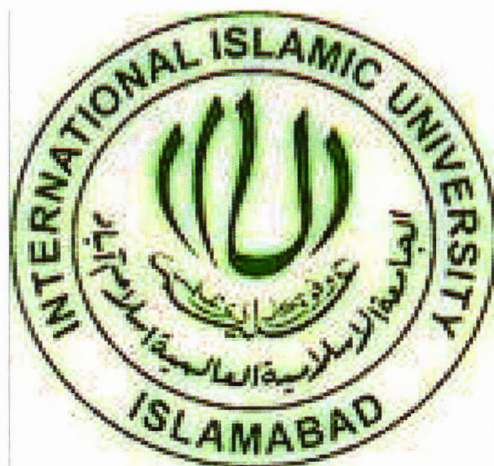


Women Participation in Religious Political Sphere in

Khyber Pakhtunkhwa



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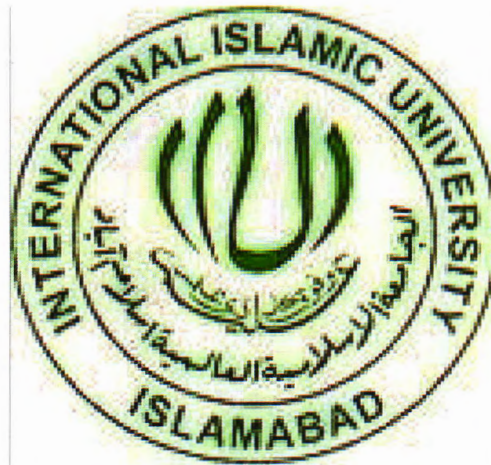
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Jamiat-e-Ulame-Islam

Jamiat Islami

Women Participation in Religious Political Sphere in

Khyber Pakhtunkhwa



By

AAMIR SHAHZAD

178-FSS/MSSOC/S-14

Submitted in partial fulfillment of the requirement for the degree of

MS in Sociology at the Faculty of Social Sciences, International

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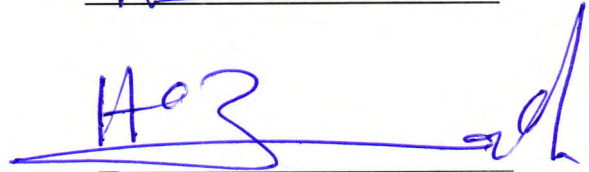
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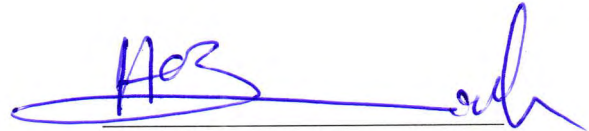
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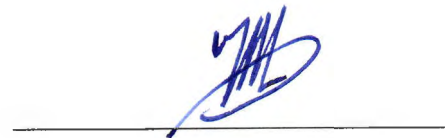
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Dedication

To my parents

Whose prayers and affections are source
of strength in my life

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AAMIR SHAHZAD

Abstract

The aim of this study was to examine political participation of women in religious political domain in Khyber Pakhtunkhwa. The study was conducted in District Swabi Khyber Pakhtunkhwa. A sample of 300 women political activists was taken from two major religious political parties Jamiat e Ulama e Islam (JUI) and Jamiat Islami (JI). An interview schedule was designed to collect data from the respondents. The collected data were processed through SPSS and were presented in tabular format representing percentage and frequency. Descriptive and inferential statistics were applied to describe the basic characteristics of the population and to find out the relationship between the variables.

The results show that women from low socio-economic status were participating in political activities. Various factors were involved in joining religious political parties. It includes family affiliation, family support and attendance in religious ceremonies. Women were involved in casting vote, political campaign, working as agent for political party and taking part in protest arranged by the religious political parties. The political spaces for women in religious party were evaluated. It was found that women do not have much space. Very few women were found in party leadership, elected members and ticket holder for contesting election. On the basis of study conducted, it is suggested that women in religious political parties should be encouraged at community level so that women may step in for political participation without any hesitation.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Women consist around half of the world's inhabitants. Their involvement in the societal and financial domain is also very noteworthy by virtue of twofold characters in the productive and reproductive domains. Political domain is furthermost important institution of society. It includes power and decision making process. In this regard women participation in political domain is observed very low. Moreover, the number of females representative worldwide is just 15% and only 12 countries of the world ensure 33% chairs for female as parliamentarians (Rogers, 2005).

Women in legislation in the contemporary world are under-represented as compare to men in utmost countries globally. However, women are gradually being electorally chosen to be heads of government and country. Almost twenty states presently have female holding office. In addition participation of female as parliamentarian is near about 20% globally. A plenty of states are exploring ways to increase women's participation in government all levels. Political training processes discourage women from playing an active political role. The families have been observed that they keep women out of work force and insist them to be in the boundary of four walls. This demographic role of women keep her away from politics to be involves and be the part of political structure (Welch, 1977).

The religious orientations of women have materialized with the description and position of structure location in the social order. The arguments basically elaborate three forms of structural locations. Firstly, religion focuses on women as child caring, which is highly appreciated. Secondly, low participation of women in labor force. Lastly, family values that

prohibit women from working in any domain. These all contribute in the low participation of women in politics (De Vaus & McAllister, 1987).

The procedure of consciousness and capability building enhances participatory culture. It enlarges decision-making power, control and empowers the distribution for women welfare. These affect the visibility of women rights and government policies towards women (Karl, 1995).

Women face hurdles in the domain of political participation all around the world. Social, economic and demographic structures are main agents which are hurdles in way women political empowerment in society. Political participation in male dominant society is considered man's job. In male dominant society like Pakistan women participation in political field has connection with men. The constitution of Pakistan aims to provide equal participation of women in politics but low participation of women is due to cultural, structural and religious limits for women. History witnessed a very small portion of women in political domain but in 2002 ensured an increase in women participation in parliament and political domain in Pakistan.

The Pakistani women that account half of the population of Pakistan have faced heavy burden of hereditary poverty since country came into being in 1947. Historical realities show that all governments tried to construct new ideas and plans for the welfare of women. They aimed to empower and develop women status in Pakistani society, but could not show much progress. Despite of this recognition these women have been the victim of cultural malpractices. The major cause of this disuse in Pakistan is because of the influence of Zamindars, landlords and Feudal lords who think themselves the true owner of Pakistan. In this society it is not only believed that the right of land belong to them but they also declared women as man's property.

Women provide her services in all fields of life but they are not entitled with equal rights and shares. Political parties select their women representative through quota system and they miss accurate place for women empowerment. Moreover, women in are mostly ignored in the political domain to be empowered in Pakistan. In the ideological grounds of Islam woman is given much importance in society that can be proved through the Holy Quran and the sayings of Prophet Muhammad PBUH. Political parties which are working under the umbrella of Islam have women representative in their circles but the demand for women rights and women empowerment is still missing in Pakistan (Sami, Ali, Wasim, & Saleem, 2012).

Pakistan is multi-dimensional country for politics. When one look to the first dimension that the this is the only first country who proved to install woman head of the state and have maximum number of women parliamentarian but on the other dimension politics is used as man's game and no any measure has taken to properly empower women at gross root level. The reason varies from place to place in Pakistan but it is believed that a small number of women who belong to well do to families they are included and rest of them could not have access to public office at all. Those women who belong to political elite male dominant society, they enjoy a little role in political domain but still it has not been chartered for the welfare of political empowerment of women. Women political workers hardly occupy space in political circles in decades. Women entrance in political portfolio is novel in Pakistan and it is hard to find women as holding good position in religious political parties. Women is considered as free force for support in rightest political domain (Javed & Javed, 2012).

Political struggles have been observed in various fundamentalist societies based on conservative religious politics. These are mostly studies in individual groups but focus has not been given to have comparative analysis so that various religious political societies may be

studied. Although researchers have observed that they have common reasons for influencing. The pattern used for political gain is comparatively same among various fundamentalist religious political parties. Time and space varies from one society to other to promulgate religious doctrine on people and study their varied momentum socially and politically. It concludes that religious parties throughout the world have influence in their respective areas. They struggle for their own conservative interests in particular areas (Keddie, 1998).

Religion as an institution has significant role in analysis of international politics. It influenced political institution of the world to enjoy power. Classical liberal theorists believe on the separation of religious institution and state. There are three ways of religion that influence global politics. Firstly, religion influences the act of decision makers' weather that may be shaped according to the environment of concern religious society. Secondly, political actions and decision can be legitimized through religious institutions. Thirdly, religious conflicts are almost borderless, they move from local to national and international. These have international strength as well. Most theocratic countries are influenced by fundamentalist and conservative religious ideologies. State policies are almost guided by religious ideologies. In this regard most studies suggest that the significance role of religion in the construction of world policy has to be of the most prior due to interdependent nature of contemporary world in the light of religious grounds. Religious support empowers world politics (Fox, 2001).

The history of Pakistan witnessed the rise of religious fundamentalists in the political domain of Pakistan. It was observe that a considerable number of people voted for religious parties to ensure their basic rights. Some analysts from Pakistan and other world viewed that the failure of left wing parties to provide basic rights to the people resulted in the rise of religious politics in Pakistan. Furthermore, they add that this was a form of protest and dissatisfaction of

people towards political parties they do not focus public policies according to the demand of people therefore, it took the tendency of people towards religious parties in Pakistan (Tanwir, 2002).

Middle eastern countries in the context of citizenship rights have constructed that both woman and man can enter equally. In this regard, women organizations have empowered women voice in political domain to have equal political rights. They had strong supports in common public. It resulted in the surety of space in social affairs, religious circles, political gatherings and other social domains for the extension of women rights. This also resulted the rise of young and old women working in various organizations in both Sunny and Shia school of thoughts to empower women. It also supported those political gathering which worked for the welfare of women while expanding women rights at country level.

1.2 Statement of the Problem

Women consist half of the population of the world. This fact cannot be denied that women are the most deprived portions of the human society. In religious political parties women cannot participate in political activities despite of the fact that political right is among their basic rights. Women encounter various problems in society due to their negligence in various sphere of life especially in political sphere. This leads to ill organized development process and moreover women are pushed in the depth of problems in contemporary society.

1.3 Objectives of the Study

- i. To study the socio-economic characteristics of the respondents.
- ii. To find out the factors motivating women to join religious parties.
- iii. To explore the level of participation in the party.
- iv. To know the political spaces available for women.

- v. To suggest the policy recommendation to enhance the political participation of women in Pakistan.

1.4 Research Questions

- i. What are the socio-economic characteristics of the respondents?
- ii. What are various factors which motivate women to join religious parties?
- iii. What is the level of women participation in the party?
- iv. How women are spaced in political realm?
- v. What are the suggestions to enhance women political participation in Pakistan?

1.5 Research Hypotheses

- i. There is an association between attendance in religious ceremonies and family affiliation of the respondents towards religious political party.
- ii. There is an association between family support and number of contested election of the respondents towards political participation.
- iii. There is an association between reforms introduced by religious parties and work for women welfare towards political participation by the respondents.
- iv. There is an association between women inclusion in party election in religious parties and women equal participation in intra party election by the respondents.
- v. There is an association between solution of political issues through religious parties and women inclusion in policy making.

1.6 Significance of the Study

The major purpose of this work is to explore women participation in religious politics. Especially religious political leaders have completely ignored women in the field of politics. The influence of male dominant society in religious politics and the idea that politics is not women's job have discouraged women to participate in political affairs of society. Several witnesses may be taken from the statistic of 2013 local election that women were denied to cast vote in various areas as their free will. This study will be an effort to highlight the justification of women participation in religious politics through empirical study. The space available to women in political setup in religious politics .The study will also document usage of availed space to women participation. The results of the study will be very much helpful for academicians, research scholars and policy makers.

CHAPTER TWO

LITERATURE REVIEW

2.1 Background

Religion and politics are two dimensions of human life in any society. These are interdependent on each other because man has affiliated with both. Moreover, people require occupying place in religious and political mainstreams. They are dually affiliated with in both but it varies from society to society. Religious beliefs have effective social consequences. It builds individual confidence to express their daily exercises in political domain. Moral feelings established in religious practices therefore the religion may not be excluded from the political system of society. They don't have ordinary legitimacy on the grounds that these are thought by their examples to be religiously accepted. They should be contended for in proper social and political terms in concordance with national qualities (Sweet, 1997).

In a perfect world, religion ought not to involve any significance in politics and circulation of force in an advanced state, all the more so in a multicultural one. On the off chance that religion were left at the level of otherworldly collaboration amongst people and whatever speaks to God for them, it ought not make any difference to voters and applicants who are occupied with tackling social and unremarkable issues confronting nationals. Specifically, residents in a mono-religious space would have no motivation to think as far as religion while picking a hopeful or when a competitor that subscribes to the region's just or overwhelming religion peddles for votes (Okafor, Sekoni, Ezeiru, Ugboaja, & Inem, 2014).

The first class have constantly utilized religion as a device of misuse to accomplish narrow minded financial closures, while politically sending religious enthusiasm and partiality to spellbind the general population and support undesirable pressure in the nation. To date, open

authorities use open assets as a device for political support, in this way creating disdain and shock from adversary religious gatherings (Sampson, 2014).

The invasion of religion into the constituent procedure is fulfilled with thanks giving by lawmakers in Churches and Mosques to recognize God's sway and loyalty; and for giving them triumph regardless of how fake the decision may be. It has not been recorded, in late time that such individuals were anticipated, by religious pioneers, who in a perfect world ought not be a piece of any misrepresentation (Familusi, 2012).

The non-division of religion and state is the fundamental variable why there are no correlative or preventive laws to guarantee general responsibility of open workplaces. Or maybe, it guarantees the arrangement of questionable controls that are subject to the religious association of the officeholder just president, governors or other government authorities. For instance, such a large number of parastatals are set up by the government however their capacities cover and are copied with each other. Support, clientelism or bias overlooks the honest to goodness capability and mastery required for good profitability (Onunwa, 1988).

The expression "gender" alludes to the social parts and association of the genders. This is connected to whole scope of social system and establishments of customary sociological apprehensions, for example household, wedding also connection with business sector, religion and state. The idea "gender" informs us to take a gander at the sociopolitical builds and additionally regular practices that express, recreate, and manage unequal dispersion of force, esteem and assets amongst young men and young ladies likewise amongst men and women in different spheres of our general public. From the point of view of social links, man and woman both are detainees of social characters, despite the fact that in exceptionally separated however

interrelated ways. Much of the time, gender is just utilized as an intermediary for woman. In regarding female as an indistinguishable organization that is varieties of classification and ethnic group basis (White, 1997).

Contention from Islamic law which is guaranteed to forbid female authority was that the capacity of head of state involved *walayah kamilah* (complete initiative) and *walayah 'amah* (open administration). This suggested a lady head of state would practice *walayah diniyah* (religious authority) and *walayah harbiyah* (military administration). For example, in Indonesia she would get to be president of the armed force. These two initiative qualities couldn't be controlled by women, be that as it may, in light of their tendency. Women are frequently portrayed by Islamists and Muslim traditionalists as rationally and physically feeble (Van Bruinessen, 2002).

Khyber Pakhtunkhwa a province of Pakistan face the influence of religious parties and other political parties in 2010. All the social and political power was invested to stop women from casting vote by religious and political groups. In result it brought the loss of some 650 seats in various localities of the province. Subsequently women were discouraged at gross root level so that woman may not have access to political domain. In this respect women were disempowered and spread clear message of patriarchy and its dominance (Khan, 2010).

2.2 Socio-Economic and Demographic Characteristics of women religious politicians

Women participation in financial exercises and in addition basic leadership, right in politics, fundamental human rights, basic leadership, access to material goods, flexibility of decision, and the rights to speak freely all things are crucial for the advancement of women. However, social standards are the fundamental hindrances improvement of women. Brutal views about women

are regularly practiced in Bangladesh those refuse women equality, safety, respect, and nobility at home and also in general public as a whole. Since the greater part of the general population in Bangladesh are Muslims subsequently religious qualities and social customs entirely restricted women to experience social standards. That is the reason societal standards are obstacles for women improvement in Bangladesh (Kabeer, 1991).

Women are abused and exploited in various field of life within family and outside family. These abuses include physical practices of abuse such as; kicking; slapping, beating, threats with any weapon are also included. It further adds traditional practices of abuse which are harmful to women. These include female genital mutilation, honor killings, sexual abuse. Moreover, women are treated with coerced sex, forced sex, unwanted sexual acts with others are also imposed on women in African society (Uchendu, 2008).

Families play an important role in national development. The role of women is also of the most prior importance in construction of social system. The divisions of responsibilities are exploited and women are given only the role to reproduce and nurture. Those nations which are associated with religion grant specific role to women in society that presents religious picture of the nation. The commencement of twentieth century gave rise to women movement in the shape of feminism. It enhanced the importance of women in rigid patriarchal societies for the promotion of nationalistic cause and collective approach of power setting (Moghadam, 1994).

Customary family foundation of women, this is emphatically demoralized of political strengthening. Male mastery of political arrangement is an element which enhanced women's place in the political spheres (Bari, 2005). Notwithstanding that the social reliance of female is key components for their participation politics (Connell, 1990). Woman monetary reliance and

missing access to responsibility for assets is restricting the extent of their political work (Eisenstein, 1984). Moreover, patriarchy is family unit, communal, societal, conceptual, political framework in that a person by power, straight forward weight or with the help of ceremonies, convention, regulations, dialect, tradition, training, and the working nature of division decide the tenet of woman is all over incorporated further down the man (Naz, *et al*, 2012).

The occupation and political movements are completely referred to biological role and social role. Man is relegated much better place as compare to women. Women are not appreciated in the views to make any political commitment in society. They almost do not have information about the political groups and the political constructions of the nation. There are three dimensions which are hindrance in the empowerment of women in politics in the context of Pakistani society. following are spheres classes; economic, communal structure and religious argumentations all are interconnected (Zia, 2009).

Verifiably vote based system has served superior to women. From antiquated Greece to contemporary period twenty first century, avoid women from the circle of participation on the premise of open and private polarity. Plato, Aristotle, Rousseau, John Lock, Thomas and Hegel considered women have a part for household exercises so that the dominant part of women is kept out of general society issues. Numerous students of history and political logicians are in favors of women part in isolated area. As per their approach there is no place for women in political space in light of their huge part as mother and spouses. That is the reason people in general private division stays as the establishment for different practices in the vote based systems of the world (Bari, 2005).

In the social and customary environment in Nigeria, as male youngster grows up, he discovers that his sex presents something additional on him. Women are denied of fundamental rights utilizing society and custom to legitimize the misuse in the accompanying practices: spouses are the heads of families and their choices are last. Women must regard and comply with their spouses at all times. Additionally most women go through their lives with marriage (Mofoluwawo, 2014).

Women think that it's difficult to take an interest in legislative issues because of constrained time accessible to them as a result of their obligations in the beneficial and multiplication circles. Women as moms and spouses are gone up against with contending local work and duties. Consequently, they are left with little time to take part in governmental issues (Rai, 2003).

Various cross-national near investigations of the determinants of varieties in quantities of women in office have been delivered subsequent to the mid-1980s. These look to build up the relative commitment of political elements (the outline of the appointive framework, the divided arrangement of government), financial variables (women's instructive levels, work market quality), demographic elements (populace size, levels of urbanization) and social components (predominant religion) in deciding the extent of administrative seats held by women (Goetz & Hassim, 2003).

While many suggestions have been offered to explain why American women have a tendency to take an interest in political exercises somewhat not as much as men, occasionally have these clarifications been subjected to a rigorous examination. Here, three plausible explanations drawn from prior research are discussed: to begin with, the political socialization

handle that demoralizes women from assuming a dynamic political part; second, the family obligations that keep a few women at home and out of the work drive (the "situational" clarification), and third, the overrepresentation of women in statistic bunches that have low participation levels (the "auxiliary" clarification). The last two clarifications are tried specifically utilizing information from the SRC race investigations of 1952, 1964, and 1972. Once situational and auxiliary factors are controlled, there are no orderly contrasts in levels of male-female participation. In light of these discoveries, the legitimacy of the political socialization clarification is examined (Welch, 1977).

Two explanations have been prominent: first, those women are socialized into a more politically passive role than men (MacKerras et al., 1977). Second, those women have unique family duties that keep their full participation in governmental issues (Campbell, 2004). A third and less frequently explicit explanation is sometimes offered. This structural explanation contends that women are less inclined to be found in those segments of society with auxiliary attributes that upgrade political participation: especially profoundly instructed parts of the group. These three clarifications will be alluded to as the political socialization, the situational, and the auxiliary clarifications, separately (Orum, Cohen, Grasmuck, & Orum, 1974).

It argues that by tradition woman have been reserved within the household taking care of spouse and children. They have little time to participate fully in politics. Moreover, this would involve being away from home and neglecting their familial responsibilities. Furthermore, by not working outside the home, a woman has less opportunity to become interested in politics. So that woman her to expose her to political argument and conversation. Thus, this argument hypothesizes that it is the presence of children and the absence of an outside the home work role that inhibits women's political participation (Verba et al., 1997).

Men are somewhat overrepresented in the more activist groups but not to a very great degree. They find that the largest differences in participation are between those of different status groups, such as income and education. Since in the most active categories the underrepresentation of women is far less than the underrepresentation of lower education and income groups, the hypothesis that differences in income and education may explain most male-female participation differences is a reasonable (Verba, Nie, & Kim, 1978).

In numerous nations, customs keep on emphasizing women's fundamental parts as mothers and housewives and to bind them to those parts. A standard strong, patriarchal worth system bolsters sexually segregated parts, and 'customary social qualities' militate against the progress, headway and participation of women in any political procedure. Social orders everywhere throughout the world are ruled by a belief system of 'a woman's place'. As indicated by this philosophy, women ought to just assume the part of working mother that is by and large cheap labor and apolitical. Likewise, in a few nations, men instruct women in what way to vote. On the surface of earth specific aggregate picture of women in customary and apolitical parts keeps on ruling, which numerous women face (Shvedova, 2005).

Women likewise think that it's difficult to take part in political talks and choices because of the constrained time accessible to them in view of their double parts in the conceptive circle. With their essential parts as moms and spouses and contending residential duties and consideration worked, they are left with little time to take part in governmental issues (Adamu, 2014).

2.3 Motivating Factors of Joining Religious Political Parties

In Turkey, the ascendancy of the Gulen development, a persuasive Sufi Islamic fraternity, demonstrates religion as an effective prop for the political desire of scholars. The level of religiosity of a general public will impact the part religion plays in a move. Be that as it may, a solid part for religion does not as a matter of course hinder the solidification of a majority rule request. Dictator administrations nullified ideological patterns educated religion; however a solid majority rule government takes into consideration an extensive variety of perspectives (Mikail, 2013).

The social researchers have deal with women political participation. The researchers have considered that political participation of women is a noteworthy calculates democratization. It is central accomplishment for women. For the achievement of any nation the model of majority rule government is fundamental. The word majority rules system is not instituted for guys (Burnell, 2000). The essential guideline of vote based system characterized. Access of popular government incorporates the huge participation of men and women in the social and political undertakings. In this context the light of the correspondence to supplement each other and to benefit from each other and to benefit from another's disparities (Matthews, 2005).

Women played vital role being a common activist advancing afghan women participation politics in previous governmental race. they additionally tried to connect with the political leaders from religious older folks and ethnic senior citizens to guarantee equal gender rights and insurance (Ibrahim & Mussarat, 2015).

Asia is home to 60 for every per cent of the world's populace and incorporates all the significant religions. Territorially, Asia envelops Northeast Asia and Southeast Asia, South Asia,

Central and Western Asia. The mainland is portrayed by a great degree various social scene, with various political, monetary and social customs and demographic heavenly bodies. Transversal social and religious flows cross national outskirts and are regularly kept up through local connections between ethno-religious gatherings, for example, the Malay Muslims in Northern Malaysia and Southern Thailand. This volume focuses on South and Southeast Asia and analyzes the effect of religiously motivated approaches on the female portion of the populace in Sri Lanka, the Philippines, Indonesia and Malaysia. It adds to the field of worldwide sexual orientation research and sees religious fundamentalism as a significant calculate molding women's organization and space for move in general society (political) field (Derichs & Fleschenberg, 2010).

Rightist political parties influence women's participation in yet different ways. Numerous rightist parties are transcendentally, if not solely, male in their enrollment and androcentric in introduction. Once in force, rightist parties have a tendency to order laws that authorize women's subordination and/or move back any additions finished by women's activist battles. Be that as it may, regardless of the possibility that they don't come to power, fundamentalist political parties influence the political atmosphere by 'moving the middle to one side' in broad daylight talk (Chhachhi, 1988; Shah, 2004).

Political participation matters an incredible arrangement for women as a gathering and as people. Whether women cooperate to challenge sexual orientation based shameful acts or whether they take an interest in non-sex particular affiliations and battles, the most essential gathering advantage from political participation is impact on basic leadership to make open approaches delicate to the requirements of the gathering being referred to. For gatherings, participation likewise manufactures social trust and capital, and gives a kind of fair

apprenticeship; it offers socialization in the norms of correspondence and joint effort, the capacity to expand more broad perspectives on particular issues remembering the ultimate objective to develop a sentiment the advantage of everybody. For individuals, political participation produces group capacities, while viable battling can achieve upgrades in individual welfare and status. Clarifications for the moderate advancement women have made in increasing political office around the globe have been multi-causal, including: their absence of time for legislative issues because of their local commitments, their absence of socialization for governmental issues, their lower social capital and weaker resource base than men attributable to separation in schools and in the business sector, their underrepresentation in the occupations that support political vocations, their underestimation inside male-commanded parties, their failure to beat male and officeholder predisposition in specific sorts of constituent frameworks (Randall, 1987; Rule, 1987).

There is a conviction that women are mild, compliant, patient, and tolerant of dreary work and brutality, for which society is utilized as a legitimization (Hora, 2014).

They have been denied square with access to instruction, preparing, and productive business open doors, and their inclusion in approach definition and basic leadership forms has been negligible. Clearly, women assume a key part in the group by dealing with all societal exercises. In any case, they hate their rewards for all the hard work and experience the ill effects of political, prudent, societal, and social minimization (Olsen, 2009).

Indeed, new studies have found that congregation increased city aptitudes don't just in a roundabout way impact levels of political participation. Or maybe, holy places impact political

participation by straightforwardly selecting attendees into political procedures (Djupe & Gilbert, 2008).

Recently new masjids serve as key locales for political movement. A group of Muslim politicians backing gatherings, for example, the Council for American Islamic Relations (CAIR), carryout supporter enrollment drives, urge mosque individuals to cast vote, and engage a more extensive voting public through mosque outreach campaigns. The coalition-building attempts of these Muslim affiliations across over masjids and Arab American social affairs were successful to the point that the brought together Muslim alliance poll in 2000 is assumed to obligate noteworthy in numerous countries (Jamal, 2005).

Mosque members are in this manner arranged in a novel and multi useful region. It serves their helpful, mutual and social needs. For Arab Muslims, mosques are particularly associated with political activity, city participation, and social occasion insight. For African and Arab Americans, the mosque serves as a collectivizing dialog that highlights Muslim essential fights in standard American culture. Such normal fate auras and associations join these Muslim Americans. For South Asian Muslims, mosque participation enhances their metropolitan participation yet neither their levels of political engagement nor their levels of social occasion awareness (Jamal, 2005).

Specialist discovered one other political variable. The extent of seats held by conservative gatherings influenced female representation in election. Conservative groups are required to bolster more preservationist and conventional qualities that dishearten women's participation in legislative issues (Rule, 1987).

Participation in the work drive has reliably been found to have a noteworthy, beneficial outcome on women's level of political movement (Shabad & Andersen, 1979). Political activism other than decidedly identified with work drive participation. Likewise increments with level of training. What's more, individuals from the national governing body are lopsidedly knowledgeable. Expanding levels of college instruction among women ought to extend the pool of conceivable women competitors (Darcy, 1994).

The second part of the story is that distinctive political frameworks give diverse levels of progress after the minimum amount is come to. While having the assets is a basic condition, unmistakably the political framework assumes a noteworthy part. For an assortment of reasons, the discretionary open door structure in corresponding representation frameworks gives more noteworthy access to women than majoritarian frameworks. At the point when improvement levels are low, these structures are either not utilized, or extra boundaries obstruct their powerful utilize. As improvement happens, in any case, women will probably observe critical increments in their representation in countries that utilization a corresponding representation constituent framework (Matland & Studlar, 1998).

This paper examines the extent to which the sex contrasts in political participation (particularly participation in decision battles) have contracted throughout the most recent a quarter century. It finds that the change is because of a specific gathering of women-those utilized outside the home-who now participate at a rate equal to that of men. The possibility that socio-demographic changes in this group of women account for their increased participation is examined, as well as the connection between feminism and participation and the role of the 1972 election in mobilizing working women. Politics is almost wherever a male-situated, male-overwhelmed undertaking. Despite the fact that women in Western nations have been in every

lawful regard politically equivalent to men for more than forty years, sex contrasts in political participation are gigantic. This is valid for voting and it is significantly more valid for types of participation which require more prominent exertion or activity, for example, going to gatherings, working in crusades, or endeavoring to impact others' votes (Shabad & Andersen, 1979).

It appears from these information that a particular gathering of women-the individuals who are utilized outside the home-has to a great extent figured out how to conquer the customary standards which have separated women from legislative issues by making them see themselves as politically inept (Verba, Burns, & Schlozman, 1997).

While current assessments of sex contrasts in American political participation are opposing, the prevailing finding throughout the years has been that women take an interest less in political exercises than do men (Sales, 1997).

Socialization designs that have nothing to do with governmental issues straightforwardly may impact the instructive or word related selections of females and along these lines add to the sex contrasts in these classes which then take into account the basic clarification. In spite of this, these clarifications appear to be thoughtfully unmistakable and would have distinctive arrangement suggestions if closeness in male-female participation is a coveted end (Campbell, 2004).

Northern women under 35 generally voted at higher rates than did the corresponding group of men, women in the middle-age range voted slightly more than men if they were college educated, significantly less if they had only a grade school education, and women over 55 voted substantially less than men if they were grade school educated, but also less than men even if

they had a college or high school education. Among Southerners, the trends were somewhat different, with only college educated women in the middle and older categories voting more than the corresponding male groups. Thus, he found that participation rates were a function of region and age, as well as sex, and in many demographic categories women in fact participate more than male (Kam & Palmer, 2008).

Specialists suggest the presence of various understandings of the ideas of "strengthening" and 'participation', however does not harp on what they infer. woman selects rather for a generally uncomplicated meaning of strengthening as 'a procedure of mindfulness and limit building prompting to more prominent participation, to more noteworthy basic leadership power and control, and to transformative activity. This empowers her to get on with introducing the colossal scope of exercises. It enable women meet up to represent the benefit of all. Some concentrate on enactment and government strategies as these influence women's rights, or on social affair data to make women's circumstance unmistakable. Moreover, others spin around well-known activation and types of aggregate imperviousness to arrangements and practices that are hurtful to women. Most movement happens on an unobtrusive level, growing women's rights through enhancing access whether to wellbeing and instruction administrations, nice lodging, reasonable childcare, work, or social expression (Karl, 1995).

Democracy is moving towards better situation in Pakistan. The nation confronts an exceptionally fundamental issue of estrangement of women in the country level races detained in Pakistan. Subsequently 1965 tribal territories were districts. This was aggregate restriction after the tribal individuals, politics and religio-political parties to the making choice by woman as whole. Keeping in mind the end goal to keep a comparable circumstance emerging once more, the Election Commission of Pakistan (ECP), in appreciation with common humanity associations

and the mass media assumed the liability of supporter activation. It brings issues to light on women participation in politics in these zones. Nonetheless, the result of those endeavors can't be evaluated because of inaccessibility of surveying station level results even after the general decision. It would raise doubt about the legitimacy of race results in specific voting demographics (House, 2014).

Religion is an imperative wellspring of social convictions in many nations. Contentions about women's inadequacy to men are available over every single overwhelming religion, and religion has for quite some time been utilized to avoid women from parts of social, political, or religious life around the globe (Paxton, Kunovich, & Hughes, 2007).

More over without more prominent representation of women in parliamentary and official positions and in addition in the legal, it is hard to accomplish participatory, responsible, and straightforward administration which can guarantee political, social, social and financial need objectives of the more extensive society. Other than each individual has the privilege to partake in choices that characterize her or his life. This privilege is the establishment of the perfect of equivalent participation in basic leadership among women and men. This right contends since women know their circumstance best, they ought to partake similarly with men to have their viewpoint successfully joined at all levels of basic leadership, from the private to general society circles of their lives, from the nearby to the worldwide (Gordon, 2008).

In spite of the fact that women guarantee that they were one of the blocks that made the peace which is the establishment of the Somali statehood, their political family has been overlooked. While the issue of women's political rights and parts in Somaliland is profoundly established in the domain of culture. Women were frequently rejected from practicing political

circle, and even from the exchanges of the tribe issues. A social confidence in male prevalence and more prominent capacity over initiative doles out women substandard positions from an early age (Stiftung, 2012).

In contemporary Muslim social orders, researchers vary on the suitable level of women's participation in group exercises. Religious pioneers, authorities of the key branches of the administration, educated people and common society pioneers of every nation need to survey and settle on procedures for women's participation in the group, thinking about their national welfare and the social and financial settings (Tibi, 2002).

2.4 Participation of Women in Politics, Spaces to Women in Politics/ Opportunities and Challenges

The advancement of woman in associations, making decisions, investment in politics and sexual orientation mainstream have right now observed as the predominant reasonable for advancing collective equity and female fairness. This research expects to look towards the status of women, talks and different tools of politics, mandatory and societal components that encompassed these occasions. The hindrances of female in Bangal were being dragged in various bearings therefore, the connection of social standards and sexual orientation disparity that existed at worldwide, national, group and household levels (Turner, 1984).

Fundamentalism is the focal substance comparability between different developments programs. It is recognized as fundamentalism is procedure of particular recovery, adornment, and development of "essentials" or "basics" of spiritual custom for stopping the disintegration of customary social system and battling against the infringements of mainstream innovation in return (Emerson & Hartman, 2006).

Women empowerment and advancement is fundamental for each segment in fields such as socio-religio-political, basic leadership, flexibility of decision, approach to local politics to participate, medicinal services offices and others segments in our general public are included. Women advancement needs a comprehensive methodology. Women ought to be given greatest opportunities to get quality instruction in light of the fact that up and coming era improvement relies on upon women training and taught mother can guarantee an informed society. Women should have been enrolled in enlistment focus with the goal that ladies practice their right vote. Numerous female don't possess opportunity in family and socio-religious standards. Moreover, women don't have permission of participating in open decision. Along these lines they will be urged to partake by and large decision and demonstrate their quality likewise convey politics superior to anything men (Kalam, 2014).

Equity in the field of participating in politics is a real need of important way of woman all around the world. Women live under the influence of hundreds and thousands year's old tradition and custom that blocked their empowerment in various ways in Pakistan. The research examines different social obstructions of woman participation in the political domain of Pashtun society. There exist different socio-social obstructions including unfair social construction, male dominancy, feudalism, pashtunwali which diminishes women empowerment in politics (Arab Naz et al., 2012).

According to researcher women political empowerment consists of various characters that include various dimensions of political system. These are as explained that woman right to cast vote, participate freely, self-governance, having identity, political views, power enjoyment, making decisions, working for better life style and welfare (Loimeier, 2011).

The denial of women from every sort of social fact is not novel in contemporary world. Religious groups along with their conservative manifesto are the main actors which are participation to keep women to some limited social role. Such as: child rearing and child caring. In addition the two major districts of Khyber Pakhtunkhwa such as: Swabi and Mardan are some two places where religious groups invested their energy to keep women ahead from politics. (Yazdani, 2003).

The social qualities and contortion of ordinary and society knowledge revealed at different times. Woman being a delicate sex are not capable to deal with the heavy burden of political activities over their shoulders. They additionally couldn't perform political commitments. Particularly in the immature countries woman participation in the political endeavors is generally associated with social, financial and religious environment which is male constructed and that finally controlled woman participating in politics (Eid & Khan, 2011).

Political participation is the exercises by which people formally planned to impact either who administers or the choices taken by governments. Political participation implies those exercises by which individuals from a general public offer in the choice of rulers straightforwardly and in the arrangement of open approach (Hague & Harrop, 1998).

Women inclusion and representation in Nigerian legislative issues at both nearby and government levels was low. Women participation in basic leadership at the sum total of what level has been low, justifying the conclusion that women are at the fringe of the Nigeria governmental issues, notwithstanding the way that they have been constituted a bigger extent of dynamic voters. For example, out of the 47 million Nigerians who enrolled as qualified voters in the 1999 decision, 27 million were women, speaking to 57.4 percent of enlisted voters. The

enlistment of Nigerian women has dependably at standard with that of men in the whole registration so far deduced in the nation; yet the rate of women in elective position when contrast and men, is exceptionally wretched (Nda, 2003).

Our comprehension of religious fundamentalisms and why we think of them as a hindrance (instead of a window of chance) to female political participation and both individual and aggregate self-sufficiency is guided by the perception that 'the utilization of religion (and, frequently, ethnicity and society too) to pick up and assemble political force' is an unnerving wonder in today's globalized world (Othman, 2005).

Women participation in political is frequently measured. As far as the quantities of women to be found in formal legislative issues, in positions of open office to which they have been chosen. This greatly unrefined measure is made significantly all the inclination to restrain it to the quantities of woman in the fundamental administrative house at the national level, barring not simply quantities of women in territorial besides neighborhood administration, yet quantities of women chose as justices, individuals from the sheets of open bodies, for example, schools or wellbeing offices, and so forth. The purposes behind utilizing this measure need to do with straightforward comfort. There are critical information holes on quantities of women in neighborhood governments and other sub-national chose bodies far and wide, and there is such wide variety in administration frameworks for sub-national groups and open bodies that they are scarcely practically identical (Goetz & Hassim, 2003).

Researcher relapse investigation for 93 nations observed women's work power participation to be huge, representing the best measure of variety in women's authoritative positions. Curiously, they found no beneficial outcome for the extent of women in administrative

positions, contending that 'women's aptitudes and encounters in positions of one segment of power are not as a matter of course in other parts (Oakes & Almquist, 1993).

Woman competitor can be viewed as an advantage to the ticket by pulling in voters, without hosting the noteworthy expenses to intra-gathering tranquility of requiring effective intraparty intrigues spoke to by men to step aside. This lower opportunity cost additionally makes it more probable that gatherings will respond rapidly to another gathering's cognizant advancement of woman (Matland & Studlar, 1998).

Woman and Politics Worldwide had incredible significance. They consider a great deal more than representation in national lawmaking bodies. Although they talk about variables influence women's participation in formal political fields. In reaching determinations from the 43 nations incorporated into their review. They propose that political socialization to women's legitimate part in governmental issues is imperative. However, they likewise contend that political gatherings and women's associations occupied with intrigue verbalization decide how much women take an interest in political life (Paxton & Kunovich, 2003).

Woman in picking up representation in more created nations essentially have no impact. It creates the impression that in many LDCs, the powers adjusted against female political action are so incredible as to allow just token representation. As improvement increments, be that as it may, more women begin to procure the assets expected to wind up distinctly politically important, assets, for example, instruction, salaried work drive understanding, and preparing in the callings that overwhelm legislative issues, (for example, law). This prompts to the development of a minimum amount. At the point when the quantity of women with the

fundamental assets gets to be distinctly generous, the open door for successful intrigue verbalization exists. Improvement is a urgent piece of this procedure (Matland & Studlar, 1998).

Researcher compresses the push of the political socialization clarification in closing that the relative nonparticipation of women does not, when all is said in done, come from limitations forced on women. It brings about huge part from an arrangement of standards that women hold that they ought not take an interest as much as men, that governmental issues is a man are amusement. "There is a cultural tradition of feminine nonparticipation transmitted in childhood" (Dolan, 1995).

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The assumptions that grown-up male and female cooperation contrasts have their source in the female's adolescence socialization. It drives her to have exceptionally detached assumptions about her political part is just feebly upheld by the youth socialization confirm. Moreover, contrasts amongst young men and young woman in their adolescence political states of mind and support are little and conflicting, and in the latest review, unimportant. Surely, the discoveries don't appear to bolster a general contention that most young ladies are getting distinctive adolescence political socialization than are generally young men (Thomas & Welch, 1991).

Real religions of the world are differentially moderate or patriarchal in their perspectives about the spot of women, both in the congregation chain of command and in the public eye. For instance, Protestantism advances nonhierarchical religious practices and all the more promptly acknowledges women as religious pioneers contrasted and Catholicism and Orthodox Christianity. What's more, Islamic law is ordinarily deciphered in a way that obliges the exercises of women (Meyer, Rizzo, & Ali, 1998).

Consequently, prohibition of women from religious organizations and religious administration may negatively affect women's status in the public arena and breaking points their chances in governmental issues and open life. Thus, religious is one of the chronologically erroneous social convictions in numerous groups in the nation that avoids women from the standard of initiative. In many religions, force and power is accepted to divinely have a place with men thus enslaving women. In this manner women are urged to assume backup parts subsequent to their place is in the kitchen and men are the chiefs. Contentions about women's mediocrity to men are available over every single prevailing religion, and customarily religion has for some time been utilized to avoid women from parts of social, political, or religious life around the globe. Women are additionally appear to be their own adversaries in their own particular political progression and strengthening, particularly when they disguise these long held behind the times suspicions and discernments that governmental issues is a messy amusement therefore a safeguard round of men (Paxton, Kunovich, & Hughes, 2007).

Equity in political basic leadership plays out an influence capacity without which it is exceedingly improbable that a genuine mix of the fairness measurement in government strategy making is practical. In this regard, women's equivalent participation in political life assumes a vital part in the general procedure of the progression of women. Women's equivalent participation in basic leadership is not only an enthusiasm for fundamental value or vote based framework. However, it can in like manner be viewed as a basic condition for women's interests to be checked. Without the dynamic participation of women and the combination of women's perspective at all levels of essential authority, the targets of correspondence, change and peace can't be refined (Winslow, 1995).

There is a customary conviction that, women are made to deal with youngsters and do kitchen works than taking an interest outside home movement. Henceforth, there is division of works amongst men and women, which implies home exercises are has a place with women and outside home exercises are has a place with men. Women are overburdened with various family exercises like cooking; take minding children, washing etc. These all exercises make women occupied in the family unit and obstruct their contribution in the legislative issues of the nation. In accordance with this a study led uncovered that women needs to do house obligations, planting, and cleaning up while men go out for obligation furthermore go for further studies outside the family as women stay back to assume responsibility of the family (Kassa, 2015).

Socially, there is a conviction that women should be driven however not to lead. Truth be told stereotyped ideas about women constitute real boundaries; societal recognition about authority capacity of women, women's absence of emphasizes is a few hindrances that impede the participation of women. In such manner conventional dispositions towards sexual orientation balances impact women's progression in political participation. Hypotheses of socialization have since quite a while ago accentuated the persisting division of sex parts inside a general public particularly the presence of libertarian or customary states of mind towards women in the private and open circles. Socialization speculations underline that these states of mind are procured right on time in life through developmental offices, counting presence of customary sex part learned at home in family, peer groups, schools and the work environment. In cultures with customary qualities concerning the part of women in the home and family, numerous women might be hesitant to run and, on the off chance that they look for the workplace, they may neglect to pull in adequate gathering and constituent backing to win. Above all in the nation, women are viewed

as subordinate to men and useless individuals/natives both in the family and in the general public particularly in many parts of rustic regions (Norris & Inglehart, 2008).

The issues standing up to woman in authoritative issues have essential roots. These issues keep the freedom of woman in control from other circle. So female officials, businesswomen, overseers, analysts, or some different positions that incorporate certain compel, will constantly go with ordinary qualities. It repudiate advancement in their fields. At the end, it would all have the capacity to be taken after back to the patriarchal qualities acclimatized inside society. Furthermore, respect for women to be unequipped for dealing with constrain and commitment. Patriarchal qualities strengthened in social requests will diligently decrease to trust that a woman can accept accountability of issues. In addition she may be fit for settling on decisions that are authentic to everyone (Komath, 2014).

Female legislators are relied upon to be more than simply professional women to secure the female vote. For a male government official, being ace women is a reward or a benefit, while for a female legislator, this is underestimated. So a mix of elements in particular, the remnants of patriarchal mentalities in the public eye towards women, women being subjected to various norms--and--the--refusal--to--consider--women--important--cultivates the general absence of participation of women as vocation lawmakers everywhere throughout the world (Komath, 2014).

It is concurred that women's initiative is not the same as the men's one. Their administration had exhibited more adaptability and participatory methodology and additionally for more power and data sharing. In other word it is more law based, more delicate than men. A few researchers hold that women are better at peace promotion, have better listening abilities and

show more resistance and compassion. Rather than considering their administration attributes as positive characteristics, it was stereotyped as a shortcoming (Chaminuka, Kaseke, & Musingafi, 2015).

Women's participation in legislative issues is still not extremely great. The quantity of women government officials is little when contrasted with men. The lion's share of women are apathetic regarding governmental issues; this is clear in their low participation in voting, openly shows, and out in the open verbal confrontations. Whatever participation there is it is for the most part constrained to women from the urban first class bunches. A portion of the studies propose that women consider legislative issues to be a force round of the well-to-do. The poorer women are more engrossed with day by day bread issues as opposed to the more extensive inquiries of women's development and national governmental issues (Sharma, 2014).

It is the most grievous that women have continued below average position to men in every single social request of world. In out of date India, the lady had a great time identical status with men in all circles of the life. woman of later periods crossing between the inside and display day ages have been kept their honest to goodness spot from guaranteeing honor and a vortex of endless rank and open mixes, has paid meager regards for the preparation and welfare of woman completing in take marriage, sati, preclusion on dame marriage, and detachment, to give a few illustrations hulks on them. The ability to challenge the subordination was really impacted by the avoidance of woman from places of constrain in each one of its appearances. The pioneers of both pre and post free India paid just lip organization to the upliftment of ladies in various walks around life fusing real representation in the lawmaking bodies, both at within and in the states, with the result that even now women hate spot of pride in the drive centers of institution, association and social event power. At the universal level additionally, on women's issues.

women's political strengthening was at the center period of the impressive number of talks, yet in the meantime, in any political system, support of ladies is low when appeared differently in relation to men appropriate from the made to making countries (Chadha, 2014).

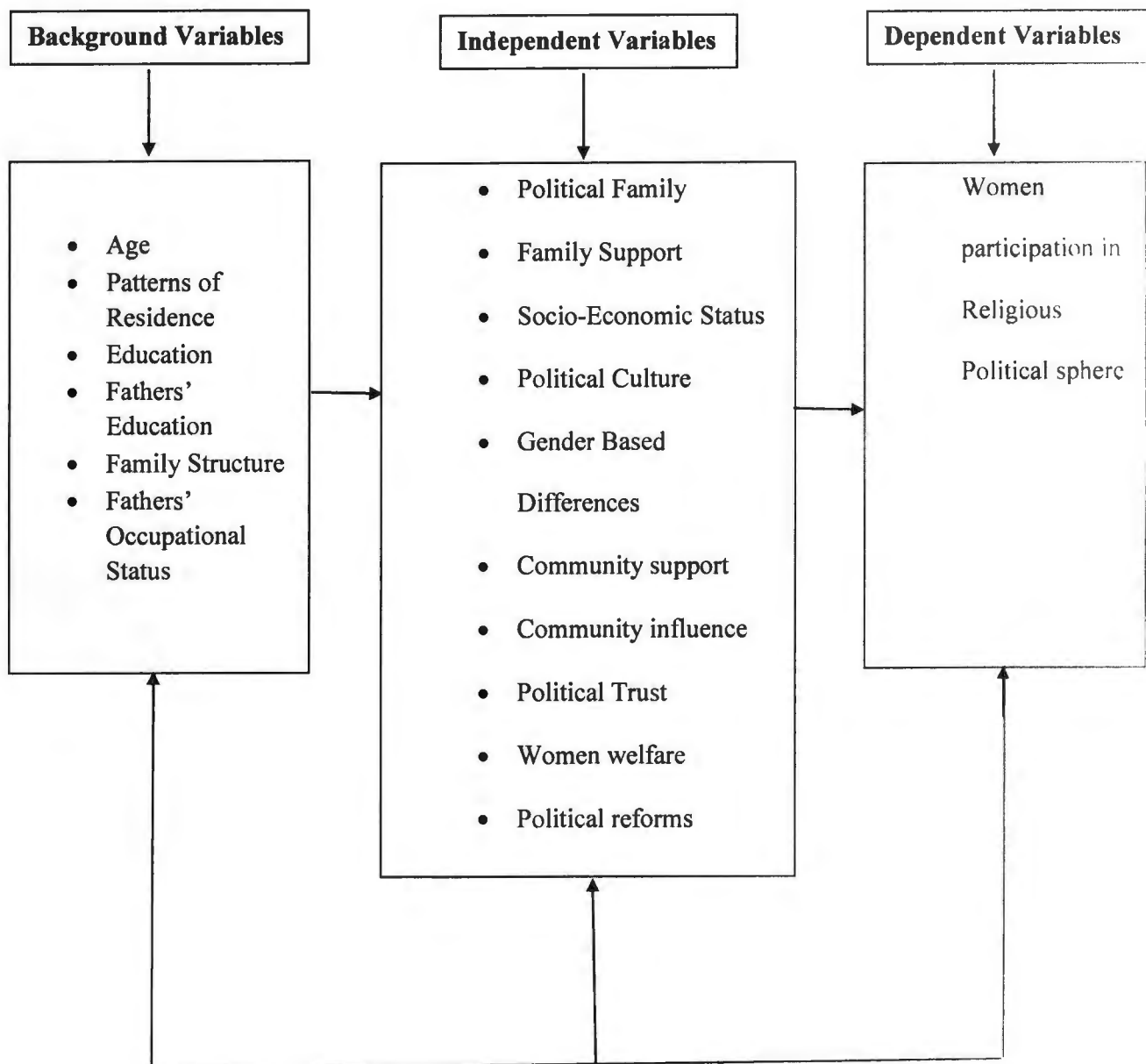
2.5 Theoretical Framework

Theoretical system is one of the critical parts of the exploration procedure. The present study has its underlying foundations in feminist theories. There are diverse feminist theories the aim of these theories is women empowerment but liberal feminism supports the current study.

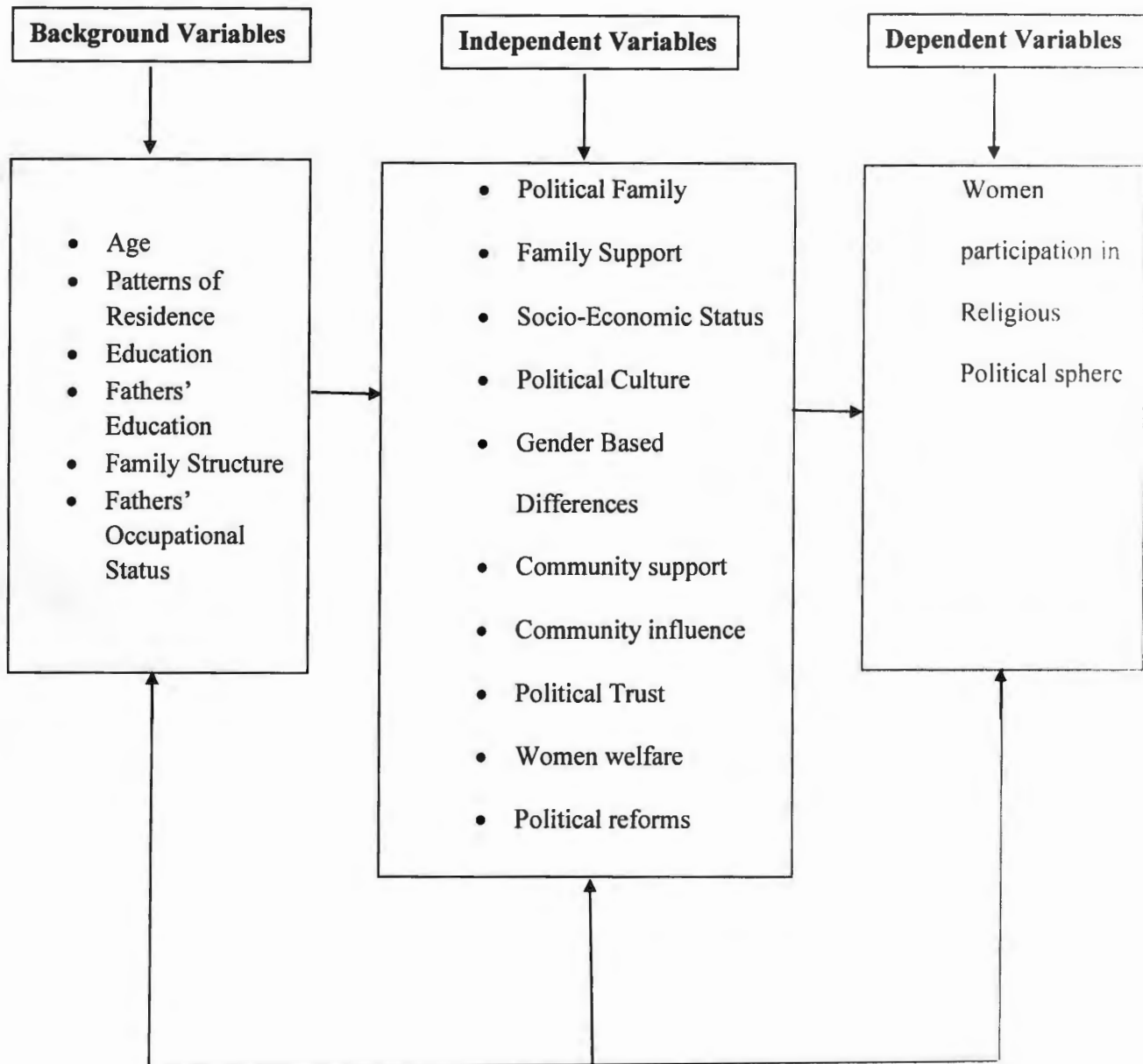
2.5.1 Liberal feminism

The creator of liberal feminism is Mary Wollstonecraft. In which he explained in vindication of the rights of woman (1792). However most of the services of liberalism in the past are linked to John Locke, David Hume, Jeremy Bentham, and John Stuart Mill. Liberal feminism is extensively acknowledged social and political philosophy among feminist. It is additionally called equalitarian or standard woman's rights. It depends on the basic recommendation that all individuals are made equivalent and subsequently they ought not to be dealt with unequally on the premise of their sexual orientation and that inequality stem from the denial of equal right. (Friedan, 1998) likewise upheld the possibility that society ought to try to decrease the sex hole and to grow more human social framework. So also to diminish sexual orientation imbalance. liberal women's liberation proposes arranged activities like activating existing political changes channels for change creating level with monetary open doors. Liberal feminism is related to the current study. In this context various religious political organizations also support women equal shares in all spheres of life. It was witnessed in their campaign for election and reforms they introduce at country level represent the true face of liberal feminism. Moreover religious parties have entered women in political, economic and social domain in Pakistan.

2.6 Conceptual Framework/ Study Matrix



2.6 Conceptual Framework/ Study Matrix



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Methodology

Methodology is a specific arrangement of apparent standards. It is strategy on which appraisal is produced and against which unmistakable cases for past and unmapped information are assessed. The considerations, opinions, outlines, mechanisms and measures which are used to investigate set up professionals are recognized as investigational procedure. In effect, technique stretches doctrines and instructions to the scholar during managing the investigation. It obliges as a mechanical assemblage for the evaluation of new information.

3.2 Quantitative Research Approach

The mode of this inquiry is measureable and tablespots are mounted to separate the data. Furthermore, frequencies and ratio of the facts are presented in tablespots. Composed with talk, the uni-variate and bi-variate examinations have been directed and theories have been strained with correlation.

3.3 Population

Population is the comprehensive course of features those are enclosed in the exploration hypothesis. The entire segment on or after which researcher inclusive the results of a specific research on the foundation of sampling techniques. Sample is nominated from diverse essentials of inhabitants. The populace of the present research was women political activist of two religious political organization (i.e. JUI and JI) of District Swabi, Khyber Pakhtunkhwa.

3.5 Elements of the Study

Sampling is element in a circumstance or the part of exploration in any population. Components of present study were individual women who were affiliated with any religious political organization in District Swabi.

3.6 Sampling Procedure

The course in which specialist continues a sample size from target populace and ensure that chose test suitably speaks to target populace. Stratified sampling technique was utilized to draw proportionate example from both political gatherings on the premise of extent of each political association dissident.

3.7 Sampling Frame

A comprehensive list consist of all sampling mechanisms is identified as sampling frame (Neuman, 2004). The sampling frame for this research is two religious political parties i.e. Jamiat e Ulama e Islam Pakistan and Jamiat e Islami Pakistan.

3.8 Sampling Technique

A convenient sampling technique was used for the collection of data from the respondents.

3.9 Sample Size

The sample size of this research was 300 respondents from two religious political parties (i.e. JUI and JI). Sample size was selected through the application of Taro Yamani formula.

Taro Yamane formula, (1973) is as follows

$$n = \frac{N}{1 + N(e)^2}$$

Where n is equal to the sample size, N is the total population of the study, e is the margin of error that is equal to (.05).

$$N=N_1+N_2$$

$$N=723+486$$

$$N=1209$$

$$n = \frac{N}{1 + N(e)^2}$$

$$n = 1209/1+1209(.05)^2$$

$$n= 300$$

Proportionate sample of both political party

$$n=n_1+n_2$$

$$n_1= 180+120$$

$$n_2= 300$$

$$n^*=N^*/N_i \times n_i$$

Table 3.9.1 List of political party wise population

Political Party	Proportionate Formula	Proportionate
JUI	$n^*=N_1/N_i \times n_i$ $723/1209 \times 300$	$n_1=180$
JI	$n^*=N_2/N_i \times n_i$ $486/1209 \times 300$	$n_2=120$

There are two major religious political parties in District Swabi, Khyber Pakhtunkhwa. It includes Jamiat e Ulama e Islam Pakistan (JUI) and Jamiat e Islami Pakistan (JI). 60% sample size selected from JUI and 40% were selected from JI.

3.10 Study Design

Through the purpose of partaking a complete and thoughtful sympathetic of the research topic, the quantitative study method was used to assemble the mandatory statistics from the respondents.

3.11 Technique of Data Collection

A survey method was carried as a method of data gathering.

3.12 Tools of Data Collection

Tools used in current research to amount diverse variables are authenticated scales of foregoing scholarly works. The tool of data collection was interview schedule.

3.13 Pre-Testing

The measurement tool was pre-tried by pleasing responses from the 30 randomly selected respondents from the unbiased common people. A few explorations were changed on the dregs that respondents did not understand these studies rightfully.

3.14 Data Analysis

After the assembly of tangible evidences, it was changed and subsequently altered into coded form to go into SPSS; Statistical bundle for Social Sciences (SPSS), operated through the conclusion aim of exploring the evidences. Quantifiable test was linked to test the assumption.

CHAPTER NO FOUR

ANALYSES AND DISCUSSIONS

Data analysis is the rational and intellectual approach for separating equipment or opinions into its units with the key objective of representing its critique; it is the system of keeping the portions of an impression, presenting their link with one another and the structure of building the whole thought. Moreover, this area comprises of two portion; the primary phase comprises illuminating insights assessments, where the statistics has been divided as rates and frequencies. Whereas, the other portion of analysis contains inferential understandings estimates, while the assumptions are confirmed by applying bivariate exploration.

4.1 Uni-Variate Data Analysis

Table 4.1.1 Age of the Respondents

Age of the respondents	Frequency	Percent
15-24	45	15
25-34	102	34
35-44	102	34
45-54	42	14
55-64	9	3
Total	300	100
Mean 35.18	Std. Deviations 9.61	

Table 4.1.1 indicates the age of the respondents. The data explores that major part (34%) of respondents of the study were in the age group 25-34. Moreover, 34% of the respondents were in the age group 35-44. Whereas, less than one fifth (15%) of the respondents were in the age group

15-24. (14%) Of the respondents were in the age group of 45-54, while a small portion of the respondents were in the age group of 55-64.

Table 4.1.2. Marital Status of the Respondents

Marital status of the respondents	Frequency	Percent
Single	30	10.0
Married	258	86.0
Divorced	12	4.0
Total	300	100.0

Table 4.1.2 illustrates the marital status of the respondents. The data expresses that a high majority (86%) of the respondents were married. One tenth part of the respondents (10%) was unmarried, while a very small portion (4%) of the respondents was divorced.

Table 4.1.3 Occupation of the Respondents

Occupation of the respondents	Frequency	Percent
House Wife	156	52.0
Employee	99	33.0
Student	36	12.0
Councilor	9	3.0
Total	300	100.0

Table 4.1.3 depicts the occupation of the respondents. The data illuminates that more than half (52%) of the respondents were house wives. Moreover, little less than one third (33%) of the

respondents were government employees. Whereas, 12% of the respondents were students of different institutions, while only 3% of the respondents were village councilors.

Table 4.1.4 Monthly Family Income of the Respondents

Monthly family income of the respondents	Frequency	Percent
10000-24000	33	11
25000-39000	141	47
40000-54000	102	34
55000-69000	24	8
Total	300	100
Mean 36000	Std. Deviations 12137.17	

Table 4.1.4 states the monthly family income of the respondents. The data evaluates that little less than half (47%) of the respondents were ranging from Rs. 25000-39000. Moreover, a major part (34%) of the respondents was ranging from Rs.40000-54000. Whereas, little more than one tenth (11%) of the respondents were ranging from Rs. 10000-24000, while a small number of the respondents were ranging from Rs. 55000-69000.

Table 4.1.5 Type of the Family of the Respondents

Type of the family of the respondents	Frequency	Percent
Nuclear	66	22.0
Joint	225	75.0
Extended	9	3.0
Total	300	100.0

Table 4.1.5 discloses the type of the family of the respondents they are living in. the data exposes that a high majority (75%) of the respondents were lining in joint family system. Whereas, little less than one fourth (22%) of the respondents were living in nuclear family system, while only 3% of the respondents were living in extended family system.

Table 4.1.6 Education Level of the Respondents

Education level of the respondent	Frequency	Percent
Primary	24	8
Middle	51	17
Matriculation	54	18
Intermediate	63	21
Graduate	69	23
Master	39	13
Total	300	100
Mean 11.21	Std. Deviations 3.36	

Table 4.1.6 witnesses the education level of the respondents. The data interprets the results that little less than one fourth (23%) of the respondents were graduate degree holders. Moreover, little more than one fifth (21%) of the respondents were in the view that they were intermediate degree holders. In addition 18% of the respondents were matric pass. Whereas, less than one fifth (17%) of the respondents were middle pass. Furthermore, 13% of the respondents said that they have done master degree, while on 8% of the respondents told that they were primary pass.

Table 4.1.7 Family Members of the Respondents

Family members of the respondents	Frequency	Percent
1-6	69	23
7-12	186	62
13-18	45	15
Total	300	100

Table 4.1.7 includes the number of the family members of the respondents. The data expresses that a high majority (62%) of the respondents were in the group from 7-12 members with in the family. Moreover, little less than one fourth (23%) of the respondents were in the group ranging from 1-6 members with in the family, while only 15% of the respondents were in the group ranging from 13-18 members.

Table 4.1.8 Family Political Affiliation of the Respondents

Family political affiliation of the respondents	Frequency	Percent
JUI	180	60.0
JI	120	40.0
Total	300	100.0

Table 4.1.8 denotes the family political affiliation of the respondents. The data discloses that a high majority (60%) of the respondent's families were affiliated with Jamiat Ulama e Islam Pakistan. Whereas, other major part (40%) of the respondent's families were affiliated with Jumiat e Islami Pakistan.

Table 4.1.9 Political Affiliation of the Respondents

Political affiliation of the respondents	Frequency	Percent
JUI	180	60.0
JI	120	40.0
Total	300	100.0

Table 4.1.9 discloses the political affiliation of the respondents. The data explores that a high majority (60%) of the respondents were affiliated with (JUI) Jamiat Ulama e Islam Pakistan. While other major part (40%) of the respondents were affiliated with (JI) Jamiat e Islami Pakistan.

Table 4.1.10 Respondent's Position in Party Portfolio

Respondent's position in party portfolio	Frequency	Percent
Nazim	6	2.0
Naib Nazim	6	2.0
Activist	288	96.0
Total	300	100.0

Table 4.1.10 describes the position of the respondents in party portfolio. The data elaborates that an absolute majority (96%) of the respondents were in the view that they were only political activist in the political party and they had no any position in the party portfolio. Moreover, 2% of the respondents replied that they were nazim (president) of their political party in their area and 2% of the respondents were naib nazim (vice president) of those particular parties.

Table 4.1.11 Respondents Attendance in Religious Ceremonies

Respondents attendance in religious ceremonies	Frequency	Percent
Yes	297	99.0
No	3	1.0
Total	300	100.0

Table 4.1.11 indicates the attendance of the respondents in religious ceremonies. The data expresses that almost absolute majority (99%) of the respondents viewed that they attend religious ceremonies, while only 1% of the respondents denied that they did not attend any religious ceremony.

Table 4.1.12 Times of Casted Vote by the Respondents

Times of casted vote by the respondents	Frequency	Percent
Never	15	5.0
Once	27	9.0
Twice	75	25.0
More than twice	183	61.0
Total	300	100.0

Table 4.1.12 denounces the number of casted vote by the respondents in elections. The data explores that a high majority (61%) of the respondents expressed that they have casted vote for more than two times. Moreover, one fourth of the respondents were in the view that they have casted vote for two times. Whereas, a small portion (9%) of the respondents said that they have

casted vote for one time, while only 5% of the respondents that they have never casted vote in election.

Table 4.1.13 Family Decision Maker of Respondents

Family decision maker of respondents	Frequency	Percent
Parents	42	14.0
Brother	3	1.0
Husband	147	49.0
Guardian	108	36.0
Total	300	100.0

Table 4.1.13 illustrates the decision maker of the family of the respondents. The data evaluates that little less than half (49%) of the respondents were in the view that husband was the decision maker of their family. Moreover, more than on third (36%) of the respondents viewed that guardian was the decision maker of the family. Whereas, 14% of the respondents replied that parents were the decision maker and only one percent of the respondents told that brother was decision maker of the family of the respondents.

Table 4.1.14 Family Permission to the Respondents Participating in Political Activities

Family permission to the respondents participating in political activities	Frequency	Percent
Yes	297	99.0
No	3	1.0
Total	300	100.0

Table 4.1.14 describes the family permission of the respondents for participating in political activities. The data tells that almost absolute majority (99%) of the respondents said “yes” that their family gives the permission of participation in political activities, while only one percent of the respondent replied with “no” and said that their families do not permit them for participation in political activities.

Table 4.1.15 Family Support to the Respondents

Family support to the respondents	Frequency	Percent
Yes	215	71.7
No	85	28.3
Total	300	100

Table 4.1.15 states the family support of the respondents in the political participation. The data denotes that an absolute majority (71.7%) of the respondents replied with “yes” and they said that their family supported them to participate in political activities, while more than one fourth (28%) of the respondents replied with “no” and said that their families did not support them for political activities.

Table 4.1.16 Number of Contested Election of the Respondents

Number of contested election of the respondents	Frequency	Percent
Never	285	95.0
One	9	3.0
Two	6	2.0
Total	300	100.0

Table 4.1.16 illuminates the number of contested election by the respondents in electoral process.

The data reveals that almost absolute majority (95%) of the respondents argued that they have never ever contested election in electoral process. Moreover, there were some (3%) of the respondents who contested election for one time, while only two percent of the respondents were in the view that they have contested elections for two times.

Table 4.1.17 Distribution of the Respondents by the Factors of Joining Religious Political Party

S. No	Statement	SA	A	NO	DA	SDA	T.F (%)	Mean	STD
I	You think that you are free to join religious political party	129 (43)	168 (56)	0 (0)	3 (1)	0 (0)	300 (100)	1.59	0.55
Ii	You think that religious parties are dominant in your area and you do not have option to join any other party	84 (28)	180 (60)	27 (9)	9 (3)	0 (0)	300 (100)	1.87	0.68
Iii	You think that your guardian/husband compel you to join religious party	51 (17)	30 (10)	144 (48)	57 (19)	18 (6)	300 (100)	2.87	1.09
Iv	You think that your family push you to join religious political party	27 (9)	57 (19)	87 (29)	114 (38)	15 (5)	300 (100)	3.11	1.05
v	You think that your community motivate you to be the member of religious party	150 (50)	138 (46)	6 (2)	3 (1)	3 (1)	300 (100)	1.57	0.68

vi	You think that you can meet the challenges through religious political parties in your area	153 (51)	135 (45)	9 (3)	3 (1)	0 (0)	300 (100)	1.54	0.60
vii	You think that religious political parties are more democratic than other parties	138 (46)	138 (46)	21 (7)	3 (1)	0 (0)	300 (100)	1.63	0.65
viii	You think that women have more managerial job in religious parties than in others	117 (39)	132 (44)	45 (15)	3 (1)	3 (1)	300 (100)	1.81	0.79
ix	You think religious parties are the source to implement religious values and ideas as per community requirements	111 (37)	150 (50)	36 (12)	0 (0)	3 (1)	300 (100)	1.78	0.71
x	You think women can have better place in political portfolio	114 (38)	153 (51)	30 (10)	3 (1)	0 (0)	300 (100)	1.74	0.67
xi	You think religious political parties work for the welfare of human development	147 (49)	135 (45)	15 (5)	3 (1)	0 (0)	300 (100)	1.58	0.63
xii	You think that women have more freedom of speech in religious parties	108 (36)	120 (40)	63 (21)	9 (3)	0 (0)	300 (100)	1.91	0.82
xiii	You think religious parties have better reforms and agenda for	99 (33)	183 (61)	12 (4)	3 (1)	3 (1)	300 (100)	1.76	0.66

	women in society											
xiv	You think religious parties	87	183	27	0	3	300					
	promote laws related to women	(29)	(61)	(9)	(0)	(1)	(100)	1.83	0.66			
	in order											
xv	You think religious parties	114	159	27	0	0	300					
	provide proper representation to	(38)	(53)	(9)	(0)	(0)	(100)	1.71	0.62			
	women in upper/lower house											
xvi	You think religious parties are	126	159	15	0	0	300					
	working for basic Islamic laws	(42)	(53)	(5)	(0)	(0)	(100)	1.63	0.57			
	and provisions											
xvii	You think that you are	108	168	24	0	0	300					
	influenced by religious party	(36)	(56)	(8)	(0)	(0)	(100)	1.72	0.60			
	manifesto											
xviii	You think that religious parties	99	189	9	3	0	300					
	agenda meet with modern	(33)	(63)	(3)	(1)	(0)	(100)	1.72	0.56			
	political challenges											
xix	You think women have more	156	129	9	6	0	300					
	participatory rights in religious	(52)	(43)	(3)	(2)	(0)	(100)	1.55	0.65			
	parties											

Table 4.1.17 explores the factors of joining religious party as political forum. The data reveals that more than half (56%) of the respondents were agree with the statement they thought that they were free to join religious political party. Moreover, a major part (43%) of the respondents was strongly agree. While a small portion (1%) of the respondents was of the no opinion.

The second part of the table depicts that the considerable majority (60%) of the respondents were agree with the views they thought that religious parties were dominant in their area and they did not have option to join any other party. Moreover, more than one fourth (28%) of the respondents were strongly agree with views. In addition 9% of the respondents were of the no opinion; whereas only 3% of the respondents were disagree with the view.

The third part of the table illustrate data that little less than half (48%) of the respondents were of the no opinion. Moreover, little less than one fifth (19%) of the respondents were disagree they thought that their guardian/husband compel them to join religious party. Furthermore, 17% of the respondents were strongly agreed with views. Whereas, one tenth (10%) of the respondents were agree with views, while a small number (6%) of the respondents were strongly disagree with the views.

The fourth part of the table discloses data that a major part (38%) of the respondents was disagree with the views. They thought that their family did not push them to join religious political party. Moreover, 29% of the respondents were of the no opinion. Whereas, little less than one fifth (19%) of the respondents were agree with the views. They thought that their family pushed them to join religious political party. Furthermore, less than one tenth (9%) of the respondents were strongly agree, while only five percent of the respondents were strongly disagree with the views.

The fifth part of the table expresses the data that half (50%) of the respondents were strongly agree with the views. They thought that their community motivated them to be the member of religious party. Moreover, a major portion (46%) of the respondents was agree with the views. In addition a very small portion 2% of the respondents were of the no opinion.

Furthermore, only one percent of the respondents were disagree and one percent of the respondents were strongly disagree with the views.

Table 4.1.18 Respondents Are Distributed on the Basis of Vote Casting for Religious Party

You cast vote for religious party existing in your area	Frequency	Percent
To some extend	147	49
To great extend	150	50
Not at all	3	1
Total	300	100

Table 4.1.18 describes data that respondents are distributed on basis of vote casting for religious political party existing in their area. The data elaborates that little less than half (49%) of the respondents were agree to some extent with the statement. Moreover, half (50%) of the respondents were agree with great extent, while only one percent of the respondents were disagree with statement that they do not cast vote for religious political party existing in their area of living.

Table 4.1.19 Respondents Are Distributed on the Basis of Political Campaign for Religious Party

You carry out political campaign for religious political party	Frequency	Percent
To some extend	222	74.0
To great extend	75	25.0
Not at all	3	1.0
Total	300	100.0

Table 4.1.19 reveals data that respondents are distributed on basis of political campaign for religious political party existing in their area. The data describe that majority (74%) of the respondents were agree to some extent with the statement. Moreover, one forth (25%) of the respondents were agree with great extent, while only one percent of the respondents were disagree with statement that they do not carry political campaign for religious political party.

Table 4.1.20 Respondents Are Distributed on the Basis of Attendance in Religious Party Corner Meetings

You attend corner meeting of current religious parties	Frequency	Percent
To some extend	228	76.0
To great extend	66	22.0
Not at all	6	2.0
Total	300	100.0

Table 4.1.20 illuminates data that respondents are distributed on basis of attendance in religious political party corner meetings. The data expose that a majority (76%) of the respondents were agree to some extent with the statement. Moreover, more than one fifth (22%) of the respondents were agree with great extent, while only two percent of the respondents were disagree with statement that they do not attend religious political party corner meeting.

Table 4.1.21 Respondents Are Distributed on the Basis of Participation in Party Rallies

You participate in rallies of religious political party in your area	Frequency	Percent
To some extend	216	72.0
To great extend	66	22.0
Not at all	18	6.0
Total	300	100.0

Table 4.1.21 illustrates data that respondents are distributed on basis of participation in religious political party rallies. The data show that considerable majority (72%) of the respondents were agree to some extent with the statement. Moreover, more than one fifth (22%) of the respondents were agree with great extent, while only six percent of the respondents were disagree with statement that they do not participate in religious political party rallies.

Table 4.1.22 Respondents Are Distributed on Basis of Participation in Religious Party Protests

You take part in protest launched by religious political party		
party	Frequency	Percent
To some extend	204	68.0
To great extend	75	25.0
Not at all	21	7.0
Total	300	100.0

Table 4.1.22 elaborates data that respondents are distributed on the basis of participation in religious political party protests. The data tell that considerable majority (68%) of the respondents were agree to some extent with the statement. Moreover, one fourth (25%) of the respondents were agree with great extent, while only seven percent of the respondents were disagree with statement that they do not participate in religious party protests.

Table 4.1.23 Respondents Are Distributed on the Basis of Work for Religious Party as Polling Agent

You work as a polling agent for religious party	Frequency	Percent
To some extend	123	41.0
To great extend	150	50.0
Not at all	27	9.0
Total	300	100.0

Table 4.1.23 illustrates data that respondents are distributed on basis work for religious political party as polling agent. The data show that half (50%) of the respondents were agree with great extent. Moreover, major part (41%) of the respondents was agree to some extent with the statement, while only nine percent of the respondents were disagree with statement that they do not work for religious political party as polling agent.

Table 4.1.24 Respondents Are Distributed on the Basis of Religious Ceremony Attendance for Political Gain

You attend religious ceremonies for political gain	Frequency	Percent
To some extend	153	51.0
To great extend	45	15.0
Not at all	102	34.0
Total	300	100.0

Table 4.1.24 explores data that respondents are distributed on basis religious ceremony attendance for political gain. The data disclose that little more than half (51%) of the respondents were agree to some extent. Moreover, little more than one third (34%) of the respondents were

disagree with statement that they do not attend religious ceremony for political gain, while only 15% of the respondents were agree to great extent with the statement.

Table 4.1.25 Respondents Are Distributed on the Basis Religious Party Support in Their Area

You support religious political system of your area	Frequency	Percent
To some extend	183	61
To great extend	114	38
Not at all	3	1
Total	300	100

Table 4.1.25 discloses data that respondents are distributed on basis religious party support in their area. The data reveal that a considerable majority (61%) of the respondents were agreeing to some extent. Moreover, major part (38%) of the respondents was agree to great extent with the statement, while only one percent of the respondents were disagree with statement that they do not support religious political system in their area.

Table 4.1.26 Respondents Are Distributed on the Basis of Solution of Political Issues through Religious Parties

You solve public political issues through religious parties	Frequency	Percent
To some extend	144	48.0
To great extend	144	48.0
Not at all	12	4.0
Total	300	100.0

Table 4.1.26 depicts data that respondents are distributed on basis solution of political issues through religious political organization. The data state that little less than half (48%) of the

respondents were agree with great extent. Moreover, little less than half (48%) of the respondents was agree to some extent with the statement, while only four percent of the respondents were disagree with statement that they do not solve political issues through religious political party.

Table 4.1.27 Respondents Are Distributed on the Basis of Participation for Legal Reforms under the Umbrella of Religious Political Organization

You participate for legal reforms under the umbrella of		
religious parties	Frequency	Percent
To some extend	162	54.0
To great extend	120	40.0
Not at all	18	6.0
Total	300	100

Table 4.1.27 expresses data that respondents are distributed on basis participation for legal reforms under the umbrella of religious political organization. The data show that more than half (54%) of the respondents were agree to some extent. Moreover, major part (40%) of the respondents was agree to great extent with the statement, while only six percent of the respondents were disagree with statement that they do not participate for legal reforms under the umbrella of religious political organization.

Table 4.1.28 Respondents Are Distributed on the Basis of Working for the Welfare of Community Development

You work for welfare of community development		
through religious platform	Frequency	Percent
To some extent	168	56.0
To great extent	117	39.0
Not at all	15	5.0
Total	300	100

Table 4.1.28 explores data that respondents are distributed on basis of working for the welfare of community development through religious parties. The data explain that more than half (56%) of the respondents were agree to some extent. Moreover, major part (39%) of the respondents was agree to great extent with the statement, while only five percent of the respondents were disagree with statement that they do not work for the welfare of community development through religious party.

Table 4.1.29 Respondents Are Distributed on the Basis of Equal Participation in Religious Politics

You think that you are free to have equal participation in religious politics	Frequency	Percent
To some extent	168	56
To great extent	126	42
Not at all	6	2
Total	300	100

Table 4.1.29 explains data that respondents are distributed on basis equal participation in religious political party. The data depict that more than half (56%) of the respondents were agree to some extent. Moreover, major part (42%) of the respondents was agree to great extent with the

statement, while only two percent of the respondents were disagree with statement that they are not free to have equal participation in religious politics.

Table 4.1.30 Respondents Are Distributed on the Basis of Supporting Religious Party on Social Media

You support religious parties through your posts on		
social media	Frequency	Percent
To some extend	147	49.0
To great extend	102	34.0
Not at all	51	17.0
Total	300	100

Table 4.1.30 depicts data that respondents are distributed on the basis of supporting religious party on social media. The data show that little less than half (49%) of the respondents were agree to some extent. Moreover, major part (34%) of the respondents was agree to great extent with the statement, while 17% of the respondents were disagree with statement that they do not work for religious political party as polling agent.

Table 4.1.31 Respondents Are Distributed on the Basis of Political Awareness through TV Talk Shows

You watch talk shows on TV to be aware about current issues		
	Frequency	Percent
To some extend	123	41.0
To great extend	102	34.0
Not at all	75	25.0
Total	300	100

Table 4.1.31 discusses data that respondents are distributed on basis of political awareness through TV talk shows. The data discloses that major part (41%) of the respondents was agreed to some extent. Moreover, 34% of the respondents were agree to great extent with the statement, while, one fourth (25%) of the respondents were disagree with statement that they do not watch TV talk shows for political awareness.

Table 4.1.32 Respondents Are Distributed on the Basis of Awareness about Political Situation through Newspaper

You read newspaper to be aware about day to day		
political situation	Frequency	Percent
To some extend	129	43.0
To great extend	93	31.0
Not at all	78	26.0
Total	300	100

Table 4.1.32 describes data that respondents are distributed on basis of awareness about political situation through newspaper. The data tell that major part (43%) of the respondents was agreed to some extent. Moreover, 31% of the respondents were agree to great extent with the statement, while, more than one fourth (26%) of the respondents were disagree with statement that they do not read newspaper to be aware about day to day political situation.

Table 4.1.33 Respondents Are Distributed on the Basis of Inclusion in Religious Party Election

You are included in religious party elections	Frequency	Percent
To some extent	162	54.0
To great extent	90	30.0
Not at all	15	5.0
Total	300	100

Table 4.1.33 illustrates data that respondents are distributed on basis of women inclusion in religious political party elections. The data expresses that major part (54%) of the respondents was agreed to some extent. Moreover, 30% of the respondents were agree to great extent with the statement, while, only five percent of the respondents were disagree with statement that they do not watch TV talk shows for political awareness.

Table 4.1.34 Respondents Are Distributed on the Basis of Spaces and Opportunities for Women Participation in Religious Politics

S. No	Statement	SA	A	NO	DA	SDA	T.F (%)	Mean	STD
i	You are given fair chances in public elections as candidate of religious party	90 (30)	183 (61)	21 (7)	6 (2)	0 (0)	300 (100)	1.81	0.64
ii	Your religious party allow you to speak out in council meeting	84 (28)	186 (62)	30 (10)	0 (0)	0 (0)	300 (100)	1.82	0.59
iii	Your religious party allow you to speak out in assembly meeting	132 (44)	129 (43)	33 (11)	6 (2)	0 (0)	300 (100)	1.71	0.74
iv	Religious party provide you to	150	123	24	3	0	300	1.60	0.67

	enter in public mainstream	(50)	(41)	(8)	(1)	(0)	(100)		
	equally								
v	Religious party provide you to	108	165	27	0	0	300		
	enter in political mainstream	(36)	(55)	(9)	(0)	(0)	(100)	1.73	0.61
	equally								
vi	Religious party distribute tickets	99	114	63	21	3	300		
	without gender discrimination	(33)	(38)	(21)	(7)	(1)	(100)	2.05	0.95
vii	You are provided free will to	141	126	24	6	3	300		
	take decision	(47)	(42)	(8)	(2)	(1)	(100)	1.68	0.78
viii	Women can enter public office	141	96	57	6	0	300		
	through religious parties	(47)	(32)	(19)	(2)	(0)	(100)	1.76	0.82
ix	Religious parties provide women	129	84	81	3	3	300		
	access to managerial positions	(43)	(28)	(27)	(1)	(1)	(100)	1.89	0.90
x	Religious politics includes	102	126	60	12	0	300		
	women in policy making	(34)	(42)	(20)	(4)	(0)	(100)	1.94	0.83
xi	You think you can influence	99	117	72	9	3	300		
	party decisions in religious party	(33)	(39)	(24)	(3)	(1)	(100)	2.00	0.88
xii	Religious parties provide space	105	129	60	6	0	300		
	to women as representative	(35)	(43)	(20)	(2)	(0)	(100)	1.89	0.78
xiii	Women are free to contest for	99	132	51	18	0	300		
	party positions with in party	(33)	(44)	(17)	(6)	(0)	(100)	1.96	0.86
xiv	You can become a chairperson	87	99	39	60	15	300		
	of this religious political party	(29)	(33)	(13)	(20)	(5)	(100)	2.39	1.23

xv	You think that women	111	129	60	0	0	300		
	recognition is insured in	(37)	(43)	(20)	(0)	(0)	(100)	1.83	0.73
	religious political party								
xvi	You think that women are given	144	102	51	3	0	300		
	equal right to vote with in intra	(48)	(34)	(17)	(1)	(0)	(100)	1.71	0.77
	party election in religious								
	political party								

Table 4.1.34 summarizes that respondents are distributed regarding fair chances in public elections as candidate of religious party. Data expand that a considerable majority (61%) of the respondents were agree with statement. Moreover, less than one third (30%) of the respondents were strongly agree with statement. Whereas, a small portion (7%) of the respondents were of the no opinion, while only two percent of the respondents were disagree.

The second part of table illuminates that respondents are distributed regarding religious parties allows them to speak out in council meeting. Data expand that a considerable majority (62%) of the respondents were agree with statement. Moreover, more than one fourth (28%) of the respondents were strongly agree with statement, while a small portion (10%) of the respondents were of the no opinion.

The third part of table discloses that respondents are distributed regarding their religious party allow them to speak out in assembly meeting. Data explore that a considerable major part (44%) of the respondents was strongly agree with statement. Moreover, another major part (43%) of the respondents was agree with statement. Whereas, a small portion (11%) of the respondents were of the no opinion, while only two percent of the respondents were disagree.

The fourth part of table explore that respondents are distributed regarding Religious party provision to enter in public mainstream equally. Data show that half (50%) of the respondents was strongly agree with statement. Moreover, another major part (41%) of the respondents was agree with statement. Whereas, a small portion (8%) of the respondents were of the no opinion, while only one percent of the respondents were disagree.

The fifth part of table depicts that respondents are distributed regarding religious party provision to enter in political mainstream equally. Data expand that a considerable majority (55%) of the respondents were agree with statement. Moreover, more than one fourth (36%) of the respondents were strongly agree with statement, while a small portion (9%) of the respondents were of the no opinion.

The sixth part of table explore that respondents are distributed regarding religious party distribute tickets without gender discrimination. Data expand that a considerable majority (38%) of the respondents were agree with statement. Moreover, less than one third (33%) of the respondents were strongly agree with statement. Whereas, small portion (21%) of the respondents were of the no opinion. Furthermore, seven percent of the respondents were disagree, while one percent of the respondents were strongly disagree.

The seventh part of table illustrates that respondents are distributed regarding provision of free will to take decision. Data depict that a considerable majority (47%) of the respondents were strongly agree with statement. Moreover, less than one third (42%) of the respondents were agree with statement. Furthermore, 8% of the respondents were of the no opinion. Whereas, two percent of the respondents were disagree, while only one percent of the respondents were strongly disagree.

The eighth part of table exposes that respondents are distributed regarding women entrance in public office through religious parties. Data elucidate that little less than half (47%) of the respondents were strongly agree with statement. Moreover, less than one third (32%) of the respondents were agree with statement. Whereas, little less than one fifth (19%) of the respondents were of the no opinion, while only two percent of the respondents were disagree.

The ninth part of table describes that respondents are distributed regarding women access to managerial positions by religious parties. Data explain that a considerable majority (43%) of the respondents were strongly agree with statement. Moreover, less than one third (28%) of the respondents were agree with statement. Furthermore, more than one fourth (27%) of the respondents were of the no opinion. Whereas, one percent of the respondents were disagree, while one percent of the respondents were strongly disagree.

The tenth part of table explains that respondents are distributed regarding women inclusion in policy making. Data depict that a considerable majority (42%) of the respondents were agree with statement. Moreover, little more than one third (34%) of the respondents were strongly agree with statement. Furthermore, one fifth (20%) of the respondents were of the no opinion, while four percent of the respondents were disagree.

The eleventh part of table expresses that respondents are distributed regarding women influence party decisions in religious party. Data tell that a considerable majority (39%) of the respondents were agree with statement. Moreover, little less than one third (33%) of the respondents were strongly agree with statement. Furthermore, little less than one fourth (24%) of the respondents were of the no opinion. Whereas, three percent of the respondents were disagree, while one percent of the respondents were strongly disagree.

The twelfth part of table shows that respondents are distributed regarding provision of space to women as representative by religious parties. Data describe that a considerable majority (43%) of the respondents were agree with statement. Moreover, more than one third (35%) of the respondents were strongly agree with statement. Furthermore, one fifth (20%) of the respondents were of the no opinion, while two percent of the respondents were disagree.

The thirteenth part of table elucidates that respondents are distributed regarding women free contest for party positions with in party. Data depict that a considerable majority (44%) of the respondents were agree with statement. Moreover, little less than one third (33%) of the respondents were strongly agree with statement. Furthermore, 17% of the respondents were of the no opinion, while six percent of the respondents were disagree with the statement.

The fourteenth part of table elaborates that respondents are distributed regarding woman selection as chairperson of religious political party. Data explain that little less than one third (33%) of the respondents were agree with statement. Moreover, little less than one third (29%) of the respondents were strongly agree with statement. Furthermore, one fifth (20%) of the respondents were disagree. Whereas, 13% of the respondents were of the no opinion, while five percent of the respondents were strongly disagree.

The fifteenth part of table explores that respondents are distributed regarding recognition of women insurance in religious political party. Data illustrate that a considerable majority (43%) of the respondents were agree with statement. Moreover, more than one third (37%) of the respondents were strongly agree with statement. Furthermore, one fifth (20%) of the respondents were of the no opinion.

The sixteenth part of table illuminates that respondents are distributed regarding women equal right to vote in intra party election in religious political party. Data depict that little less than half (48%) of the respondents were strongly agree with statement. Moreover, little less than one third (34%) of the respondents were agree with statement. Furthermore, 17% of the respondents were of the no opinion, while one percent of the respondents were disagree with the statement.

4.2 Bi-variate Data Analysis

The association between various variables was tested by inferential, while correlation was used to check the relationship between variables.

Relationship between attendance in religious ceremonies and family affiliation of the respondents towards religious political party

Null Hypothesis: *There is no inverse relationship between attendance in religious ceremonies and family affiliation of the respondents towards religious political party.*

Alternate Hypothesis: *There is an inverse relationship between attendance in religious ceremonies and family affiliation of the respondents towards religious political party.*

Table 4.2.1: Relationship Between Attendance in Religious Ceremonies and Family Affiliation of the Respondents towards Religious Political Party

		Family political affiliation
Attendance in religious ceremonies	Pearson Correlation	0.123*
	Sig. (2-tailed)	.033
	N	300

* $P < .01$, $P < .001$ = **, $P < .0001$ = ***

Table 4.2.1 illustrates the correlation between attendance in religious ceremonies and family affiliation of the respondents towards religious political party was positive ($r=0.123^*$ $p<.001$). These measurements involve that attendance in religious ceremonies was not inversely related to the family political affiliation of the respondents towards religious political party. These results

infer that changes in attendance in religious ceremonies of the people for participating in religious party politics were likely to have a corresponding effect on respondents' family affiliation towards religious political party. Furthermore, there will be a higher religious political affiliation when there will be more attendance in religious ceremonies.

Relationship between number of casted vote and attending corner meeting of religious party of the respondents towards political participation

Null Hypothesis: *There is no inverse relationship between number of casted vote and attending corner meeting of religious party of the respondents towards political participation.*

Alternate Hypothesis: *There is an inverse relationship between number of casted vote and attending corner meeting of religious party of the respondents towards political participation.*

Table 4.2.2: Relationship Between Number of Casted Vote and Attending Corner Meeting of Religious Party of the Respondents towards Political Participation.

		Attending corner meeting of religious party
Number of casted vote	Pearson Correlation	0.173**
	Sig. (2-tailed)	0.003
	N	300

*P<.01=, P<.001=**, P<.0001=***

Table 4.2.3 demonstrates the correlation between number of casted vote and attending corner meetings of political party of the respondents towards political participation was positive ($r=0.173^{**}$ $p<.001$). These measurements involve that number of casted vote was not inversely related to the attending of corner meetings of religious political party of the respondents towards

political participation. These results infer that changes in number of casted vote of the respondents for religious political participation were likely to have a corresponding effect on respondents' attendance in corner meetings of religious political parties. Furthermore, there will be a higher attendance in corner meetings of religious parties when there will be more number of casted vote.

Relationship between family support and number of contested election of the respondents towards political participation

Null Hypothesis: *There is no inverse relationship between family support and number of contested election of the respondents towards political participation.*

Alternate Hypothesis: *There is an inverse relationship between family support and number of contested election of the respondents towards political participation.*

Table 4.2.3: Relationship Between Family Support and Number of Contested Election of the Respondents towards Political Participation.

		Number of contested election
Family support	Pearson Correlation	0.288**
	Sig. (2-tailed)	0.000
	N	300

*P<.01=, P<.001=**, P<.0001=***

Table 4.2.3 reveals the correlation between family support and number of contested election of the respondents towards political participation was positive ($r=0.288^{**}$ $p<.001$). These measurements involve that family support was not inversely related to the number of contested

election of the respondents towards political participation. These results infer that changes in family support of the respondents for religious political participation were likely to have a corresponding effect on respondents' number of contested election. Furthermore, there will be a higher number of contested election by the respondents when there will be more family support.

Relationship between religious political party dominance and community motivation for religious politics of the respondents towards political participation

Null Hypothesis: *There is no inverse relationship between religious political party dominance and community motivation for religious politics of the respondents towards political participation.*

Alternate Hypothesis: *There is an inverse relationship between religious political party dominance and community motivation for religious politics of the respondents towards political participation.*

Table 4.2.4: Relationship Between Religious Political Party Dominance and Community Motivation for Religious Politics of the Respondents towards Political Participation.

		Community motivation
Religious party dominance	Pearson Correlation	0.186*
	Sig. (2-tailed)	0.000
	N	300

*P<.01=, P<.001=**, P<.0001=***

Table 4.2.4 discloses the correlation between religious party dominance and community motivation for religious politics of the respondents towards political participation was positive ($r=0.186^*$ $p<.001$). These measurements involve that religious political party dominance was not inversely related to the community motivation for religious politics of the respondents towards

political participation. These results infer that changes in political party dominance of the respondents for religious political participation were likely to have a corresponding effect on respondents' community motivation for religious politics. Furthermore, there will be a higher community motivation for religious politics when there will be more religious political dominance.

Relationship between community motivation for religious politics and free to join religious politics of the respondents towards political participation

Null Hypothesis: *There is no inverse relationship between community motivation for religious politics and free to join religious politics of the respondents towards political participation.*

Alternate Hypothesis: *There is an inverse relationship between community motivation for religious politics and free to join religious politics of the respondents towards political participation.*

Table 4.2.5: Relationship Between Community Motivation for Religious Politics and Free to Join Religious Politics of the Respondents towards Political Participation.

		Joining religious political party
Community motivation	Pearson Correlation	0.277*
	Sig. (2-tailed)	0.000
	N	300

*P<.01=, P<.001=**, P<.0001=***

Table 4.2.5 discusses the correlation between community motivation for religious politics and free to join religious politics of the respondents towards political participation was positive ($r=0.277^*$ $p<.001$). These measurements involve that community motivation for religious politics was not inversely related to free to joining of religious politics of the respondents towards

political participation. These results infer that changes in community motivation for religious politics of the respondents for religious political participation were likely to have a corresponding effect on respondents' free to joining of religious politics. Furthermore, there will be a higher free to joining of religious politics when there will be more community motivation for religious politics.

Relationship between reforms introduced by religious parties and religious parties are more democratic towards political participation by the respondents

Null Hypothesis: *There is no inverse relationship between reforms introduced by religious parties and religious parties are more democratic towards political participation by the respondents.*

Alternate Hypothesis: *There is an inverse relationship between reforms introduced by religious parties and religious parties are more democratic towards political participation by the respondents.*

Table 4.2.6: Relationship Between Reforms Introduced by Religious Parties and Religious Parties Are More Democratic towards Political Participation by the Respondents.

		Religious parties are more democratic
Reforms introduced	Pearson Correlation	0.289*
	Sig. (2-tailed)	0.000
	N	300

*P<.01=, P<.001=**, P<.0001=***

Table 4.2.6 talk over the correlation between reforms introduced by religious parties and religious parties are more democratic towards political participation was positive ($r=0.289^*$)

$p < .001$). These measurements involve that reforms introduced by religious parties were not inversely related to extent of democracy towards political participation. These results infer that changes in the introduction of reforms by religious parties were likely to have a corresponding effect on respondents' views about the extent of democracy. Furthermore, there will be a higher democracy when there will be more reforms introduction by religious parties.

Relationship between reforms introduced by religious parties and work for women welfare towards political participation by the respondents

Null Hypothesis: *There is no inverse relationship between reforms introduced by religious parties and work for women welfare towards political participation by the respondents.*

Alternate Hypothesis: *There is an inverse relationship between reforms introduced by religious parties and work for women welfare towards political participation by the respondents.*

Table 4.2.7: Relationship Between Reforms Introduced by Religious Parties and Work for Women Welfare towards Political Participation by the Respondents.

		Women welfare
Reforms introduced	Pearson Correlation	0.297**
	Sig. (2-tailed)	0.000
	N	300

* $P < .01$, ** $P < .001$, *** $P < .0001$

Table 4.2.7 depicts the correlation between reforms introduced by religious parties and religious parties work for women welfare towards political participation was positive ($r = 0.297^{**}$ $p < .001$). These measurements involve that reforms introduced by religious parties were not inversely related to religious parties work for women welfare. These results infer that changes in the introduction of reforms by religious parties were likely to have a corresponding effect on

respondents' views about religious parties work for women welfare. Furthermore, there will be a higher level of welfare for women when there will be more reforms introduction by religious parties.

Relationship between women inclusion in party election in religious parties and women equal participation in intra party election by the respondents

Null Hypothesis: *There is no inverse relationship between women inclusion in party election in religious parties and women equal participation in intra party election.*

Alternate Hypothesis: *There is an inverse relationship between women inclusion in party election in religious parties and women equal participation in intra party election.*

Table 4.2.8: Relationship Between Women Inclusion in Party Election in Religious Parties and Women Equal Participation in Intra Party Election

		Women equal participation
Women inclusion in election	Pearson Correlation	0.422**
	Sig. (2-tailed)	0.000
	N	300

*P<.01=, P<.001=**, P<.0001=***

Table 4.2.8 describes the correlation between women inclusion in party election in religious parties and women equal participation in intra party election was positive ($r=0.422^{**}$ $p<.001$). These measurements involve that woman inclusion in party election in religious parties were not inversely related women equal participation in intra party election. These results infer that changes in women inclusion in party election in religious parties were likely to have a corresponding effect on respondents' women equal participation in intra party election.

Furthermore, there will be a higher level of woman inclusion in election when there will be more equal rights for women to participate in intra party election.

Relationship between solution of political issues through religious parties and women inclusion in policy making

Null Hypothesis: *There is no inverse relationship between solution of political issues through religious parties and women inclusion in policy making.*

Alternate Hypothesis: *There is an inverse relationship between solution of political issues through religious parties and women inclusion in policy making.*

Table 4.2.9: Relationship Between Solution of Political Issues through Religious Parties and Women Inclusion in Policy Making.

		Women included in policy making
	Pearson Correlation	0.217**
Solve political issues through religious party	Sig. (2-tailed)	0.000
	N	300

*P<.01=, P<.001=**, P<.0001=***

Table 4.2.9 designates the correlation between solution of political issues through religious parties and women inclusion in policy making was positive ($r=0.217^{**}$ $p<.001$). These measurements involve that woman solve political issues through religious parties were not inversely related women inclusion in policy making. These results infer that changes in solution of political issues through religious parties were likely to have a corresponding effect on respondents' women inclusion in policy making. Furthermore, there will be a higher women

inclusion in policy making when there will be more solution of political issues through religious parties.

CHAPTER FIVE

RESULTS AND DISCUSSION

5.1 Major Findings:

It was found that an absolute majority of the respondents were in the view that they were only political activist in the political party and they had no any position in the party portfolio. Political portfolio is an important element in the formation of government process and party system. Parties try to obtain control of portfolio (Back, Debus, & Dumont, 2011). It was observed in a study conducted in Japan that few women had served to develop the connections and benefaction essential for rising to top party portfolio position and majority women were aside from serving in party ranks.

Furthermore, a highest majority of the respondents viewed that they attend religious ceremonies. According to a study that religious institutions have their significant role in the formation of political setup in the country. The role of church was considered to be highly influencing political system of America. Attendances in religious ceremonies alongside religious objectives also empower them to play their role in national politics (Speers & Norris , 2015).

Moreover, almost absolute majority of the respondents argued that they have never ever contested election in electoral process. A previous study explored that women were given less chance for election and nomination. In this context major parties provided chance to women for contesting election but the proportion of women in contesting election was very low due to voters' reaction to women candidate. Therefore a large number of women do not contest election in various democracies (Engstrom, 1987). Another study revealed that women while having the

same credentials and characteristics to man were discouraged to run for office through electoral process. The reason was that women declared themselves as less qualified than man therefore they do not go for contesting election (Fox & Lawless, 2004).

Consequently, more than half of the respondents were agree with the statement they thought that they were free to join religious political party. The constitution of Pakistan provide right of affiliation to every citizen with any political organization to take part in the political process of Pakistan (PPC, 1973). Moreover, according to the manifesto of Jamiat I Ulama e Islam Pakistan every adult Muslim and non-muslim individual can be the member of Jamiat (JUI Manifesto). Furthermore, Jamiat e Islami Pakistan is a religious political organization. According to the manifesto of JIP every Pakistani adult Muslim can become the member of party who will struggle for promulgation of Devine laws (JIP Manifesto).

Similarly, considerable majority of the respondents were agree with the views they thought that religious parties were dominant in their area and they did not have option to join any other party. According to Gaier, (2010) the domination of religious political parties remain a question of significance. He viewed that religious parties in Pakistan are not dominant today but since Zia regime they have given an important role in Pakistani politics. Moreover, religious political parties are more strategic and they play their role not only in the religious framework but they have completely influenced political domain of the country. Therefore, these religious political parties still enjoy political power in Pakistan political domain.

In addition, half of the respondents were strongly agree with the views. They thought that their community motivated them to be the member of religious party. In a conference which was held in Lahore University of Management Sciences in 2010, it was illustrated that religious

political parties are highly involve in community base welfare works. In this context the activists of religious political parties were found involved in a wide range of charitable, welfare and service provision, health care and training, education, emergency relief, water supply and orphan support were various activities which influenced community. Therefore, people are motivated in communities to go for religious political parties.

Likewise, little less than half of the respondents were agree to some extent with the statement that they cast vote for religious party. Democratic country is to be said that when every individual has the right to vote and compete for electoral office. Voters and political organizations are two stakeholders which contribute in the political process of any country. In this respect every individual franchise for his political organization to protect and support ideological grounds (Kammerud, 2012). In another study it was concluded that individual's vote empowered country to enjoy the status of strong democracies. It further said that equal right to vote enabled countries to meet with modern challenges (Blais, Massicotte & Yoshinaka, 2001).

Furthermore, major part of the respondents were agree to some extent with the statement that they participate in political campaign for religious party. The trend of political campaign emerged since the introduction of democracy. Moreover, various political parties rely on political campaign to increase voter turnout for their party. It further stated that campaign in an effective segment of winning election. Therefore various political activists have been witnessed for campaigning for their political party in the realm of election (Lau, Sigelman & Rovner, 2007). According to Rashid, (2013) political campaign was at its pick where religious parties alongside left wing parties spent hours in a day on political campaign. In this respect religious parties on one hand were campaigning on the bases of ideological affiliation with religion. On the other

hand the leftist also used Quranic verses in their political campaign to increase vote for their party. It concluded that people campaigned at large number for religious parties to win election.

A majority of the respondents were agree to some extent that they often attend religious party meeting. Various religious groups have been witnessed in a study that they attend religious gatherings in their areas. This led them for political scoring also shows the influence of religion on the ideas of people. It further illustrated that religious groups focuses on the movements of people to strengthen their influence. That's why most people are observed that they attend religious groups meetings in various parts of the world (Gautier, 1997).

Consequently, considerable majority of the respondents were agree to some extent that they take part in rallies of religious parties. Study revealed that political life in contemporary world without active participation in all spheres of politics such as: vote, protest, campaign, attendance in meeting and also to participate in political parties rallies to meet modern challenges and achieve particular political goals in impossible. It requires active participation in political life (Pop's sermon, 2002).

Moreover, considerable majority of the respondents were agree to some extent that they attend protests of religious political party. According to prominent daily newspaper *Dawn* a large number of people take part in religious party protests in various parts of the country. It may be witnessed in the congregations of Qadri, Islami Jamiat and etc. that a large number of party activist take part in party protests on any agenda declared by concerned political organization (Dawn, Nov, 2016).

More than half of the respondents were agree to some extent that they participate for religious reforms under the umbrella of religious parties. Reforms are the true sole of any

society. No society will meet development unless the focus is not given to reforms. Religious parties tend to introduce religious reforms at society level in the context of madrasa reform that influence the system. Various reforms were introduced in India by religious scholars those were later on supported by religious parties. These reforms were successfully added to the curricula. It indicates that participation for reforms was important segment (Fakhr-ul-Islam, nd).

Little less than half of the respondents were agree to some extent that they support religious parties through their posts on social media. Key changes in society and the media that have shaped political communication in many democracies. In the first, much political communication was subordinate to relatively strong and stable political institutions and beliefs. In the second, faced with a more mobile electorate, the parties increasingly "professionalized" and adapted their communications to the news values and formats of limited-channel television (Blumler & Kavanagh, 1999). Whereas, campaigning on Facebook and other social media platforms allowed individual to participate at gross root level and the citizens around the country freely contributed in the election campaign of the country to support concern political party (IzharUllah, 2015).

Major part of the respondents was agreed to some extent that women are included in religious party elections. Women's political participation and representation vary dramatically within and between countries. According to the study women are included in public office and women share in public office directly influence public policies. Women inclusion in public office gave the knowledge and understanding of political representation that it was a helpful step to women access to policy making and equal representation (Paxton, 2007).

5.2 Conclusion:

Political participation was once considered man's job only but, rise of global equal rights for man and woman gave strength to woman to have equal opportunity of having equal shares in all spheres of life. In Pakistani diverse political system religious parties have huge space that influence country politics. Women participation in religious party politics has great impact on the refining of democratic system of the country. The focus of this study was to find out the factors of joining religious political organization. Study revealed that family affiliation with political party, family support of religious parties and community motivation towards religious mode of politics was some of the factors that wheeled women political participation with religious parties. Moreover, the research included level of women participation in political arena also contributed in the political empowerment of women. It indicated that as compare with past women participated in large number on community level as well as national level. This study further includes that women occupied space and opportunities in political domain. It ended that women were included in decision making, reforms were introduced for social security of women, women was given voice in the portfolio of religious political parties and welfare works were also done for women. Therefore, study concludes that women participation in religious political domain was legitimized in the rightest political particularly in Khyber Pakhtunkhwa and generally in Pakistan.

5.3 Recommendation:

In the end, some recommendations have been put in respect to the future perspective of women political participation, so that a politically aware women may work for the better place for women in political spheres particularly in Swabi, Khyber Pakhtunkhwa and generally in Pakistan.

- Total religious political parties require establishing separate women wings to participate in political sphere without any discrimination.
- Women political participation requires being encouraged at community level so that women may step in for political participation without any hesitation.
- As per the population of Pakistan women possess half of total so therefore women should be given half of total representation at provincial and national level.
- Government of Pakistan requires to refine policy towards women political participation in electoral process.
- Women should be given space in party portfolio by religious political parties at gross root level.
- Women political participation in religious spheres should be encouraged at community level.
- Women should be given space in policy making as the representative of half of the population of Pakistan.
- While constructing laws towards political and social life regarding women, so women must be given place to deal according to the nature of women's needs and responsibilities.

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