discovered that females who remained the associate of any society had more power at their community as matched with non-members. The results confirmed that improvement of the participation of women's in non-government organizations (NGOs) and community-based organization (CBOs) are necessary components for women empowerment. A similar opinion was assumed by Peterson & Hughey (2004) involvement in community healthiness environments delivered probabilities for empowerment of women and also encouraged them to advance a collective awareness and incentive for action. Moreover, the results of the research recommended the reformation of organization that benefits women for a supportive network of collective linking inside the groups.

Social capital offers women a space for chances to talk over their problems and to plan for their resolution. In this association, Cochran (1986) claimed that social capital and social groups work were requirement for a person to improve his/her empowerment. Further, neighborhoods, religious groups, voluntary associations, and churches, provide policy for empowering of individuals. DAWN (1995) stated the significance of women's associations in bringing changes in the opinion of women concerning society & producing the political determination for thoughtful actions.

Social capital is also significant for women's psychological and emotional well-being which is vital for getting empowerment of women. Fone et al. (2007) point out through a research that dispossession of revenue was related to pitiable mental and physical health. Though, in the zone where individuals had larger

social capital, regardless of scarceness, had improved level of psychological healthiness than the zone where social interrelation was fewer. Psychological well-being is perceived to be truly connected with agency empowerment or women. Consequently, we can say that social solidity or linkage of peers group confirms psychological well-being, which is precondition for better modification in females' lifecycle.

Mosedale (2005) revealed that influence could be attained by combined action. Policies of the empowerment of women emphasis to create openings for females to utilize the company of other women. There is a requirement of women's reciprocal interaction should think about self, share their difficulties and develop strategies to overwhelm those problems. Mosedale see the prospective for empowerment through collective action by social mobilization of the groups.

Batliwala (1994) presented policy to empowerment of women by emergent of forum where females can distinguish self and the surroundings; cultivate optimistic self-perception; identify their power; discover sexist misunderstanding and encounter patriarchal household relation. Furthermore, Hashemi & Schuler (1993) described that the rural Bangladeshi women have no any identity outdoor of their household. Consequently, job, outside and social interacting accomplishments of women will boost their self-confidence and will decrease their expressive dependency on their relatives. Furthermore, their connection to substitute helpful linkage rises their prospective to declare within the household as and at the community level. Parveen (2007) recommended that informal groups of women in rural zones are the sources of the empowerment of women as group

participation enables large level social mobility outside of the household and an access to mass media.

Kabeer (2001) claimed that facing, the organizational disparities was not dependable with gender models and movements of individuals may not be much productive; consequently, combined accomplishment was conceived as more appropriate to convey a desirable modification in the females' lives and their position in society.

2.11 Family Type & Women's Empowerment

Empowerment is reflected to be predisposed by kind of the family. It is commonly observed that women belongs to nuclear family system have comparatively greater options of life practices as compared to women who are from joint family system. The relation of family kind with empowerment of women is as below.

Roy & Niranjana (2004) illustrated a clear difference of empowerment between women's belonging to nuclear families in relation to women's belonging to joint family system. Roy & Niranjana found that existence of the in-laws in a family system negatively affect the level of the autonomy of married women. Sridevi (2005) clarified that in the joint family system most of the decisions and policies were made by old members of the family. Earnings were generally common among various persons. Moreover, in a joint family system, a lot of restrictions particularly for young women in their daily affairs were found that hinged their movement, authority over their wages, and involvement in policies and decision making processes.

In the most parts of the under developed countries, in-laws' role was crucial in empowerment or disempowerment of women. Srinivas (1976) reported that in extended or joint family system young married young were comparatively less empowered and were under the control of mothers-in-law. We can inference that the daughters-in-law of joint family system are comparatively less empowered than the mothers-in-law. The notion was held by Jejeebhoy (2000) as Jejeebhoy observed that along with other variables 'nuclear family' is directly correlated with the empowerment of women.

Miles-Doan & Bisharat, (1990), Dixon-Mueller (1989) found that women belongs to nuclear family system were having low level of empowered as matched with women from extended or joint family system. The hierarchy of empowerment variations with gender & after that with the age group i.e. from older male family member to older female and then middle aged male to middle aged female and in this way younger female are ranked at bottom of the family hierarchy; therefore, they usually become the target of powerlessness. Kabeer (2001) stated that the female who lived within their in-laws were subordinated to the authority of elder females. She described that was because of the lack of agency (capability), usually among young female and mainly in young and less educated female, therefore, they had less confidence, competency and authority of taking necessary action to guarantee their comfort. Malhotra et al. (2002) described that female accumulate greater agency during their role shifting journey from daughter-in-laws toward mother-in-law. Ultimately the greater agency helps women to dominate over their daughters-in-law.

Mies (1999) observed that most of the marriages failure is due ill behaviour of mothers-in-law as women do not like to live with their in-laws. Sarafat & Yano (2007) also observed that conflict among mother-in-law and daughter in-law usually causes problems to daughter in-law and provide her fewer space for appropriate adjustment in the family. These opinions indicate that women under the control of any member of their in-laws feel the sense of insecurity and powerlessness; so, they want to live with husband in a nuclear family.

2.12 Dowry/Property and Women's Empowerment

Rao & Bloch (1993) found the prominence of dowry gifted by the parents to their daughters at the occasion of marriage. Rao & Bloch stated that dowry was a vital element to secure a female in her husband's home. Furthermore in India, figures indicated that women who were offered less quantity of dowry had comparatively inferior status in in-laws in relation to the women who were offered with greater quantity of dowry. Bate et al. (2004) observation based on 1200 marital women in Bangladesh found that lack of dowry that women bring to their husband family at marriage, was a prime causes of their lower position, powerlessness and weakness among their husbands' house or in-laws'. Equally, in a study based upon Nigerian Health Survey and Demographic Data 2003, Ahmad (2006) stated that dowry expenditures were generally made as a compensation of poor marriage demand qualities like education, beauty etc. In fact greater amount of dowry carried by the female may not be supportive in empowering women; however, this may be considered in exceptional cases because majority of the

researchers explored positive relation between dowry and women's level of empowerment.

It was an opinion that females who own property had comparatively less financial dependence as matched with the females who does not have property. In this association Roy & Tisdell (2002) claimed that property rights facilitated women in a sense of financial autonomy which help them in advancement in the direction of empowerment. In addition, females having land were offered well dealing by the male family members. Roy & Tisdell further reported that in Bengal, women usually give up their land rights for their brothers. Tisdell (2002) argued that relatively women have fewer properties as matched to males and their constrained interchange right was one causes of prevalence of poverty in their lives. Such restraint on ability of women to get inherit or own assets decreases their financial possessions and usually the females having less possessions cannot be considered as empowered. In a study in Egypt, Susilastuti (2003) identified that possession of assets was a source of autonomy. Furthermore, the religion i.e. Islam have offered females a right of having an assets. Though, their assets were usually not under their control due to socio-cultural norms and values. The author further quoted that those Egyptian women who owned or hold gold and furniture as a property had greater power of say at domestic decisions and policy making process. So, we can inference that for improved empowerment level, both possessing & having authority over their property are essential prerequisite. Dyson & Moore (1983) observed that females enjoyed more empowerment in the regions where they were having the right of the ownership of property; on the

other hand, females were observed less independent in the areas where such rehearses existed unusual.

Kabeer (2001) jagged that Muslim females abandoned their property rights in favour of the brothers by the opinion that they might sheltered their prospect if marriage failure occurs. The opinion shows that giving up of property right for the brothers is a cause of subordination of women. Parveen (2007) showed that 84% of females were in favour of wedding gift and 16% of the females were against the wedding gift & sought for anti-dowry acts. Enormous majority of females favouring wedding gift, showed that females have significant importance regarding wedding gift as they consider themselves contented with wedding gift in their husbands' or in-laws' family.

2.13 Women's Awareness of Rights & Empowerment

Females' awareness about their privileges is deliberated to have direct relations on empowerment of females. Literature review is hereby found:

For the purpose minimize the gender inequality or gender gap and promotion of empowerment, it was necessary for females to know the grounds of their difficulties & integral organizational and organized discrimination. A need was observed for rearrangement of the role females that constrained their progress (UNICEF, 1994). The observations match with the radical feminists; Taylor & Rupp (1993) sought for organizational changes and stated that the changes impossible devoid of campaign of consciousness rising. Oxaal & Baden (1997) claimed that effective submission of females' procreative and sexual rights have connection with monetary autonomy and negotiating authority of females. Bisnath

(2001) emphasis on political mobilization, cognizance expanding and schooling for achieving empowerment of women. Bisnath recommended modification in regulations, civil codes & property's rights system, legal and social organizations to fill gender gap.

Consciousness regarding rights was vital to develop rationality for required organizational change for the purpose to empower females. It was uneasy for single lady to convey extensive change in her lifecycle. Batliwala (1994) specified the monetary power of women do not essentially convey empowerment of females rather the process of empowerment process should be understood by seeing the thought that legalize man domination and through discovering the evidences that propagate their domination. Batliwala had declared women accountable for their self subjugation. Consequently, Batliwala recommended peripheral interference for empowerment of women and connected empowerment of females with women's accessibility to new thoughts and evidence. It was inferred that positive can be conveyed in consciousness of women's by fresh set of concepts and evidences. Consequently, consciousness of such thoughts and evidence was crucial for awareness expanding which direct women towards empowerment.

Rowland-Serdar & Schwartz-Shea (1991) claimed that females' empowerment have relation with cultural standards internalization by women. Which means that the high belief in the cultural standards, will lessen the empowerment position of females. Females devote most of their vigor in nurturing and caring rather than thinking for herself. Such behavior of women and cultural internalization confused them & they are unable to understand about their

rights, accountabilities and cultural compulsions which were forced on women. Therefore for empowerment, females should, must knowledge of their rights and they also must know how their rights are being exploited. It is possible to attain through increasing consciousness among females for their privileges and practices of the privileges.

Empowerment has strong relation with realization expanding and stimulating existing power and authority structure (Batliwala, 1995). Though, expansion and sustains of such loyal system, obtainability of circumstances for the growth of appropriate environment, in which the rights of a person are accepted, valued and secure by the state laws. Blumberg (2005) stated that females who received training regarding legal rights or gender said that if they attempt for their newly exposed rights their spouse would do their beating. Women are unable to do something are unable to support self and offspring. Sarafat & Yano (2007) indicated that in spite of consciousness of the rights it is challenging for females to implement their rights because of socio-cultural obstacles. Though females' monetary self-sufficiency could resolve the problem. Farashuddin et al. (1998) showed that females' participation in micro-credit could give them better consciousness and information concerning laws of legacy, laws in contradiction of polygamy, wedding gift etc.

Musokotwana & Siwata (2001) claimed that women's empowerment can be safeguarded, by growing consciousness among females far their rights. Moreover, consciousness expanding is helpful to gain control over an environment. Consequently, understanding of females regarding their rights was significant

forecaster of female autonomy. Collins (2000) stated that 'power' is linked to belief, culture & awareness. Consequently, without consciousness women will endure to sustain their subordination to male. Freire & Macedo (1998) point out that awareness raising and increasing logical thoughtfulness than following cultural standards blindly. Consequently, logical thinking must be started among females through schooling & advancement of consciousness to cross the cultural obstacles that hindered them.

2.14 Veil (*Purdah*) & Women's Empowerment

Practicing *purdah* (Seclusion of women) of women is a significant element which has influence empowerment of women. The following review shows whether *purdah* (Seclusion of women) has positive or negative influence on empowerment of women.

Jeffery (1982) observed that isolation of women was not only an Islamic tradition, but such rehearses were existing in many areas of Eurasia. Females were usually limited to their homes. Male was reflected as a bread winner of family and on the other hand females were measured as dependent and incapable. The findings conclude that *purdah* (Seclusion of women) was a core cause of financial scarcity for females and recognition of subordination. Ghuman (2003) considered *purdah* (Seclusion of women) in Islamic states as economic, social and physical quiet of females and called it as a heartbreaking for underdeveloped countries. *Purdah* (Seclusion of women) is measured as the motive for backwardness of females. Asian countries, Mason and Smith (2003) likened gender & family structure of Thailand & Philippines with India, Pakistan &

Malaysia & found a contrast among the number of working women & the homemaker. It was found that females having no *purdah* (Seclusion of women) had significant choice of mobility and career openings as matched to females who practice *purdah* (Seclusion of women).

Jones et al. (2006) stated that *purdah* (Seclusion of women) confines majority of the females to their household and isolates them from outside. Furthermore, *purdah* (Seclusion of women) decreases their chances to link with market and revenue producing prospects. *Purdah* (Seclusion of women) was measured as a sign for females' dependence and low position in society. Desai (1994) declared it as a sign of constraint on frequent mobility of females from their home and having interaction with males. *Purdah* (Seclusion of women) obstructs access of females to resources and to have control over the resources. *Purdah* (Seclusion of women) is a hindrance for mobility which is a measurements for empowerment. Furuta & Salway (2006) stated that in Nepal *purdah* was persisting in the newly married women of higher status and in the community where sexual purity was highly desirable.

Lama Abu Odeh who observed that veiled females face less sexual harassment as compared to the unveiled women. It was pinpointed that women veiled women were secured as compared to unveiled. Moreover, veiled women can travel and work side by side of male having no fear of harassment (Abu-Odeh, 1993). Ahmad (1992) observed in her study that *purdah* (Seclusion of women) had improved educational level especially within lower middle class females. She

considered veil not is an obstacle; moderately it reinforced feminist agenda of women's more participation in academia and job market.

Consequently, the debate conclude that women are comfortable in *purdah* (Seclusion of women) as it secure them male's sexual harassment. Hoffman-Ladd (1987) argued that veil is a source of women mobility without fear of harassment. Fernea (1998) declared veil a sign of women respect. Due to veil they are favored for getting jobs, railway tickets etc.

CHAPTER THREE

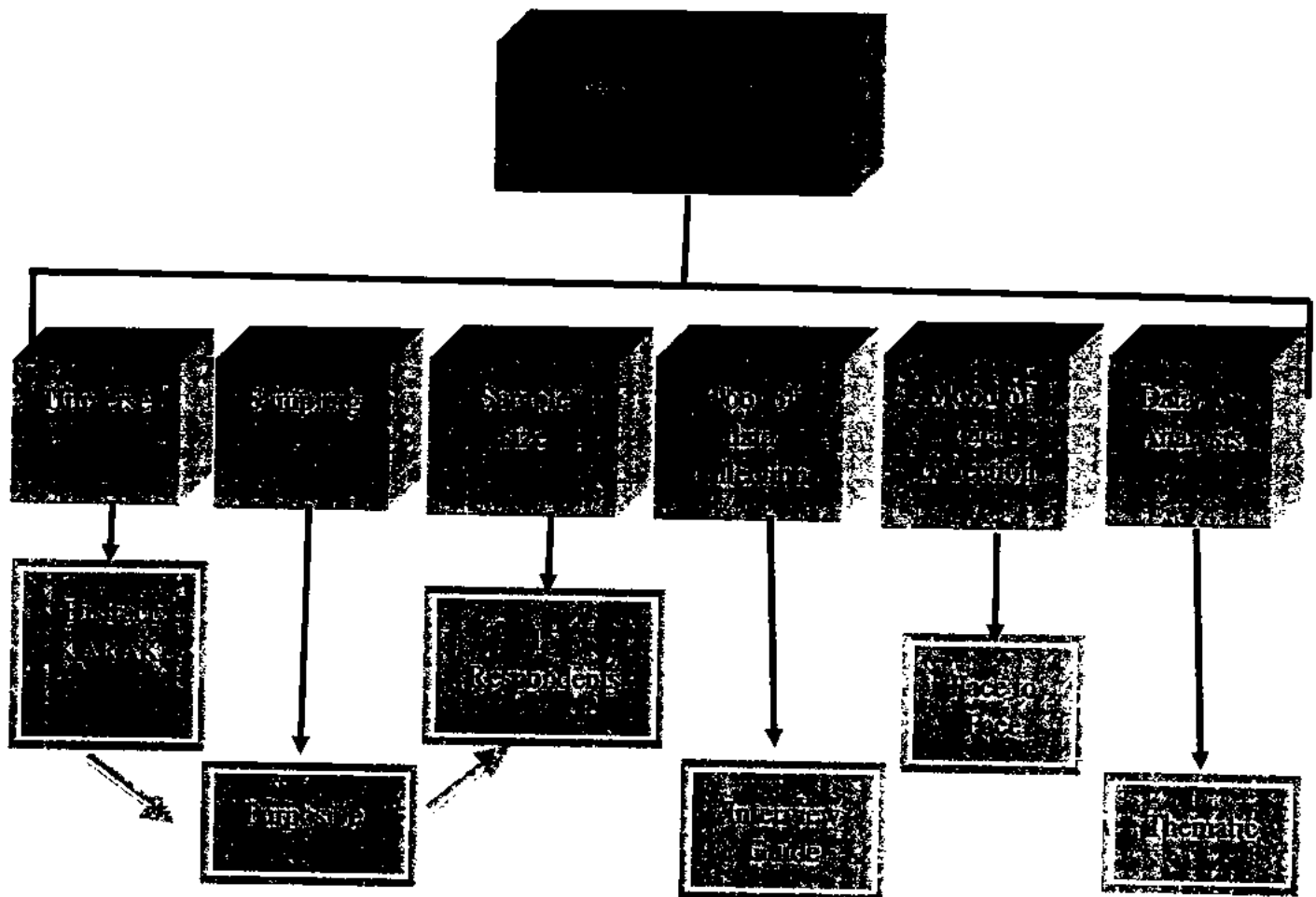
Research Methodology

3.1 Introduction

Chapter two reviewed the secondary data related to Women's Empowerment. The review covered empirical and theoretical literature on Women's Empowerment. The current chapter explains, the operational steps taken for conducting the research study. The chapter delivers a details discussion on methods and procedures of the data collection and analysis processed. It is essential to mention here that the study was carried out under qualitative design. The aim of the study was to know the underlying factors that hindered Women Empowerment. My efforts were to observe and know the beliefs, values, and perceptions that have influence on Women Empowerment. I also attempted to explore what senses society attaches to Women Empowerment in the circumstances of southern area of *Khyber Pakhtunkhwa*. It is significant to mention here that the decision of qualitative research was made to get deeper insight and respondents' perceptions on the issue socio-cultural Barriers to Women Empowerment. Research methodology plays an important role to produce reliable facts. These facts can be produce only by using the appropriate research methodology.

3.2 Research Method Diagram

The methodological steps taken in this study are diagrammatically presented in the figure



3.3 Universe of the Study

The study was conducted in a southern districts of Khyber Pakhtunkhwa, Karak. The key motives for selecting Karak as universe of the study were: firstly, Karak was a highly educated and the area where women were engaged in paid work, along with household chores. Secondly, a review of existing studies related to Women Empowerment in *Khyber Pakhtunkhwa* demonstrates that previously more emphasis was on northern like *Chatral* and *Malakand* Division, whereas no attention had been paid to women empowerment in the southern Khyber Pakhtunkhwa. Therefore the focus of this study was the southern area of Khyber Pakhtunkhwa. Thirdly, my familiarity with the region was also one of the inspiring factors to have profound and keen understanding of the issue. It was a amalgamation of the above three factors that declared Karak as a suitable study universe to study the socio-cultural barriers to women empowerment. Thus, in addition to a best research strategy and design, appropriate universe is also significant for a standard research (Leary, 2004).

3.4 Sampling and Sample size

3.4.1 Sampling

The nature of the sampling, and selection of sample size are dependent upon the purpose of study and the nature of the population under study (Robson, 2002; Bryman, 2004). Keeping in view the aims and objectives of the study, purposive sampling technique was employed for selecting the study respondents. In purposive sampling respondents are selected with the belief that they are relevant to the study (Sarantakos, 2005). The respondents are selected in accordance with

the understanding and proficiency of the researcher and their relevance to the study (ibid). I applied the purposive sampling and 15 respondents were purposively selected as a respondent of the study.

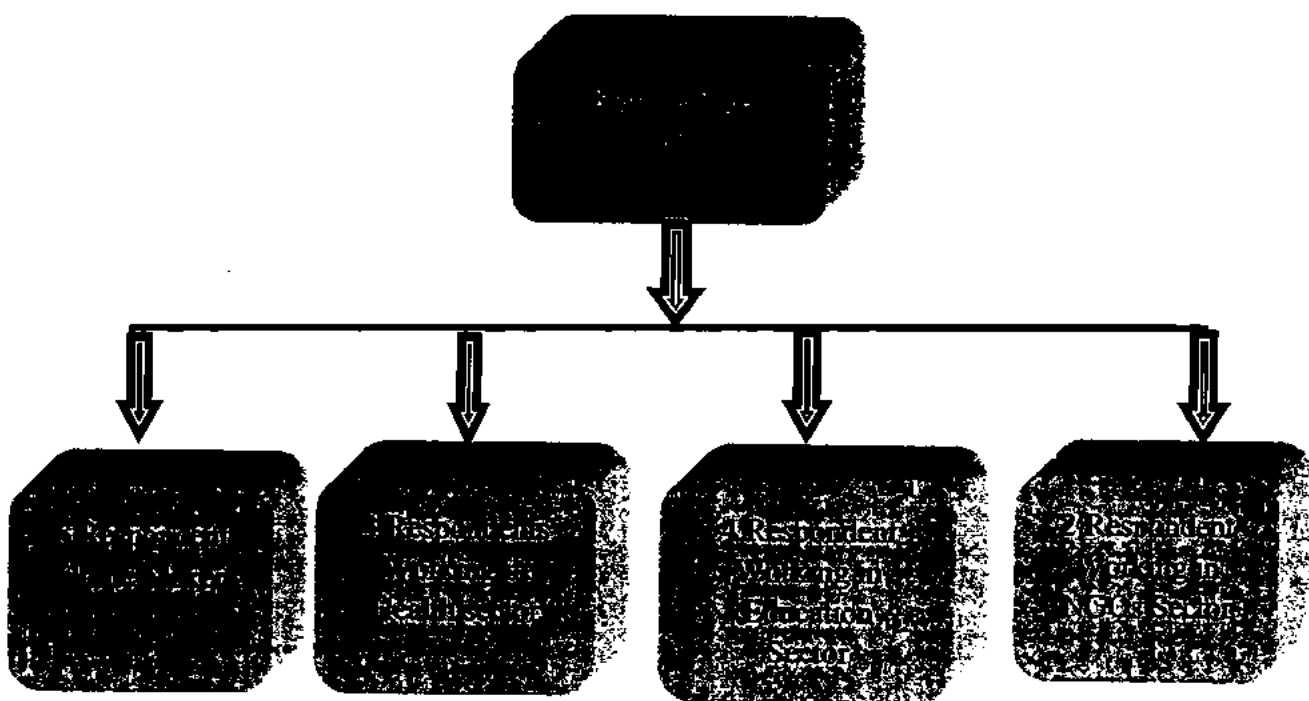
3.4.2 Sample Size

In qualitative research, a large sample size like quantitative research may not prerequisite. Qualitative research stresses the relevance of sample size that can provides rich and relevant data. Qualitative researchers typically intend to conduct in-depth interviews, trusting on comparatively small sample size (Patton, 1990). Thus, unlike quantitative research, qualitative research does not depends on large number of respondents but rich and detail information/data is the target of the study (Lamneck, 1988). Keeping this in view, I selected 15 respondents as a sample size of the study. Drawing on Bryman (2004), my decision of sample size was based on available the time and resources to conduct the study.

In selecting sample as a respondent of the study, the researcher should gave due consideration to whom and how many should be selected for participating in the study (Creswell, 2007). I selected married women who, were willing to participate in the study. It is repeated that in qualitative research, the sample size depends on what the researcher wants to know, the purpose of the study, what will be useful, and how much time and resources are available to conduct the study (Patton, 1990). Qualitative researchers usually utilize in-depth inquiry, trusting on comparatively small sample size (Patton, 1990; Bryman, 2004; David & Sutton, 2004).

Purposive sampling method was used for the selection of the sample. The sample size was 15 responded (married women) from the universe of the study. Among those women 6 respondents were the Home Makers, while 9 respondent were career oriented among career oriented 3 respondents were selected from women working in Health sector, 4 respondents were selected from Education sector and 2 respondent were women employees of the NGO sector. The selection of these respondents were made in accordance with the proportion of women working in different sectors of the economy.

3.4.2.1 Sample Size Diagram



3.5 Data Collection

Data collection is one of the most significant phase in social research. The data for this research was collected in face to face interviews using interview guide. In addition to interviews, field observation was used to enrich the data. The data was collected in the presence of my elder sister due to cultural restrictions on the meeting of male researcher to non-relative women. Following discussion is made to explain the data collection technique, tool and procedure.

3.5.1 Tools of Data Collection

Interview guide was used as a tool for collecting primary data of the study. In qualitative research, the use of interview guide facilitates the researcher to get deep information from the study's respondents. It also assist in getting reliable data, which turned in analysis (Miles & Huberman, 1994). Two interview guides were used in this study one for "Home Maker's" and other for "Career Oriented" respondents. In addition to interview guide, I used observation as method of data collection. The method (observation) helped me to comprehend and understand the responses in the socio-cultural, socio-economic and religious context of southern region of Khyber Pakhtunkhwa. Understanding responses in the local perspective is important for qualitative research setting (Ullah, 2013; Robson, 2002; Creswell, 2007).

3.5.2 Procedure of Data Collection

My access to the respondents especially the "home maker's" was a challenging step (due to cultural restrictions) in the rural area. I utilize the service of my elder sister curb the challenge during the collection of data. The presence of my sister reduced the rigid response of the respondent towards me as male

researcher. The presence of my sister helped me in establishment rapport, which was important for effective data collection. After the establishment of rapport I conducted in-depth interview with the respondents. All interviews were carried out until the stage of saturation of data was achieved.

3.5.3 Data Analysis

The gathered data was analysed through the thematic analysis of the qualitative method. As mention earlier, the data for this study was obtained from interviews and observation. Data analysis means making sense of relevant data gathered from sources such as interviews and observations. The data was analysed as per following details.

Codes were assigned to similar responses of the interviewee. That enabled me to identify similarity and differences in respondent's perceptions regarding a particular aspect of the phenomena under investigation. Doing further analysis, I putted similar answers together and derived themes from them. This led me to get themes of the similar responses. These themes has been presented and discussed in chapter four. The replies, after recording, were treated as text. The text was analysed and inferred in the light of reviewed of the secondary data avable literature.

CHAPTER – FOUR

Data Analysis and Discussion

4.1 Introduction

Drawing on interviews with respondent, this chapter highlights factors that hindered Empowerment of Females' in the universe of the research. The research explored the women's comparative disadvantage state of their empowerment level, prevalent in the District, Karak. This chapter analyzed that, women's disadvantaged social position as a result of patriarchal system existing in Distract, Karak. I have focused on that part of socio-cultural values and their effects on women's social lives, which had created un-conducive environment for females to flourish empowerment. The constant analysis of data generated the following discussion which is divided in two section, one "Home Maker's" and second the "Career Oriented" women. The data gained from the home makers and career oriented women has been categorized into several themes after rigorous coding.

4.2 Home Maker's Respondents

4.2.1 Participation at Household Chores

Household chores are the domestic activities performed on regular basis for the service and facilitation of the family members. In Pakistani context there are multi activities performed at household level. These include chores like collection of fuels' wood for domestic use, making dung cake for domestic use, washing and pressing of cloths, washing of dishes sweeping and dusting of rooms, children rearing and caring, cooking of food items, serving of foods and nursing of the aged and ill family members. The women respondents in the study were responsible for the household chores and they provided these services without any

remuneration from their family members. Women have heavy workload at household along with field work, but their activities are not payable and not acknowledged (Roy & Tisdell, 2002). Research shows that women participate more in work and have no lazier time for enjoyment and rest as compared to men (UNDP, 2011). Similar findings have been reported in the context of India, where Roy & Tisdell, 2002 have argued that the social recognition of women's economic activities can lead to women empowerment. It has been suggested that women must participate in outdoor activities for the exposition of society as the household chores are not considered as an economic activities (ibid).

In this study in response to questions regarding, time spending on household activities, the majority of the respondent shared, that they spend almost whole of the day in performance of household activities.

One of the respondent shared, that *"I get up early in the morning, i.e. get up early in the morning prepare and offer breakfast, and till late I am busy in the household activities."* (Huma)

This excerpt designates that women get engaged in laborious work day and night. They rise early and sleep late night looking after the needs of others and giving little time to themselves. Similar accounts were narrated by the majority of the respondents who reported to be busy in their work day and night.

In response of question regarding workload all of the respondents shared, that they had several times more workload as compared to men at household. One of the respondent shared that, *"I work throughout the day like a servant; the male family member do not help me regarding household work."* (Hadiqa)

Again this excerpt specifies the fact that women were working hard in the private sphere and that their work was not appreciated and they received little support from other family members. Discussing the support of men in performing household chores at home the women were of the view that men could never provide support to their women in their culture.

One of the educated homemaker respondent shared with full enthusiasm and so, wisely that, *“male cannot perform the household activities as a woman can.”* (Madiha) she justified that, *“firstly man have no stamina of working throughout the day, secondly men are aggressive and household activities needs care and affection”*. (Ibid)

This excerpt shows that the women consider men as an aggressive. Man behaviour was not cooperative with women and they harshly deals women and give no appreciation for their participation. This also shows that the man rules over women through their harsh and aggressive behaviour. This was reported even by educated women.

On a question regarding types of activities the respondents perform, majority of the respondents shared that, they perform multi activities i.e. cooking, serving, bring water, sweeping, dusting, livestock management, washing, cleaning and child caring and protection of home in the absence of male family members.

One of the respondent shared, that *“I participate in household activities, I prepare food items, dishes washing, cloth washing, serving foods, take care and maintenance of home and take care of children at home.”* (Hadiqa) She further claimed that, *“all the household activities are unpaid and no appreciation or*

reward is awarded to her on performing, as the household activities are the core responsibility of women. (Ibid)

This excerpt highlights that, women participate in the multi activities, they manage almost all of the household activities. The excerpt further signposts that the household activities are unpaid and have no honorarium.

Majority of the respondent shared, that there is a gender division of labour and shared that the household activities are the domain of women no any male family member, helps them in performing these activities.

One of the respondent shared that, *"home management is the responsibility of women, while earning is the responsibility of man."* (Nelofer)

This excerpt directs that the women had internalized patriarchy and they had internalized that it is their duty to work in home and men had to work outside. The women have become the part of the patriarchal system by their internalization.

One of the respondent shared that, *"no one appreciate me, for my household contribution. As the household activities which I perform are considered as women's main reasonability at home".* (Zakia)

This excerpt indicates that the women's work was not appreciated. This excerpt also designates that there is a gendered division of labour in which, women have to perform household activities at home. So, they are confined in the footwalls of home through the gendered division of labour.

Regarding workload Fozia shared, that she did two times more work than the male members of her family, she shared that, *"I am overburden with workload. I*

continuously work to manage and complete the activities, but the work does not come to an end till night. " (Fozia)

This excerpt indicates that the women had extremely higher workload as compared to men. The excerpt further specifies that the women are busy throughout the day and have no time for recreational activities or proper rest.

One of the respondents shared that *"along with the household chores I also participate in agricultural activities and spends nearly three hours daily on agricultural activities."* (Huma)

This excerpt directs that the women are engaged in the dual activities i.e. home management as well as economic activities.

One of the respondents shared that, *"some activities are the core activities of women as cooking and dish washing if a man performs it, he is stigmatized, and is considered that he have no control over her wife and her wife orders him, like her servant."* (Madiha)

This excerpt designates the rigidity of the patriarchal culture, even the man are unable to challenge the patriarchal system. If the man try to make a positive change and their help their wives in the household activities he is punished with stigmatization.

All of the respondent shared their household activities were unpaid, on a question regarding demand for payments of the above activities one of the respondent exclaimed with wonder and said that, *"how can I demand for the payment of my household activities from my family being member of the said family."* (Nelofer)

This excerpt specifies that the women have a strong attachment with their families and they cannot expect to demand from their family for the redecoration of their services.

One of the respondents shared that, *"If a demand for its payment, I will be cursed by my family members and it will become difficult for me to live with my family."* (Madiha)

Majority of the respondent shared that, that they had several times more workload than men of their family within the family set up. Most of the women were involved in the some economic activities but they were unaware that they are participating in economic activities, i.e. Agricultural Activities, Unpaid Tailoring, Kitchen Gardening and Making Handicrafts etc. Majority of the respondent shared that they work for the whole day. They shared that their household activities were unpaid, unappreciated and unacknowledged properly. Majority of the respondent shared that they were mostly engaged in activities like cooking food, sweeping and dusting of the home, washing of clothes and groceries, have the responsibility of bearing and rearing children, rearing and caring of their children, protection of their home and household items.

4.2.2 Activities Appreciation and discouragement

The appreciation and depreciation of activities reveals the family expectations from a woman. According to Hindus, a wife is considered as good if her whose mind, speech and body are kept in subjugation, gets high recognition in this world and in the next the same abode with her husband (Cleveland & Jacobs, 1999). In Roman culture a wife was considered as babe, minor, ward, a person

having no capability of acting according to her personal choice, she is considered as constantly instructed and guarded by her spouse (Zajko & Leonard, 2006). As per Pakistani's contexts women are subject to play subordinate role and be obedient to male. This study reveals, that the respondents were expected to perform domestic and subordinate role at the family.

On question regarding appreciation discouragement of her activities by his husband or other male family member Fozia shared that, *"making delicious food items are mostly appreciated by his male family members and lack of taking care of her children is mostly depreciated by his male family members"*. (Fozia)

This excerpt indicates that a good woman is defined as a good cook and a good nurse. So, the women's potentialities were intently made limited to household chores i.e. cooking and nursing. These have negative effects on women's empowerment.

In response of question regarding appreciation and discouragement of her activities and actions one of the respondents shared that *"having love/care for children is mostly appreciated and becoming angry to my children is mostly depreciated by my family"*. (Hadiqa)

Again this excerpt indicates the fact that, the women's potentialities were intently made limited to caring, serving and nursing. This can have negative effects on women's level of empowerment.

In response to question regarding activities list through which the respondents get appreciation or depreciation from family members another respondent shared that, *"doing reasoning with her husband mostly makes my*

husband aggressive against me, some time he beats me due to doing reasoning with him.” (Zakia)

This excerpt indicates the fact that, the husband’s behaviour was not cooperative with their wives. Their behaviour was aggressive even, they beats their wives. The excerpt further specifies that, the men were physically strong through which they become dominated and controlled the women agency. This has hindered their empowerment.

Another respondent shared that, *“making food items late from the routine time is mostly discourage by the family” (Huma)*

This excerpt once again indicates, that a good woman is defined as a good cook and a good nurse. So, the women’s potentialities were intently made limited to household chores i.e. cooking. This again has negative effects on women’s empowerment.

Two of the respondent shared that, *“disobedience to the elder especially male is highly condemned by the family in particular and society in general.” (Nelofer & Madiha)*

This excerpt shows that a good woman is obedient to male. So, the women’s were intently made subordinate to male leaving negative effects on women’s empowerment.

This section analysed that majority of the respondents shows that the women were expected to do caring and facilitation services. Their economic are decision making attitude was discouraged by the family members. As Cleveland & Jacobs (1999) identified According to Hindus, a wife is considered as good if

her body, speech and mind are under subjugation gets great recognition in the world. (Cleveland & Jacobs, 1999).

4.2.3 Participation in Economic Activities:

Women participation in economic activities is one of the major source through which they can become empowered. Economic dependency of women was considered as one of the major cause for women's powerlessness. Women who participate in economic activities can enhance their status in society. The social planner should make planning in such way that the make ways for women's participation in economic activities. Batliwala (1994). Roy and Niranjana in their studies found a status of independence in women involved in profitable activities (Roy & Niranjana, 2004).

This study reveals that almost all of the homemaker women were involved in some of the economic activity, but majority of them were unpaid. Majority of them were involved in their economic activities but they were unaware that they are doing any economic activity.

One of the respondent who shared that she participate in the agricultural activities, respond to a question regarding her economics contribution to her family she answered, that *"I do not participate in the economic activities."* (Fozia) She further explained that, *"my husband and brother-in-laws earn all the money for the function of our family."* (Fozia)

This excerpt indicates that home maker's women were also participating in the economic activities of their families but, they were unaware of their contribution. The homemaker's women have internalized that they are doing

nothings and give importance to their male's economic contribution. Which hinder the women autonomy and empowerment. As Roy and Niranjana in their studies found a position of independence among the women who were participating profitable activities. (Roy & Niranjana, 2004).

Regarding economic contribution to her family one of the respondent who manage a "Kitchen Garden" *was unaware about her participation in economic activities she shared that, "I do not participate in the economic activities, She further claimed that the male family member are the sole breadwinner of the family and the I being a women have just to utilize it."* (Hadiqa)

The excerpt once again illustrates that home maker's women were participating in the economic activities of their families but, they were unaware of their contribution. The homemaker's women have internalized that they are doing nothings and give importance to their male's economic contribution. This hinders their autonomy and empowerment.

Another respondent who worked in the agriculture sector was unaware about her economic contribution she shared that, *"The women economic participation is consider bad in our society, so I do not participate in the economic activities of the family."* (Huma)

This excerpt indicates that home maker's women were participating in the economic activities of their families have internalized that the formal economics activities are stigma for women if they participate in. So, they participate in the informal and unpaid economic activity which hinders their empowerment.

Another respondent who shared that *"I makes unpaid (handicrafts and tailoring"* was unaware about her participation in economic activities, she shared that *"I do not participate in economic activities."* (Nelofer)

This excerpt specifies that home maker's women have internalized that the unpaid activities in which they were mostly found involved as a non-economics or not beneficial, which hinder their empowerment.

Only one of the respondent who was an educated was well aware about her economic participation as she was doing paid work, she shared that, *"I participate in economic activities as I do unpaid-tailoring and providing paid tuition service"* (Madiha)

This excerpt shows that some of the educated, home maker's women were aware of the importance of their unpaid economic participation. So, it indicates that an education is a source of agency development and empowerment of women.

4.2.4 Savings and Purchasing Power

Savings is a source through which a person can accomplish his/her desires without any effect on his/her dignity. In addition the amount of saving one has also affects ones purchasing power. Purchasing power is an indicator of empowerment as it involves the concept of choice (what, from where and level of quality and quantity) to be purchased. This understanding of amount is in consistent with how Hashemi and Schuler (1993) defined the concept of empowerment as the power of policy making at domestic level containing the purchasing powers.

Majority of respondents shared, that they were having no monetary savings. Some of them were having savings but the savings were of a very small amount and for a short time, there saving were normally spent on the routine expenses of the family.

On a question regarding saving and funds one of the respondent shared, that *I have nearly Rs.500 average saving/fund, I got it from male family members as my pocket money from time to time.(Fozia)*

This excerpt shows that home maker's women were having less saving/fund, they were dependent on their male family members regarding funding. They were not funded on regular basis. The lack of saving/fund and their dependency on male definitely hinders the women empowerment.

This respondent stated that she did not get regular pocket money i.e. she got it rarely mostly on the 1st or 2nd day of the month. She furthered claimed that mostly she distributes these savings and funds among her children's. She shared that these *"savings and funds are on my partial choice for making expenditure (Fozia)*

This excerpt indicates that empowerment is a multidimensional phenomenon as at the same time the respondent is not empowered as dependent on man regarding funding and it the same token she is partially empowered as having the choice of making expenditures. This shows that in some cases she can utilize her fund/saving while in some cases she is unable to utilize it.

In response to question regarding saving and funding one of the respondents named Hadiqa shared that she had no saving and funding. She claimed that she gets services and facilities instead of cash, from her family.

One of the respondents shared that, *"I have savings & Fund, which I get through paid tailoring, but I utilize it in the daily expenditure of the family"* (Madiha)

This excerpt indicates that home maker's women who were having some of saving/fund was utilized for the facilitation of their families. This may have improved her autonomy as Roy & Niranjana in their studies found a status of independence in women involved in profitable activities (Roy & Niranjana, 2004).

A factor expressed by the home maker respondents, who were having savings or funds was, that their savings or funds were in the notice and control of the male or elder family's members. They were not free to spend the money according to their choice. They were required to provide the need and detail of making these expenditures on their saved money. It was on the disposal of the male family members at ultimate.

On questions regarding purchasing one of the respondent Fozia shared that very rarely she does any purchase. She was of the view that she could purchase the items of minor prices i.e. cup, glasses and plates for daily usage in the presence of the male family member. She stated, *"Mostly these purchased items are considered as dear and unnecessary by the male family member, which discourage me for next purchasing."* (Fozia)

This excerpt indicates that, due to the women lack of exposures they were deceived by the salesman, that's their purchasing power down, which may hinder their empowerment i.e. Hashemi & Schuler (1993) defined the concept of empowerment as the power of policy making at domestic level containing the purchasing powers.

In response to question regarding purchasing power one of the respondents Hadiqa, explained that she had no purchasing power. She shared that she demanded for items, the male family member bring it from bazar. On further probing she shared that, *"I have no purchasing power even for my own clothes and garments."* (Hadiqa)

This excerpt designates that, women were dependent on male for purchasing of items. They had no purchasing power even to their personal cloths and garments, which hinder their social development.

Similarly one of the respondents shared that *"a child (studying in a primary school) have more purchasing power than a woman."* (Zakia)

This excerpt indicates that, the women were so, much dependent regarding purchasing power due to socio-cultural seclusion on male even some time on children) for purchasing their routines items.

One of the respondent shared that, *"I ask children to bring me a milk pick to make tea, but the children do not bring it to me unless I gift him some money with the price of the milk pick."* (Nelofer)

This excerpt once again illustrates that, the women are so, secluded that she is unable to purchase her daily use items. Even she is dependent on the children for routine items purchasing.

Majority of the respondents shared, that most of the items are purchased by their male family members, who buy the items of greater monetary value and worth. Most of the respondents attached it with the males' greater exposure, control over monetary resources and experience in the social world.

The respondent were having the low confidence level as, one of the respondents shared that, *"I do not like do any purchase, because I have fear that the shopkeeper may not deceive me. As, the shopkeeper mostly deceive the new customer."* (Huma)

This excerpt indicates that, the women have lack of confidence regarding purchasing items, due to their lack of confidence they are not participating in purchasing activities. This becomes a hindrance for their empowerment.

Another respondent shared the same idea by saying that, *"I do not take the risk of loss by doing any purchase"* (Zakia)

One of the respondent shared that, *"men have exposure, and they move in the different area, they have an idea regarding the actual prices of the items, so, shopkeeper cannot deceive them."* (Madiha)

This excerpt shows that, the mobility make one's vision clear and broaden the exposure, while women were having lack of mobility so, their visions were not much clear as of man which make them less empower.

By analysis of the above data I learnt two things first, because of the socio-cultural values the women were secluded and the second women were having less saving/fund. Due to lack of fund and their speculation, they were unable to do any purchasing, they were dependent on their male family member for funding as well as purchasing of items. This indicated that the women dependency's instruments are sheltered in the cultural values.

4.2.5 Assets, Property Rights

Regarding property right, Roy and Tisdell (2002) argued that assets support women in such way that they become independent and contribute in their empowerment. The females' property holder were having better social position in their families. The author testified that, women usually left their property in favour of male siblings. Restrictions on women property right decrease their economic position so, they are unable to step forward to empowerment. (Tisdell 2002). The ownership of assets was another source of autonomy (Susilastuti 2003). In Pakistani context a great majority of women have property and assets like gold, but they have no control over their gold.

In this most my respondents were having lesser amount of physical economic property, as compare to their males family members. First and foremost factor was the lacking element of female-ownership of the property. They shared that most of individual do not offer their daughters the share in their properties when they married off, the women parents do not give (the females their property share after marrying her off to another's family) because of customs of the Pakhtun society which they justify through, as the other family the parents do not

gives their daughter a share in their property, and it becomes an adequate logic for them not to offer share of the property to her daughter. Ultimately women are deprived from the fundamental Islamic (religious) right of their property.

Majority of the respondent shared that, the parents' family do not give share in their wealth to women, because it will go to others' (in-laws' of the women) and will benefit them and consider it as a proven economic loss to the girls' parents' family. (Abstracted from interviews)

Almost all of the respondents revealed that, they own some part of a property (mostly gold), But this was their partial ownership as they shared that they have just to use it as an ornament and they have no choice to sale, increase, invest, dispose or exchange it. (Abstracted from Interviews)

One of the respondent shared, that she possess 60-gram (06 Tula) gold. She got it from her parents and husband's family at the time of marriage. She said, *"I have no control over my gold, and I can just use it as an ornament and cannot sale, dispose up invest my gold. She shared that my husband has the power to sale, dispose, and increase or invest"* (Fozia).

This excerpt indicates that, the women have some assets like gold but, they have no control over their assets. Due, to the excessive views of patriarchy, the husbands have controlled the assets i.e. gold, of their Wives.

One of the respondent shared, that *"my gold, actual owner is my husband, because powers like, purchase, increase, invest, dispose etc was in the hand of their husband."* (Nelofer)

This excerpt once again shows that, the women have some assets like gold but, they have no control over their assets. Due, to the excessive views of patriarchy, the husbands have controlled the assets i.e. gold, of their Wives.

In response of question regarding assets and property one of the respondent shared that, *"I have no personal assets and property. I do not have property from the inheritance."* She shared that *"I have gold, but she have just the right to utilize it as an ornament."* (Hadiqa)

This excerpt indicates that, the women were having a sole asset i.e. gold, but the sole assets was not under their control. Their assets were not more than an ornament.

In response of question regarding socio-cultural values and economic possessions one of the respondent shared, *"that the society have a strong contempt from the women who hold economic possessions. She shared that economic possession affects the subordinate role of women and create disturbance in the society."* (Nelofer)

This excerpt indicates that, the women were intently deprived of economic resources by the ruling class i.e. man so, that their patriarchy may sustain for a longer time and the subordinate class i.e. women remains subordinate. This excerpt shows that, economic possession have direct relation to empowerment. As Roy and Niranjana in their studies found a position of independence among the women who were participating profitable activities. (Roy & Niranjana, 2004).

One of the respondent shared, *"the social norms and values determined that the male family members earns money and women have to utilize it."* (Zakia)

This excerpt indicates that, there was a gender division of labour where men were given a dignified responsibility of earning money, while women were given a role of dependency on their male.

In response of question regarding religious values and economic possessions most of the respondent shared that, according to their understanding the religion have no restriction on the economic possession of women, as the religion have given the right of property in inheritance to women.

On questions regarding religious values and economic possessions of women, one of the responded shared that, *"my religion (Islam) according to my understanding is not against our economic possessions, Islam provides safeguards to women economic possessions as Islam have given the right of property to women and Islam have no restriction on women jobs and her participation in economic activities."*(Nelofer)

This excerpt signposts that, the women were well aware of the religious teaching regarding their economic positions and were satisfied that there is nothing against their economic positions.

On the question of religious stand on the women's economic rights, one of the respondents argued with full satisfaction and shared that, *"according to her understanding the religion Islam gives us just and sufficient economic rights as the Maher, Nan & Nafaqa (Food and Maintenance), Right of Property in Inheritance etc."* (Madiha)

This excerpt once again indicates that, the women were well aware of the religious teaching regarding their economic positions and were satisfied that there is nothing against their economic positions.

In response of question regarding the response of family members to her economic holding, one of the respondents shared, that, *"my family have disappointed attitude to the women having economic holding. She shared that women are consider not to have economic holding."* (Huma)

This excerpt once again indicates that, the women were well aware of the religious teaching regarding their economic positions and were satisfied that there is nothing against their economic positions.

In response to socio-cultural values and women economic possessions Fozia shared that our cultural values do not encourage any women for having economic possessions. She said, *"In our culture women are not supposed to have any property as women by self are dealt as a property of her husband."* (Fozia)

This excerpt signposts that, the women were not dealt as a human beings, but they were used just like their property for their satisfaction and utilization.

On questions regarding socio-cultural values and economic possessions of women in her society, one of the respondent shared, *"that the socio-cultural values discourage the economic position of woman in the society, women have no right to have property nor have the right to hold an economic assets."* (Hadiqa)

This excerpt indicates that, socio-cultural values of the society were against their property which leads to their subordination.

In response of question regarding religious misinterpretation one of the respondents shared that *"the religious clerics (Mulveyan) interpret that women should not take part in the decisions making, not should they go out of the four walls of the home for any paid job."* (Zakia)

This excerpt once again directs that, there is religious misinterpretation regarding women autonomy and empowerment, which have no connection with real religious teaching but, have hindered the women autonomy.

This section shows that the women were deprived of their assets and property right. The socio-cultural norms and values provide safeguard in different ways to continue the statuesque, which sustained the patriarchy from the very beginning. And on one side the men were not only enjoying their full-fledged life but were ruling over the life of women. Thus, the women were havening lack of autonomy over their all field of life.

4.2.6 Demand for Property Right

The Pakistani women are very much loyal to their family, especially to their parents' families. They do not like to see disturbance in their family setup. So, they do not demand for their property right due to family integrity. The loyal women do not want to become a source of depriving of their parents, family of their property. They assumed that if they do so, it will become a cause for their parents and their brother's socio-economic status weakening.

One of the respondent exclaimed with anger and shared that, *"why I should weaken her parents' family economically, as the other females are not doing so."* (Zakia)

This excerpt indicates that, there was a cultural trend in the society that, the women should not be offered their property right, as they have to become the part of the husband families which is an economic loss of the parents' family. This excerpt also designates that, the women have a strong emotional attachment with their parents' family so, they do not demand from them for their due right.

Another respondent shared that, *"I do not demand from my parents for the right of property in inheritance as the other women (who become the part of my parents' family after marriage i.e Bahbi) does not bring property along with them."* (Huma)

This excerpt directs that, there was a cultural trend in the society that, the women should not be offered their property right so, all the women were deprived of their property rights.

Two of the respondents shared that, *"we have observed that if women demanded for their share in property of inheritance they have to face a social boycott with their parents' family members."* (Nelofer & Madiha)

This excerpt indicates that, there was a cultural trend in the society that, the women should not be offered their property right. They do not demand for it, if they demand for property right the results and consequences are very severe which, can cut off them of from the blood relatives which, is very difficult to face.

Through analysis of this section I came to the point that there was a cultural trend in the society that, the women should not be offered their property right so, all the women were deprived of their property rights. The women were having a strong emotional attachment with their parents' family so, they were not

demanding from them for their due right but, the parents' were getting immoral benefit from their daughters emotional attachment that leads to their deprivation from property rights.

4.2.7 Purdah (Veil) and Social Mobility

Jejeebhoy (2002) used three main factors of the empowerment of women i.e. choice of mobility, access to assets and participation in policies making. Ghuman (2003) observed *purdah* as a Physical and socio-economic isolation of women in Islamic states, Ghuman declared it as a threat for 3rd world countries. Without *purdah* Women have more choice of mobility and career opportunities in relation to the women holding *purdah*. (Mason and Smith, 2003).

Furuta & Salway (2006) stated that in Nepal *purdah* was persisting in the newly married women of higher status and in the community where sexual purity was highly desirable. Hoffman-Ladd (1987) argued that veil provides a space to women in which they could move freely without harassment or damaging their respect or honour. Fernea (1998) described veil as a symbol of respect for women. They could gain greater favour from people especially in getting job, railway tickets etc.

With reference to Pakistan Jones et al. (2006) reported that *purdah* restricts most of the women to their home and segregates them from the outside world.

The *purdah* is a noble Islamic (religious) injunction which aims to ensure the physical, moral and spiritual modesty of the both individuals (women and men). It is a positive practice that the respective community member practices. However in

the respective community the practice of *purdah* is confused with the cultural norms and values.

On questioning regarding *purdah* one of the respondents shared that, *“my family compel me to wear veil/niqab while moving in the society. (Huma)”*

This excerpt indicates that, the family control is high over the women. The *purdah* is imposed upon the women by the strict control of the family institution.

Another respondent showed a strong contempt to veil/*Niqab* as she shared that, *“While wearing veil/niqab I feel awkward but our society have imposed it on us”*. (Fozia)

This excerpt specifies that, the women were unwilling to observe *purdah*, but due to socio-cultural norms and values of the society compelled women that they had to observe *purdah* while going in mainstream life.

In response of question regarding *purdah* one of the respondent shared with a positive mirror as she shared that, *“I use purdah in general public, as the purdah is a safeguard for her from the steering of the male.” (Hadiqa)”*

This excerpt indicates that, the *purdah* is a safeguard, which protect her from the sexual harassment of the male in public places. Which guarantee women to carry on their public life activities i.e. education, jobs etc. without any fear of sexual harassment.

Another respondent shared that, *“the veil/niqab is the sign of respectable women, if the women like to be respectable and have safety of her honour, she must use veil/niqab, as the loafer does not tease the women having the veil/niqab. (Madiha)”*

This excerpt once again shows that, the *purdah* is a safeguard, which protect her from the sexual harassment of the male in public places. Which guarantee women to carry on their public life activities i.e. education, jobs etc. without any fear of sexual harassment.

In response of questions reading Purdah/veiling one of the respondents shared that, *"our social value is widely practiced in the society and connected with veil, but veil is a source of restricting/limiting our mobility in the society."* (Nelofer)

This excerpt indicates that, the *purdah* is an instrument of hindrance the women mobility and empowerment in the name of honour and value.

In response to the questions regarding mobility in society, majority of the respondents shared their thoughts and experiences, that they face mobility problems in their society. They can be mobile/move inside the home. However, inside the home they are restricted from the guests' areas. They also shared that socio-cultural values have restrictions on her frequent mobility in the society. The women were verily unable to go outside their homes for getting education and conducting the economic activities.

In response of question regarding socio-cultural values and mobility one of the respondents shared that, *"she cannot move frequently in the general public without any specific justification. If the movement is extraordinary, I move along with my male family member."* (Hadiqa)

This excerpt indicates that, in the socio-cultural values the women had extremely high mobility restrictions, their mobility have made difficult through

the company of the male family member. They were dependent on male for their mobility. This hinders their important movements and activities.

On probing regarding socio-cultural values in mobility one of the respondents shared that, *“our cultural do not permit me for free movement in the society.”* (Zakia)

This excerpt also directs that, in the socio-cultural values the women had extremely high mobility restrictions, their mobility have made difficult through the company of the male family member. They were dependent on male for their mobility. This again hinders their important movements and activities.

One of the respondent shared, that *“women are vulnerable to harassment, and loafers tease women, when she is less protected and have no male family member along her.”* (Huma)

This excerpt indicates that, the moral values are very weak; most of the women were being sexually harassed by the immoral young male, which have hindered the women mobility in the society.

One of the respondent shared that, *“due to lack of mobility I am unable to get higher education and my due freedom of movement is highly affected.”* (Nelofer)

This excerpt designates that, in the socio-cultural values the women had extremely high mobility restrictions, their mobility have made difficult through the company of the male family member. They were dependent on male for their mobility.

Another respondent shared that, *when evener I go outside of the home I go along with the male family member, if he is found in good mode them I request him to go with him.* " (Madiha)

This excerpt once again indicates that, in the socio-cultural values the women had extremely high mobility restrictions, their mobility have made difficult through the company of the male family member. They were dependent on male for their mobility.

A respondent shared that, *"due to my mobility the activities of male family member of my family is also affected so, mostly I avoid my free movement in the society."* (fozia)

This excerpt signposts that, in the socio-cultural values the women had extremely high mobility restrictions, their mobility have made difficult through the company of the male family member. They were dependent on male for their mobility.

Majority of the respondent shared that, women were not travelling freely in the mainstream society if they have any necessary activity for which they are required to go outside of their home, they must have a male family member or an aged woman along with them mostly husband, brother, brother in law, father, father in law or mother in law.

Through this study was found that women were restricted to the four-walls of the home and their chances of education, social contacts, and choice of selecting economic career are restricted/limited in their community, which affect badly their economic conditions. They hesitate to go out of the home even in the

situations of extreme necessity. It was agreed by them that one should avoid travel and going out of home without any objective for the sake of their honour and respectable life.

The *purdah* is a noble Islamic (religious) injunction which aims to ensure the physical, moral and spiritual modesty of the both individuals (women and men). It is a positive practice that the respective community member practices. However in the respective community the practice of *purdah* is confused with the cultural norms and values. Some of the women were having the perception that *purdah* is disempowering women but majority of respondent were of the idea that *purdah* have a positive role in the women empowerment, i.e. work as a safeguard form sexual harassment. It is concluded from this section that, the observance of *purdah* can increase the women due mobility in a safe way, they will be able to have an opportunities of education and careers. As the same was argued by (Hoffman-Ladd, 1987) that veil provides a space to women in which they could move freely without harassment or damaging their respect or honour. My result finding have contrast with Mason and Smith statement, without *purdah* Women have more choice of mobility and career opportunities in relation to the women holding *purdah*. (Mason and Smith, 2003).

4.2.8 Exercise of Power, Authority and Decision Making

The patriarchal system of authority was the original and universal system of social organization, matriarchal societies, being an unstable and degraded form occurring only where women outnumbered men. In contrast, the idea is that the matriarchy was the original primitive stage of culture, everywhere preceding

patriarchy (Florence & Foster 2001). In the later stages women become empowered and gain the capability to stand for her rights. When her children become adult and engaged in marital she got a status of mother in law. The mobility of daughter in law into mother in law give her authority and control over her daughter in law. Thus, the cycle continue. (Mason, 1986). Women who lived with their in-laws were found subordinated to the authority of senior females (Kabeer, 2001). In Roman culture a wife was considered as babe, minor, ward, a person having no capability of acting according to her personal choice, she is considered as constantly instructed and guarded by her spouse (Zajko & Leonard, 2006).

On questioning regarding religious misinterpretation one of the respondent shared that *"it is believed in their society that no prophet is chosen among women so, it means that women have lack of understanding"*. (Fozia)

This excerpt indicates that, there is misinterpretation of religious facts in the society by which it is consider that women naturally have low level of agency and are intentionally abstained and made subordinate regarding decisions making.

In the resonance of question regarding general discussion majority of the respondent shared that they participate in ongoing general discussion with his family members.

Another respondent shared, that she can participate in some of the discussion within her family. She shared that in the serious discussions; she is mostly not allowed to participate. She further shared that *"I cannot participated in general public discussion"*. The above excerpt indicates the patriarchal set-up of

the society. Women were having power to in their private life while in public their power of saying something was hindered.

In response of question regarding participation in decision making majority of the respondent shared, that they have no direct participation in decision making, male have direct participation in decision making and have final authority of decisions.

One of the respondents shared that, *“men have strong institutional power and vision i.e. in courts and other offices so, and they have cleaver vision than woman and make sound decisions.” (Hadiqa)*

This excerpt designates the patriarchal set-up of the society. In which the male have captured the authoritative position and have controlled the power of decision making. This excerpt further indicates that men have control over institutions like courts, and have broadened their vision through which they exploit women.

The entire respondent shared that, when they were in parent home (before mirage) they were being subjected to the decisions of their parents' family male members. On joining their husbands' homes and families after the marriage they come to their husband's family, their husbands/head of the husband family decide for them.

One of the respondents shared, *“as the male family member (my father in law) does not like for the women to join career or paid jobs So, I cannot join against his consent.” (Madiha)*

This excerpt indicates that, women are subordinate and under suppression of male throughout her life. The decisions made by man are cruelly imposed on them.

Regarding participation in policy making one of the respondents shared that, *"I do not participate at the major decisions making policies of the family. She shared that the male family members (Head of family) make policies after the detailed discussions with other adult male family members as well as mother in law (aged most female of the family)."* (Huma)

This excerpt directs, that the women get the power of decision making at her older age. As (Mason, 1986) stated that in the later stages women become empowered and gain the capability to stand for her rights. When her children become adult and engaged in marital she got a status of mother in law. The mobility of daughter in law into mother in law give her authority and control over her daughter in law. Thus, the cycle continue. In other words (Kabeer, 2001) identified that women who lived with their in-laws were subordinated to the authority of senior females, i.e. mother in law (Kabeer, 2001).

One of the educated respondents shared that, *"If I have any idea, I bring it in their (policy members) notice, than they discuss and decide about it"* (Madiha)

This excerpt indicates that the women get the power of decision making and power to say through education. Education broadens the vision of individuals and enhances their agency.

Another respondent shared, *"that the young women participation in policy making is discouraged instead of appreciation."* (Zakia)

This excerpt once again indicates the importance of women age in decision making. It signposts that in older women are more likely to be empowered in rural settings.

One of the respondents shared that, *"the women inactiveness in policy making is not due to the lack of economic resources. She further shared, that "the socio-cultural norms and values of the society do not allowed a women to participate in the decisions and policy making of the family." (Nelofer)*

This excerpt indicates the existence of rigid patriarchal system in the society. This has have paralyzed women's decision making power.

One of the respondents shared that, *"the male control over decision making is due to clear vision and strong reasoning power. She further shared, that all the important decisions are taken by the male family's member wisely." (Fozia)*

This excerpt once again shows the existence of rigid patriarchal system in the society.

In response of question regarding religious misinterpretation one of the respondent shared, *"it is commonly believed that women is not perfect in eye of religion, as in case of evidence she is considered as half as compared to men, and in case of inheritance right she is also given half of the male. (Hadiqa)"*

This excerpt shows the existence of rigid patriarchal system in the society the religious facts are misinterpreted for its sustainability. The women by self are in fever of man superiority as one of the respondent quoted. *"Wise woman make his husband a king and by-self become a queen, while a silly woman make his husband her servant and by-self become a wife of servant." (Madiha)*

This excerpt indicates, that the women were become a part of the patriarchal system, they by self were in the favour of the patriarchy. So, they were supporting the patriarchal system instead of challenging.

The males' have strength over decision making, as compared to the females due to a number of factors. The men get the advantage of the patriarchy, a social system widely prevailing and getting deep-rooted day by day in the society and the status-quo. The men are comparatively more literate, educated and professionally/technically trained while the women lack these, which leave them lesser socialized and lesser aware about the chances of development in the society, and as a result they get a setback. Majority of the respondent told that their families are headed by the male family member mostly grandfather in law, father in law, uncle in law or the husband.

It was found in this study that in most cases they were dependent on their male family members make decisions (for women). The male family elders make decisions for them, in some cases when women make decisions for themselves, their decisions are subject to the approval of the authority of the family. The male family members interfere in all type of decisions in their lives. As Zajko & Leonard, (2006) identified through their study that a wife was described by a historian as a babe, a minor, a ward, a person incapable of doing or acting anything according to her own personal choice, a person constantly under the instruction and guardianship of her husband (Zajko & Leonard, 2006).

4.2.9 Working Environment (outside the household) and Attitude of Family's Head

Conduciveness of the working environment and the attitude of the head of the family is very necessary for the personality development of a person. If the environment is conducive and the attitude of the authoritative figure is positive, the individuals will be satisfied and will perform well.

Majority of the respondent shared, that the working environment was conducive and the attitude of the head of the family was positive. While some of the respondent were having problem regarding the working environment or the attitude of the head of the family.

One of the respondent who participates at agricultural activities shared that, *"the working environment is not conducive, as mostly the agricultural activities mostly starts at the extreme summer and extreme winter and the weather is extremely hot or extreme cool while performing agricultural activities. (Huma)*

This excerpt indicates that women were engaged in hard work, but they were still deprived of the honorarium of their contribution.

One of the respondent shared that, *"mostly the steering of the male stranger make me disturb but I am unable to forbid them due to cultural barriers".* She further shared that *"if I compliant about it to the head of the family, he may makes negative doubt regarding my character."* (Nelofer)

This excerpt designates, that the moral values of the society especially man are so weak that, it make women socially handicapped. The man steer on the women which hinders her activities and make her environment un-conducive for

her professional growth and development. This excerpt further specifies the attitude of the family members which make problems for her if she reports such problems.

4.3 Career Oriented Women

4.3.1 Participation at Household Chores

The study shows that majority of the career oriented women participated at household chores along with the performance of the career responsibilities. Child rearing and caring is the responsibility of every married woman whether working or non-working. While it was clearly evident in the section on homemakers that they were overburdened. For the career oriented women it was their dual responsibilities at home and work that overburdened them. In the present study it was observed that almost all of the career oriented respondents were also the ones responsible for performing household chores at home.

The women reported that their household activities were always unpaid. When the informants were asked if they demanded any return for their hard work, one of the respondents working in education sector exclaimed with wonder and comment that *"How can, I demand from my family members for the payment of my participation in household activities, as they are my relatives. They do not demand from me for the rent of the house which I use to live in."* (Azra)

This excerpt indicates that doing household chores is the traditional duty of women and it is difficult to demand a return for her work at home. This excerpt specifies that there is a strong family control over women, which they cannot challenge.

Another respondent working in NGO sector shared that, *"the family life is very tasty, where a person live with her conjugal/blood relatives, if someone demand for the payment of the services from the family than it well become a professional life and the qualities of family life will be finished and family life will become tasteless. So, one should not demand for the payment of the services provided it household to family."* (Razia)

This excerpt indicates that the women do not demand for the services at family as they do not want to make their family unconducive and disturbed. The respondent were of the view of structural functionalist approach.

Another respondent working in education sector shared that, *"the household activates are attached with females, as an unpaid activates from the very beginning. So, neither she demand for it payment nor the family members pay for it"*. (Bushra)

This excerpt specifies that doing household chores is the traditional duty of women as an unpaid activities and it is difficult to demand a return for her work and challenge the statuesque.

Another respondent working in NGOs sector shared that, *"the unpaid activities of women are culturally transmitted to women which hinders the career of women"* (Shumaila)

This excerpt indicates that the women are mostly engaged in the unpaid activities, so, they are unable to get higher education and join any dignified career.

Most of the respondent shared that they work for the whole day. They shared that *their household activities were unpaid but were appreciated and acknowledged by the family members properly.*

This excerpt signposts there was some positive change in the response of household chores of the career oriented women as compared to the homemakers.

A respondent working in education sector shared that, *"I participate almost in all activities at house hold level."* She further shared that *"I act as a sweeper, dress washer, water beerier, cook, waiter, nurse and servant at household level."* (Fahmida)

This excerpt indicates that the career oriented women of the education sector were engaged in work day and night, their life was worse than the home maker's women. The same results were derived from the other education sector career oriented women.

Another respondent working in NGOs shared that, *"I have no high work load it home. As, have just to do cooking and child care at home, while the other household activities are managed by my Yoor (Wife of the husband's brother)"* (Razia)

This excerpt shows that career oriented women of the NGOs were not overburdened like the education sector career oriented women.

A respondent working in Health sector shared that, *"I am very much busy in my career's activity that I am unable to manage the household activities, so, I have kept a servant at home, who manage most of the house hold activities."* (Nageena)

This excerpt indicates that some of the career oriented women had hired servants and were found free from the household chores responsibility.

Another respondent working in Health sector shared that, *“My Nundroor (Sister of the husband) manage the most of the household activities as mostly I am busy in the career activities and come to my home late and without any schedule”*.
(Sabahet)

This excerpt signposts that when the career oriented women were living in extended families they were less burdened.

Another respondent working in the health sector shared, *that I manage the household activities as well as the career activities, She further shared that she have a high workload and she is tired to manage the dual career responsibilities on daily basis*. (Ulfat)

This excerpt indicates that some of the health sector career oriented women were dual career as they were the responsibility of home management and career management.

Regarding work load majority of the respondent shared that they have several times more workload than male member of their family within the family set up and all of the respondent shared that, they shared that they have an equal workload as compared to their male counterpart at their career and get an equal remuneration as the male counterparts get.

All of the respondents told that they worked for daylong. They find lesser time for rest and recreation.

One of the respondent working in education sector shared innocently and said that, *"I continuously work to finish her household activities but the load is so high that, it does not come to an end before the Namaze-E-Esha (night prayer)."* (Azra)

This excerpt indicates that the women are overburden and have no justified workload. They are engaged in work day and night and have less time for rest and recreation.

Another respondent working in education sector shared that, *"I do three times more work at home as compared to the male family member".* (Bushra)

The excerpt once again shows that the women are overburden and have no justified workload. They are engaged in work day and night and have less time for rest and recreation.

The study shows that the career oriented women of the education sectors were having dual career life they were managing their career along with household chores i.e. cooking of food, sweeping and dusting of the home, washing of clothes and groceries, have the responsibility of bearing and rearing children, rearing and caring of their children, protection of their home and household items, organize for the needs/requirements of the guests (*melmastia* is one of the important feature of the *Pakhtunwali*). While the situation of the health and NGOs sector women was different from the education sector women. They were not heavily overburden by the household chores.

4.3.2 Activities Appreciation and discouragement

In response of question regarding activities list through which the respondents get appreciation or depreciation from family members three of the respondent (two education sector, one health sector and one NGOs sector) shared that, *“running of household activities smoothly is mostly appreciated through praise while disturbance in the running of household activities are highly discouraged by the family members”* (Manal, Bushra, Ulfat and Shumaila).

This excerpt indicates that the maintaining the statuesque was mostly appreciated in the family. While challenging the statuesque including patriarchy was discourage by the family members.

One of the respondent working in the education sector shared that, *“I mostly got appreciation, while obeying the order of the mother in law and senior male member of the family, while doing Argumentation with the head of the family she mostly get depreciation”* (Fahmida)

This excerpt specifies that the women subordinate role was appreciated in the family while and her superior rule was discouraged by the family. This excerpt also indicates that the women become powerful and authoritative with becoming elder.

Another two respondents working in health sector shared that, *“having strong emotional attachment with the family members is mostly appreciated by the family members.”* (Nageena and Sabahet)

This excerpt directs that the women were expected to have emotional attachment with the family, so that her capabilities be limited up to the family institution.

One of the respondent working in NGOs sector shared that, *"having respect and obeisance to the elder, especially the male family member is appreciated by the family members."* She further shared that *"the younger male are also desired to be respected, but at the low level as compare to elder."* (Razia)

This excerpt indicates that the women were expected to maintain the patriarchal system and challenging of the patriarchal system was highly condemned by the society.

Through analysis of this section I conclude that their intentional movement in the society to maintain the patriarchy. The family institution was plying a vital role to maintain the statuesque. It was difficult for women to challenge the patriarchal structure and face its intentional movement, which hinders women empowerment.

3.4.3 Choice of Career

Having the power of choice is an indicator of empowerment. While thinking about empowerment the concept of power plays a central role. One way of thinking about power is in terms of the ability to make choices. To be disempowered means to be denied choice, while empowerment refers to the empowerment as a processes getting capability of having the denied choices once again (Kabeer, 2010). Empowerment is the expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them

(Kabeer, 1999). Through knowing the respondent power of career choice, we can analyse their empowerment level.

Majority of the respondent shared that they have taken a personal choice regarding their career. One of the respondent working as a teacher shared that *"the natural innocence of the children attracted me to be a teacher, so, I chose to be a teacher at primary school."* (Azra)

This excerpt indicates that the women have their personal choice of her career so, we can consider her as empowered as compare to the women who have no personal choice of their career.

Two of the respondent working in education sector shared that, *"we have wilfully joined their career in education as, the education careers are relaxed as compare to others."* (Manal & Bushra)

The excerpt once again shows that, the women have their personal choice of her career so, we can consider her as empowered as compare to the women who have no personal choice of their career.

One of the respondent working in NGOs sector shared that *"one of my relative was working in NGOs sector, I impressed from his socio-economics status and shared my idea with him, he advised me to do Master in Social Sciences. So, I got admission for Master in Anthropology at Quaid-E-Azam University, Islamabad. On the basis of which I have joined NGOs sector."* (Razia)

The excerpt once again indicates that, the women have their personal choice of her career so, we can consider her as empowered as compare to the women who have no personal choice of their career.

Some of the respondent shared that they have not personally chose their career. One of the respondent, working in education sector as a teacher shared that, *"I was interested to join administrative post, but my parents family (before marriage) discouraged me, and their justification was that in administrative position I will have to keep a frequent interaction with male which was consider as bad and negatively stigmatized by the society."* (Fahmida)

The excerpt shows that, the women have not taken her personal choice of her career so, we cannot consider her as empowered in the comparison of the women who have personal choice of their career.

Another respondent working in health sector shared that, *"I was interested to join Pakistani Army Nursing Crops, but my husband does not allowed me, so I joined Khyber Pakhtunkhwa Health Department as a Nurse."* (Ulfat)

The excerpt indicates that, the women have not taken her personal choice of her career so, we cannot consider her as empowered in the comparison of the women who have personal choice of their career.

Another respondent working in NGOs sector shared that, *"I was interested to join education department as a teacher, but I did not get an opportunity, so I joined NGOs sector."* (Shumaila)

The excerpt once again indicates that, the women have not taken her personal choice of her career so, we cannot consider her as empowered in the comparison of the women who have personal choice of their career.

This section shows that mostly the education sector career were their personal choices of the women. The women who have joined the education sector

jobs were found satisfied from their job and were empowered as, Naila Kabeer in her study expressed that empowerment is the expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them (Kabeer, 1999).

While most of the women who were working in the NGOs or Health sector had joined their career either by chance or through the decision of their family. The education career was mostly liked by the women they could choose because it is an accepted profession if they want to choose other profession their permission for career orientation may cancel and will lose the dignified career oriented life.

4.3.4 Response of the Society towards her Career Life

Response of the people is a source through which a person measures his/her activities as good or bad. If the response of the people is positive, they become encouraged and if the response of the people is negative, they become discouraged. People's self-understanding is constructed, by their perception of how others view of them, the process termed as "the looking glass self" (Cooley 1902). Social restriction to paid work of women reduces their economic capabilities and limits their human capital (Tisdell, 2002).

Majority of the respondents shared that the society and family member had a positive response towards women jobs only in education or health sectors. They shared that the other jobs have negative image among their family in particular and in society in general.

One of the respondent shared that *"the neighbours are so impressed from my jobs that they give my example to their children to study and get job opportunities like me."* (Fahmida)

This excerpt indicates that attitude of people towards women's work is changing in the society, means that the social restriction to women paid job was on decline which is a step forwards to women empowerment as Tisdell, (2002) that Social restriction to paid work of women reduces their economic capabilities and limits their human capital (Tisdell, 2002).

Three respondents working in education sector shared, that *"the society and family encourage the women jobs only at education sector and the rest of jobs are discouraged due to the frequent interaction with the male"*. (Bushra, Azra and Manal)

This excerpt indicates that attitude of people towards women's work is changing in the society their paid job is allowed, but they are limited to the education jobs. Where a women have less exposure and mobility in the social life.

Two of the respondent working in NGOs sector shared that, *"the community discourages the NGOs jobs, especially for women."* They further shared that *"they attach negative stories to the female working in NGOs, but in reality there is nothing bad in the NGOs jobs."* (Zakia and Shumila)

This excerpt shows that attitude of the society towards women jobs that the jobs where the chances of mobility were limited were approved for the women, while the jobs where the life was mobile were not approved for women.

Two of the respondent working in health sector shared that, *“health is one of the respectable profession in the society. So, society and our family members give a positive response for the profession of health.”* (Nageena & Sabahet)

One of the respondent working in health sector shared that *“the society does not give a due regard to the working women, due to their frequent interaction with male.”* (Ulfat)

This excerpt indicates that attitude of people that they were giving disapproval to the jobs, where there was frequent interaction with male. As Furuta & Salway (2006) stated that in Nepal *purdah* was persisting in the newly married women of higher status and in the community where sexual purity was highly desirable.

4.3.5 Participation in Economic Activities and Wages

Women participation in economic activities is one of the major source through which they can become empowered. Economic dependency of women was considered as one of the major cause for women's powerlessness. Women who participate in economic activities can enhance their status in society. The social planner should make planning in such way that the make ways for women's participation in economic activities. Batliwala (1994). Roy and Niranjana in their studies found a status of independence in women involved in profitable activities (Roy & Niranjana, 2004).

Majority of the respondent who were employed/doing paid work (Career Oriented Women) were the earning hands for their families. Mostly they were providing their services in education sector (especially teaching in schools), health

sector (especially as a Nurse and LHV/LHWs) and in non-governmental organizations (NGOs) sector. However a general culture of women's private sectors paid jobs was not observed, in private sector there were no sufficient job opportunities observed for them, in the universe of the study (As there was no industry and business as such). Although the career oriented women among them were getting their salaries/wages for their paid activities but majority of them explored that their salaries and wages were the combine ownership of their family members. The majority of women did not have full-fledged control over their salaries. They shared that their *economic contribution is appreciated and properly acknowledged by the family members*.

One of the respondent working in education sector shared that, *"My salary is the combine property of my family and my husband know better than me about the proper utilization of the salary for the betterment of the family"*. (Azra) She further shared that, *"I am not interesting in my salary because I have fear of any loss or improper utilization of cash as I have lack of exposer of the outward life"*. (Ibid)

The excerpt indicates that the women have lack of confidence in their agency. They have internalized that the man have higher agency than women. So, the women willingly accepted the men to purchase and have control over their salaries. This makes the patriarchy stronger.

Another respondent working in education sector shared that, *"I handover my salary to my mother in law who put it in her safe custody and she offers it to*

the male family members when they need it for their personal usage or do any purchase for the family". (Bushra)

The excerpt indicates that the women also had reinforced the patriarchy, and have a great hand in the maintaining and sustainability of patriarchy.

Another respondent working in education sector shared that *"My husband withdraw my salaries from my account through ATM and utilize it for the betterment of the family. She share that "I have confidence in my husband for proper utilization of the cash". (Fahmeeda)*

The excerpt shows that the patriarchy is so strong in the society the men have control over the women's affairs and even over their personal matters. The excerpt also shows that women by self also had reinforced the patriarchal system.

Another respondent working in education sector providing her service as a high school teacher shared that the government transferred her salary to her bank account on regular basis. However the male members in the family including her uncle father in-laws took the amount from her account without permission. They explained that when she needed money she felt reluctant to ask them for the money. *She said, I prefer the peaceful environment of the family instead of cash money (Manal).*

This excerpt also indicates, that the patriarchy is so strong in the society the men have control over the women's affairs and even over their personal matters. The excerpt also shows that women by self also had reinforced the patriarchal system. They have readily accepted men as the ultimate authority. However there were also women who had complete choice over their salary. For example, one of

the respondent working in Non-governmental Organization (NGO) named Khundoo Koor as a Reporting Officer shared that she, earned Rs.50000 per month *and she could spend it personally. However her narratives too show that she usually spent the money on the family most of the time.*

The excerpt indicate that the empowerment level is different for different women some can exercise choice. While some have no choice. They have choice powers regarding different choices. This means that the empowerment level change with the change of choice and the persons.

Another respondent working in NGOs sector shared, that *"My salary is the combine asset of the family, whenever the family need money for some investment/expenditure they demand for money and I provide them, she shared that I do not ask for the details of the expenditure as I have a strong emotional attachment with my family. (Razia)*

She quoted a Pashtu proverb to support her idea with, *"Pa Mena Ky Talel Neshta"* which means that there is no measurement in love (Emotional Attachments).

The excerpt indicate that, women were having no materialistic interests, they prefer love and emotional attachment over the financial gain. The women sacrifices their economic assets for the sack of love and emotional attachments.

One of the respondent working as a nurse in a basic health unit under the government of Khyber Pakhtunkhwa Health department on fixed pay of RS.20000/- per month shared that, *"my salary is the property of my family. I hand over my salary to my mother in law, who keep it in her safe custody and release it*

to any one (male or female) who need and demand for it but mostly the male family member put demand for it as they do the most of purchase for the family.
(Ulfat)

On probing further Ulfat shared that, *"Whenever I feel a need for cash I put demand for it and convince the family authority of the family (mother in law / elder brother in law / husband) through justification of my need and get informal approval. On getting the approval the mother in law realise the cash to me. I am bound by family control to utilize the released fund only and only for the proposed purpose (for which the fund is released). Otherwise the family member become unhappy with me."* (Ulfat)

The excerpt indicates that the women having their jobs were also dependent on their family for their personal economic needs, because the family has control over the women economic assets. This shows that employment is just a tool where women's services are utilized by the men for their own benefit. Seen in this way employment is actually exploitation it is not empowerment.

Two of the respondent working in health sector shared that, *the half of our salary is the combine property of the family while half of the salary is saved by us in our bank account for any kind of emergency. She shared that mostly the saved amount is invest for the combine betterment of the family."* (Nageena and Sabahet)

The excerpt shows that the women having their jobs were partially have control over their salaries and the family have control over the women's remaining economic assets.

In response to question regarding their wages majority of the respondent told that the rewards/wages they get in response to their work/labour were satisfied. Firstly the paid amount was as much as paid to their male counterpart. Secondly they were paid the agreed amount. Thirdly the payments were to them of their wages in time (on every 1st of the month). There was no gender discrimination observed in the professional life of the career oriented women.

From the above discussion it was derived that there were different factors involves recording women's control over their resources, some of the women were generating the resources but were deprived of their control over their resources. Some of women having their jobs were partially have control over their salaries and the family have control over the women's remaining economic assets. Some of women were having no materialistic interests, they prefer love and emotional attachment over the financial gain. The women sacrifices their economic assets for the sack of love and emotional attachments.

4.3.6 Savings and Purchasing Power

Savings is a source through which a person can accomplish his/her of desired without any effect on his/her dignity. Purchasing power as an indicator of empowerment as it involves the concept of choice (what, from where and level of quality and quantity) to be purchase. Hashemi and Schuler (1993) defined the empowerment as the power of policy making at domestic level containing the purchasing powers.

Majority of the respondent shared that they were having less monetary savings. They were having savings but the saving was of a small amount and were

normally spent on the routine expenses/investment of the family. Another factor expressed by majority of the respondents was that their savings were in the notice and control of the male or elder family's members. The women were not free to spend the money according to their choice. They were required to provide the need and detail of making these expenditures on their saved money. It was on the disposal of the male family members at ultimate.

Some of the respondent specially working in the education sector were having no savings as, One of the respondent working in education sector shared that, *"I have no saving and funding. I just get my pocket money for routine expenses i.e. Food and transportation fares"*. (Fahmida)

The excerpt indicates that some of the career oriented women were having their jobs but they were deprived of their salaries. They were dependent on their family members even for their pocket money.

Another of the respondent working in education sector shared, that *"in cases if some money was spent or become less, I am accountable for it to the head of the family"*. (Bushra)

The excerpt shows that some of the career oriented women were having their jobs but they were having no control over their saving/fund. They were accountable for the utilization and expenditures made through their saved money.

Regarding utilization of saved money one of the respondents shared that, *"I can utilize it according to my personal choice, but within the socio-cultural norms, values and family priorities"*. (Azra)

The excerpt once again indicates that some of the career oriented women were having their jobs but they were having no control over their saving/fund. They were accountable for the utilization and expenditures made through their saved money.

Two of the respondent one of them working in health sector and the other at NGOs sector shared that, *“we have savings with us and have the power to utilize it according to our choice and need”* they shared that, *“no one ask from us regarding the expenditure made on the saved money.”* (Shumaila and Sabahet)

The excerpt shows that some of the career oriented women having their jobs but they were having control over their saving/fund. They were enjoying the choice of the utilization and expenditures made through their saved money.

In response of questions regarding purchasing power some of the respondents expressed that they buy stuffs of minor/lesser (as compare to male family members) monetary value for their homes, mostly the clothes, foodstuffs and other daily usage items. They also shared that approval from their male family members is also necessary for them to make such purchase, otherwise they may suffer from the unpleasant attitude and comments of their male family members.

One of the respondent working in education sector shared that, *“I send my children or younger brother in Law for purchasing items of my choice and very rarely, I do not physically go to the Bazzar (market) for purchasing items as, it is consider is as a stigma in the pakhtun society, if any young women is walking in a Bazar (Market) frequently and the society gave her peghoor (stigmatized) for visiting Bazar”*. (Azra)

The excerpt indicates that some of the career oriented women were having power of purchase but due their seclusion they were unable to enjoy their power of purchasing directly. Their direct utilization of purchasing powers were negatively stigmatized.

One of the respondent working in NGOs sector shared that, *"I do not do any type of purchase because the family members particularly, male depreciate the items purchased by a woman."* (Zakia)

The excerpt shows that some of the career oriented women were intentionally made deprived of the purchasing power through depreciation of the women for their purchased item.

The career oriented women were interesting to have the power to enjoy the purchasing/shopping powers, they consider it as, a freedom and like to have purchasing power, it give them pleasure and they shared that, *they enjoy the shopping activates and share each other with joy and feel a sense of honour and achievement if they purchase something.* (Abstracted from Interviews)

Most of the respondent shared that, they (respondents) agree with them (male family member) regarding purchasing power due to their sufficient experience, strong reasoning power, a greater exposure to outward and advantage of their comparatively higher knowledge than females. Majority of them shared that, *"whenever we need something, we demand for it from the male member and the male family member purchase it form the bazar (market)"* (Abstracted from Interviews).

The excerpt indicates that some of the career oriented women were dependent on the male family members for the purchasing of items.

Three of the respondent, two of them working in Health sector and another working in NGOs sector shared that, they have saving and purchasing power, they personally go to bazar and buy the items according our choice and enjoy the shopping activity. (Abstracted from interview)

The excerpt indicates that some of the career oriented women especially working in NGOs and health sector were having the full-fledged purchasing power, which empower women as Kabeer, 2010 mentioned that empowerment as a processes getting capability of having the denied choices once again (Kabeer, 2010).

Majority of the respondents shared, that most of the items are purchased by the male, who buy the items of greater monetary value and worth. Most of the respondents attached it with the males' greater exposure, control over monetary resources and experience in the social world. They also explained it as a shift of responsibility of male family members, not of females and they look it through a positive mirror.

Some of the respondents shared that sometimes the concerned male family member consult them and sometimes inform them while purchasing these worthy items, as they have to provide them cash/money (which they safely kept) and have to assist male family member in its use, but final purchasing authority is in the hand of male family members.

4.3.8 Assets, Property Rights

As explained in the home makers section the patriarchal nature of the Pakstun society does not consider women's right to property. Women are deprived of their right to property.

The problems of the career oriented women were the same as the home makers in this study. One of the respondents shared that, *"in our society there is no such trend of the women to have assets and property"* (Bushra)

The excerpt indicates that some of the career oriented women were deprived of their assets and property rights due to the socio-cultural values.

Majority of the respondent shared that, the parents' family do not give share in their wealth to women, because it will go to others' (in-laws' of the women) and will benefit them and consider it as a proven economic loss to the girls' parents' family.

One of the respondent working in education sector exclaimed with wonder and said that, *"why she should take the economic resources of her parent's family, while the other female i.e Bhabhi (Wives of brothers) does not bring the same to my parent's family"*. (Azra)

The excerpt shows that some of the women were deprived of the assets and property right due to the other women who were deprived of assets and property, to make an equalized system for all the women, which hinders the empowerment of the women of overall society.

Majority of the respondents revealed that, they own some part of a property (mostly gold), But this was their partial ownership as they shared that they have

just to use it as an ornament and they have no choice to sale, increase, invest, dispose or exchange it. They shared that it's actual and the independent owner was their husband. It was because powers like, purchase, increase, invest, dispose etc. was in the hand of their husband.

Majority of the respondent shared that, *they have no right to sale, invest, increase or decrease their gold. They have just to use it as an ornament on special occasions i.e. Marriages sermonises of the relatives etc. (Abstracted from interviews)*

One of the respondents shared that, *"I have gold but it will not be consider as my assets as I have only the power to use it as an ornament, not as my assets or property". (Bushra)*

The excerpt indicates that the career oriented women were having no control over their assets and property.

Some of the respondent have little control over her property as one of the respondent shared that, *"my husband have the right to sale, invest, increase or decrease her gold with my consent." (Azra)*

The excerpt once again shows that the career oriented women were having no control over their assets and property.

Four of the respondent two from health sector and two from NGOs sector shared that, *"they have the power and control over their gold. they shared that the gold is an asset with us, they can sale it on any time without any permission if we need it." (Abstracted from Interview)*

The excerpt indicates that some of the career oriented women were having control over their resources and economics assets.

On the question of religious stand on the women's economic rights, all of the respondents argued that according to their understanding the religion Islam gives them just and sufficient economic rights. One of the respondent working in education sector shared that, *"our religion Islam is not against the economic possession of women"*. (Fahmida) She exemplified the economic possession of Hazrat Khadija Raz-e-Allah (Wife of the Holey Prophet, Peace be Upon Him) and justified her answer with strong economic passion of Khadija (R.Z).

One of the respondent working in health sector shared that, *"Islam have given a women right of legacy by one half (in comparison to a male's full) share left by their parents, one eight (in the property of her husband), they shared that they are deprived from the right of legacy due to socio-cultural set up"*. (Sabahet)

The excerpt indicates that some of the career oriented women were well aware of their religious rights of economic assets.

Regarding misinterpretation on of the respondent working in education sector shared that, *"it is believed that if any women have any economic position, it makes troubles for her husband to make her subordinate and the wife and husband cannot become in real sense."* (Bushra)

The excerpt directs that some of the women were intentionally deprived of their economic assets and property to make her subordinate and sustains patriarchy.

Through this section we can conclude that majority of the career oriented own some part of a property (mostly gold), But this was their partial ownership as they shared that they have just to use it as an ornament and they have no choice to sale, increase, invest, dispose or exchange it. They shared that it's actual and the independent owner was their husband. It was because powers like, purchase, increase, invest, dispose etc. was in the hand of their husband. While, some of the career oriented women have a full-fledged control over their property. The socio-cultural values restrain women to have economic assets and property. The religious values are also misinterpreted to sustain patriarchy.

4.3.9 Purdah (Veil) and Social Mobility

Jejeebhoy (2002) used three main factors of the empowerment of women i.e. choice of mobility, access to assets and participation in policies making. Ghuman (2003) observed *purdah* as a Physical and socio-economic isolation of women in Islamic states, Ghuman declared it as a threat for 3rd world countries. Without *purdah* Women have more choice of mobility and career opportunities in relation to the women holding *purdah*. (Mason & Smith, 2003).

Similar to the responses of the homemakers the Responses of the career oriented women show that *purdah* was widely practiced in the study area. In response of questions reading *Purdah/veiling* majority of the respondents shared that one's (women's) social value is widely practiced in the society that the women have to exercise the *purdah/ veiling*.

One of the respondent working in education shared that, *"I personally observed that majority of the young male, members of the society intentionally teased me by steering whenever they find me without purdah (veil)" (Azra)*

The excerpt indicates that the *purdah* have a positive role to empower women and mobilize them without any fear of sexual harassment in the mainstream society.

Regarding *purdah* another respondent working in education sector shared that, *"it increase the social status of a women. But it the same token at have limited the women growth and development in the modern world."*(Fahmida)

The excerpt directs that *purdah* have both positive and negative consequences regarding women empowerment.

Another two respondents one working in education sector and other working in health sector shared, *that exposure of women face to the stranger male is Haram (prevented by religion, therefore the women should wear Veil/Naqab to protect their face from the stranger males, while traveling in the general public. (Manal and Ulfat)*

The excerpt indicates that *purdah* provides a pathway to women to enter in the mainstream society while maintaining their self-respect and dignity.

Some of the respondents specially working in NGOs sector were having no trust in the wearing of veils/naqab, they were having a perception that the veil/naqab is a source that hangs the professional growth of the woman. They shared that, *" If a women wear veil/Naqab in her professional life, no one regards her, if a women wear no veil/naqib in professional life she is given better*

opportunities of promotions, extension and hiring for next project by the organization.” (Razia and Shumaila)

The excerpt indicates that in some organization the *purdah* is a source to hinder women in their professional growth.

One of the respondent working in health sector showed a great contempt against veil/naqab by commenting, “In veil a woman look very awkward, she looks like a Ganji Kabuter (Dove having uncovered head)” (Nageena)

The excerpt shows that some of the women were having a great contempt to *purdah*.

In response to the questions regarding mobility in society, majority of the respondents shared their experiences, that they face mobility problems in their society. They can be mobile/ move inside the home. However, inside the home they are restricted from the guests’ areas. They also shared that socio-cultural values have restrictions on her frequent mobility in the society. One of the Pashto Poet Abasyen Yosafzai says,

“Za Pakhtana Peghla Yem Rewaj Bewasa Karey yem

Khaluq Rata Wanakri Peghoor Pa Kali Ma Raza”

Translation: *“I am a Pakhtuoon young woman, the customs of society have made me impaired, I am afraid of paghoor (stigmatization) from the people (society), they may not forbade my mobility in the village”. (Bushra)*

The excerpt indicates that women frequent movement in the mainstream society were discouraged and stigmatized.

The women are not travelling freely in the mainstream society if they have any necessary activity for which they are required to go outside of their home, they must have a male family member are an aged woman along with them mostly husband, brother, brother in law, father, father in law or mother in law.

One of the respondent working in education sector shared that, *"Our culture has a great respect for women, so the women is expected to avoid frequent mobility in the society to maintain her respect."* (Azra)

The excerpt indicates that the women were confined in the four walls of the home in the name of honour and respect.

Another respondent working in education sector shared that *"the society have no trust in women so, they send a male family member along with young women for their protection."* (Fahmida)

The excerpt shows that the society was having no confidence in the agency of women so, they intentionally confined women in the four walls of the home so, that they may not face any mishap or lose because of their lack of agency development, so the women empowerment was hindered.

One of the respondent working in health sector shared that, *"The society does not want to leave the women at the risk of their respect and honour. So, they send a male with her for the protection of her honour"*. (Ulfat)

The excerpt indicates that the women were made dependent on man in the name of honour and respect. So, their autonomy was challenged.

Some of the respondent specially working in NGOs sector shared that, "there is nothing bad if a women move without the company of the male

family members, they further shared that it is just to tease women” (Razia and Shumaila)

The excerpt shows that the women were confined in the four walls of the home or move with the condition to be in accompany of the male family member just to maintain the patriarchy.

One of the respondent working in health sector shared that, *“the limited mobility of women is the feature of the culture, we must follow it as the culture is for the smooth function of society.”* (Sabahet)

The excerpt indicates that the women by themselves have internalized the rigid patriarchal culture so, they do not challenge it, which is a source to hinder women empowerment.

4.3.10 Exercise of Power, Authority and Decision Making

The responses of home makers showed that major decisions at home were made by the men in the family. In response of question regarding decision making power one of the career oriented respondents working in education sector shared that, *“I have the small level decision making power at home and the large level decisions are taken by the male family members.”* (Fahmida)

The excerpt shows the existence of the patriarchal system in culture; the excerpt also shows that due to the career orientation she has got some power of decision making.

Another respondent working in education sector shared, *“I have no direct policy making power. I have only the power to share her idea with her husband, father in law or mother in law, they think on the situation having my idea in mind*

and do decisions according to their own mind. The final power of decision making are in the hand the head of the family (father in law). " (Azra)

The excerpt once again indicates the existence of the patriarchal system in culture, the excerpt also shows that due to the career orientation women have got some power of decision making.

In response of question regarding participation in policy making another respondent working in education sector shared that *"at small level policies i.e. visits to relatives, what type of food to be made I have direct decision taking power but, at large level decisions I have no direct power, I can just forward suggestions and decision making power are with my husband."* (Bushra)

The excerpt once again shows the existence of the patriarchal system in the culture; the excerpt also indicates that due to the career orientation women have got some power of decision making.

Majority of the respondents argued that in most cases they were dependent on their male family members for making decisions. They shared that their male family elders make decisions for them, in some cases when women make decisions for themselves, these decisions are subject to the approval of the authority of the family. They shared that the male family members make decisions for them in almost all matters of their lives.

Some of the respondent mostly working in health and NGOs sector shared that, *they consider themselves in better position regarding their autonomy as compare to the home makers. They further shared that, they have the choice regarding foods, cloths, health service etc. (Abstracted from Interviews)*

The excerpt shows that due to the paid jobs i.e. career orientation women have got some power of decision making and got empowered.

The entire respondent shared that, *they at the parents' home (before mirage) they were being subjected to the decisions of their parents' family male members. On joining their husbands' homes and families after the marriage, their husbands/head of the husband family decide for them. They most often obey the decisions and orders made by our male elders. (Abstracted from Interviews)*

The excerpt indicates that due to the existence of the patriarchal system in culture the women were subordinate to men throughout their life.

Majority of the respondents argued that, *it is perceived that the females have lesser judiciousness power and capability to stand independently (for running a household). They consider themselves lesser capable of running and deciding for a household, as it is a loaded activity. They appreciate the men who take the heavy responsibilities of running a household and carrying out its respective tasks/matters. (Abstracted from interviews)*

The excerpt shows that due to the existence of the patriarchal system in culture the women were subordinate to men throughout their life through reinforcement that women have lack of agency.

Almost all of the respondent told that, there families were headed by the male family member mostly grandfather in law, father in law, uncle in law or the husband mostly the male family member had to decide for them in the most of cases. (Abstracted from Interview)

The excerpt indicates the existence of the patriarchal system in culture and shows that male have full control of the family institution (one of the basic social institution of the society).

On questions regarding participation in general discussion all of the respondent shared that, they participated in most of ongoing general discussion within the family setup but could not participate in ongoing general discussion in public places due to socio-cultural values attached to women as male can discuss it and mostly discuss without any hesitation. They shared that even the women voice is consider as bad in public places.

The excerpt shows the existence of the patriarchal system in culture, the excerpt also indicates that the women due to education and paid jobs were getting empowerment in their family setup but, not in the general public. Which further provide a clue that the women empowerment efforts should be start from the family (the basic unit of social life).

From this section we can conclude that the patriarchal system was existing in the society. The roots of patriarchy were weaken through the education and paid job involvement of the women. A clue was also provided that the women empowerment can be initiated from the basic social unit called family.

4.3.11 Socio- Cultural Problems and working Environment

Majority of the career oriented respondent shared that they were satisfied from their professional working environment and shared that their working environment was conducive. In response of question regarding the conduciveness of the working environment she shared, *that the working environment is*

conducive and claimed that she is satisfied from her working environment.
(Fahmida)

The excerpt indicates that women were having less problem in the management of career oriented activities.

One of the respondent working in education sector, regarding work environment shared that, *"I am satisfied from the conduciveness of the working environment in the home as well as at school."* (Manal)

The excerpt once again shows that women were having less problem in the management of career oriented activities.

One of the respondent working in education sector shared that, *"In kitchen I have no proper sitting facilities, light-electricity is lacking, and working space is limited while I am satisfied from the working environment of the school".*
(Bushra)

The excerpt indicates that women were having less problem in the management of career oriented activities, while they face more problems in the households' chores management.

Two of the respondent one working in health sector and other in education sector told that *"we (women) are given a high level of respect and honour in society. However, even in the presence of the respect and honour, we having a number of problems in the places where we work, mostly we (women) face fear and harassment in the workplace setups."* (Nageena & Shumaila)

The excerpt shows that the career oriented women were facing sexual harassment at their work place so, they were having a sense of insecurity. Which

hinder their choice of joining career, and ultimately they lose the chances of their empowerment

Majority of the respondents told, that they face a number of problems which they most often avoid to report to their elders. They shared that they do this firstly due to the reason that most often they like the peaceful situation and avoid the situation of controversies/clashes. They justified that the problematic situation/environment possibly limits their working chances and it may cause for them the situation of psychological distress. One other reason they shared is that the people will discuss about them and this discussion may cause defame for them and their families, which women did not like in any way.

They also shared that on reporting these problems to their elders/employers they get partial redressed. Most often their problems and complaints are ignored and undervalued. These problems are solved with a delayed and lesser priority. Additionally these solutions are not sustainable and durable, and arises in near future again.

4.4 Discussion

Most of the women spend almost whole of the day in performance of household activities. They get engaged in laborious work day and night. They rise early and sleep late in the night looking after the needs of others and giving little time to themselves. They had several times more workload as compared to men at household. Research shows that women have a heavy work load and less free time than men (UNDP, 2011). They perform multi activities i.e. cooking, serving, fetching of water, sweeping, dusting, livestock management, washing, cleaning

and child caring and protection of home in the absence of male family members. The women were managing almost all of the household activities, which were unpaid and have no honorarium. Their work was not appreciated and they received little support from other family members. Roy & Tisdell, (2002) have argued that status of women may enhance through acknowledgement of their activities in society.

A gendered division of labour was found and household activities were the domain of women, no any male family member, were helping them in performing these activities. Women had internalized gendered division of labour and they had internalized that it is their duty to work in home and men had to work outside. According to Ali (2013) history of feminism displays that the patriarchy has prevailed for decades and it sustain to exist even in the modern world. According to Bhattacharya (2014) the dominancy of patriarchy never provides an opportunities flourishing and empowering half of the population called women. The women have become the part of the patriarchal system by the gendered division of labour internalization. Women were had to perform household activities at home. As Hassan found gender stereotypes in the “household chores”. The girls and women are expected to cook, wash and sweep in the house whereas boys and men are expected to stay away from household chores and are expected to be the guests in their own houses. The girls and women are supposed to look after the children whereas boys and men are expected to remain aloof from such affairs etc. (Hassan, 1996). In this way, they were confined in the footwalls of home and their exposer was made limited. Women were engaged almost all the

time in the unpaid household activities, which hindered them to get higher education and join any dignified career.

Almost all of the women were engaged in the dual activities i.e. home management as well as economic activities, the home management activity was found totally unpaid while the economic activities of most of home maker's women were paid while the career oriented women were paid but their salaries were not under their control. According to Connell (2007) patriarchy is a system and a family type in which the male members or father is in power and have control over the resources. Home maker women were also participating in the economic activities of their families but, they were unaware of their contribution.

The homemaker's women have internalized that they are doing nothings and give importance to their male's economic contribution. According to Roy and Tisdell women are fully engaged in work at domestic level as well as in the field work but their participation have no acknowledgments, which hinder the women autonomy and empowerment. (Roy & Tisdell, 2002).

Career oriented women of the education sector were engaged in work day and night, their life was worse than the home maker's women. Career oriented women of the NGOs were not overburdened like the education sector career oriented women. Some of the career oriented women had hired servants and were found free from the household chores responsibility. Women were having several times more workload than male member of their family within the family set up but, they were having an equal workload as compared to their male counterpart at their career and get an equal remuneration as the male counterparts get. The career

oriented women were dual career as they were the responsibility of home management and career management. While the career oriented women living in extended families, were less overburdened as their most of household activities were managed by the in-laws women.

The women's potentialities were intently made limited to caring, serving and nursing. A good women was defined as a good cook and a good nurse. Their economic and decision making attitude of women and challenging the statuesque including patriarchy was discourage by the society. According to Isran & Isran (2012) a main factor of restraining the women's autonomy in the context of Pakistan perception and response of male towards women' contributions.

Husbands' behaviour was not cooperative with their wives. Their behaviour was aggressive even, they beats their wives. The men were perceived physically strong through which they become dominated and controlled the women agency. Which have hindered their empowerment. According to Walby (1994) Patriarchy is the source of women's oppression.

The women become powerful and authoritative with becoming elder i.e. old age. In the later stages women become empowered and gain the capability to stand for her rights. When her children become adult and engaged in marital she got a status of mother in law. The mobility of daughter in law into mother in law give her authority and control over her daughter in law. Thus, the cycle continue. (Mason, 1986).

Most of the women who were working in the NGOs or Health sector had joined their career either by chance or through the decision of their family. The

education career was mostly liked by the women they could choose because it was an accepted profession for women in the society, i.e. a gendered division of labour was also found in career oriented jobs. If they want to choose other profession their permission for career orientation may cancel and will lose the dignified career oriented life. Their most of jobs were disapproved, due to frequent mobility. Here we can conclude that the careers were also highly gendered.

Because of the socio-cultural values the women were secluded. Hashemi & Schuler (1993) see term women's empowerment in relation to the following domains: firstly Image of self and future, containing counterattacking to the negative conducts of husband; secondly Freedom of movement, which includes women's positive treatment at the time of traveling; thirdly Monetary safety, containing revenue in cash, knowledge and skills; fourthly) Position, decision and policy making power inside home, containing purchasing power; fifthly) effective interaction in the community compass, i.e. joining of the credit programs, sixthly) Involvement in non-family/domestic groups, i.e. credit programs or solidarity movements. Women were having less saving/fund. Due to lack of fund and their speculation, they were unable to do any purchasing, they were dependent on their male family member for funding as well as purchasing of items. Which indicated that the women dependency's instruments are sheltered in the cultural values. Tisdell (2002) argued that relatively women have fewer properties as matched to males and their constrained interchange right was one causes of prevalence of poverty in their lives. Such restraint on ability of women to get inherit or own

assets decreases their financial possessions and usually the females having less possessions cannot be considered as empowered.

Some of the women were generating the resources but were deprived of their control over their resources. Some of women having their jobs were partially have control over their salaries and the family have control over the women's remaining economic assets. Some of women were having no materialistic interests, they prefer love and emotional attachment over the financial gain. The women sacrifices their economic assets for the sack of love and emotional attachments.

Through analysis of this section I came to the point that there was a cultural trend in the society that, the women should not be offered their property right so, all the women were deprived of their property rights. Susilastuti (2003) have the idea the having assests and resources as a way of getting empowered. Regarding property right, Roy & Tisdell (2002) argued that assets and resources enhance women's autonomy which is a way of their empowerment. Dyson and Moore (1983) found that the women having property and resources wore more empowered as compared to the women who were lacking property and resources. While the study shows that women were denied of their property rights. The women were having a strong emotional attachment with their parents' family so, they were not demanding from them for their due right but, the parents' were getting immoral benefit from their daughters emotional attachment that leads to their deprivation from property rights. Kabeer (2001) found that the Muslim married females abandoned property right in favour of their brothers. As, they

perceived that they will support her in case of mirage failure. This illustrate that abandoning property rights to their brothers is because of women's subordination.

Majority of the respondents shared, that most of the items are purchased by the male, who buy the items of greater monetary value and worth. Most of the respondents attached it with the males' greater exposure, control over monetary resources and experience in the social world.

We can conclude that majority of the career oriented own some part of a property (mostly gold), But this was their partial ownership as they shared that they have just to use at as an ornament and they have no choice to sale, increase, invest, dispose or exchange it. They shared that it's actual and the independent owner was their husband. It was because powers like, purchase, increase, invest, dispose etc. was in the hand of their husband. While, some of the career oriented women have a full-fledged control over their property. The socio-cultural values restrain women to have economic assets and property. The religious values are also misinterpreted to sustain patriarchy. The patriarchy is a system and a family type in which the male members or father is in power and have control over the resources. (Connell, 2007).

The women are not travelling freely in the mainstream society if they have any necessary activity for which they are required to go outside of their home, they must have a male family member are an aged woman along with them mostly husband, brother, brother in law, father, father in law or mother in law. As Isran and Isran (2012) found that women are secluded due to patriarchal norms and values contained in culture.

The women were dependent on their male family members for making decisions. They shared that their male family elders make decisions for them, in some cases when women make decisions for themselves, these decisions are subject to the approval of the authority of the family. They shared that the male family members make decisions for them in almost all matters of their lives. The patriarchal dividend theory of Connell have the views that the male members or father is in power and have control over the resources, decisions and over the persons of the family/society, most often over the females and weaker segments of the society. Males are dominant, powerful and visible in the mainstream life of this system. The patriarchy is said to be a gendered based society where male are dominated over women, masculinity is highly valued as compared to femininity. (Connell, 2007).

Through this study was found that women were restricted to the four-walls of the home and their chances of education, social contacts, and choice of selecting economic career are restricted/limited in their community, which affect badly their economic conditions. They hesitate to go out of the home even in the situations of extreme necessity. It was agreed by them that one should avoid travel and going out of home without any objective for the sake of their honour and respectable life. The moral values of the society especially man were perceived so weak that, it make women socially handicapped. The man steer on the women which hinders her activities and make her environment un-conducive for her professional growth and development. The attitude of the family members, make problems for her if she reports such problems. Most of the career oriented

women were facing sexual harassment at their work place so, they were having a sense of insecurity. Which hinder their choice of joining career, and ultimately they lose the chances of their empowerment.

The *purdah* is a noble Islamic (religious) injunction which aims to ensure the physical, moral and spiritual modesty of the both individuals (women and men). It is a positive practice that the respective community member practices. However in the respective community the practice of *purdah* is confused with the cultural norms and values. Some of the women were having the perception that *purdah* is disempowering women but majority of respondent were of the idea that *purdah* have a positive role in the women empowerment, i.e. work as a safeguard form sexual harassment. It was concluded that observance of *purdah* is a source to increase the women due mobility in a safe way, they will become able to have an opportunities of education and careers. As the same was argued by (Hoffman-Ladd, 1987) that veil provides a space to women in which they could move freely without harassment or damaging their respect or honour. My result finding have contrast with Mason and Smith statement, Without *purdah* Women have more choice of mobility and career opportunities in relation to the women holding *purdah*. (Mason and Smith, 2003).

4.4.1 Connell Patriarchal Dividend Theory & My Research Finding

According to Connell (1997), the patriarchal dividend refers to the economic, political and employment advantages which men have over women, particularly the advantages gained by masculinity. Connell (1997) states evidence of this in the fact that “men’s average incomes are approximately double the

average incomes of women, men have ten times the political access of women, worldwide and men have even greater control of corporate wealth.

My research finding supports the Connell patriarchal dividend theory, with the following modification.

- 1- Women were disadvantaged not only due to the patriarchy in the society, but their age have also a significant role in their empowerment.
- 2- One of the factor was the women self-internalization of the patriarchal system which contribute to women disadvantages.
- 3- One of the factor was the women unawareness of their economic contribution responsible for women disadvantage.

3.4.2 Marxist Feminism & My Research Findings

Marxist Feminists believe that the primary source of women's oppression is due to capital. Women are not allowed fully to participate in the workforce so their access to capital is limited, through the system of patriarchy. Marxist Feminists theorize that if women were fully allowed to join the workforce then they would no longer oppressed. Friedrich Engel, one of the fathers of Marxism and to some extent Marxist Feminist wrote at length about gender inequality under capitalism. He came up with a theory as to be origins of patriarchy titled "The origin of the family, Private property and the state". He imagined hunter gather society as a matriarchy. Only once civilization developed into an Agrarian society did patriarchy become into existence. This idea was interesting, even if he had no evidence to back it up (Marxism, 2005).

The study finding partially support Marxist Feminism at one side The career oriented women were more empowered as compared to the home makers which support the Marxist feminism, one the other side I found that the women were fully engaged in the paid/unpaid economic activities, they were doing more work as compared to men, but their empowerment level was low as compared to men, which does not support Marxist feminism. Mainly the women were less empowered due to multi factors i.e. willing for change, Exposure, education and the recognition of their activities, but not due to their less participation in economic activities as an ultimate.

4.4.3 My Research Question & Research Finding

The study was aimed to explore the women's comparative disadvantage state of their empowerment level in the context of socio-cultural values, prevalent in the District, Karak. It have focused on that part of socio-cultural values and their effects on women of the respective society, which had created un-conducive environment for females to flourish empowerment. The research finding have a positive correlation with the aim/answer to the research question.

CHAPTER FIVE

Summary, Conclusion and Recommendations

5.1 Summary

The main aim of this research study was to explore socio-cultural values which hindered women's empowerment in the universe of the study. The study was aimed to explore the role of socio-cultural values in impeding or facilitating women's empowerment. The study was aimed to look at women's disadvantaged social position as a result of patriarchy. The study was conducted in a southern districts of Khyber Pakhtunkhwa, Karak. Purposive sampling technique was employed for selecting the study respondents. The sample size was 15 responded (married women) from the universe of the study. Among those women 6 respondents were the Home Makers, 3 respondents were selected from women working in Health sector, 4 respondents were selected from Education sector and 2 respondent were women employees of the NGO sector. Interview guide was used as a tool for collecting primary data of the study. The gathered data was analysed through thematic analysis of qualitative method.

There were two major variables under study in this research. One variable was cultural barriers, which was an independent variable, while the other was women's empowerment level, which was a dependant variable. The response to the inquiry was pursued in the study that which type of effect are made by social and cultural values, whether it takes the empowerment level of women upwards or downwards. The related literature was reviewed, primary data was collected from

the universe of the study area, and subsequently a relation was built between socio-cultural values and the women's empowerment level.

In the light of a rigorous literature, review an Interview Guide was made, which has assisted the researcher regarding research objectives, satisfaction of research questions. The primary data was compiled and explained in the narrative form, which clarified the implication of the responses made by respondents. Through data's expansion, the research findings were derived, which were discussed.

The study explored that, the women's (home makers and career oriented) economic contributions to their families and to the society have significant value, but the society do not acknowledge it. They contribute in economic activities of the family in different ways. The home makers were engaged in unpaid economic activities i.e. agriculture while the career oriented were engaged in paid economic activities i.e. working in Education, Health or NGOs sector.

The "Career Oriented" women were engaged in different paid profession especially working in education, health and NGOs sectors and were well aware of their economic contribution while, the "Home Makers" were engaged in unpaid economic activities and were un-aware about their economic contribution. The home makers were mostly engaged in the economic activities i.e. crop's harvesting, management of household dairies, poultry and livestock, sewing and tailoring etc., their economic contribution is unpaid and mostly un-appreciated. The career oriented women were getting remunerations for their contribution, but that was under the control of males in most of the cases, while their contribution

was appreciated by the society. There were only two sectors 1st education and 2nd health in which women jobs were appreciated while jobs in other sectors than the stated were highly depreciated. Women have no/small amount of savings for a short period if they have any, which they spend on their daily expenditures. The women having paid jobs were in better position of saving and funding as compared to unpaid worker.

Women were having no/lack of purchasing power, in some cases if they were having, they were allowed only to buy items of small monetary value for their homes, i.e. food items, groceries and clothes, the approval of which was necessary from their male family member especially head of the family. Otherwise they might have to face the hostile attitude of their male family members. While the rest of the purchase was done by the male family members, who purchase the costly items, this was due to their control over resources and higher level of exposure. The respondents owned lesser amount of property, greater part was retained by males. The reasons for this were manifold i.e. there was no culture in the area regarding female's ownership of the property, in case they own it, the actual ownership i.e. purchase, increase, invest, dispose etc. was in the hand of men. The respondent were having interest to have the purchasing power but were deprived of it. The case of property was observed different in the study area as compared to the rest of Pakistan. So, it cannot be generalized to the whole of Pakistan.

The women were having lack of economic assets and if they were having or desire to have, it is considered as a deviation from social norms, which is difficult

for them to do. The religion Islam offers them the just and enough economic rights. It is clear from the women's right of inheritance by one half in share (half of the male's share) left by the parents, women's right of *Mehar* (an amount given to the wife by husband at time of marriage), women's educational right and economic activities, choice for respectable earnings, on husband "food and maintenance" obligation for women's in her married life. In the Islamic injunctions there is nothing wrong about the economic rights of women.

There are problems with the community where such cultural values are endorsed, which are too strict and uncondusive for the women's economic success. The parents do not give them share in the property because it will go to others' (husband's) family and will be an economic loss to their (girl's) parent's family, and this unjust practice against the Islamic injunctions. Women perceives and sometimes experiences that, if they raise for their right of share in property they face social boycott from the side of their parents' family. The case of property was observed different in the study area as compared to the rest of Pakistan. So, it cannot be generalized to the whole of Pakistan.

Women faced mobility problems, they can be mobile inside the home but they were not free to travel in the society. They are prevented from the public domains of the society. The *purdah* is a distinguished Islamic injunction which aims for safeguarding the physical, moral and spiritual chastity of the individuals i.e. both male and female. While in the community the practice of *purdah* was misunderstood with the cultural values, which restricts the females' essential mobility. As the career oriented women were of the view that *Purdah* is a cultural

barrier for them. So, they were avoiding, by which they were prone to sexual harassment at the workplace as well as in general public. While the purdah was misunderstood by the community and the homemaker women in a way that they conceptualized that the women public life is *Harram* in Islam and their mobility was hindered.

The women faced obstacle to go out for getting education or performs an economic activities, while it is not desirable in the religion Islam. Islamic safeguarding wants social order, and smooth function of the society, while there is no logic to restrict the individuals' socio-economic development. While the women were constrained in the four-walls of the home and their chances of social contacts, education, and choice of selecting economic career are limited in their community and badly affect their empowerment level.

The families were commanded by father in law, father, husband, uncle, uncle in law, brother in law or brother (some on male) this is due to the system of patriarchy. In this way the paid activities and economic assets of women are small and the men hold an economic capitals and conduct the paid economic activities. This position is presented as the rehearsal of time and the destiny of the males and females.

The career oriented women were paid rewards but their salaries were not under their control. The home maker women's working atmosphere was not much conducive. They, had to work in the hot weathers and in the cold weathers, and in the vulnerable situations i.e in the agricultural fields. The respondents shared that they face a number of workplace related problems, which mostly they escape to

report to their elders or employers, if they report these problems to their elders or employers they get redressed but with lesser urgency and with lesser degree of the problem solution.

The homemaker women were having lowest empowerment level, while the career oriented women were having lower empowerment level in their community as compared to men, they have no and lesser control over their economic resources respectively. The career oriented women told that they decide sometimes but their decisions are less effective. They argue that for applying their decisions and to give them the practical shape, the economic assets are very essential. Although it matters that the individuals may have economic resources at his/her disposal for decisions and policy making but it is not necessary that it will always make their decisions effective but they will need the social status and power i.e. social approval of their decisions.

The patriarchal decisions lack the will and consent of the women, so these decisions are less beneficial for them. These decisions are subjective and wherever the purposes of the decision makers if affected they influence on it. In some cases fair decisions and policy are made while in other cases the decisions and policy are made biased by the decision makers.

The respondents especially the homemakers argued that their male family elders make decisions and policy for them, and in some cases when they make decisions and policy for self, these decisions are subject to their approval. The male family members decide for women's education, health, food and nutrition, employment, if permitted in some cases and about their mate selection and age of

marriage. Sometimes, the women are consulted with varying conditions. The respondents told that they mostly obey the decisions made by their male elders, sometimes they resist or disobey but later on they accept the decision and policies made by male family members.

The males' strength over decision making is due to a number of factors. The men get the advantage of the patriarchy, a social system widely dominant and getting deep-rooted day by day. The men are comparatively more literate, educated and professionally trained while the women lack these, which leave them less socialized and less aware about the chances of advancement in society, as a result they get an obstruction.

Males have a greater political power due to involvement in the political processes. Male more social ties, while the females are confined in the homes and have less social ties, so the males are socially powerful; which is not due to the social skills but due to the social opportunities. It is a known fact that the males have more physical stronger as compared to females. They can do works, which needs extensive physical exertion, while the females are physically weaker. The men have more legal coverage in relation to women, due to their more association with social life in the society.

5.2 Conclusion

It can be concluded that due to the patriarchal, socio-cultural norms and values women especially the home maker have got a lower economic empowerment, with lesser economic assets and capitals on their disposal, the cultural factors has played a negative role to the women's economic

empowerment, the factors like excessive purdah, male control over resources, gender gaps, patriarchy, lack of professional/ technical skills among women has placed them at a lower level of socio-economic status. Their socio-economic status has affected their power of decision-making and put their decision as in-effective. Now in order to empower women, they are to be supported economically, socially, emotionally and psychologically. They are to be given free and reasonable amount of opportunities. In this way their capabilities and potentials can be utilized in the mainstream national development.

My thesis explored that the socio-cultural factors were disempowering women but these were not same for the home makers and the career oriented women. Although as compare to men women had lack of empowerment but as we compare the empowerment level of home makers with the career oriented women the career oriented women were more empowered as the home makers. The economic status may matter for the empowerment of the career oriented women but it was not an ultimate, as it was also found that the career oriented women working in NGOs and health sector were more empowered as compared to the women working in education sector. The career oriented women working in NGOs and health sectors were having more control over their salaries while the career oriented women working in education sector were having less control over their salaries. It shows that along with economic resources there are some other factors which affect empowerment level i.e. Women's willing for change, social exposer, education social and status within career life etc.

On the basis of research finding, the following suggestions and recommendations are provided for policy making, which if adopted can bring positive socio-cultural change for women's empowerment in the universe of the study and the likely communities of Pakistan in particular and of the world in general.

5.3 Suggestions and Recommendations

5.3.1 Justified Workload

The women especially the homemakers and the career oriented women of the education sector were highly overburdened with the workload. They participate in different activities both inside and outside of their homes. This study suggests that there should a balance between work and their personal lives. Efforts need to be taken to reduce women's work. For this women should be assisted in their routine and laborious workload. Women as a human beings should be given time for rest and recreation, so that their energies may restore and their potentials and work efficiency be increase.

5.3.2 Economic Empowerment

The women are economically weak not only in comparison to men rather they are fragile. The women's economic, condition should be improved. Women lack of real economic possessions, if they possess any part of it, they are not the real owners to sale, invest, purchase through or dispose it off. They should be given their due shares in (along with control over) the assets and economic resources. The women's real economic possessions should be increased. The man

should not control the resources of the women. They must have control over their economic capitals. This will improve their confidence and self-esteem.

5.3.3 Conducive Working Environment

The working environment of the women, especially the homemaker was mostly found unconducive, which affect their efficiencies. They were not fully facilitated i.e. Gas and water supply at kitchen, high breakdown of electricity. The work place environment of women should be made conducive. They should be fully facilitated. Work environment should not be problematic, which reduce their uneasiness and vulnerability.

5.3.4 Rewards and Savings

The study has exposed, that the women have lack of savings. The women especially homemaker generate some economic resources but they are deprived of its economic rewards. The women don't have savings because their assets and savings are most often used by their husband. Their contribution should be rewarded and opportunities should be provided to them for making savings. So, that they may not become fully dependent on male.

5.3.5 Purchasing Power

The women have lack of purchasing power. They should not hand over their assets in the hand of others i.e. male family members. They may principally enhance their capacity of purchasing power. This will decrease their dependency on male and will stimulated them for decision-making about purchase and the disposition of the commodities for their use.

5.3.6 Religious Clarities on Women's Status

The socio-cultural values should not be misinterpreted as the religious values' which impedes women's empowerment. A true image and explanation of the religious teachings should be made regarding the religious stand on women's status. A quality religious education at the religious institution should be provide for this purpose.

5.3.7 Mobility Hindrance

The women especially homemakers were excluded from the public spheres of life and economic opportunities, which are harmful practices for their empowerment. Positive change is needed in the socio-cultural values of the society should be made so, that the women's mobility should not hindered unnecessarily. The women should be given opportunities to enter in mainstream public life, so that if they need, they should be given free and conducive entry to the public life. There should be a balanced and fair check for ensuring modesty of both gender, but there should not be such extreme mobility limitations on women, which create problems in their empowerment.

5.3.8 Balancing patriarchy

There should be a balance over economic resources at household. There should be no excessive or unjust hold of an individual over the assets of other. If the men are in a position of having purchasing power, then women should also have a just hold over adequate and equal economic assets, so that an economic gender gap may eliminated.

The thrilling level of patriarchy should be controlled; its negative and thrilling effects should be minimized. The women's decision-making power should be enhanced and their decisions should be made worthwhile and effective. They should be involved to participate in the process of decision-making both at household and community level. They should be make empowered to make decisions regarding their self.

The women should have a sufficient level of power and authority, which should be exercised justly. The shift of power and authority does not means that it should be shifted to the ignorant and ill socialized individuals, which will further worsen the situation and result will be breakdown of the family institution. I means that the women of the family should exercise it judiciously with having sound level of education, socialization and a right state of mind. It should be channelized positively in the development of individuals, family, community and at the world level.

5.3.9 Correcting the practice of purdah

The purdah is one of the noble Islamic injunction, which aims moral, physical and spiritual chastity of both gender i.e. women and men. While the study finding exposed that the practice of purdah is confused with cultural values as if the women was willing to get education which is the duty of every Muslim, she was refused to do, so because the culture did not allowed her to go out in the society. Which hinder the women's necessary mobility. The women were abstained of the mainstream life and were confined in their homes. They were abstain from getting education and participation in the dignified economic

activities in the name of honour and Islamic injunctions, while Islam does not encourage it, Islam wants to ensure loyalty, chastity and a state of social order in the society. While Islam does not restricts one's i.e. man or women social and economic development.

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Appendix I Letter of Consent

SOCIO-CULTURAL BARRIERS TO WOMEN'S EMPOWERMENT A STUDY OF DISTT; KARAK, KHYBER PAKHTUNKHWA (KP).

LETTER OF CONSENT

Dear Respondent,

It is hereby stated that the researcher is going to conduct the subject mentioned research project, the researcher intends to select you as the sample of the research study. The researcher will interview you regarding your social life & will record your interview for the research project. The interview is likely to take an hour from your precious time.

The researcher & his supervisor assure you that according to the research ethics your interview record & information will be put confidential & will be utilize only for the purpose of the fruitful result of the research project. The researcher & his supervisor will be thankful for your Time, Cooperation & Contribution and will also acknowledge it.

Yours Sincerely,

Mr. FARHAN AHMAD
MS-Sociology Research Scholar
IIU, Islamabad.

Would you like to agree for interview for the above Purpose?

Yes/No

Signature of the Respondent _____

Name of the Respondent _____

Appendix II Interview Guide for Home Maker Women

INTERVIEW GUIDE FOR THE HOME MAKER WOMEN

1. Name of the Respondent _____
2. Age _____
3. Gender/Sex _____
4. No of Siblings _____
5. Level of education _____
6. Family Type _____
7. No of Household Members _____
8. No of Earning Members of the Family _____
9. Educational qualification of husband _____
10. Occupation of husband _____
11. Designation/ status of husband _____
12. Relationship of the head of the family to the respondent _____
13. Occupation of the Head of the family _____
14. Educational qualification of the head of the family _____
15. Designation/status of the head of the family _____
16. No of children, Male _____ and Female _____
17. Number of Female Earning Members of the Family _____
18. What is the Total monthly Income of your Family?
19. How much of your time do you spend on household chores at home?
20. What kind of work do you do & to what extend is your work appreciated in your family?

21. How much do you contribute economically to your family? Please justify your answer
22. How much rewards do you receive for your economic contribution? (Prob. Monetary, appreciation & involvement in decision making)
23. How much do you have monetary savings & how did you have it? please Justify
24. Weather these savings are on your choice for making expenditures? (Justify & exemplify).
25. How much do you receive regular pocket money per month & what do you do with it?
26. How much do you have purchasing power, authority & choice? (What type of purchase, its Price & its worth in the family settings i.e. dear, cheap, necessary, and unnecessary?).
27. How much you are satisfied from your purchased items utilization?
28. How much do you possess property i.e. land, house, gold etc. earned by yourself, given to you by your husband or parents or through any other source? Whether it is upon your disposal for sale, dispose, increase, invest etc.?
29. According to your understanding the society's socio-cultural values permit/against your economic possessions? Justify your answer. (*Prob. Right of property in inheritance*)
30. Your religion according to your understandings is against your economic holdings or it provides safeguards to your economic privileges justify your answer. (*Prob. Right of property in inheritance*)

31. How much do you face mobility limitations due to Socio-Cultural values & how it affects/affected your due freedom of movement, right of education and choice of economic career selection which ultimately effects negatively your economic gains? (Prob. Movement with whom, His/her availability & agreement for movement)
32. How much do you face public life marginalisation & excessive purdah & how it affects/affected your due freedom of movement, right of education and choice of economic career selection which ultimately effects negatively your economic gains?
33. According to your understanding how much the religion is misinterpreted which affects/affected your due freedom of movement, right of education and choice of economic career selection which ultimately effects negatively your economic gains?
34. In the light of your previous experience do you consider that you can speak in all types of ongoing general discussions with in your family? Please explain and justify.
35. In the light of your previous experience in what types of activities you get the most of appreciation from the male members of your family?
36. In the light of your previous experience in what types of activities you get the most of dis-appreciation from the male members of your family?
37. Whether your family authorities encourage or discourage your economic activities & economic holdings? Justify your answer.

38. Do you think that you work for justified time i.e. work for as much time as a male do including child rearing & caring etc.? Justify your answer.
39. Weather you feel that you are overburden with workload? & what are your strategies to overcome it? Justify & exemplify.
40. What type of work do you do other than the household chores? i.e Education, Agricultural, Sewing & Handicraft etc.
41. How much of your time do you spend for activities other than household activities?
42. What about the conduciveness of your working environment? Please explain
43. How much you are satisfied from the attitude of the head of the family? Please explain
44. How much do you face fear during work in workplace environment? Please explain
45. How do you participate in policies & decision making at your household?
46. What about these decisions & policies acceptance and implementation?
47. Do you get appreciation for your contribution? (Prob this can be in monetary form as well as in the form of recognition, involvement in decision making better treatment etc.) Please explain
48. According to your previous experience to what extent do you think that your decisions are ineffective due to the lack economic resources you have? Exemplify
49. In the light of your previous experience do you believe that the economic resources enable a person to make your decisions independently? Please explain
50. What kind of decisions do your male family members mostly decide for you?

51. In the light of your previous experience the male's control over decision-making is due to what? Please explain
52. In the light of your previous experience the female's lack of control over decision-making is due to what? Please explain
53. How do you see yourself as a decisions & policy maker at your family level?
Please Comment.
54. How do you see your male family members as a decisions & policies makers for your family? Please Comment.
55. Suggestions in the context of socio-cultural environment for improving of your ability to make decisions at all level and to have say and control in your life.

Appendix III Interview Guide for Career Oriented Women

INTERVIEW GUIDE FOR CAREER-ORIENTED WOMEN

1. Name of the Respondent _____
2. Age _____
3. No of Siblings _____
4. Level of education _____
5. Name/Sector of Organization _____
6. Designation _____
7. Nature of Employment/ Work _____
8. Educational qualification of husband _____
9. Occupation of husband _____
10. Designation/ status of husband _____
11. Family Type _____
12. No of Household Members _____
13. No of Children Male _____ Female _____
14. How much Earning Members are in your Family?
15. How much Female Earning Members are in your Family?
16. What is the total monthly income of your family?
17. What is Relationship of the head of the family to you?
18. What is the Occupation of the Head of your family?
19. What is the Educational qualification of the head of the family?
20. What is the Designation/status of the head of the family?
21. How much of your time do you spend on household chores at home?

22. What kind of work do you do & to what extend is your work appreciated in your family?
23. How much do you contribute economically to your family? Please justify your answer
24. How much do you have control over your salaries/rewards? (Prob. How much you can invest expend & utilize your salaries according to your choice & how much according to husband or head of the family choice).
25. What kind of appreciation do you get in return of your economic contribution? (Prob. this can be in monetary form as well as in the form of recognition, involvement in decision making better treatment etc.) Please explain.
26. What attracted you to the career? Was the selection of this particular career a personal choice or imposed by someone? Please explain
27. When did you join your career?
28. What was your salary, pay scale & Designation at the time of Joining your Career?
29. What is your current salary, pay scale & Designation?
30. What was your educational qualification at the joining time? (Prob. Do you have the choice to get further education easily?)
31. What was the society's response towards your career? (Probe: How relatives and neighbours were perceiving you as a working woman? Did they appreciate or they dislike?)

32. What is the society's current response towards your career? (Probe: How relatives and neighbours are perceiving you as a working woman now? Do they appreciate or they dislike?)
33. How much do you have economic/monetary savings?
34. Whether these savings are at your disposal in terms of expenditure making? Justify & exemplify.
35. How much do you have purchasing power, authority & choice? (What type of purchase, its Price & its worth in the family settings i.e. dear, cheap, necessary, and unnecessary?).
36. How much you are satisfied from your purchased items utilization (i.e. quality quantity & life etc.)
37. How much do you possess property i.e. land, house, etc. earned by yourself, given to you by your husband or parents or through any other source? Whether it is upon your disposal for sale, dispose, increase, invest etc.?
38. According to your understanding the society's socio-cultural values permit/against your economic possessions? Justify your answer. (*Prob. Right of property in inheritance*)
39. Your religion according to your understandings is against your economic holdings or it provides safeguards to your economic privileges justify your answer. (*Prob. Right of property in inheritance*)
40. How much do you face mobility limitations due to Socio-Cultural values & how it affects/affected your due freedom of movement, right of education and choice of economic career selection which ultimately effects negatively your economic

gains? (Prob. Movement with whom, His/her availability & agreement for movement)

41. How much do you face public life marginalisation & excessive purdah & how it affects/affected your due freedom of movement, right of education and choice of economic career selection which ultimately effects negatively your economic gains?
42. According to your understanding how much the religion is misinterpreted which affects/affected your due freedom of movement, right of education and choice of economic career selection which ultimately effects negatively your economic gains?
43. In the light of your previous experience do you consider that you can speak in all types of ongoing general discussions with in your family? Please explain.
44. In the light of your previous experience in what types of activities you get the most of appreciation from the male members of your family?
45. In the light of your previous experience in what types of activities you get the most of dis-appreciation from the male members of your family?
46. Whether your family authorities encourage or discourage your economic activities & economic holdings? Justify your answer.
47. Do you think that you work for justified time i.e. work for as much time as a male do including child rearing & caring etc.? Justify your answer.
48. Weather you feel that you are overburden with workload? & what are your strategies to overcome it? Justify & exemplify.
49. What about the conduciveness of your working environment? Please explain

50. How much you are satisfied from the attitude of the employer? Please explain
51. How much you are satisfied from the attitude of the head of the family?
52. How much do you face fear during work in workplace environment?
53. How do you participate in policies & decision making of your organization?
54. What about these decisions & policies acceptance and implementation?
55. How do you participate in policies & decision making at your household?
56. What about these decisions & policies acceptance and implementation?
57. How do you see yourself as a decisions & policy maker at your family level?

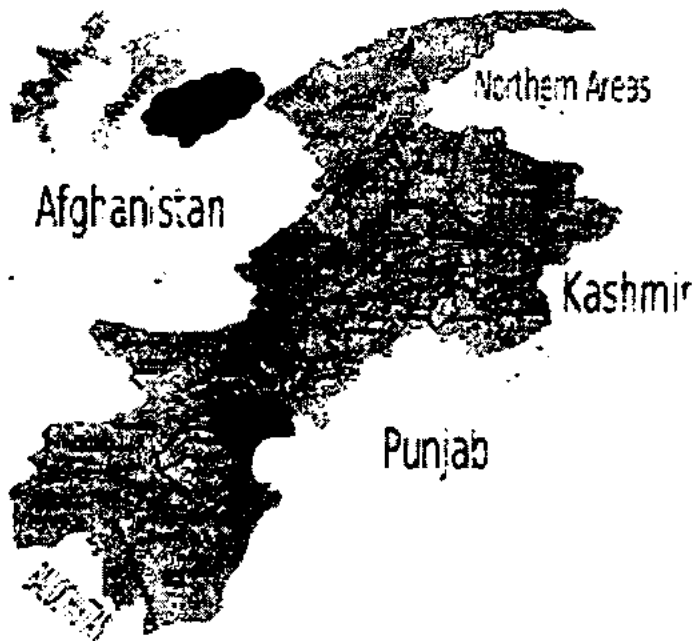
Please Comment.

58. How do you see your male family members as a decisions & policies makers for your family? Please Comment.
59. According to your previous experience to what extent do you think that your decisions are effective with economic resources you have? Exemplify
60. In the light of your previous experience do you believe that the economic resources enable you to make your decisions independently? Please explain
61. What kind of decisions do your male family members mostly decide for you?
62. In the light of your previous experience the male's control over decision-making is due to what? Please explain
63. In the light of your previous experience the female's lack of control over decision-making is due to what? Please explain
64. Suggestions in the context of socio-cultural environment for improving of your ability to make decisions at all level and to have say and control in your life.

Appendix- IV Characteristics of the Respondents

S No	Factor	Minimum Range	Maximum Range
01	Age	30 Years	50 Years
02	No. of Children	04	10
03	Education	Illiterate	Master
04	Family Members	08	20
05	Monthely Income of the Family	Rs. 10,000	Rs. 70,000
06	Monthely Income of the Respondents	Rs. 0000	Rs. 30,000

Appendix-V Images



The Image shows the Location of District Karak, within Khyber-Pakhtunkhwa, Pakistan, known as NWFP Pakistan.



The Image shows that the women were engaged in the supplying of water for household usage.



The image shows that the homemakers women are engaged in the cloths washing activity.



The image shows that the homemakers women are engaged at economic activities along with house hold chores.



The image shows that the homemaker women were engaged in child rearing and caring along with household chores.



The image shows that women were having lack of mobility and are confined at home.



The image shows that a women is engaged in cooking activity but she is not facilitated properly and working environment is un-conducive.