

Understanding Women's Subjugation

A Baseline Survey to Measure Gender Disparities in Flood Affected Areas of Pakistan 2012



Foreword

“Injustice anywhere is a threat to justice everywhere” Martin Luther King, Jr.

Discrimination is a curse. But the mother of all discrimination is inequality of opportunities, because it devalues humanity and extinguishes the potential of human beings. Therefore, all struggles fought against inequality and discrimination are considered just and legitimate. Numerous categories of inequalities persist to varied degrees in almost all societies across the globe, but they do not necessarily result in discrimination. However, the most persistent, perpetually reinforcing, deeply ingrained and widespread inequality is that between men and women. Hence, the battle between the two. It may not be an exaggeration to state that the most contested place in the world for this battle is home. Moreover, all over the world most crimes against girls and women occur inside the home or within the so-called sacred institution of family.

The gender roles and discrimination that exists inside the home is manifested at the community level and beyond. This is something that we all know. So, then what is the need of measuring gender based inequalities and discrimination? A simple answer lies in a subsequent question, why do we measure body temperature when someone feels sick? Similarly, we should be willing to know the degree of gender based inequalities and discrimination. However, there is also a need to go beyond the numbers.

“Islam considers men and women equal, but Muslims do not,” said an illiterate flood affected woman from the remote village of Muzaffargarh after the 2010 floods. When I asked her how much discrimination prevailed against women in her area, she replied ‘it is too huge to count or quantify.’ She was right. Pakistan stands at 134th place out of 135 countries on the Global Gender Gap Index 2012. Furthermore, Pakistan along with India and Afghanistan is one of the most dangerous countries for women. Only 3% women own any property in the country and Pakistan has an unbelievable ratio between men and women – 104 men per 100 women. This is one of the most unequal sex ratios in the world; partially due to restrictions and negative attitudes towards women. The most obvious manifestation of this surfaced when it was found that there were 11 million less women than men on the electoral rolls prepared for the 2013 general elections.

Keeping this situation in view, we decided to improve gender-based disparities in some locations lying in the flood-affected areas of Pakistan. But before doing this it was necessary to measure the existing situation. Therefore, a baseline survey was conducted in 48 locations from eight districts in Pakistan.

What we found through the baseline survey is disturbingly alarming. For instance 84% women said they did not need permission to go out to fetch water or wood, but could not go to see a doctor without permission from a male family member. No wonder we have a skewed sex ratio. Moreover, only 5% women owned cell phones while 57% men had one. A large majority of female respondents did not know about women related laws because the successive governments never made them aware of these laws. Therefore, one of our priorities remains to make women and men aware of these laws and to facilitate them in claiming their rights. Enough support and space is available for this demand. Yet, it’s a long struggle, for which our women should be prepared to fight. Civil Society Organisations must stand with them. This baseline survey helps understand the degree and diversity of gender based discrimination in our country. Now the real challenge is how to change it.

Though the baseline data profoundly shows gender disparities, much more exists beyond these numbers. For instance, a huge majority (93%) of female respondents stated that they never attended any local festival. While 43% male respondents never went to a festival. But men can go if they wish but women cannot. If men want to have a just society for themselves, it is not possible without giving equality to women.

On behalf of Pattan I would like to thank all the male and female respondents who fully cooperated with our survey teams during the survey. I am also thankful to all the survey teams. I am particularly thankful to Ch. Yasir Javed for data analysis and technical support. Without his selfless hard work, it would not have been possible to complete the data analysis in time. I must also extend my gratitude to Ms. Yameema Mitha and Ms. Aimen Bucha for contributing to writing the report. Adnan Chaughtai’s continuous support in making this report a reality was unmatched. Muhammad Waqas deserves my thanks for data cleaning and data entry. My sincere gratitude is extended to William Pervez for designing the cover page. I must thank my daughter Tazeen Bari for editing the report. Last but not the least, I am thankful to United Nations Democracy Fund for providing us funds and timely technical support to make this project achievable.

Sarwar Bari
National Coordinator

Team Leader

Sarwar Bari

Analysis & Editing

Yameema Mitha

Aimen Bucha

Adnan Chughtai

Designing

William Pervaiz

Data Analysis

Ch. Yasir Javaid

Data cleaning and entry

Muhammad Waqas

1st Edition 2013

ISBN: 978-969-9338-01-4

Pattan Development Organization

Add: # 5, St. 58, F-10/3, Islamabad, Pakistan

Tel: +92-51-2299494, 2211875, Fax: +92-51-2291547

E-mail: info@pattan.org, Website: www.pattan.org

Disclaimer: The opinions expressed in this book do not represent the official policy of donor organization.

Glossary

Jui	Jamiat Ulema-e-Islam
UNDP	United Nations Development Programmed
NGOs	Non-governmental organization
HHs	Households
MDGs	Millennium Development Goals
CNICs	Computerized national identity cards
ECP	Election Commission of Pakistan
TV	Television
KPK	Khyber Pukhtoon khwa
CEDAW	Convention to Eliminate All Forms of Discrimination Against
ICCPR	International Covenant on Civil and Political Rights
UN	United Nations
WHO	World Health Organization
UNDF	United Nations Democracy Fund
BHU	Basic Health Unit
RHC	Rural Health Centre
LHVs	Lady Health Visitors'
LHW	Lady Health Worker
UNICCO	United Nations Educational, Scientific and Cultural Organization
MPs	Member of Parliament

Table of Contents

1	Foreword	2
2	Glossary	4
3.	Introduction	9
4.	Methodology and Data Analysis	11
5.	Survey Findings	13
	3.1. Demographic Background	13
	3.2. Asset Ownership & Control	15
	3.3. Ownership of cell phone	20
	3.4. Possession of Computerised National Identity Card (CNIC)	21
	3.5. Political Freedom	22
	3.6. Participation in Public and Civic life	24
	3.7. Membership of civil and political bodies	28
	3.8. Leisure, Mobility and Access	29
	3.9: Awareness about legal rights and women related legislation	34
	3.10. Awareness about Public Policy and Covenants/Treaties	38
	3.11. Status of Women in Society	40
	3.12. Violence against Women	43
	3.13. Food consumption	50
	3.14. Disability	53
	3. 15. Health Facilities	53
6.	Conclusions and recommendations	57

Annexures List of Diagrams

1. Showing comparison between female and male attendees of school	14
2. Showing comparison between female and male cell phone owners	20
3. Showing comparison between female and male CNIC holders	21
4. Gender comparison of registered voters	23

List of Tables & Figures

1. Showing district wise number of respondent households	11
2. District wise break down of male and female respondents	12
3. Age wise break down of male and female respondents	13
4. Male and female school attendance	13
5. Professions of male and female respondents	14
5A. Professions of male and female respondents	15
6. Marital status of male and female respondents	15
7. Ownership of assets	16
8. Adult female members have right to sell any of their own assets	16
9. Adult female members have right to buy any major item/property with their own income	17
10. Women have control over their own income	17
11. None of the above statement reflects our household	18
12. Adult male family members consult women when they sell Or buy any asset	18
13. Only head of the household take decisions in selling and buying of property/assets	19
14. Men hand over their income to women for household use	19
15. None of the above statements reflects our household	19
16. Difference in ownership of cell phones between male and female	20
17. Possession of Computerised National Identity Card (CNIC)	21
18. Gender ratio of voters versus actual population 2013	22
18 A. Showing male-female registered voters 2013	22
19. Showing difference between male and female populations registered as voters	22
20. Freedom to vote and voting determinants	23
20 A. Freedom to vote and voting determinants	24
21. Our clan/tribe decided for us	24
22. Frequency of participation in local community committee meetings	25
23. Frequency of participation in local community meetings	25
24. Frequency of participation in local Jirga/Panchayat	25
25. Participation in meetings of political parties	26
26. Frequency of participation in NGOs' meetings	27
27. Joint meetings of men and women	27
28. Frequency of participation in trade unions/associations' meetings	27
29. Membership of political parties	28
30. Membership of various bodies	28
30 A. Membership of various bodies	29
31. In the morning women get up earlier than men in my area	29
32. In the evening men go to bed earlier than women in my area	30
33. Frequency of participation in local festivals (<i>Urs, melas</i> , etc.)	30
34. Going out to play sports	31
35. Viewing of Television and films	31
36. Listening radio	32
37. Web surfing	32
38. Reading books and newspapers	33
39. Going out to meet friends	33
40. Going out to meet relatives	34
41. Awareness about the right to divorce at the time of Nikkah	34
42. Husband has the right to marry another woman without the permission of 1st wife	35

43. Forced marriage is a punishable offence	35
44. Marriage of a girl under 16 years of age is punishable under the law	36
45. Denying share in inheriting property and assets to daughters is punishable offence	36
46. Woman’s witness in a court of law is half that of a man	37
47. Men and women do not have equal rights under the law	37
48. Prevention of Anti-Women Practices (Criminal Law Amendment) Bill	38
49. Awareness about the Protection from Sexual Harassment at workplace Law 2010	38
50. Awareness about CEDAW	39
51. Awareness about Millennium Development Goals	39
51A. Provision of free education to children (age 5-16 years) is the responsibility of the state	40
52. Women have a lower status than men	40
53. Women are allowed to marry of their own free will	41
54. Men are allowed to marry of their own free will	41
55. Women can go out to work but not allowed going to see doctor without permission	42
56. Women contribute to household’s economy but denied in decision-making in family matters	42
57. Women contribute to the household through hard labour but denied to live their own life at will	43
58. Islam gives equal rights to men and women	44
59. Muslims do not give equal rights to their women	44
60. Most parents do not give share to their daughters in inheritance	45
61. Swara and Vanni are prevalent in my area	45
62. Karokari is prevalent in my area	46
63. Most men use violent means against their own women in my village/mohallah	46
64. Men of my family use violent means against their women	47
65. I experienced violence at the hands of my male family members	47
66. Men have right to beat their wives and daughters	48
67. Women do not feel safe going out alone in our area	48
68. Women who work outside of their homes experience harassment by strangers	49
69. I personally experienced harassment by strangers	49
70. Women who work outside of their homes experience harassment by their employers	50
71. I personally experienced harassment by my employer	50
72. Do adult male and female family members eat same food normally?	51
73. Male and female children eat the same food normally?	51
74. Men eat first at home	52
75. Women eat first at home	52
76. Men and women eat together at home	52
77. Showing disable population	53
78. Knowledge about location of government health services	54
79. Knowledge about location of private health services	54
80. In case of illness, where do people go?	55
81. Frequency of Lady Health Workers’ visits	56
82. Availability of prenatal and postnatal facilities available in your area	56

1. Introduction

The situation regarding gender disparity in Pakistan is appalling whichever way one looks at it. Whether the causes are economic or cultural, whether it is region or religion, whether you look at literacy or school attendance, health or maternal mortality, the facts are untenable.

According to the Gender Gap Report published by the World Economic Forum in 2012, Pakistan ranks 134th out of 135 countries. The way the Global Gender Gap Index is calculated is independent from the countries' levels of development. It is based on four fundamental categories (sub indexes): economic participation and opportunity, educational attainment, health and survival and political empowerment. (Insight Report- The Global Gender Gap Report 2012 Hausmann, Tyson, Zahidi, World Economic Forum)

According to the Global Gender Gap Report of 2012, physical and sexual violence, honour killings, forced marriages and structural inequalities within society make Pakistan one of the worst countries in terms of the gender gap. Its ranking among Asian countries was also low. In terms of economic empowerment, it stood at 132, health at 128 and political empowerment at 55.

Clearly the situation is worsening, as in 2008, Pakistan's ranking was 127, (which was also Asia's worst ranking in terms of the gender gap) in 2009 it was 132, and now it is 134.

Despite the debate about Pakistan's ranking in terms of gender disparity, whether it is 134th or 125th out of 169, (2010 Human development Report) or whether we are better or worse than India, or Afghanistan, or Yemen or Bangladesh, the fact is that without any comparisons, standing on its own merit, the reality is abysmal.

Statistics showing how far women are behind men – in a country where the men are also disadvantaged by poverty, region and economics - are readily available. Studies detailing the qualitative effects of culture and religion are also available. Despite the overall situation, the areas in which this study has been conducted show trends and figures far worse than even those studies. At one level this is expected, as NGOs work in areas and with communities who are often the poorest of the poor and in districts that are known for being disadvantaged or "backward".

Whereas the distressing average school attendance is currently debated between 67% and under 40 %, the fact that only 1% women in Rajanpur and 2% women in Shikarpur have ever been to school cries out to the country and the world. In Rajanpur 8 times as many men as women have gone to school, though the figure of 8% for men who have ever attended school also makes one hang one's head in shame. In Shikarpur it is 6 and a half times that of women, which still only adds up to 13 per cent.

Not one woman in Shikarpur owns a cell phone whereas almost 30% men do. While 80% are aware of the discriminatory Law of Evidence that the evidence of a woman is quantified as half that of a man, only about 36% are aware that women have a right of divorce. Almost 80% believe that a woman has no right under law to marry independently according to her own choice. Swara, Vanni and Karokari are still practiced and almost 50% people accept domestic violence. Women contribute to the household and to the national economy but cannot even go to the doctor without express permission and are largely unrepresented in decision making bodies in the community.

As studies have shown, we cannot blame this disparity alone on religion as many Muslim countries have far better statistics and situations. We need only look at Bangladesh or countries like Turkey. As Sathar and Jejeebhoy demonstrate in their paper, region has a far more deep-rooted impact. (Jejeebhoy and Sathar, Women's Autonomy in India and Pakistan: The Influence of Religion and Region).

Ghaus Pasha et al also cite Mogadem to discuss why women's subordination in the Muslim world cannot be attributed solely to Islam². Yet according to Isabel Coleman, it is one of the factors exerting its influence on Pakistan's persistent, and in some cases growing, gender disparities. She says "...Gender roles in Pakistan today reflect the weight of culture and tradition, but Islam is an important and influential overlay. In general, Islamization tends to reinforce conservative ideas regarding the role that women should play in society. At a minimum, this slows down policies and programs designed to bring women more into the public sphere, and thereby exacts an

². Ghaus Pasha et al trace this fall to the years on rule under Zia ul Haq, and say that recent years show some small improvement and recovery in various indicators. (GENDER INEQUALITY IN DEVELOPING COUNTRIES: A CASE STUDY OF PAKISTAN by Ghaus-Pasha, Pasha et al, May 1999, SOCIAL POLICY AND DEVELOPMENT CENTRE, KARACHI).

economic cost...” (Coleman, Islamization and the Pakistani Economy July 2004 *Woodrow Wilson International Center for Scholars*)

Along with the economic costs, the relationship between the education of women and the well being of society is well documented. [Unesco has just estimated](#) that 62 per cent of Pakistani girls, between the ages of 7 and 15, have never gone to school.³ This ratio is much worse than the 30 per cent estimate for India and nine per cent for Bangladesh (The Express Tribune, Our gaping gender disparities by Syed Mohammad Ali, 18.11.2012). Compare this with the 1% and 2% women who have ever been to school in Rajanpur and Shikarpur.

The critical link between the status of women in society, particularly literacy levels, and a nation’s economic growth is well understood. The low socio-economic status of women in Pakistan is beginning to be recognized as a potentially significant drag on the country’s growth. (Farzana Bari, *Women in Pakistan: Country Briefing Paper* (Manila: Asian Development Bank, 2000). Again Isabel Coleman says that while...”Islamization is clearly not the reason for Pakistan’s low female literacy rates. Most Islamists are careful to stress their support for female education. However their emphasis on a traditional role for women and the need to protect women’s honour reinforces cultural norms that limit female mobility and access to the public sphere. This compounds the already large challenges of getting and keeping girls in school. It also limits the economic returns from girls’ education, reducing incentives for parents to invest in their daughters’ education...” and “...Clearly, the status of women in society has been shaped by centuries of culture and tradition. The goal is simply to demonstrate that to the extent that Islamization promotes that traditionalist culture, it comes at an economic cost. Until Pakistan creates a more gender-neutral legal environment, closes its gender gaps in health and education, and reduces barriers to female labour force participation, its economic growth and development will lag... (Coleman, Islamisation and the Pakistani Economy July 2004 *Woodrow Wilson International Center for Scholars*)

UNDP economist Omar Noman suggests that Pakistan’s population would be 30 million fewer than it is today (115 million vs. 145 million) if it had improved female literacy at the same rate as Southeast, East and Central Asian countries did over the past five decades. (Omar Noman, *Economy of Conflict*, as quoted in Coleman, Islamization and the Pakistani Economy July 2004 *Woodrow Wilson International Center for Scholars*)

According to the gender development goals for Pakistan, women are “to become economically, socially and politically empowered and begin the transformation of gender relations to effectively achieve sustainable human development. The empowerment of a woman is a two-fold process. First, the process of increasing awareness of her potential, capacities and rights, which includes an understanding of her own social conditioning. Second, working towards an environment of democratic principles, which allows her to participate actively, and equitably in all spheres of life. This would result in enlarging her choices and transforming gender relationships. It is evident, however, that the objectives of this programme cannot be achieved in isolation.”

But the national realities as laid out in the Gender Gap report make a mockery of these laudable objectives. And the region surveyed by Pattan falls far below even the national average situation for Pakistan. It is clear that unless the current situation of women in Pakistan is dramatically altered, it will continue to be a dead weight halting any progress in other fields.

³. <http://tribune.com.pk/story/463592/unesco-report-places-pakistan-in-bottom-10-in-female-education/>

2. Methodology and Data Analysis

The survey was conducted between June and July 2012 in eight flood-affected districts of Pakistan; namely Swat, Nowshera, Kashmore, Shikarpur, Layyah, Rajanpur, Muzaffargarh and Multan. In each district six locations were selected. These particular districts are considered notorious for their anti-women practices and for the marginalization and subjugation of women. The criteria for selecting these locations were the following: affected by the 2010 floods, Taliban presence, high incidence of gender based violence, socio/economic marginalization, remote/neglected communities, and the communities' willingness to cooperate. All households residing within the boundaries of each location were interviewed. Therefore we did not use random selection at this stage. It was a universal sample. However, systematic random sampling was used to allocate age groups of respondents.

2.1 Location Profile:

After the initial selection of locations, Pattan teams prepared detailed profiles of each location by using a standard survey form.⁴ This form helped to ascertain sufficient information about its population, professions of the people, hazards/disaster risks, landownership patterns, access to services, distance to the city, presence of NGOs, names of MPs and former local councillors (since 2009 local councils' elections did not take place) etc. Last but not the least, the survey teams were also instructed and trained to ascertain the willingness of women and men to work with Pattan or not.

2.2 Mapping of Locations:

The next step was to demarcate the boundaries of each location and to inform women and men of each location, about the baseline survey and project objectives. In order to focus and set limits to Pattan's work with each community, location maps were prepared using Participatory Rapid Appraisal (PRA) tools in particular 'Transact Walk.'⁵ These were done across the whole length of the targeted areas in order for the surveyors to have an appreciation of the current state of social services infrastructure in the two areas and to ask some of the residents' questions regarding this. Then Transact Walk enabled the surveyors to document the state of water sources, sanitation, overall distances and how women and men see their area differently.

2.3 Household Counting and Profiling:

During this exercise all the households were counted and serialised⁶ for the purpose of baseline survey. Moreover each household was divided between male and female populations in order to select respondents of various age groups from households for the survey. The next step was to prepare profiles of each household⁷. The main purpose of this form was to get ages of all male and female members of each HH and to know their educational qualifications. It also asked for information about cell phone ownership of women and men of the HHs. For this purpose heads of HHs were interviewed. During this exercise designated male and female respondents of each household were requested to give an appointment for the detailed interview. In total 4,445 household profiles were prepared.

Table 1. Showing district wise number of respondent households

District	Number of Households
Swat	626
Nowshera	484
Shikarpur	600
Layyah	586
Kashmore	639
Rajanpur	567
Muzaffargarh	527
Multan	416
Total	4445

⁴ Annex Number 1: Pattan Survey Form 2012: Initial Survey for Location Identification

⁵ Annex Number 2: Location Maps and list of locations

⁶ Annex Number 3: Household Counting Form

⁷ Annex Number 4: Household Profile Form

2.4 Selection of Respondents:

In order to capture the opinion of all age groups of women and men on gender disparities in each location, we randomly selected one male and one female of the same age group from each HHs. The male and female populations were divided into five categories: 16-25 year, 26-36 years, 37-45 years, 46-55 years and 56 and above. One category was assigned to a HH. In case the HH did not have one or both members of the allocated category of the respondents, then go to the next category and in case the HH still does not fulfil the required ages of one or both respondents, then go to the next category.

Face-to-Face interviews were conducted with all the respondents 8,032, out of which 4,068 were women. Location wise details of male and female respondents are provided in Annex Number 7.

Table 2. District wise break down of male and female respondents

Punjab			
	Districts	Male	Female
1	Muzaffargarh	460	509
2	Multan	411	425
3	Layya	567	575
4	Rajanpur	548	540
Sindh			
5	Kashmore	531	537
6	Shikarpur	390	402
Khyber Pukhtoon Khwa			
7	Swat	634	632
8	Nowshera	423	448
Total		3964	4068
Grand Total		8032	

2.5 Questions and Issues:

In order to gauge gender disparities and gender perspective on gender issues and inequalities, we used a structured questionnaire⁸. For the preparation of the questionnaires we studied the official records and reports prepared by various national and international institutes. The baseline data covered specific indicators of gender parity relating to MDGs goals 3 and 5; male and female population, school enrolment, literacy rate, asset and cell phone ownership, cases of gender-based violence, voter registration and voting behaviour, holding of CNICs, birth/death registration, size of households, knowledge about legal and constitutional rights and entitlements; and awareness about public policy on gender (e.g. National Action Plan, Gender Reform Action Project etc.), awareness about women related international commitments i.e. Convention to Eliminate All Forms of Discrimination Against Women, Millennium Development Goals, International Convention for Civil and Political Rights etc. Moreover, mobility and participation in decision-making within home, at community level and in political process and access to recreation were included in the questionnaires.

2.6 Data Cleaning and Analysis:

In Islamabad a desk was created who was responsible to receive and record all the incoming forms from all the selected locations. A team was assigned the task to check each and every question and answer in order to establish quality of the survey. Poorly filled forms were discarded. Pattan developed an on-line data entry system and all the data was loaded on it. For the analysis of the data, we used SPSS programme.

⁸. Annex Number 5: Questionnaire for male and female respondents

3. Survey Findings

3.1. Demographic Background

Table 3. Age wise break down of male and female respondents

Sr.	Districts	16-26 years		27-36 years		37-55 years		56-65 years		66 and above	
		Female	Male	Female	Male	Female	Male	Female	Male	Female	Male
1	Swat	21%	21%	24%	22%	35%	34%	12%	14%	8%	9%
2	Nowshera	22%	16%	28%	28%	31%	38%	10%	13%	9%	6%
3	Shikarpur	24%	15%	29%	29%	30%	35%	12%	12%	5%	8%
4	Layyah	22%	17%	32%	31%	35%	37%	9%	10%	2%	6%
5	Kashmore	27%	20%	36%	34%	30%	35%	5%	9%	1%	2%
6	Rajanpur	22%	19%	34%	31%	30%	33%	12%	14%	3%	3%
7	Muzaffargarh	23%	17%	36%	32%	27%	30%	7%	9%	7%	11%
8	Multan	23%	16%	32%	30%	30%	34%	10%	11%	5%	8%
	Average	23%	18%	31%	30%	31%	34%	10%	12%	5%	7%

3.2 Age of Respondents

The above table indicates the gender disaggregated break down of the respondents of all the age groups. In all eight districts in both genders mostly 35-55 year olds participated in responding to the baseline questions. The elderly (66 and above) participated the least in the survey followed by a low representation of 16-26 year olds of both genders.

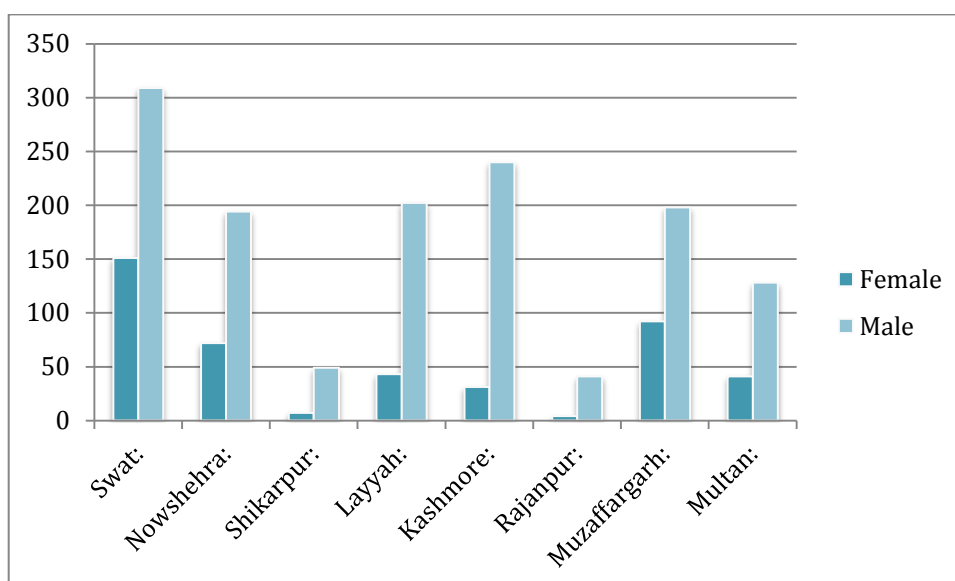
3.3 Educational Level

The difference between male and female school attendance is huge. The data clearly showed that in all 8 districts the number of females who have ever attended school is extremely low as compared to that of males. The greatest difference was found in district Muzaffargarh where there is a 35% difference between female and male attendance. The second districts to show a high difference were Kashmore and Nowshera with both having a 34% difference. On the other hand for those who had never attended school female percentage remained higher as compared to men, which indicates that in the gender pool females are forced to forgo education more, than males. It is worth noting that in districts Shikarpur and Rajanpur, the difference between female and male numbers for never attending school is quite low showing that in these districts both genders are not encouraged to attend school indicating that it may not be an issue of gender discrimination, in fact it is the norm that children are not sent to school.

Table 4. Male and female school attendance

	Districts	Yes			No		
		Female	Male	Diff.	Female	Male	Diff.
1	Swat	29%	60%	-32%	71%	40%	32%
2	Nowshera	17%	51%	-34%	83%	49%	34%
3	Shikarpur	2%	13%	-11%	98%	87%	11%
4	Layyah	7%	34%	-26%	93%	66%	26%
5	Kashmore	5%	39%	-34%	95%	61%	34%
6	Rajanpur	1%	8%	-7%	99%	92%	7%
7	Muzaffargarh	23%	58%	-35%	77%	42%	35%
8	Multan	10%	31%	-21%	90%	69%	21%
	Average	12%	37%	-25%	88%	63%	25%

Diagram 1: Showing comparison between female and male attendees of school



3.4 Professions of Respondents

The main professions overall for the 8 districts are farming and daily wage work with very few respondents owning any small business or having a private job. This shows that community members live on nominal sized disposable incomes and opportunities of entrepreneurship are not available to them. When we look at the gender-disaggregated spread of the findings it is evident that predominantly a higher proportion of females are housewives indicating that a greater proportion of the female population is economically inactive and engaged in unpaid work. Amongst men the main professions remain farming and daily wage work. As far as unemployment is concerned it is higher in females in district Multan showing that in that district women are willing to work but there is a lack of job opportunities for women. In the other 7 districts, the proportion of unemployed men is high as compared to women; this indicates not only a lack of job opportunities for men but also the possibility of restriction on females pursuing any sort of profession and being part of the labour force obtaining wages; the findings of the previous question also corroborate this as for these districts a large proportion of females reported that they are housewives.

Table 5. Professions of male and female respondents

Sr.	Districts	Housewife/Stay at home		Farming		Daily wage Labour		Home Base Work	
		Female	Male	Female	Male	Female	Male	Female	Male
1	Swat	89%	1%	9%	8%	0%	23%	5%	2%
2	Nowshera	96%	1%	0%	9%	2%	49%	0%	1%
3	Shikarpur	31%	0%	63%	82%	16%	11%	1%	0%
4	Layyah	79%	1%	6%	14%	3%	65%	16%	9%
5	Kashmore	85%	0%	15%	62%	1%	25%	3%	0%
6	Rajanpur	88%	1%	3%	78%	3%	9%	6%	6%
7	Muzaffargarh	88%	1%	25%	16%	2%	55%	1%	1%
8	Multan	57%	1%	4%	24%	17%	58%	1%	1%
	Average	77%	1%	16%	37%	6%	37%	4%	3%

Table 5A Professions of male and female respondents

Sr.	Districts	Small business/Rehri		Government job		Private Job		Unemployed		Other, Specify	
		Female	Male	Female	Male	Female	Male	Female	Male	Female	Male
1	Swat	1%	21%	1%	9%	0%	7%	1%	14%	3%	15%
2	Nowshera	0%	11%	1%	5%	0%	1%	1%	18%	0%	5%
3	Shikarpur	0%	2%	0%	1%	2%	2%	0%	2%	0%	1%
4	Layyah	0%	4%	0%	1%	0%	0%	1%	4%	0%	2%
5	Kashmore	0%	1%	0%	6%	0%	0%	0%	2%	0%	2%
6	Rajanpur	0%	1%	0%	0%	0%	1%	0%	1%	1%	1%
7	Muzaffargarh	0%	4%	1%	3%	4%	7%	1%	4%	0%	7%
8	Multan	0%	3%	0%	2%	3%	3%	21%	5%	1%	2%
	Average	0%	6%	0%	3%	1%	3%	3%	6%	1%	4%

3.5 Marital status of Respondents

The sample population for the survey were mostly married females and males; hardly any of the respondents were single. It is interesting to note here that surveyors also reported that it was difficult to interview single females due to traditional restrictions imposed on them and those who were interviewed were usually supervised by their mothers or other elders of the household while responding to questions.

Table 6. Marital status of male and female respondents

Sr	Districts	Single		Married		Divorced		Widow/Widower	
		Female	Male	Female	Male	Female	Male	Female	Male
1	Swat	15%	16%	85%	84%	0%	0%	0%	0%
2	Nowshera	3%	13%	92%	86%	0%	0%	6%	1%
3	Shikarpur	0%	2%	90%	96%	0%	0%	10%	1%
4	Layyah	6%	9%	91%	90%	0%	0%	3%	1%
5	Kashmore	1%	2%	99%	97%	0%	0%	0%	0%
6	Rajanpur	2%	5%	91%	92%	0%	0%	6%	3%
7	Muzaffargarh	5%	8%	86%	90%	1%	0%	8%	2%
8	Multan	5%	6%	92%	94%	0%	0%	2%	0%
	Average	4%	8%	91%	91%	0%	0%	4%	1%

4. Asset Ownership & Control

4.1 Ownership of assets

We documented responses of women and men regarding their asset ownership and control over two immobile assets that are land and residential property, which they had either inherited, brought as part of dowry/gift or bought from their own income. The results in the case of land holdings indicate that almost all respondents with the exception of those from Multan, Muzaffargarh and Rajanpur did not own any land. Regarding home ownership a significant number of households possess their own homes. But, there is a huge gap between male and female home ownership in most districts. Kashmore is the only district where parity exists between men and women in this regard. Parity between male and female is also visible in Muzaffargarh regarding land ownership. However, out of the eight districts seven are such where women's ownership of land is less as compared to men with the highest difference existing in Rajanpur at 19.7%. See table 2.

The results in the case of home ownership showed that in seven out of eight districts the percentage of men owning a house was greater than those of women with the greatest divide existing in district Shikarpur at a difference of 29.0%. However, in the neighbouring Kashmore the situation was the opposite. The survey results

indicate that more women than men owned homes in Kashmore even though the difference is slight at 1.2% but it is worthy to note.

One of the main reasons of gender inequality and powerlessness of women is less access and control over financial and physical assets (residential property and land). The existing laws in Pakistan support women's right to ownership. However, family traditions and customs discriminate against women. These family norms are stronger in rural areas where women hardly possess any land, home or any other physical assets. However, it is important to note here that men in comparison to women also do not possess any substantial physical assets such as land and residential property which is more an indicator of poverty in these areas and widespread feudal control than that of gender disparity

Table 7. Ownership of assets

Districts	Land			Home		
	Female	Male	Diff.	Female	Male	Diff.
Swat:	0.3%	2.0%	-1.7%	1.6%	19.8%	-18.2%
Nowshera:	0.0%	3.3%	-3.3%	0.4%	28.3%	-27.9%
Shikarpur:	0.0%	1.6%	-1.6%	10.1%	39.1%	-29.0%
Layyah:	0.1%	1.3%	-1.2%	5.0%	24.5%	-19.5%
Kashmore:	0.0%	0.2%	-0.2%	72.3%	71.1%	1.2%
Rajanpur:	2.7%	22.4%	-19.7%	17.5%	37.5%	-20.1%
Muzaffargarh:	17.6%	16.7%	0.9%	19.3%	28.1%	-8.8%
Multan:	8.1%	14.3%	-6.1%	21.4%	32.5%	-11.1%
Average	4%	8%	-4%	18%	35%	-17%

4.2 Control Over Assets and Income

This section is based on perceptions of male and female respondents about the control of women over their assets and income. The respondents were given four statements. They were asked to choose the one that reflects their household in this regard. In order to capture gender differences in this regard, we asked questions from men and women: women's right to sell their own property, women's right to buy things with their own money and overall women's control over their money/income etc. We also gave option to respondents to say none of the three situations reflect their household. Each one is discussed below.

4.3 Adult Female Members Have The Right To Sell Any Of Their Own Assets

In three districts; Swat, Nowshera and Kashmore a higher percentage of female respondents indicated the statement to be true while a lower percentage of men indicated the affirmative, with the largest difference existing in Nowshera at 15.19%. In the rest of the five districts more men believed the statement to be true than women with the largest difference existing in Layyah at 11.84%. This indicates that women generally do not believe they have the independence to sell their own assets and have to succumb to family pressures and demands. This also shows that men and women agree that fewer women have the right to sell their own assets. See Table 8.

Table No 8. Adult female members have right to sell any of their own assets

Districts	Female responses	Male responses	Diff.
Swat:	23.70%	20.83%	2.86%
Nowshera:	38.07%	22.89%	15.19%
Shikarpur:	3.05%	1.59%	1.46%
Layyah:	13.66%	25.50%	-11.84%
Kashmore:	31.28%	31.51%	-0.23%
Rajanpur:	12.27%	12.52%	-0.25%
Muzaffargarh:	17.09%	17.28%	-0.19%
Multan:	7.88%	8.32%	-0.44%
Average	18%	18%	1%

4.4 Adult Female Members Have The Right To Buy Any Major Item/Property With Their Own Income

Overall about one-fifth of the male and female respondents agreed with the statement. This means 80% respondents said their women did not have the right to buy any item/property with their own income. Regional variations however are visible from the data. For instance, in Muzaffargarh, Layyah, Kashmore and Nowshera more than one-fifth female respondents believed that they have this right. Interestingly, in Multan there existed a huge gap between male and female responses. Only 14.52% male and 28.15% female respondents said women have this right. In Kashmore, Rajanpur and to some extent in Swat there appears unanimity between male and female responses. While, in Layyah, Shikarpur and Muzaffargarh there are differences. However on average there is only 2% difference in male and female responses. For more details see table 9.

Table No 9. Adult female members have right to buy any major item/property with their own income

District	Female responses	Male responses	Diff.
Swat:	19.87%	17.82%	2.06%
Nowshera:	23.76%	20.99%	2.77%
Shikarpur:	14.72%	6.35%	8.37%
Layyah:	27.48%	37.50%	-10.02%
Kashmore:	24.88%	25.08%	-0.20%
Rajanpur:	14.47%	13.07%	1.40%
Muzaffargarh:	28.15%	14.52%	13.64%
Multan:	14.75%	18.81%	-4.06%
Average	21%	19%	2%

4.5 Women Have Control Over Their Own Income

Out of eight districts, in three (Shikarpur, Layyah and Muzaffargarh) the opinion of male and female respondents was different. In Shikarpur, about 69% male respondents said their women have control over their income, while only 33.50% of the female respondents agreed with the statement. In Muzaffargarh the situation appears to be the opposite, where more women claimed that they had control over their income, but fewer men agreed with the statement. Overall, there exists a narrow difference between male and female perspective. For details see table 5.

Table No 10. Women have control over their own income

Districts	Female responses	Male responses	Diff.
Swat:	25.93%	21.12%	4.81%
Nowshera:	35.11%	34.69%	0.42%
Shikarpur:	33.50%	69.05%	-35.55%
Layyah:	9.92%	26.33%	-16.41%
Kashmore:	27.83%	27.69%	0.15%
Rajanpur:	5.86%	3.63%	2.23%
Muzaffargarh:	36.69%	20.51%	16.19%
Multan:	14.55%	17.03%	-2.48%
Average	24%	28%	-4%

4.6 None Of The Above Statements Reflect Our Household

The respondents were also given an opportunity to opt for this statement: None of the above statements reflect our household. Interestingly, most women from the five districts (Multan, Swat, Shikarpur, Layyah and Rajanpur) opted for this statement rather than the other statements. However, within these districts, there are serious differences between male and female respondents. In the case of Muzaffargarh, Nowshera and Swat more men than women opted for this statement. However, overall in these districts there is hardly a difference between men and women's opinion. See table 6.

Table No 11. None of the above statement reflects our household

Districts	Female	Male	Diff.
Swat:	30.50%	40.23%	-9.73%
Nowshera:	3.05%	21.43%	-18.38%
Shikarpur:	48.73%	23.02%	25.72%
Layyah:	48.94%	10.67%	38.28%
Kashmore:	16.01%	15.72%	0.29%
Rajanpur:	67.40%	70.78%	-3.38%
Muzaffargarh:	18.07%	47.70%	-29.63%
Multan:	62.83%	55.84%	6.99%
Average	37%	36%	1%

The main issue that perpetuates gender inequality is not only that women have less ownership of physical assets but also that the actual control of women over land, their income and other physical assets is very limited. Women generally allow their husbands or brothers to manage their property and face coercion and emotional entrapment to force them into giving their share of assets to male family members.

4.7 Power Dynamics Within The Family And Control Over Assets

Along with recording men and women's perspective on women's control over assets and income, we also tried to document gender perspective about power dynamics within the family regarding selling and buying of property and assets. Four statements were given to respondents and they were asked to select the one that reflected their household. These statements are: Adult male family members consult women when they sell or buy any asset; only the head of the household takes decisions in the selling and buying of property and related matters; men hand over their income to women for household use and None of the above reflects our household.

4.8 Adult Male Family Members Consult Women When They Sell Or Buy Any Asset

In Nowshera and Muzaffargarh there was the maximum disagreement between male and female respondents on this statement. More men claimed that women were consulted, while 26% fewer women agreed with the men's responses. While more women than men of Shikarpur appear to be inclined to state that their male family members consulted them. Overall, there is a likelihood that more men than women claimed they would consult their women. It appears that a significant number of women disagree with men and they don't consider men's consultation sufficient. Refer to Table 7.

Table No 12. Adult male family members consult women when they sell or buy any asset

District	Female	Male	Diff.
Swat:	15%	24%	-9%
Nowshera:	40%	65%	-25%
Shikarpur:	19%	8%	11%
Layyah:	30%	28%	2%
Kashmore:	41%	43%	-2%
Rajanpur:	41%	44%	-3%
Muzaffargarh:	22%	48%	-26%
Multan:	36%	39%	-2%
Average	31%	37%	-6%

4.9 Only Head Of The Household Takes Decisions In Selling And Buying Property And Related Matters

Shikarpur shows the largest gap between the opinions of men and women on this statement. As many as 83% men and 49% women in the district agreed with the statement. While in Swat, Nowshera, Layyah, Rajanpur, Muzaffargarh and Multan a higher percentage of female respondents indicated the statement to be true, the men's percentage was lower. In the rest of the two districts more men believed that the statement did not reflect

their household than women with the largest difference existing in Layyah at 25%. Moreover both in Swat and Layyah as many as 62% women agreed with the statement.

Table No 13. Only head of the household take decisions in selling and buying of property/assets

District	Female	Male	Diff.
Swat:	62%	45%	16%
Nowshera:	20%	14%	6%
Shikarpur:	49%	83%	-34%
Layyah:	62%	37%	25%
Kashmore:	7%	8%	-1%
Rajanpur:	31%	29%	2%
Muzaffargarh:	12%	8%	4%
Multan:	30%	27%	2%
Average	34%	32%	3%

4.10 Men Hand Over Their Income To Women For Household Use

Overall, there appears unanimity between male and female respondents on this statement. However, gender differences are visible in some districts. For instance, in Nowshera 36% women and 20% men said the statement reflect their household. This shows 16% difference between male and female opinions. In Swat, Shikarpur, Layyah and Rajanpur less than 18% female respondents agreed with the statement, while in Nowshera 36%, in Kashmore 48%, in Muzaffargarh 45% and in Multan 30% women said their men hand over their income to them. For further details see table 14.

Table 14. Men hand over their income to women for household use

District	Female	Male	Diff.
Swat:	12%	21%	-9%
Nowshera:	36%	20%	17%
Shikarpur:	5%	4%	1%
Layyah:	5%	29%	-24%
Kashmore:	48%	46%	2%
Rajanpur:	17%	18%	-1%
Muzaffargarh:	45%	42%	4%
Multan:	30%	31%	-1%
Average	25%	26%	-1%

4.11 None Of The Above Reflects Our Household

Except Layyah, in Swat, Nowshera, Kashmore, Rajanpur, and Multan slightly more female respondents indicated the statement to be true than their male counter parts. However in Shikarpur and Muzaffargarh the difference is largest.

Table 15. None of the above statements reflects our household

Districts	Female responses	Male responses	Diff.
Swat:	11%	10%	1%
Nowshera:	4%	1%	3%
Shikarpur:	27%	5%	22%
Layyah:	3%	6%	-3%
Kashmore:	4%	3%	1%
Rajanpur:	11%	9%	2%
Muzaffargarh:	20%	2%	18%
Multan:	4%	3%	1%
Average	10%	5%	6%

5. Ownership of Cell Phone

Ownership of a cell phone is critical in order to be connected with friends, relatives and the wider world. It also provides enormous opportunities to an individual to be part of a movement and to articulate its opinion.

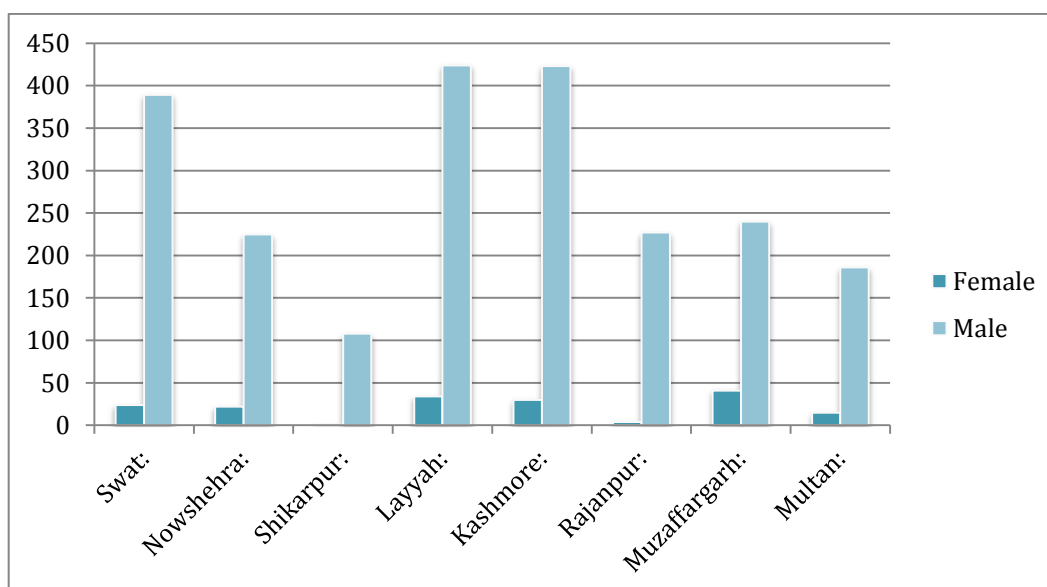
Female cell phone owners are a very small proportion of the female sample population. In fact in district Shikarpur it was reported that none of the female respondents owned a cell phone, with Rajanpur closely following with only 1% female cell phone owners. The ownership of cell phones by males in comparison was high, marking one of the stark differences between the genders.

“While we were in the process of finalising this report, yet another heinous crime against an innocent woman surfaced from Basti Qaimwali Dera Ghazi Khan. Arifa Bibi, six month pregnant and mother of two children was stoned to death by her own uncles. Her only ‘crime’ was that she had a cell phone. The Police arrested the culprits only when the Supreme Court took a suo-moto notice of the case”.

Table No 16. Difference in ownership of cell phones between male and female

Sr.	Districts	Yes			No			Not allowed		
		Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
1	Swat	5%	73%	-68%	95%	27%	68%	1%	0%	0%
2	Nowshera	5%	57%	-52%	95%	43%	52%	0%	0%	0%
3	Shikarpur	0%	28%	-27%	100%	72%	27%	0%	0%	0%
4	Layyah	6%	70%	-65%	94%	29%	65%	0%	0%	0%
5	Kashmore	5%	70%	-65%	94%	29%	65%	0%	1%	0%
6	Rajanpur	1%	42%	-41%	99%	58%	41%	0%	0%	0%
7	Muzaffargarh	11%	68%	-57%	89%	32%	57%	0%	0%	0%
8	Multan	4%	46%	-42%	96%	54%	42%	0%	0%	0%
	Average	5%	57%	-52%	95%	43%	52%	0%	0%	0%

Diagram 2: Showing comparison between female and male cell phone owners



6. Possession of Computerised National Identity Card (CNIC)

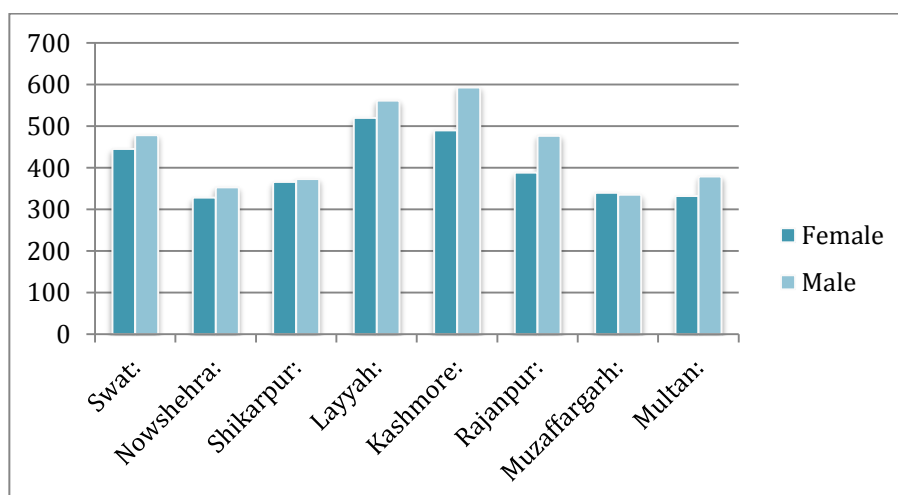
Having a CNIC is like having a passport. Without a CNIC one cannot obtain a passport, driving licence, admission in college, job etc. Moreover, a CNIC is required to get registered as a voter and to cast a vote. At the national level nearly 11 million fewer women than men were registered as voters for the general election 2013, as these women did not have CNICs. The following tables provide a breakdown of male and female populations residing in the baseline survey locations.

It is interesting to note that a greater proportion of the sample population have CNICs as it has become a necessary identification source for these communities to receive any form of aid in cases of floods or otherwise. Furthermore CNICs have gained importance, as they are imperative for registering an individual as a voter, which in turn is necessary for the political and feudal leaders of the community who use these votes to strengthen their vote bank. However, when one looks at the gender disaggregated breakdown it is clearly apparent that more males are registered than females. Our results indicate that the under-registration of women is still quite prevalent. This is the case in all 8 districts. For those who do not have CNICs, the highest proportion for both genders was in Rajanpur.

Table No 17. Possession of Computerised National Identity Card (CNIC)

Sr.	Districts	Yes			No		
		Female	Male	Diff.	Female	Male	Diff.
1	Swat	83%	89%	-6%	17%	11%	6%
2	Nowshera	76%	90%	-13%	24%	10%	13%
3	Shikarpur	91%	96%	-4%	9%	4%	4%
4	Layyah	84%	93%	-8%	16%	7%	8%
5	Kashmore	78%	94%	-16%	22%	6%	16%
6	Rajanpur	72%	87%	-15%	28%	13%	15%
7	Muzaffargarh	84%	93%	-9%	16%	7%	9%
8	Multan	79%	92%	-13%	21%	8%	13%
	Average	81%	92%	-11%	19%	8%	11%

Diagram 3: Showing comparison between female and male CNIC holders



7. Political Freedom

Political freedom is only possible when an individual is free of fear and coercion while using his/her freedom. If s/he feels that using her freedom will result in the loss of her freedom, then she may not use it. Since, our society is heavily dependent on reciprocity, very often individuals restrain themselves from using this right freely. This unwritten rule dominates our society and politics. In the case of gender, this is rule of thumb for women. Any woman, who violates it, is often punished.

Voting is perhaps one institutionalised instrument of exercising free will but very often this is not the case for most women. Moreover, a significant number of women have not been registered as voters. The electoral rolls prepared for general elections in Pakistan often have fewer women than men as voters. For instance in 2012 there were 51 male to 49 women, while on the electoral rolls there were only 43 women voters to 57 male voters. The situation in our baseline survey areas was worst than the national average.

Table No. 18. Gender ratio of voters versus actual population 2013

	Male	Female
Voter ration	57	43
Population ratio	51	49

Source: www.ecp.gov.pk Election Commission of Pakistan 2013

Table 18 A. Showing male/female registered voters 2013

Sr.	Districts	Yes			No			Not Sure		
		Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
1	Swat	79%	85%	-6%	13%	8%	5%	8%	7%	1%
2	Nowshera	61%	87%	-26%	38%	12%	26%	1%	2%	-1%
3	Shikarpur	93%	96%	-3%	7%	4%	2%	0%	0%	0%
4	Layyah	81%	93%	-12%	19%	6%	13%	1%	1%	0%
5	Kashmore	81%	95%	-14%	18%	5%	13%	1%	0%	1%
6	Rajanpur	76%	88%	-12%	23%	12%	12%	0%	0%	0%
7	Muzaffargarh	73%	88%	-15%	27%	10%	16%	1%	2%	-2%
8	Multan	83%	92%	-9%	16%	8%	8%	1%	1%	1%
	Average	78%	91%	-12%	20%	8%	12%	2%	1%	0%

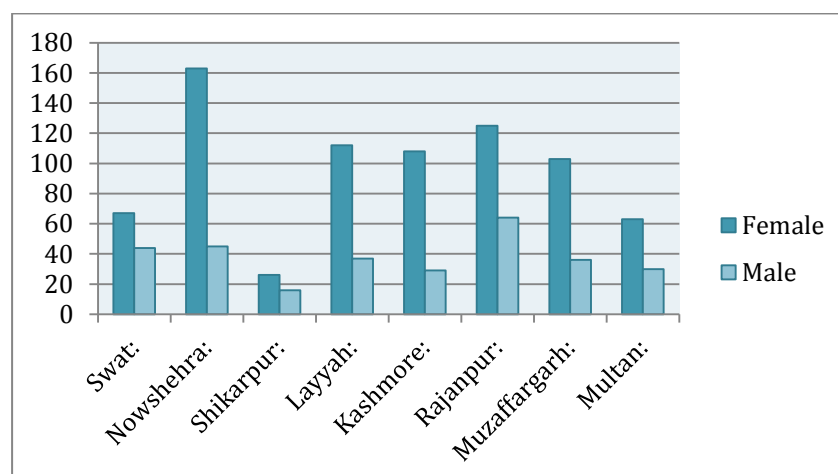
Source: www.ecp.gov.pk Election Commission of Pakistan 2013

Table No 19. Showing difference between male and female populations registered as voters

District	Male	Female	Total	Male %	Female %
Swat	544,680	437,143	981,823	55.48	44.52
Nowshera	346,431	273,483	619,914	55.88	44.12
Multan	1,132,270	977,907	2,110,177	53.66	46.34
Layyah	407,731	328,778	736,509	55.36	44.64
Muzaffargarh	910,435	771,001	1,681,436	54.15	45.85
Rajanpur	400,593	323,693	724,286	55.31	44.69
Shikarpur	257,224	231,654	488,878	52.62	47.38
Kashmore	198,731	154,885	353,616	56.20	43.80
TOTAL	4,198,095	3,498,544	7,696,639	54.54	45.46

The proportion of male registered voters exceeds that of female ones. Districts Nowshera, Muzaffargarh, Rajanpur and Layyah were the top 4 districts with the highest female percentage stating that they did not have their vote registered. We should mention here that 11 million female voters are missing from the final electoral rolls, while the final electoral rolls as published on the Election Commission Pakistan (ECP) website indicate that for the 8 districts surveyed, an average 45% female voters are registered while on average 55% male voters are registered. A notable percentage of the population was not sure of whether they were registered or not indicating either a lack of awareness/interest in voting procedures and mechanisms, or else a suppression of the right to vote in certain areas.

Diagram 4: Gender comparison of registered voters



Although the law allows complete secrecy and freedom to vote without any fear and coercion, the ground reality is drastically different. The baseline data shows how male family elders and clan leaders influence male and female voters. Overall only 24% women and 47% men said they voted with their free will. 70% of the women from Nowshera and 54% from Kashmore also fall in this category, while in Rajanpur, Shikarpur, Layyah and Multan nearly 90% women reported they did not vote with their free will. The data clearly shows a huge difference between male and female situation in this regard. Almost double the number of women than men reported their male family elders had decided who they should cast their vote for. The situation was worst in Shikarpur where as many as 80% women said this. More women than men said their families decide jointly. While about one-fifth respondents said their clans decide jointly. Therefore, it may be concluded that family elders implement decisions of clans. Since, no woman is a clan leader, no woman is on Jirga/Panchayat, and no woman is allowed to participate in such decision-making bodies (for details see section 3.6. Participation in Public and Civic life) all such decisions and their implementation are likely to be perceived as a violation of women voters' freedom.

Table No. 20. Freedom to vote and voting determinants

Sr.	Districts	I always use my vote with my free will			My elders always told me to vote for a certain candidate/party			Our family decided jointly		
		Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
1	Swat	21%	57%	-36%	59%	31%	28%	14%	6%	9%
2	Nowshera	70%	90%	-20%	1%	4%	-3%	2%	4%	-2%
3	Shikarpur	3%	10%	-7%	80%	71%	9%	4%	3%	1%
4	Layyah	9%	51%	-42%	41%	7%	34%	39%	30%	8%
5	Kashmore	54%	68%	-13%	5%	2%	3%	23%	9%	14%
6	Rajanpur	7%	14%	-7%	21%	23%	-1%	12%	9%	4%
7	Muzaffargarh	18%	52%	-33%	37%	1%	36%	15%	12%	4%
8	Multan	12%	33%	-21%	9%	5%	4%	37%	29%	8%
	Average	24%	47%	-23%	32%	18%	14%	18%	13%	6%

Table No. 20 A Freedom to vote and voting determinants

Sr.	Districts	Our clan/tribe decided for us			Other factors		
		Female	Male	Diff.	Female	Male	Diff.
1	Swat	6%	6%	0%	0%	0%	0%
2	Nowshera	1%	0%	0%	27%	2%	25%
3	Shikarpur	10%	15%	-6%	4%	1%	3%
4	Layyah	12%	12%	0%	0%	0%	0%
5	Kashmore	16%	20%	-4%	1%	1%	0%
6	Rajanpur	56%	54%	2%	3%	0%	2%
7	Muzaffargarh	28%	36%	-7%	1%	0%	1%
8	Multan	40%	32%	8%	1%	1%	0%
	Average	21%	22%	-1%	5%	1%	4%

8. Participation in Public and Civic Life

'No one has the right to take decisions on my behalf, unless I delegate them to do so' said a flood affected female farmer in Layyah in 2010. But almost all women are denied this right, as they are not allowed to participate in most decision-making structures whether those structures are family, community or beyond. It is important to view women's participation in public/community structures in a local context. For example, traditional social institutions i.e. Jirga and Panchayat have almost died or are being corrupted due to state interference and patronage. Moreover, women were never allowed to participate in them and the state has never tried seriously to mainstream women in community affairs. The only serious effort was made when General Musharraf introduced 33% quota for women in local councils in 2000. With him being overthrown, his local government system was dissolved. Our baseline data profoundly shows that women don't participate in decision-making structures. In order to measure participation of men and women in public life, we included NGOs, Jirga, Panchayat, political parties, community meetings etc.

8.1 Participation in Local Community Committee Meetings

Our baseline data shows that virtually no women participate in community based committee meetings on a regular basis, with only 4% saying seldom. While 4% and 20% men said they participated regularly and seldom respectively. Rajanpur is peculiar where 21% said they participated seldom. We also tried to measure the difference in participation between community committee meetings and larger community meetings. There was no apparent difference between the two situations. See Table No 11 and 12.

The majority of the female respondents stated that they never attended local community meetings with 100% female respondents in Nowshera and Muzaffargarh stating they are never part of such meetings. The majority of male respondents stated that they never attend such meetings as well except for in Nowshera where majority male participants indicated that they seldom attended local community meetings. In district Rajanpur more women than men stated that they seldom attended local community meetings while in districts Nowshera and Muzaffargarh none of the females indicated that they seldom attended local community meetings. As far as regular attendance of such meetings is concerned none of the female respondents in all districts indicated that they regularly attended meetings. On the other hand, the highest percentage of male respondents for regular attendance was in Nowshera at 29%.

Table No. 22. Frequency of participation in local community committee meetings

Districts	Never			Seldom			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	99%	80%	19%	0%	17%	-16%	0%	1%	-1%
Nowshera:	100%	70%	30%	0%	10%	-9%	0%	20%	-20%
Shikarpur:	99%	73%	26%	1%	27%	-26%	0%	0%	0%
Layyah:	99%	69%	30%	1%	26%	-25%	0%	5%	-5%
Kashmore:	97%	89%	9%	3%	8%	-6%	0%	2%	-2%
Rajanpur:	79%	79%	0%	21%	18%	3%	0%	3%	-3%
Muzaffargarh:	100%	64%	36%	0%	33%	-33%	0%	2%	-2%
Multan:	98%	75%	23%	1%	24%	-22%	0%	1%	-1%
Average	96%	75%	22%	4%	20%	-17%	0%	4%	-4%

Table No. 23. Frequency of participation in local community meetings

Districts	Never			Seldom			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	99%	77%	22%	1%	20%	-19%	0%	1%	-1%
Nowshera:	100%	26%	74%	0%	45%	-45%	0%	29%	-29%
Shikarpur:	99%	79%	20%	1%	20%	-19%	0%	1%	-1%
Layyah:	99%	66%	33%	1%	27%	-26%	0%	6%	-6%
Kashmore:	97%	86%	10%	2%	10%	-8%	0%	2%	-2%
Rajanpur:	78%	77%	1%	21%	19%	2%	0%	3%	-3%
Muzaffargarh:	100%	51%	49%	0%	42%	-42%	0%	6%	-6%
Multan:	99%	74%	25%	1%	25%	-23%	0%	1%	-1%
Average	96%	67%	29%	3%	26%	-23%	0%	6%	-6%

8.2 Participation in Local Jirga/Panchayat

Almost 100% female respondents stated that they never attended local Jirga/Panchayat. Majority of the male respondents in all districts stated that they never attend local Jirga/Panchayat except in Nowshera where 32% males stated they never attended local Jirga/Panchayat. In Nowshera the majority of male participants indicated that they seldom attended local Jirga/Panchayat. As far as regular attendance of local Jirga/Panchayat is concerned none of the female respondents in all districts except Kashmore indicated that they regularly attended local Jirga/Panchayat. On the other hand, the highest percentage of male respondents for regular attendance was in Nowshera at 22%.

Table No. 24. Frequency of participation in local Jirga/Panchayat

Districts	Never			Seldom			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	99%	74%	25%	0%	21%	-21%	0%	2%	-2%
Nowshera:	99%	32%	67%	0%	46%	-46%	0%	22%	-22%
Shikarpur:	99%	66%	33%	1%	33%	-32%	0%	1%	-1%
Layyah:	99%	62%	37%	1%	35%	-34%	0%	3%	-3%
Kashmore:	96%	70%	26%	3%	15%	-13%	1%	14%	-13%
Rajanpur:	99%	54%	45%	1%	36%	-35%	0%	9%	-9%
Muzaffargarh:	99%	51%	48%	0%	43%	-43%	0%	5%	-5%
Multan:	100%	74%	26%	0%	24%	-24%	0%	2%	-2%
Average	99%	60%	38%	1%	32%	-31%	0%	7%	-7%

While Malala was delivering her historic speech in the UN on 12 June 2013, another daring initiative surfaced in the media from her hometown – Swat. About 25 women formed ‘*Khwaindo Tolano*’ - Sister’s Group. The head of the group Tabbassum Adnan said “*We’re fed up with male-only Jirgas that decide only in the favour of men and sacrifice women for their own mistakes.*”

It is not a Jirga as it is being portrait by the media. It is a women’s group challenging male domination and working for justice. It has according to some reports 2,500 membership and so far dealt with 11 women cases. This is perhaps the first women’s collective action against their tyranny in the country.

8.3 Participation In Political Party Meetings

Women’s participation in political party meetings is virtually zero. There is no difference between political parties and Punchayyats/Jirga’s as far as women’s participation is concerned. However, men’s participation rate goes up substantially in the case of political parties. This clearly shows that political parties have given no importance in mainstreaming women in politics. Although they always bring women out to polling stations, they never involve them in political activities or make them members.

Almost all female respondents stated that they never attended political party meetings. Though a large majority of the male respondents too said the same, there is still a difference of 36% between the two. About two-thirds of the men in Swat, Nowshera, Kashmore, Rajanpur, Muzaffargarh and Multan stated that they never attend political party meetings. While in Shikarpur and Layyah majority male participants indicated that they seldom attended political party meetings. As far as regular attendance of political party meetings is concerned none of the female respondents in all districts indicated that they regularly attended political party meetings. On the other hand, the highest percentage of male respondents for regular attendance was in Nowshera at 20%. It may be concluded that political parties appear to be least interested in mobilising women for their activities.

Table No. 25. Participation in meetings of political parties

Districts	Never			Seldom			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	99%	73%	26%	1%	24%	-23%	0%	2%	-2%
Nowshera:	99%	50%	50%	0%	30%	-30%	0%	20%	-20%
Shikarpur:	98%	34%	64%	2%	66%	-64%	0%	0%	0%
Layyah:	99%	38%	61%	1%	60%	-59%	0%	1%	-1%
Kashmore:	99%	88%	11%	1%	10%	-9%	0%	3%	-2%
Rajanpur:	99%	75%	24%	1%	21%	-20%	0%	3%	-3%
Muzaffargarh:	99%	69%	29%	1%	28%	-27%	0%	2%	-2%
Multan:	100%	73%	26%	0%	25%	-25%	0%	1%	-1%
Average	99%	63%	36%	1%	33%	-32%	0%	4%	-4%

8.4 Participation In Meetings Of Non-Government Organisations

As far women’s participation goes, it appears that NGOs seems to be trying to involve more women in their activities than political parties. However in all eight districts a large majority of women as compared to men indicated that they had never participated in NGO meetings. As many as 90% women said that they had never participated in any NGOs’ meeting, while for men the percentage is 62%. Except for Kashmore where 12% women stated they regularly participate in NGOs’ meeting, in all other districts no one stated. Overall just 2% women and 8% men said they participate in NGOs’ meetings on regular basis. Women who said they participate seldom are far less than men. Only 9% women and 29% men indicated that they seldom participate in NGO meetings with the highest percentages in Muzaffargarh at 42%, followed by Layyah and Rajanpur. The difference in regular participation between men and women appears to be enormous in Nowshera, where there was 20% male participation and no female participation. It may be argued that regional variations occurred due to either differential presence of NGOs or because of their gender approaches.

Table No. 26. Frequency of participation in NGOs' meetings

In

Districts	Never			Seldom			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	97%	76%	21%	2%	21%	-19%	0%	1%	-1%
Nowshera:	99%	64%	35%	0%	16%	-16%	0%	20%	-19%
Shikarpur:	98%	72%	27%	2%	28%	-26%	0%	0%	0%
Layyah:	95%	53%	42%	5%	38%	-33%	0%	8%	-8%
Kashmore:	61%	50%	11%	26%	28%	-2%	12%	21%	-9%
Rajanpur:	73%	58%	15%	26%	36%	-10%	1%	6%	-5%
Muzaffargarh:	97%	47%	50%	2%	42%	-40%	0%	10%	-10%
Multan:	91%	75%	16%	7%	24%	-16%	1%	1%	1%
Average	89%	62%	27%	9%	29%	-20%	2%	8%	-7%

Kashmore and Nowshera more women than men said they attended mixed NGO meetings with both male and female participants. However in Rajanpur the highest percentage (23%) of women and 51% men said they participated in joint meetings. It is worth noting here that more men than women have stated that they had attended mixed meetings. This means more men than women are involved by NGOs.

Table No. 27. Joint meetings of men and women

Districts	Female	Male	Diff.
Swat:	1%	1%	0%
Nowshera:	2%	0%	1%
Shikarpur:	0%	1%	-1%
Layyah:	3%	8%	-5%
Kashmore:	12%	10%	2%
Rajanpur:	23%	51%	-28%
Muzaffargarh:	2%	36%	-34%
Multan:	8%	15%	-7%
Average	6%	15%	-9%

8.5 Participation In Trade Unions/Associations' Meetings

Knowing very well that in rural areas trade unions and special interest associations hardly exist, we still wanted to know whether male and female communities participate in their activities or not. The data confirmed our fears. A profound majority of the female and male respondents in all districts stated that they never attended trade union/associations meetings. Yet, there was a difference of 5% between the male and female responses. Overall, 93% men and 98% women said they never participated in trade union meetings.

Table No. 28. Frequency of participation in trade unions/associations' meetings

Districts	Never			Seldom			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	99%	92%	6%	1%	5%	-4%	0%	1%	0%
Nowshera:	100%	82%	18%	0%	2%	-2%	0%	2%	-2%
Shikarpur:	99%	93%	6%	1%	5%	-5%	0%	0%	0%
Layyah:	99%	97%	2%	1%	2%	-1%	0%	0%	0%
Kashmore:	93%	94%	-1%	1%	2%	-1%	1%	1%	0%
Rajanpur:	99%	98%	1%	1%	1%	0%	0%	0%	0%
Muzaffargarh:	98%	92%	6%	2%	1%	0%	0%	0%	0%
Multan:	97%	97%	0%	0%	1%	-1%	0%	0%	0%
Average	98%	93%	5%	1%	2%	-2%	0%	1%	0%

9. Membership Of Civil And Political Bodies

One of the reasons for women's low participation in civil and political life is due to an absence of these bodies in their areas and those that exist in these areas are failing to involve men and in particular women. The table below number 30 shows that as many as 97% women and 91% men said they were not member of any body. This also shows that in spite of a prolonged presence of these bodies in the country, they failed to penetrate these communities. In order to measure the level of membership of men and women in these bodies, we asked the respondents about their membership of NGOs, political parties, local councils, trade unions, associations and community based committees.

Almost all the female and male respondents in all districts indicated that they were not members of any local council, Jirga/Panchayat, political party, community committee and trade union/association. However, a tiny percentage of men and women said they were members of NGOs. Overall 2.9% women and 3.6% men responded said they were members of NGOs. Interestingly in two most underdeveloped and poorest districts i.e. Kashmore and Rajanpur the membership of NGOs was impressive. In Kashmore, the women's membership was even higher than the men by 2.28%. This is perhaps the reason that women's participation in meetings organised by NGOs and community committees was higher in these two districts too. Moreover, a significant percentage of women of Kashmore said they participate in festivals too. Another factor that needs to be looked at in this regard is presence of a Hindu population in both these districts. However, it appears that this development has not affected other institutions, as women's participation in their activities remained absolutely low.

Table No. 29. Membership of political parties

District	Female	Male	Diff.
Swat:	0	3	2
Nowshera:	6	6	0
Shikarpur:	2	2	0
Layyah:	0	2	2
Kashmore:	0	2	2
Rajanpur:	0	0	0
Muzaffargarh:	3	3	0
Multan:	0	1	1
Average	11	19	8

Table No. 30. Membership of various bodies

Districts	Local council			(NGOs) non-government meetings			Jirga/Panchayat		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	0.00%	0.19%	-0.19%	0.75%	1.69%	-0.93%	0.00%	0.38%	-0.38%
Nowshera:	0.00%	0.00%	0.00%	0.23%	1.00%	-0.76%	0.00%	0.75%	-0.75%
Shikarpur:	0.00%	0.79%	-0.79%	0.00%	1.05%	-1.05%	0.00%	1.57%	-1.57%
Layyah:	2.24%	0.16%	2.07%	0.00%	0.16%	-0.16%	0.96%	17.21%	16.25%
Kashmore:	0.32%	0.94%	-0.63%	12.04%	9.76%	2.28%	0.79%	3.78%	-2.99%
Rajanpur:	0.00%	0.18%	-0.18%	9.52%	10.26%	-0.73%	0.00%	2.01%	-2.01%
Muzaffargarh:	0.00%	0.55%	-0.55%	0.25%	2.77%	-2.52%	0.00%	0.83%	-0.83%
Multan:	0.00%	0.24%	-0.24%	0.71%	1.96%	-1.24%	0.00%	0.98%	-0.98%
Average	0.3%	0.4%	-0.1%	2.9%	3.6%	-0.6%	0.2%	3.4%	-3.2%

Table No. 30 A. Membership of various bodies

Districts	Community committee			Trade Union/association			None		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	0.00%	0.19%	-0.19%	0.00%	0.38%	-0.38%	99.25%	96.62%	2.62%
Nowshera:	0.23%	0.25%	-0.02%	0.00%	0.75%	-0.75%	99.53%	95.01%	4.52%
Shikarpur:	0.00%	0.52%	-0.52%	0.00%	0.52%	-0.52%	99.51%	95.01%	4.49%
Layyah:	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	96.81%	82.14%	14.66%
Kashmore:	0.16%	0.79%	-0.63%	0.16%	0.00%	0.16%	86.37%	83.94%	2.43%
Rajanpur:	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	90.48%	87.55%	2.93%
Muzaffargarh:	0.00%	2.22%	-2.22%	0.00%	0.00%	0.00%	99.75%	92.80%	6.95%
Multan:	0.24%	0.00%	0.24%	0.00%	0.00%	0.00%	98.81%	96.58%	2.24%
Average	0.1%	0.5%	-0.4%	0.0%	0.2%	-0.2%	96.3%	91.2%	5.1%

10. Leisure, Mobility and Access

Everyone needs leisure and rest. Similarly participation in festivals and public events makes human beings humble and creates a stronger community. Exposure to public life creates access to information and an understanding of the world. Moreover, these festivals bring people from different backgrounds closer together. Men in our society participate but more often than not women do not. Our baseline survey corroborates this.

Table No. 31. In the morning women get up earlier than men in my area

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	96%	95%	2%	4%	5%	-2%
2	Nowshera	83%	81%	1%	17%	19%	-1%
3	Shikarpur	92%	49%	43%	8%	51%	-43%
4	Layyah	93%	87%	5%	7%	13%	-5%
5	Kashmore	87%	87%	0%	13%	13%	0%
6	Rajanpur	88%	86%	2%	12%	14%	-2%
7	Muzaffargarh	74%	73%	1%	26%	27%	-1%
8	Multan	85%	67%	18%	15%	33%	-18%
	Average	87%	78%	9%	13%	22%	-9%

A majority of respondents stated that women wake up before men indicating that a woman's day starts well before that of the men. Women start doing household chores, which falls under the category of unpaid work in the early hours. Despite this the appreciation of their work as well as due respect and rights are not extended to them and their situation remains dismal.

Table No. 32. In the evening men go to bed earlier than women in my area

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	85%	83%	2%	15%	17%	-2%
2	Nowshera	83%	47%	35%	17%	53%	-35%
3	Shikarpur	34%	30%	4%	66%	70%	-4%
4	Layyah	59%	44%	15%	41%	56%	-15%
5	Kashmore	51%	48%	3%	49%	52%	-3%
6	Rajanpur	46%	32%	14%	54%	68%	-14%
7	Muzaffargarh	52%	40%	12%	48%	60%	-12%
8	Multan	58%	40%	17%	42%	60%	-17%
	Average	58%	46%	13%	42%	54%	-13%

A majority of female respondents in all districts except Shikarpur and Rajanpur stated that men go to bed earlier than women, indicating that women's daily schedule is longer than that of men. However it is interesting to note that a majority of men disagree with this statement which also indicates that a woman's hard labour (mostly unpaid) throughout the day is rarely taken into account and the long hours she spends caring for the household and the family members are never even given due acknowledgement as when daily clocks a tool used to mark the activities of an entire day was done with both the genders the results showed that women mostly engaged in household work like caring for the family, animals and doing household chores. Furthermore, women cook dinner for the family and usually are the last ones to sleep after fulfilling chores like washing utensils, ensuring animals are in their sheds and doing other chores before going to bed, while men and other family members usually go directly to bed. The lack of realisation by men regarding the fact that women sleep later than them is the absence of acknowledgement of the chores women perform even after dinner has been served and eaten (which usually is the last activity for men).

10.1 Festivals

A huge majority (93%) of the female respondents stated that they never attended any local festival. While 41% male respondents never went to a festival. As far as regular attendance of local festivals is concerned none of the female respondents in Swat, Shikarpur, Layyah, Muzaffargarh and Multan indicated that they regularly attended local festivals. On the other hand, the highest percentage of female respondents for regular attendance was in Kashmore at 16%. The male participation was also highest (25%) here.

Table 33. Frequency of participation in local festivals (Urs, melas, etc.)

Districts	Never			Seldom			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	96%	53%	43%	4%	41%	-38%	0%	3%	-3%
Nowshera:	96%	58%	39%	2%	19%	-17%	1%	23%	-22%
Shikarpur:	94%	21%	74%	5%	76%	-71%	0%	3%	-2%
Layyah:	98%	34%	64%	2%	65%	-62%	0%	1%	-1%
Kashmore:	76%	54%	22%	8%	22%	-14%	16%	25%	-8%
Rajanpur:	89%	16%	73%	10%	67%	-57%	1%	17%	-16%
Muzaffargarh:	98%	37%	61%	2%	52%	-50%	0%	10%	-10%
Multan:	98%	54%	44%	2%	39%	-37%	0%	6%	-6%
Average	93%	41%	52%	4%	48%	-43%	2%	11%	-9%

10.2 Sports

Though majority of female and male respondents in all districts indicated that they do not go out to play sports, there is a 13% gender gap between men and women on this issue. 100% females in Nowshera, Shikarpur and Multan indicating that they do not go out to play sports. In Layyah 27% male respondents indicated that they do

play seldom which is the highest among all districts. None of the females in all districts indicated that they go out regularly to play.

Table 34. Going out to play sports

Districts	Never			Seldom			Often			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat	95%	73%	22%	1%	12%	-12%	1%	8%	-7%	0%	2%	-2%
Nowshera	100%	90%	10%	0%	5%	-5%	0%	2%	-2%	0%	3%	-3%
Shikarpur	100%	94%	6%	0%	6%	-6%	0%	1%	-1%	0%	0%	0%
Layyah	98%	70%	27%	2%	27%	-25%	0%	2%	-2%	0%	0%	0%
Kashmore	98%	83%	16%	0%	10%	-10%	0%	1%	-1%	0%	4%	-4%
Rajanpur	99%	90%	8%	1%	8%	-7%	0%	1%	-1%	0%	0%	0%
Muzaffargarh	99%	88%	11%	0%	8%	-8%	0%	1%	-1%	0%	2%	-2%
Multan	100%	95%	4%	0%	3%	-3%	0%	1%	-1%	0%	0%	0%
Average	98%	85%	13%	1%	10%	-9%	0%	2%	-2%	0%	1%	-1%

10.3 Watching Television/Films

A large majority 74% of women and about 60% of men in all districts have never watched television/films. This shows a gap of 14% between men and women. In Shikarpur this gap is the largest at 36%, while in Nowshera it was just 2%. As far as regular viewing of television is concerned there was no difference between male and female responses. However, it is worth stating here that in Nowshera, 17% women and 13% men said they view TV on regular basis.

Table 35. Viewing of television and films

Districts	Never			Seldom			Often			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	49%	44%	6%	26%	21%	5%	17%	21%	-4%	5%	12%	-7%
Nowshera:	64%	62%	2%	14%	22%	-7%	5%	3%	2%	17%	13%	3%
Shikarpur:	99%	63%	36%	1%	35%	-35%	0%	1%	-1%	0%	0%	0%
Layyah:	49%	51%	-2%	46%	47%	-1%	5%	2%	3%	0%	0%	0%
Kashmore:	76%	58%	18%	16%	30%	-15%	3%	4%	-1%	4%	7%	-3%
Rajanpur:	91%	68%	23%	8%	29%	-21%	0%	1%	-1%	0%	1%	0%
Muzaffargarh:	72%	64%	8%	11%	26%	-15%	3%	4%	-1%	13%	4%	9%
Multan:	87%	77%	10%	9%	20%	-11%	2%	2%	0%	2%	1%	1%
Average	74%	61%	13%	16%	29%	-13%	4%	5%	0%	5%	5%	0%

10.4 Listening to Radio

Strangely more women said that they did not listen radio than those who watched TV. As many as 95% women and 77% men reported that they never listened radio. In Shikarpur this gap is as big as 46%, while in Swat, Multan and Muzaffargarh the gender gap is just 5%.

Table 36. Listening to radio

Districts	Never			Seldom			Often			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	83%	78%	5%	13%	14%	-1%	2%	3%	-2%	0%	2%	-1%
Nowshera:	97%	89%	8%	1%	7%	-6%	0%	0%	0%	1%	3%	-2%
Shikarpur:	98%	52%	46%	2%	44%	-42%	0%	4%	-4%	0%	0%	0%
Layyah:	93%	52%	41%	6%	45%	-39%	0%	3%	-2%	0%	0%	0%
Kashmore:	94%	77%	17%	5%	18%	-13%	0%	2%	-2%	1%	2%	-1%
Rajanpur:	98%	82%	16%	2%	16%	-14%	0%	1%	-1%	0%	0%	0%
Muzaffargarh:	98%	91%	7%	0%	6%	-5%	0%	1%	-1%	0%	0%	0%
Multan:	98%	92%	5%	2%	5%	-3%	0%	2%	-2%	0%	0%	0%
Average	95%	77%	18%	4%	19%	-15%	0%	2%	-2%	0%	1%	-1%

10.5 Surfing the Web and Internet

Nearly all women and men in all districts do not surf the web and Internet. Those who surf the web and Internet do it seldom and often the majority are men except in Shikarpur, Rajanpur and Multan where both males and females indicated that none of them surf the web and Internet seldom or often. For those respondents who surf the web and Internet regularly both males and females in Shikarpur, Layyah, Kashmore, Rajanpur and Multan indicated that they did not do so.

Table 37. Web surfing

Districts	Never			Regularly		
	Female	Male	Diff.	Female	Male	Diff.
Swat:	94%	82%	12%	0%	3%	-2%
Nowshera:	100%	95%	5%	0%	1%	-1%
Shikarpur:	100%	100%	0%	0%	0%	0%
Layyah:	99%	99%	1%	0%	0%	0%
Kashmore:	99%	97%	2%	0%	0%	0%
Rajanpur:	100%	99%	1%	0%	0%	0%
Muzaffargarh:	99%	95%	4%	0%	1%	-1%
Multan:	100%	99%	1%	0%	0%	0%
Average	99%	96%	3%	0%	1%	-1%

10.6 Reading Newspaper/Book

95% women and 80% men never read a book or newspaper. Only 3% women and 11% men said they read newspapers or books. This means only a tiny minority of male and female populations have access to information.

Table 38. Reading books and newspapers

Districts	Never			Seldom			Often			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	80%	52%	29%	10%	21%	-11%	4%	13%	-9%	2%	10%	-8%
Nowshera:	96%	76%	20%	3%	12%	-9%	0%	4%	-3%	0%	9%	-9%
Shikarpur:	99%	94%	5%	0%	5%	-5%	0%	0%	0%	0%	0%	0%
Layyah:	99%	89%	9%	1%	10%	-9%	0%	1%	-1%	0%	0%	0%
Kashmore:	97%	72%	25%	2%	16%	-15%	0%	4%	-4%	0%	6%	-6%
Rajanpur:	99%	99%	1%	1%	1%	0%	0%	0%	0%	0%	0%	0%
Muzaffargarh:	89%	69%	20%	7%	20%	-13%	1%	5%	-4%	1%	4%	-3%
Multan:	99%	90%	9%	1%	7%	-6%	0%	2%	-2%	0%	0%	0%
Average	95%	80%	15%	3%	11%	-8%	1%	4%	-3%	1%	4%	-3%

10.7 Socialisation

Humans are social creatures. They have to live in groups and interact with broader society. In order to deepen relationships they have to spend time with each other and participate in each other's happiness and give support to each other when one is in need of it. This is not a privilege; it is a fundamental right of every individual. Sadly, a huge majority of our women don't have this right. Our baseline survey reveals disturbing trends.

10.8 Meeting Friends

More than two-thirds of the female and one-fifth of the male respondents never went out to meet friends. In this regard, Nowshera shows the largest gap where 91% women and only 4% men said they never visited friends. There was also a huge gap between the male and female respondents who seldom visit their friends. Kashmore stands out here too, where 7% female and 18% male respondents said they went out to meet friends.

Table 39. Going out to meet friends

Districts	Never			Seldom			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	63%	13%	50%	27%	53%	-26%	0%	8%	-8%
Nowshera:	91%	4%	87%	8%	42%	-33%	0%	20%	-20%
Shikarpur:	68%	12%	56%	24%	66%	-41%	0%	0%	0%
Layyah:	35%	8%	27%	64%	82%	-18%	0%	0%	0%
Kashmore:	58%	25%	33%	32%	49%	-17%	7%	18%	-11%
Rajanpur:	54%	35%	19%	43%	53%	-10%	0%	0%	0%
Muzaffargarh:	89%	15%	74%	10%	66%	-57%	0%	6%	-6%
Multan:	94%	59%	35%	6%	35%	-29%	0%	0%	0%
Average	69%	21%	48%	27%	56%	-29%	1%	7%	-6%

10.9 Going Out Of The House To Meet Relatives

Interaction with relatives still dominates social life in our country. While in all the above-mentioned topics a vast majority of women opted for 'Never'. In the case of meeting relatives, only a tiny minority of women and men in all districts said they don't go out to meet relative. This means a large majority go out for this purpose. For instance 68% female and 68% male said they seldom go out to meet relatives, while 14% and 16% women and men respectively often went out to meet relatives. As far meeting relative on a regular basis, in Kashmore an equal (32%) percentage of men and women visited relatives, followed by Swat.

Table 40. Going out to meet relatives

Districts	Never			Seldom			Often			Regularly		
	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.	Female	Male	Diff.
Swat:	8%	2%	6%	24%	24%	0%	49%	52%	-4%	18%	20%	2%
Nowshera:	24%	3%	22%	63%	62%	1%	10%	21%	-11%	3%	15%	12%
Shikarpur:	4%	5%	-1%	67%	81%	-14%	29%	13%	16%	0%	0%	0%
Layyah:	4%	3%	1%	93%	91%	2%	3%	6%	-3%	0%	0%	0%
Kashmore:	15%	12%	4%	45%	46%	-1%	7%	10%	-3%	32%	32%	0%
Rajanpur:	16%	12%	4%	77%	75%	2%	7%	13%	-6%	0%	0%	0%
Muzaffargarh:	8%	3%	5%	86%	79%	7%	3%	13%	-10%	1%	4%	3%
Multan:	10%	8%	2%	87%	90%	-3%	2%	2%	0%	1%	0%	0%
Average	11%	6%	5%	68%	68%	-1%	14%	16%	-3%	7%	9%	2%

Conclusion: Most women are burdened under quadruple workloads: domestic chores, farming and reproductive roles. This is particularly true for poor women in rural households. They provide free services not only to their households but also to the local economy. Therefore, their subjugation is pivotal for the perpetuation of the existing economic system. Hence, women are kept in isolation and are not allowed to participate in public life. Patriarchic culture wrapped in religious divinity deters women and pro-women groups from challenging the culprits. One interesting and intriguing case that cannot be ignored from the baseline survey is Kashmore, where more women are found participating in social life and having access to leisure and entertainment. When we checked the religious background of the households, we found out that a significant percentage of families in the survey locations are Hindu. However, we are reluctant to conclude that religion plays a significant role as far as women's access to and participation in social and civil life is concerned. But, it is important to investigate why the women of Kashmore have more freedom than their sisters in other districts.

11. Awareness About Legal Rights And Women Related Legislation

11.1 Awareness About The Right To Divorce

Women in Swat and Nowshera depicted a greater awareness in this regard, however it is worth noting that the majority of men in all 8 districts answered that a woman did not have this right. In the Punjab districts awareness levels about this right appears to be very low. We feel that this is a clear indication of the taboos that surround the male mind-set as well as that of women, regarding a woman's right to divorce, but it further indicates the high levels of unwillingness amongst the male population to extend such rights to women.

Table 41. Awareness about the right to divorce at the time of Nikkah

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Male	Female	Difference
1	Swat	63%	48%	15%	37%	52%	-15%
2	Nowshera	99%	12%	88%	1%	88%	-88%
3	Shikarpur	39%	10%	29%	61%	90%	-29%
4	Layyah	8%	24%	-16%	92%	76%	16%
5	Kashmore	13%	12%	1%	87%	88%	-1%
6	Rajanpur	15%	18%	-3%	85%	82%	3%
7	Muzaffargarh	35%	43%	-8%	65%	57%	8%
8	Multan	16%	9%	7%	84%	91%	-7%
	Average	36%	22%	14%	64%	78%	-14%

11.2 More Than One Wife

In the case of this statement, the majority of both female and male respondents indicated that the husband does not possess the right to marry again without the permission of his first wife. In Nowshera, however, the majority of female respondents did not believe that the permission of the first wife is needed. Swat had the lowest proportion of male respondents who believe the statement to be false, that is they believed that a man does not have the right to marry without the permission of his first wife, whereas in both districts of KPK the respondents were unaware that the law restricts the right of a husband to marry another woman without the permission of his first wife.

Table 42. Husband has the right to marry another woman without the permission of 1st wife

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	60%	65%	-5%	40%	35%	5%
2	Nowshera	93%	58%	35%	7%	42%	-35%
3	Shikarpur	6%	22%	-16%	94%	78%	16%
4	Layyah	10%	14%	-4%	90%	86%	4%
5	Kashmore	40%	38%	2%	60%	62%	-2%
6	Rajapur	17%	14%	3%	83%	86%	-3%
7	Muzaffargarh	14%	17%	-3%	86%	83%	3%
8	Multan	7%	11%	-4%	93%	89%	4%
	Average	31%	30%	1%	69%	70%	-1%

11.3 Forced Marriages

It is encouraging to see that in all 8 districts the majority of respondents from both genders were aware that forced marriage is punishable. This is a healthy indicator of the fact that people are aware of this law. However, in practice, this scenario can be very different from legal rights on paper, even if the population is aware of what the legalities of the situation are.

Table 43. Forced marriage is a punishable offence

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	100%	100%	0%	0%	0%	0%
2	Nowshera	98%	99%	-1%	2%	1%	1%
3	Shikarpur	90%	87%	3%	10%	13%	-3%
4	Layyah	93%	97%	-3%	7%	3%	3%
5	Kashmore	92%	91%	0%	8%	9%	0%
6	Rajapur	88%	93%	-5%	12%	7%	5%
7	Muzaffargarh	98%	98%	0%	2%	2%	0%
8	Multan	99%	99%	0%	1%	1%	0%
	Average	95%	96%	-1%	5%	4%	1%

11.4 Under Age Marriages

It is strange that the voting age in Pakistan is 18 years while the age for marriage is 16. A majority of respondents in both genders were aware that marrying a girl under the age of 16 years is a punishable offence. However, it is still practiced widely. An average of 79% female respondents were aware of this and an average of 84% male respondents also affirmed the statement. However, the point to ponder upon is that even where people have awareness of their rights, actually exercising these rights may be a totally different story.

Table 44. Marriage of a girl under 16 years of age is punishable under the law

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	83%	78%	4%	17%	22%	-4%
2	Nowshera	97%	95%	3%	3%	5%	-3%
3	Shikarpur	28%	68%	-40%	72%	32%	40%
4	Layyah	90%	93%	-3%	10%	7%	3%
5	Kashmore	75%	71%	4%	25%	29%	-4%
6	Rajanpur	82%	87%	-5%	18%	13%	5%
7	Muzaffargarh	89%	92%	-3%	11%	8%	3%
8	Multan	92%	91%	1%	8%	9%	-1%
	Average	79%	84%	-5%	21%	16%	5%

11.5 Share In Inheriting

A majority of the respondents of both genders indicated that daughters should have a share in the inheritance of property and assets and that denying such a right is punishable. This indicates that there is an awareness regarding the basic inheritance rights of women. However, implementation and action are two totally different stories. National figures show us that only 3% women in Pakistan hold any property or assets.

Table 45. Denying share in inheriting property and assets to daughters is punishable offence

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	99%	99%	0%	1%	1%	0%
2	Nowshera	96%	88%	8%	4%	12%	-8%
3	Shikarpur	67%	26%	41%	33%	74%	-41%
4	Layyah	96%	97%	0%	4%	3%	0%
5	Kashmore	82%	83%	-1%	18%	17%	1%
6	Rajanpur	92%	90%	3%	8%	10%	-3%
7	Muzaffargarh	91%	97%	-6%	9%	3%	6%
8	Multan	98%	97%	1%	2%	3%	-1%
	Average	90%	85%	6%	10%	15%	-6%

11.6 Woman's Witness

Women's groups and civil society opposed the 'Qanoon-e-Shahdat' law initiated by Zia-ul-Haq in 1984, however religious groups supported the formation of this law. The survey shows that the majority of respondents of both genders in all 8 districts believed this to be true, the proportion of women being greater than that of the men in Swat, Nowshera, Shikarpur and Rajanpur, with Shikarpur having the greatest difference among female and male respondents. For respondents who believed this to be false the greatest proportion of female respondents was in district Muzaffargarh followed by Multan. The proportion of males believing the statement to be false was the greatest in district Shikarpur.

Table 46. Woman's witness in a court of law is half that of a man

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	97%	96%	1%	3%	4%	-1%
2	Nowshera	97%	95%	3%	3%	5%	-3%
3	Shikarpur	79%	39%	40%	21%	61%	-40%
4	Layyah	73%	86%	-13%	27%	14%	13%
5	Kashmore	86%	87%	-1%	14%	13%	1%
6	Rajanpur	76%	71%	4%	24%	29%	-4%
7	Muzaffargarh	65%	87%	-22%	35%	13%	22%
8	Multan	71%	74%	-3%	29%	26%	3%
	Average	80%	79%	1%	20%	21%	-1%

11.7 Equal Rights Under The Law

On average 58% females and 40% males believe that men and women do not have equal rights under the law while an average of 42% females and 60% males believed this statement to be false. The question that arises in our minds after these findings is that is it the laws that need revision or do the implementers need to be reprimanded for the loose-handed implementation of the existing laws that secure the rights of women and give men and women equal rights.

Table 47. Men and women do not have equal rights under the law

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	34%	31%	3%	66%	69%	-3%
2	Nowshera	96%	63%	33%	4%	37%	-33%
3	Shikarpur	46%	22%	24%	54%	78%	-24%
4	Layyah	67%	20%	47%	33%	80%	-47%
5	Kashmore	52%	53%	-2%	48%	47%	2%
6	Rajanpur	67%	65%	2%	33%	35%	-2%
7	Muzaffargarh	54%	30%	23%	46%	70%	-23%
8	Multan	45%	39%	6%	55%	61%	-6%
	Average	58%	40%	17%	42%	60%	-17%

11.8 Anti-Women Practices (Criminal Law Amendment) Bill

Again, the predominant trend among both female and male respondents in all 8 districts shows that both are unaware of the bill. This shows that rural populations are again quite isolated from any awareness of the legal framework in place in the country which is meant to safeguard women from long entrenched customs like giving a woman or a girl in marriage or otherwise in *badla-e-sulh*, *wanni* or *swara*; depriving a woman from inheriting property; forced marriage, and marriage of a woman with the Holy Quran, by making all these as punishable offences.

Table 48. Prevention of Anti-Women Practices (Criminal Law Amendment) Bill

Sr.	Districts	Yes			No		
		Female	Male	Difference	Female	Male	Difference
1	Swat	1%	1%	0%	99%	99%	0%
2	Nowshera	0%	1%	-1%	100%	99%	1%
3	Shikarpur	0%	0%	0%	100%	100%	0%
4	Layyah	0%	1%	-1%	100%	99%	1%
5	Kashmore	0%	0%	0%	100%	100%	0%
6	Rajanpur	0%	1%	-1%	100%	99%	1%
7	Muzaffargarh	0%	1%	-1%	100%	99%	1%
8	Multan	0%	0%	0%	100%	100%	0%
	Average	0%	1%	-1%	100%	99%	1%

11.9 Sexual Harassment at Workplaces

The predominant trend among both female and male respondents in all 8 districts shows that both are unaware, again showing the trend of the lack of awareness amongst the rural population interviewed, of the laws which are meant to protect women from intimidation, harassment and abuse at the workplace by making all these punishable offences.

Table 49. Awareness about the Protection from Sexual Harassment at Workplace Law 2010

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	1%	1%	0%	99%	99%	0%
2	Nowshera	0%	1%	-1%	100%	99%	1%
3	Shikarpur	0%	0%	0%	100%	100%	0%
4	Layyah	0%	1%	-1%	100%	99%	1%
5	Kashmore	0%	0%	0%	100%	100%	0%
6	Rajanpur	0%	1%	-1%	100%	99%	1%
7	Muzaffargarh	0%	1%	-1%	100%	99%	1%
8	Multan	0%	0%	0%	100%	100%	0%
	Average	0%	1%	-1%	100%	99%	1%

12. Awareness About Public Policy And Covenants/Treaties

Pakistan as a member of the United Nations Organisation has signed various treaties and conventions i.e. Millennium Development Goals, Convention to Eliminate All Forms of Discrimination Against Women (CEDAW), International Covenant on Civil and Political Rights (ICCPR) etc. In order to achieve the targets of these covenants, Pakistan receives funding from UN agencies and foreign countries. These targets then become part of our public policy. Analysis of manifestos of various political parties reveals that almost all parties were either ignorant of these treaties or intentionally ignore them during preparation of their manifestos. As a result, when these parties come to power, its leadership has little knowledge of these instruments. Moreover, the media hardly makes the public aware of these instruments. Also, in our view, due to baseless fears of Mullah backlash successive governments have shown reluctance in creating awareness of policies that empower women. Our baseline data clearly shows the failure of successive governments in this regard.

12.1 Convention to Eliminate All Forms of Discrimination Against Women (CEDAW)

The vast majority of men and women in all 8 districts were quite unaware that their government had signed any international agreement such as CEDAW in which it had made a commitment to safeguard certain basic rights for women. We felt that this shows that on the whole rural populations are generally unaware of national policies and

international commitments, certainly with regards to women. The reasons for the existence of this phenomenon need to be explored and analyzed.

Table 50. Awareness about CEDAW

Sr.	Districts	Yes			No		
		Female	Male	Difference	Female	Male	Difference
1	Swat	2%	1%	0%	98%	99%	0%
2	Nowshera	1%	1%	0%	99%	99%	0%
3	Shikarpur	0%	0%	0%	100%	99%	0%
4	Layyah	0%	1%	-1%	100%	99%	1%
5	Kashmore	0%	0%	0%	100%	100%	0%
6	Rajanpur	0%	1%	-1%	100%	99%	1%
7	Muzaffargarh	0%	3%	-2%	100%	97%	2%
8	Multan	0%	1%	0%	100%	99%	0%
	Average	0%	1%	-1%	100%	99%	1%

12.2 Millennium Development Goals (MDGs)

In adopting the Millennium Declaration in 2000, the member States of the United Nations pledged to “spare no effort to free our fellow men, women and children from the abject and dehumanizing conditions of extreme poverty.” As far as our findings show, male and female respondents in all districts were almost completely unaware of the existence of the MDGs, again demonstrating the distance between national policies and international commitments and the very populations whose basic social and economic rights they are meant to be striving for.

Table 51. Awareness about Millennium Development Goals

Sr.	Districts	Yes			No		
		Female	Male	Difference	Female	Male	Difference
1	Swat	1%	1%	0%	99%	99%	0%
2	Nowshera	1%	1%	0%	99%	99%	0%
3	Shikarpur	0%	5%	-4%	100%	95%	4%
4	Layyah	0%	1%	-1%	100%	99%	1%
5	Kashmore	0%	1%	-1%	100%	99%	1%
6	Rajanpur	0%	1%	-1%	100%	99%	1%
7	Muzaffargarh	1%	1%	0%	99%	99%	0%
8	Multan	0%	0%	0%	100%	100%	0%
	Average	0%	1%	-1%	100%	99%	1%

12.3 Provision Of Free Education To Children

While hardly any one knew about MDGs and CEDAW, almost all respondents knew that provision of education is the responsibility of the state. Article 25A Pakistan’s Constitution clearly guarantees free education for children (age 5 to 16 years) but the ground reality is that very few children receive free education.

A majority of the respondents of both genders indicated that they thought it is the responsibility of the state to extend free education to children. It should also be noted that in 4 districts more men stated this to be so than women, with the largest difference occurring in district Layyah. This gives rise to the question of accountability, people do believe that this is one of the main responsibilities of the state, but the state is continually failing to fulfil this duty and the general public is not empowered in any way to rectify this dereliction of responsibility, nor do they take any collective action to deal with it.

Table 51 A. Provision of free education to children (age 5-16 years) is the responsibility of the state

Sr.	Districts	Yes			No		
		Female	Male	Difference	Female	Male	Difference
1	Swat	100%	99%	1%	0%	1%	-1%
2	Nowshera	89%	91%	-2%	11%	9%	2%
3	Shikarpur	99%	97%	2%	1%	3%	-2%
4	Layyah	86%	98%	-12%	14%	2%	12%
5	Kashmore	88%	91%	-3%	12%	9%	3%
6	Rajanpur	92%	92%	0%	8%	8%	0%
7	Muzaffargarh	90%	85%	4%	10%	15%	-4%
8	Multan	99%	99%	0%	1%	1%	0%
	Average	93%	94%	-1%	7%	6%	1%

13. Status of Women in Society

This section deals with perspective of male and female respondents about women's status. It is interesting to note that on some statements, male and female respondents were found to be in complete agreement. For instance, as many as 85% male respondents agreed with the statement: women have a lower status than men. Moreover more than two-thirds of the male and female respondents agreed that women can't marry with their free will but men can. The baseline data also shows that women can leave their homes without permission for daily households chores but are not allowed to see a doctor without prior permission.

On average 92% female respondents and 85% male respondents said that women have a lower status in their respective areas clearly indicating that in most of the surveyed districts, both genders believe that women are not granted an equal status. In Layyah, however there is a huge difference in the male and female responses where the majority of women (87%) believe that women have a lower status but surprisingly the majority of males (51%) believe that women do not have a lower status. See Table No. 52

Table 52. Women have a lower status than men

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	99%	98%	1%	1%	2%	-1%
2	Nowshera	85%	90%	-4%	15%	10%	4%
3	Shikarpur	95%	96%	-1%	5%	4%	1%
4	Layyah	87%	49%	39%	13%	51%	-39%
5	Kashmore	90%	90%	1%	10%	10%	-1%
6	Rajanpur	79%	83%	-4%	21%	17%	4%
7	Muzaffargarh	97%	82%	15%	3%	18%	-15%
8	Multan	99%	96%	3%	1%	4%	-3%
	Average	92%	85%	6%	8%	15%	-6%

13.1 Right To Marry With Free Will

It is quite astonishing for the researchers to find that the majority of both male and female respondents believe that women do not have the right to marry of their own free will. On average 77% male and female respondents respectively stated that women are not allowed to marry of their own free will. Out of all 8 districts only the female respondents in Swat and Nowshera stated that women are allowed to marry of their own free will. See Table 53

A majority responded that no such right exists for women and they are not allowed to marry at all of their own free will, while when it comes to men, the same respondents in the same districts stated in the majority that men possess

the right to marry of their own free will. An average of 80% females and 76% males stated this to be so. It appears from this comparison that this imposition of restrictions is only for women, while exercising free will is a privilege reserved for men. This is the clearest expression of the patriarchal nature of our society. However an interesting gap remains, if men marry whom they choose, but women don't, then who do these men marry when they exercise their right of choice? Do they choose, and the women are simply chosen only passively? Table 54.

Table 53. Women are allowed to marry of their own free will

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	57%	52%	5%	43%	48%	-5%
2	Nowshera	56%	32%	24%	44%	68%	-24%
3	Shikarpur	1%	2%	-1%	99%	98%	1%
4	Layyah	17%	25%	-8%	83%	75%	8%
5	Kashmore	20%	19%	1%	80%	81%	-1%
6	Rajanpur	6%	9%	-3%	94%	91%	3%
7	Muzaffargarh	21%	40%	-19%	79%	60%	19%
8	Multan	6%	8%	-2%	94%	92%	2%
	Average	23%	23%	-1%	77%	77%	1%

Table 54. Men are allowed to marry of their own free will

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	93%	91%	2%	7%	9%	-2%
2	Nowshera	92%	86%	6%	8%	14%	-6%
3	Shikarpur	86%	44%	42%	14%	56%	-42%
4	Layyah	68%	86%	-18%	32%	14%	18%
5	Kashmore	80%	80%	-1%	20%	20%	1%
6	Rajanpur	66%	63%	3%	34%	37%	-3%
7	Muzaffargarh	88%	89%	-2%	12%	11%	2%
8	Multan	67%	68%	-1%	33%	32%	1%
	Average	80%	76%	4%	20%	24%	-4%

13.2 Mobility

The responses highlight one of the most contradictory and controlling trends prevalent in society. The mobility of women is not hampered when it comes to carrying out unpaid household tasks or earning for the household through agricultural work. However, when the mobility concerns her freedom for any other activity it is severely restricted. A majority of respondents in all 8 districts stated that women are not even allowed to go to the doctor without permission. An average of 84% females and 78% males affirmed this statement.

Table 55. Women can go out to work but not allowed going to see doctor without permission

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	82%	81%	1%	18%	19%	-1%
2	Nowshera	97%	87%	10%	3%	13%	-10%
3	Shikarpur	93%	97%	-4%	7%	3%	4%
4	Layyah	70%	54%	16%	30%	46%	-16%
5	Kashmore	92%	90%	2%	8%	10%	-2%
6	Rajanpur	82%	78%	4%	18%	22%	-4%
7	Muzaffargarh	74%	70%	4%	26%	30%	-4%
8	Multan	81%	71%	10%	19%	29%	-10%
	Average	84%	78%	5%	16%	22%	-5%

13.3 Freedom And Participation In Decision-Making

Despite her enormous reproductive and productive contribution, women have little right to participate in decision-making at the family level. The following data sets show alarming trends. Interestingly, most male respondents agree with the statements presented to them and they appear to accept contradictions in their beliefs and practices. For instance, a majority said Islam gives equal status to men and women but Muslims don't treat women equally.

Table 56. Women contribute to household's economy but denied a say in decision-making in family matters

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	96%	93%	3%	4%	7%	-3%
2	Nowshera	82%	68%	14%	18%	32%	-14%
3	Shikarpur	100%	95%	5%	0%	5%	-5%
4	Layyah	53%	47%	6%	47%	53%	-6%
5	Kashmore	83%	89%	-6%	17%	11%	6%
6	Rajanpur	92%	96%	-5%	8%	4%	5%
7	Muzaffargarh	82%	63%	19%	18%	37%	-19%
8	Multan	78%	66%	12%	22%	34%	-12%
	Average	83%	77%	6%	17%	23%	-6%

The responses to this statement highlight the dismal situation of women in our society. Women are expected to perform hard labour, as well as undertaking responsibility for all household chores. Despite their enormous contribution to the household and the economy they are barred from decision-making processes and their opinions and beliefs are not given importance. The majority of respondents in all 8 districts stated that women are not allowed to participate in community decision-making with an average of 83% female and 77% male respondents stating this to be true.

Despite women's contribution in the household, society and the economy as a whole their status in that very same society and economy remains dismal. They are systematically barred from decision-making processes; their suggestions and thoughts hold no value when it comes to the social structures of the community and its decisions. In all 8 districts a majority of the respondents from both genders stated that women are barred from the community decision-making processes with an average of 84% female and 81% male respondents stating this to be so.

Table 57. Women contribute to the household through hard labour but denied to live their own life according to their will

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	94%	91%	3%	7%	9%	-2%
2	Nowshera	96%	83%	13%	4%	17%	-13%
3	Shikarpur	100%	94%	6%	0%	6%	-6%
4	Layyah	67%	28%	39%	33%	72%	-39%
5	Kashmore	87%	83%	5%	15%	17%	-2%
6	Rajanpur	94%	95%	0%	7%	5%	2%
7	Muzaffargarh	76%	56%	21%	23%	44%	-22%
8	Multan	73%	70%	3%	27%	30%	-3%
	Average	86%	75%	11%	15%	25%	-11%

The responses bring forward the harsh reality that women perform hard labour however, despite their contribution to the household and economy they are barred from living their life according to their own free will. Rather they are forced to live their lives according to the beliefs of their community or what their male counterparts deem right or wrong for them; a woman's own opinions and desires are never taken into account. A majority of respondents in all 8 districts stated that women are not allowed to participate in community decision-making, with an average of 86% female and 75% male respondents stating this to be true. It was worth noting that in district Shikarpur 100% women stated it to be true that women are not allowed to live their life according to their own choices.

Cases of violence January-June 2012	
Category	Number of cases
Kidnapping	1086
Murder	792
Suicide	349
Rape/gang rape	435
Honour Killing	346
Domestic violence	289
Sexual assault	50
Acid throwing	46
Burning	32
Miscellaneous	1160
Total	4585

Source: Aurat Foundation 2012

14. Violence Against Women

According to a recent report by the World Health Organisation (WHO) more than one woman in three around the globe is a victim of domestic violence⁸. The report says 30% women worldwide face abuse at the hands of their partners. However, it appears from the report that the degree of abuse is highest in Asia. The report also reveals that partners killed 38 per cent of female victims globally. In Pakistan violence against women and domestic violence is hugely prevalent. Domestic violence is considered a private matter in our country. According to some estimates, between 70 and 80% of Pakistani women are subjected to various kinds of domestic violence. This includes economic, physical, mental and emotional abuse. Honor killing (*Karo-Kari*) and handing over young girls (*Vanni and Sawara*) to settle disputes are deeply ingrained. During 1998-2004, about 3000 women were killed. Though many honour-killing cases are not reported, in 2011 alone, according to Amnesty International 960 women were victims of honour killing.

⁸. WHO Multi-country Study on Women's Health and Domestic Violence against Women

14.1 Beliefs Versus Practices: Anti Women Practices

A huge majority of male and female respondents agreed that Islam gives equal rights to men and women. See Table No.58. However about 60% of female and 56% male respondents agreed that Muslims don't give rights to their women. See Table No. 59. On specific issues such as giving share to daughters in inheritance nearly 70% of male and 76% female respondents agreed with the following statement: most parents deny share to their daughters in inheritance. See Table No. 60.

Though there appears to be complete agreement across region and gender as far as the position on religion is concerned, gender variations regarding practices do exist across region, gender and within gender. For instance, in Rajanpur the highest percentage of women and men said Muslims don't give equal rights to their women. Interestingly, a huge gap is found between the responses of males and female respondents in Layyah and Shikarpur. While in Layyah as many 78% females and only 45% males agreed with the statement, in Shikarpur on the contrary more males than females agreed. See Table No. 59. On the specific statement, 'Giving share to daughters in inheritance' almost 97% men and women of Shikarpur and Swat agreed, while in Muzaffargarh not only fewer (men and women) than Swat and Shikarpur agreed with the statement but there was also huge disagreement between men (45%) and women (64%). See Table No. 60. The above-mentioned variations are likely to be due to local dynamics i.e. culture, land ownership patterns, sects, etc. However, it is important to note that most people agreed that they don't follow religion in this regard. It may be then argued that secular issues could dominate belief systems.

Table 58. Islam gives equal rights to men and women

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	97%	97%	0%	3%	3%	0%
2	Nowshera	99%	94%	5%	1%	6%	-5%
3	Shikarpur	85%	95%	-10%	15%	5%	10%
4	Layyah	93%	94%	-1%	7%	6%	1%
5	Kashmore	97%	96%	1%	3%	4%	-1%
6	Rajanpur	97%	98%	-1%	3%	2%	1%
7	Muzaffargarh	95%	94%	1%	5%	6%	-1%
8	Multan	97%	98%	0%	3%	2%	0%
	Average	95%	96%	-1%	5%	4%	1%

Table 59. Muslims do not give equal rights to their women

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	51%	48%	3%	49%	52%	-3%
2	Nowshera	62%	57%	5%	38%	43%	-5%
3	Shikarpur	50%	74%	-24%	50%	26%	24%
4	Layyah	78%	45%	33%	22%	55%	-33%
5	Kashmore	39%	40%	-1%	61%	60%	1%
6	Rajanpur	77%	72%	5%	23%	28%	-5%
7	Muzaffargarh	59%	51%	8%	41%	49%	-8%
8	Multan	66%	58%	7%	34%	42%	-7%
	Average	60%	56%	4%	40%	44%	-4%

Table No. 60. Most parents do not give share to their daughters in inheritance

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	97%	95%	2%	3%	5%	-2%
2	Nowshera	87%	74%	13%	13%	26%	-13%
3	Shikarpur	99%	95%	3%	1%	5%	-3%
4	Layyah	54%	53%	2%	46%	47%	-2%
5	Kashmore	69%	69%	0%	31%	31%	0%
6	Rajanpur	69%	61%	8%	31%	39%	-8%
7	Muzaffargarh	64%	45%	19%	36%	55%	-19%
8	Multan	70%	62%	8%	30%	38%	-8%
	Average	76%	69%	7%	24%	31%	-7%

As stated in one of the previous questions the majority of respondents were aware that denying female heirs their inheritance and assets is a punishable offence. However, when it comes to actually extending the right of inheritance to female heirs the respondents clearly stated that daughters are not given a share in inheritance, with an average of 76% females and 69% males affirming the statement. This stark difference once again re-affirms the notion that people may know what is right or wrong when it comes to the treatment of women, and even the legality of the matter, however, in practice, the reality is totally different. This also indicates that there is still a crying need for further education, awareness and empowerment of the masses. In fact it is a necessity if people are ever to seriously challenge these patriarchal norms and practices.

14.2 Prevalence of Swara and Vanni

Swara and Vanni refer to the inhuman custom of giving minor and young girls in marriages to rival groups in order to settle feuds and disputes. This custom is in practice in different parts of the country. Once considered sacrosanct, voices against this practice have become louder and louder. A majority of respondents state that these practices are not prevalent in their area however, a significant minority of 23% females and 21% males in 8 districts state that Swara and Vanni are prevalent in the area with the highest percentage reported by women in Rajanpur 70% and Nowshera at 52%. In Rajanpur (73%) men appear to be in agreement with the women's position.

Table No. 61. Swara and Vanni are prevalent in my area

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	10%	10%	-1%	90%	90%	1%
2	Nowshera	52%	20%	32%	48%	80%	-32%
3	Shikarpur	17%	11%	6%	83%	89%	-6%
4	Layyah	4%	37%	-33%	96%	63%	33%
5	Kashmore	7%	7%	0%	93%	93%	0%
6	Rajanpur	70%	73%	-3%	30%	27%	3%
7	Muzaffargarh	17%	11%	7%	83%	89%	-7%
8	Multan	4%	2%	2%	96%	98%	-2%
	Average	23%	21%	1%	77%	79%	-1%

14.3 Prevalence of Karokari

Karokari is a compound word literally meaning "black male" and "black female," and is the metaphoric term for adulterer and adulteress. Being so labeled leads more often than not to the murder of both the man and woman allegedly guilty of having an illicit affair. A majority of respondents in Shikarpur, Rajanpur and Kashmore stated that Karokari is prevalent in their area with the highest percentage being in Shikarpur where 98% females and 97% males stated that Karokari is prevalent in the area. It is also interesting to note that in Nowshera 36% females reported this to be true, however only 3% of the male respondents accepted this, which does give rise to concerns

as to whether in the rest of the districts, the practice is prevalent but is kept under wraps and does not reach the mainstream media and public- Thus it is important to continue reinforced efforts in such districts, as well as where the difference in female and male responses points to two totally different situations.

Table No. 62. Karokari is prevalent in my area

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	12%	12%	-1%	88%	88%	1%
2	Nowshera	36%	3%	32%	64%	97%	-32%
3	Shikarpur	98%	97%	1%	2%	3%	-1%
4	Layyah	3%	19%	-16%	97%	81%	16%
5	Kashmore	90%	91%	-1%	10%	9%	1%
6	Rajanpur	84%	88%	-4%	16%	12%	4%
7	Muzaffargarh	16%	9%	7%	84%	91%	-7%
8	Multan	12%	11%	1%	88%	89%	-1%
	Average	44%	41%	3%	56%	59%	-3%

14.4 Men Use Violent Means

Domestic violence is one of the most debilitating forms of violence against women. The impact of domestic violence is profound. Domestic violence, by its definition, takes place in a person's home or between intimate partners. In theory, a home is where a person is safe and secure. When a home becomes a place of fear and terror, the victim's thoughts, feelings, and behaviour, as well as their emotions, are affected. The weak partner constantly has to monitor and modify her behaviour to keep the more powerful partner from becoming angry or violent. Domestic violence diminishes a woman's confidence, her sense of safety, and her ability to solve problems and plan for the future. Ultimately, this impacts her role in the family as a mother, wife, and sibling, as well as her role in the community. A majority of female respondents stated that women in the area do suffer from domestic violence with the highest proportion occurring in Multan, Swat, Shikarpur, Kashmore, Rajanpur and Muzaffargarh. However, in Nowshera and Layyah both male and female respondents said the opposite. Also opinions varied with the majority stating that domestic violence does not occur in their areas in Nowshera, Shikarpur and Layyah. For further details see Table No. 63.

Except for the women and men of Shikarpur, Rajanpur and Multan the majority of respondents from other districts affirmed this statement - No women of my family have ever suffered from beating or any other form of violence. However, a comparison between Table 63, 64 and 65 apparently shows some contradictions. But a careful reading of the statements explains a real difference. Most men do use violent means but not necessarily against those who had participated in our survey. Moreover, there it is likely that many women might not have expressed their real situation due to fear. For more details see Table 64. On a specific statement - Men of my family use violent means against their women, except for Nowshera (10%) and Layyah (20%) a significant majority agreed with the statement. Though within districts there were differences between male and female respondents.

Table No. 63. Most men use violent means against their own women in my village/mohallah

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	78%	72%	6%	22%	28%	-6%
2	Nowshera	9%	12%	-3%	91%	88%	3%
3	Shikarpur	69%	34%	35%	31%	66%	-35%
4	Layyah	36%	14%	23%	64%	86%	-23%
5	Kashmore	65%	61%	4%	35%	39%	-4%
6	Rajanpur	68%	68%	-1%	32%	32%	1%
7	Muzaffargarh	60%	53%	7%	40%	47%	-7%
8	Multan	93%	87%	5%	7%	13%	-5%
	Average	60%	50%	9%	40%	50%	-9%

Table No.64. Men of my family use violent means against their women

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	50%	43%	7%	50%	57%	-7%
2	Nowshera	14%	10%	4%	86%	90%	-4%
3	Shikarpur	83%	83%	0%	18%	17%	0%
4	Layyah	20%	16%	4%	80%	84%	-4%
5	Kashmore	70%	67%	2%	30%	33%	-2%
6	Rajanpur	69%	75%	-6%	31%	25%	6%
7	Muzaffargarh	48%	38%	9%	52%	62%	-9%
8	Multan	82%	70%	12%	18%	30%	-12%
	Average	54%	50%	4%	46%	50%	-4%

14.5 Personal Experience Of Violence

Overall a majority of the respondents stated it to be correct that they do not experience violence at the hands of their male family members. However, we feel that it should be clearly noted that many women try to downplay the impact of domestic violence as they think its an internal family matter instead of a public health or a social problem. Some may consider it to be 'okay' and not a big deal. Pakistani norms often make it difficult for women or children to speak out or ask for help. Many people do not want to reveal the details of their ordeal to outsiders, so they do not ask for assistance or seek prosecution of their abusers. As a result, many cases are unreported, and some people do not understand that domestic violence is a significant problem. However, there are regional differences. For instance as many as 69% and 62% women in Shikarpur and Multan respectively said they experienced violence. For more details see Table 65.

Table No. 65. I experienced violence at the hands of my male family members

	District	True	False
1	Swat	12%	88%
2	Nowshera	5%	95%
3	Shikarpur	69%	31%
4	Layyah	4%	96%
5	Kashmore	27%	73%
6	Rajanpur	39%	61%
7	Muzaffargarh	21%	79%
8	Multan	62%	38%
	Average	30%	70%

14.6 Legitimacy Of Violence?

Even though a majority of female respondents stated it to be false, it remains alarming that on average 41% women thought that men have the right to beat the women of their family. Furthermore men remain 50/50 with an equal proportion believing men do and do not have this right This is alarming as well because it clearly denotes that not only do men believe it is their God-given right to beat women but also women are clearly giving into this form of violence by either believing they deserve it or that men can do what ever they want. It is also important to underline those districts where men and women agree hugely against the statement. For example in Layyah and Shikarpur a large majority 83% and 86% respectively disagree with the statement. For more details see Table 66.

Table No. 66. Men have right to beat their wives and daughters

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	46%	46%	0%	54%	54%	0%
2	Nowshera	55%	87%	-32%	45%	13%	32%
3	Shikarpur	14%	24%	-10%	86%	76%	10%
4	Layyah	17%	10%	6%	83%	90%	-6%
5	Kashmore	66%	62%	4%	34%	38%	-4%
6	Rajanpur	50%	58%	-8%	50%	42%	8%
7	Muzaffargarh	32%	56%	-24%	68%	44%	24%
8	Multan	51%	53%	-3%	49%	47%	3%
	Average	41%	50%	-8%	59%	50%	8%

14.7 Feeling Safe

A majority of respondents stated that women do not feel safe going out alone in their area with the highest female percentages occurring in Swat, Nowshera, Layyah, Kashmore, Rajanpur and Muzaffargarh, while the highest male percentages giving this response was in districts Swat, Shikarpur, Kashmore and Rajanpur. This signifies how unfriendly customs like harassment of women, crimes against them and idle gossip by the community regarding women who move out of the house often pertaining to the freedom and mobility of women effect their lives adversely hampering their freedom to move around without fear of being attacked, be it tangible or intangible.

Table No. 67. Women do not feel safe going out alone in our area

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	98%	96%	1%	2%	4%	-1%
2	Nowshera	58%	48%	10%	42%	52%	-10%
3	Shikarpur	24%	76%	-52%	76%	24%	52%
4	Layyah	69%	39%	30%	31%	61%	-30%
5	Kashmore	72%	73%	-1%	28%	27%	1%
6	Rajanpur	69%	70%	-1%	31%	30%	1%
7	Muzaffargarh	56%	33%	23%	44%	67%	-23%
8	Multan	47%	45%	3%	53%	55%	-3%
	Average	62%	60%	2%	38%	40%	-2%

14.8 Harassment By Strangers

Although cultural barriers for women entering the public arena and joining the workforce are being somewhat challenged, very few institutions are letting "private" or women friendly issues enter the public and private arena. The Amendment of the Pakistan Penal Code 509 renders insulting modesty or causing sexual harassment in public place, including, but not limited to, markets, public transport, streets or parks, or in private places including, but not limited to work places, private gatherings, or homes states, as punishable offences. Despite the existence of such a law, a majority of women feel insecure about leaving their homes, fearing harassment as is indicated by the respondents of the survey, where an average of 55% female and 54% male respondents stated such instances do occur. For details see Table 68.

Only women were asked the question about whether they had personally experiences harassment by a stranger, which seems to denote that men do not consider themselves threatened or unsafe in the public arena. A majority of female respondents in all districts stated that they experienced no harassment. However, it should be kept in mind that these are such taboo issues which women have been silent over for decade that coming forward is not easy, especially when the survey interviews were not private and community members usually gathered to hear what others would say; in such a case speaking out about such instances tarnishes their reputation as well as their

family honour. Moreover, most women in these districts are not encouraged or allowed to go out of the house alone therefore instances of harassment are low as well. For more details see Table 69.

Table No.68. Women who work outside of their homes experience harassment by strangers

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	96%	96%	0%	4%	4%	0%
2	Nowshera	43%	9%	34%	57%	91%	-34%
3	Shikarpur	25%	79%	-54%	75%	21%	54%
4	Layyah	58%	48%	10%	42%	52%	-10%
5	Kashmore	30%	31%	-1%	70%	69%	1%
6	Rajanpur	62%	64%	-2%	38%	36%	2%
7	Muzaffargarh	83%	52%	31%	17%	48%	-31%
8	Multan	47%	50%	-3%	53%	50%	3%
	Average	55%	54%	2%	45%	46%	-2%

Table No.69. I personally experienced harassment by strangers

Sr.	Districts	TRUE	FALSE
		Female	Female
1	Swat	5%	95%
2	Nowshera	38%	62%
3	Shikarpur	15%	85%
4	Layyah	10%	90%
5	Kashmore	26%	74%
6	Rajanpur	27%	73%
7	Muzaffargarh	8%	92%
8	Multan	12%	88%
	Average	18%	82%

14.9 Harassment At Workplaces

The Protection from Harassment at Workplace Law 2010 protects women against intimidation, harassment and abuse of women at the workplace and makes it compulsory that an institutionalized code of conduct enable the workplace to overcome some of the negative cultural perceptions of women and make the work place a safe area for women. However, the implementation of this law is yet to be seen in its true spirit. The data also denotes that a substantial proportion of the population reports such instances of harassment with the top 3 three districts being those in which the proportion of women from the total sample is a majority, which are Swat, Muzaffargarh and Rajanpur respectively. Overall, one can still see that there is a lack of security for women travelling to and from their workplaces, no special women-friendly transport facilities are provided for women travelling at night, no housing facilities for migrant workers from rural areas etc. These situations can only be improved if there is strict supervision, and punitive measures for those who fail to implement the clauses of the law fully. It should also be taken into account that that people need to be educated and made aware of their rights in the light of the legal framework in Pakistan. See Table 70 for more details.

A majority of respondents stated the statement about having faced harassment personally to be false. In the case of women respondents, it may be so because a majority of women of the area have not ever been employed or had an employer, and men do not identify themselves as victims of harassment. See table 71.

Table No.70. Women who work outside of their homes experience harassment by their employers

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	97%	97%	1%	3%	3%	-1%
2	Nowshera	13%	6%	7%	87%	94%	-7%
3	Shikarpur	23%	78%	-55%	77%	22%	55%
4	Layyah	54%	42%	12%	46%	58%	-12%
5	Kashmore	22%	24%	-1%	78%	76%	1%
6	Rajanpur	57%	61%	-5%	43%	39%	5%
7	Muzaffargarh	81%	12%	69%	19%	88%	-69%
8	Multan	40%	42%	-2%	60%	58%	2%
	Average	48%	45%	3%	52%	55%	-3%

Table No.71. I personally experienced harassment by my employer

Sr.	Districts	TRUE			FALSE		
		Female	Male	Difference	Female	Male	Difference
1	Swat	4%	5%	-1%	96%	95%	1%
2	Nowshera	4%	2%	2%	96%	98%	-2%
3	Shikarpur	5%	4%	2%	95%	96%	-2%
4	Layyah	7%	28%	-21%	93%	72%	21%
5	Kashmore	23%	15%	7%	77%	85%	-7%
6	Rajanpur	27%	24%	3%	73%	76%	-3%
7	Muzaffargarh	7%	0%	7%	93%	100%	-7%
8	Multan	10%	10%	0%	90%	90%	0%
	Average	11%	11%	0%	89%	89%	0%

15. Food Consumption

While our baseline survey clearly shows gender disparities in most areas of research, regarding food intake it does not agree with a prevalent myth that men and women consume different food. The following table profoundly shows that in all districts men and women said they eat the same food. However, the gender perspective changes when a question was asked about 'who eats first?'

15.1 Men Eat First

in Swat both men and women were in agreement. While in Layyah, Kashmore, Rajanpur and Multan more women than men stated this to be true with the largest difference existing in district Layyah at 28.2%. The majority of respondents from district Rajanpur both male and female stated this to be true as well.

15.2 Women Eat First

in Swat both men and women were in agreement. While in Shikarpur more women than men stated this to be true with a difference of 22.2%. In districts Nowshera, Layyah, Kashmore, Rajanpur, Muzaffargarh and Multan more men believed the statement to be true than women with the largest difference of 1.3% in Kashmore.

15.3 Men And Women Eat Together

In Swat both men and women were in agreement. While in Nowshera, Shikarpur and Muzaffargarh more women than men stated this to be true with the largest difference existing in Shikarpur at 9.1%. In districts Layyah, Kashmore, Rajanpur, and Multan more men believed the statement to be true than women with the largest difference of 18.7% in Layyah.

Table No. 72. Do adult male and female family members eat same food normally?

Districts	Yes			No		
	Female	Male	Diff.	Female	Male	Diff.
Swat:	98.3%	98.7%	-0.4%	0.2%	0.0%	0.2%
Nowshera:	97.9%	99.2%	-1.3%	1.9%	0.8%	1.1%
Shikarpur:	99.8%	98.2%	1.5%	0.2%	1.8%	-1.5%
Layyah:	99.8%	99.3%	0.5%	0.2%	0.3%	-0.2%
Kashmore:	100.0%	99.4%	0.6%	0.0%	0.2%	-0.2%
Rajanpur:	99.6%	99.8%	-0.2%	0.4%	0.2%	0.2%
Muzaffargarh:	99.7%	99.4%	0.3%	0.3%	0.6%	-0.3%
Multan:	99.3%	100.0%	-0.7%	0.5%	0.0%	0.5%
Average	99%	99%	0%	0%	0%	0%

Majority of the respondents in all eight districts indicated that male and female children ate the same food normally. However, in four districts namely Nowshera, Layyah, Rajanpur, Muzaffargarh and Multan more men than women stated this to be so however the difference in the responses of both genders is minimal with the highest being 1.9% in district Multan. The responses to the question about whether the food eaten by adult males and females of the family is not the same normally all districts indicated nominal difference in responses.

Table No.73. Male and female children eat the same food normally?

Districts	Yes			No		
	Female	Male	Diff.	Female	Male	Diff.
Swat:	98.5%	97.6%	0.9%	0.4%	0.7%	-0.4%
Nowshera:	98.4%	99.7%	-1.4%	1.4%	0.3%	1.1%
Shikarpur:	98.8%	95.1%	3.6%	0.2%	4.4%	-4.1%
Layyah:	98.7%	99.7%	-1.0%	0.0%	0.3%	-0.3%
Kashmore:	99.8%	99.5%	0.3%	0.0%	0.3%	-0.3%
Rajanpur:	99.6%	99.8%	-0.2%	0.2%	0.0%	0.2%
Muzaffargarh:	98.5%	98.9%	-0.4%	0.8%	0.8%	-0.1%
Multan:	97.6%	99.5%	-1.9%	0.2%	0.0%	0.2%
Average	98.7%	98.7%	0.0%	0.4%	0.9%	-0.5%

15.4 Who Eats Food First At Home?

15.4.1 Men Eat First

On the issue of who eats first, our data verifies the general perception that men eat first in five districts. In Rajanpur, Kashmore and Swat 88%, 67% and 58% both men and women agreed that men eat first respectively. But within some districts there appears to be disagreement between male and female respondents. For instance in Shikarpur about 38% women said men eat first, but 69% men said they eat first. While in Layyah, there were 53.3% responded from the women and men 25.2% from the men.

Table No.74. Men eat first at home

District	Female	Male	Diff.
Swat:	58.0%	58.0%	0.0%
Nowshera:	0.7%	8.4%	-7.7%
Shikarpur:	38.2%	69.2%	-31.1%
Layyah:	53.3%	25.2%	28.2%
Kashmore:	67.1%	62.9%	4.2%
Rajanpur:	88.7%	83.9%	4.8%
Muzaffargarh:	8.1%	14.2%	-6.2%
Multan:	14.5%	11.4%	3.1%

5.4.2 Women Eat First

One established myth that is being affirmed through this baseline study is that women don't eat food first in most households. Shikarpur is the only district where a significant (31%) number of women stated that they eat first with a difference of 22.2%. In Swat both men and women were in agreement. In Nowshera, Layyah, Kashmore, Rajanpur, Muzaffargarh and Multan more men believed the statement to be true than women with the largest difference of 1.3% in Kashmore.

Table No.75. Women eat first at home

Districts	Female	Male	Diff.
Swat:	0.7%	0.7%	0.0%
Nowshera:	0.5%	1.0%	-0.6%
Shikarpur:	31.2%	9.0%	22.2%
Layyah:	0.7%	10.1%	-9.4%
Kashmore:	1.1%	2.4%	-1.3%
Rajanpur:	3.1%	4.0%	-0.9%
Muzaffargarh:	0.8%	2.0%	-1.2%
Multan:	3.3%	4.4%	-1.0%
Average	5%	4%	1%

15.4.3 Men And Women Eat Together

Despite some variation between the opinions of women and men, in four districts a large majority of them said they eat food together at home. In Swat an equal percentage of men and women agreed. While in Nowshera, Shikarpur and Muzaffargarh more women than men stated this to be true with the largest difference existing in Layyah and Shikarpur at 18.7% and 9.1%. In districts Layyah, Kashmore, Rajanpur, and Multan more men believed the statement to be true than women with the largest difference of 18.7% in Layyah. Rajanpur is the only district where less than 10% respondents agreed with the statement.

Table. No.76. Men and women eat together at home

District	Female	Male	Diff.
Swat:	40.9%	40.9%	0.0%
Nowshera:	98.8%	90.6%	8.3%
Shikarpur:	30.7%	21.5%	9.1%
Layyah:	45.9%	64.6%	-18.7%
Kashmore:	30.8%	34.0%	-3.2%
Rajanpur:	8.1%	12.1%	-4.0%
Muzaffargarh:	90.4%	82.7%	7.7%
Multan:	81.8%	84.3%	-2.5%
Average	53%	54%	0%

16. Disability

There is controversy about the percentage of the disabled population in Pakistan. While the government estimates 3%, independent sources claim 10%. This shows a significant difference between the two. However, it all depends on how one looks at disability. Our baseline asked respondents to tell us how many male and female people in their family were disabled. Disabilities were not common among the survey population however, out of those who did state there were disabilities the percentage of men was higher than that of women except in Nowshera where the number of disabled women exceeded men and in Muzaffargarh where percentages for both genders were equal.

Table No. 77. Showing disabled population

District	Female	Male	Diff.
Swat:	2%	2%	0%
Nowshera:	4%	3%	2%
Shikarpur:	1%	1%	0%
Layyah:	1%	2%	-1%
Kashmore:	2%	2%	0%
Rajanpur:	0%	2%	-1%
Muzaffargarh:	3%	3%	0%
Multan:	1%	2%	-1%
Average	2%	2%	0%

17. Health Facilities

As mentioned elsewhere in the report, Pakistan has the highest ratio of infant mortality and pregnancy related deaths. Resultantly, it has skewed sex ratio in the world. Pakistan is also failing to achieve its targets of MDGs. Therefore, provision of good health services is must. This section reveals the poor state of our health services.

17.1 BHU

A majority of the respondents in Swat, Layyah and Rajanpur indicate that they are aware of the location of the Basic Health Unit (BHU) of their area with a percentage of 18%, 61% and 80% respectively. While in the rest of the five districts respondents stated that they were unaware with the majority being in Shikarpur at 85% followed by Muzaffargarh and Nowshera at 84% and 83% respectively. In many rural regions BHUs which are supposed to be catering to their health care needs are non functional, thus most of the population is unaware of their presence and hence also their location.

17.2 RHC

A majority of the respondents in seven districts indicate that they are not aware of the location of the Rural Health Centre (RHC) of their area with the largest percentage being in Nowshera at 98%. While in district Shikarpur a majority of 43% respondents state that they are aware of the location of the RHC. Mostly in rural regions BHUs placed with in these communities and catering to their health care needs are non functional thus most of the population would be unaware of their existence and their location.

17.3 Civil Hospital

A majority of the respondents in four districts Swat, Layyah, Kashmore and Rajanpur indicate that they are aware of the location of the Civil Hospital of their area with the largest percentage being in Swat at 83%. While in districts Nowshera, Shikarpur, Muzaffargarh and Multan a majority of respondents state that they are not aware of the location of the Civil Hospital with the largest percentage being in Muzaffargarh at 86%.

17.4 Government Dispensary

A majority of the respondents in four districts Swat, Nowshera, Shikarpur, Layyah, Rajanpur, Muzaffargarh and Multan indicate that they are not aware of the location of the Government Dispensary with the largest percentage

being in Multan at 86%. While in districts Kashmore a majority of respondents state that they are aware of the location of the Government Dispensary with 63% stating so.

Table No. 78. Knowledge about location of government health services

District	Male		Female	
	Yes	No	Yes	No
Kashmore	57%	39%	52%	47%
Layyah	41%	46%	43%	55%
Multan	33%	65%	20%	78%
Muzaffargarh	53%	31%	11%	86%
Nowshera	34%	65%	24%	76%
Rajanpur	46%	1%	45%	1%
Shikarpur	32%	24%	19%	71%
Swat	36%	10%	31%	14%

Table No.79. Knowledge about location of private health services

District	Male		Female	
	Yes	No	Yes	No
Kashmore	60%	35%	60%	38%
Layyah	68%	18%	60%	38%
Multan	88%	11%	69%	29%
Muzaffargarh	88%	4%	42%	56%
Nowshera	87%	12%	21%	77%
Rajanpur	77%	0%	77%	0%
Shikarpur	83%	12%	59%	40%
Swat	39%	6%	35%	9%

17.5 Preferred Medical Services

On average most women refer to the civil hospital and private doctor services in cases of illnesses with an average percentage of 24% and 55% respectively. While on average the lowest percentage is found for BHU, RHC and Government Dispensary which could be due to unavailability of these services or the lack of proper services available at these health care units. However, 21% respondents in Rajanpur indicated that they visit their BHU while respondents in Shikarpur and Muzaffargarh stated that they do not visit the BHU at all. In the same manner respondents in Nowshera and Multan indicated that none of them visited the RHC while for Government Dispensaries this trend was indicated in Rajanpur and for Hakim this was indicated in districts Nowshera, Layyah and Kashmore. All in all it can be concluded that civil hospitals and private doctors are the health care services that people in these districts mostly approach indicating that units of healthcare placed with in a community and in their reach are either non existent or non functional leading them to travel further away from their villages and settlements to access the civil hospital and private doctors bearing not only medical bills but also extensive travel costs which in turn also leads to the demotivation of the community to access healthcare services when needed.

Table No.80. In case of illness, where do people go?

Districts	BHU	RHC	Govt. Dispensary	Civil Hospital	Private Doctor	Hakim
Swat:	6%	2%	4%	61%	26%	1%
Nowshera:	9%	0%	16%	62%	12%	0%
Shikarpur:	0%	8%	7%	27%	48%	10%
Layyah:	8%	1%	5%	21%	65%	0%
Kashmore:	9%	8%	3%	7%	74%	0%
Rajanpur:	21%	5%	0%	3%	59%	11%
Muzaffargarh:	0%	1%	18%	7%	72%	1%
Multan:	6%	0%	1%	6%	82%	4%
Average	7%	3%	7%	24%	55%	4%

17.6 Frequency of Lady Health Visitors' Visits

A LHV is assigned hundred and fifty household per month and she has to make at least one visit per month in every household

Source: National Health office

17.6.1 Never

A majority of the respondents in Shikarpur and Rajanpur at 39% and 92% respectively indicated that a Lady Health Worker (LHW) has never visited their area.

17.6.2 Somewhat Regularly

The highest percentage of respondents indicating that LHWs visit their area somewhat regularly was in Shikarpur and Muzaffargarh at 25% and 44% respectively. None of the respondents in Layyah indicated that the LHWs visited their area somewhat regularly.

17.6.3 Seldom

A majority of the respondents in Swat, Nowshera and Layyah at 49%, 38% and 40% respectively indicated that LHWs seldom visited their area.

17.6.4 Often

The highest percentage of respondents that indicated that LHWs visited their area often were in Swat at 28%. None of the respondents in Rajanpur indicated that the LHWs visited their area often.

17.6.5 Regularly

The majority of total respondents of Kashmore at 62% indicated that LHWs visit their area regularly. None of the respondents in Shikarpur and Rajanpur indicated that LHWs visited their area regularly.

17.6.6 Not sure

The highest percentage of respondents indicating that they are not sure whether LHWs visit their area or not was in Shikarpur at 17%. Two of the districts that are Kashmore and Rajanpur indicated that none of the respondents were unsure whether LHWs visited their area or not

The LHW Programme is the Ministry of Health's flagship Primary Healthcare initiative. The Programme was launched by Prime Minister Benazir Bhutto and survived multiple leadership changes in the politically turbulent 1990s. The successive political and military governments have also allowed the programme to continue. The LHWs visit women in their homes and help increase the uptake of basic health services, e.g. family planning and immunization at a domestic level. However, over the years the LHWs have been involved in other programmes and initiatives (e.g. polio campaigns, tuberculosis treatment initiatives, surveys, and the National census) because of their extensive network and coverage, which has contributed towards the dilution of LHW support towards family planning services. This dilution is viewed more in remote and rural districts (which need this service the most) like Rajanpur and Shikarpur where mostly LHWs have never visited. However, in Kashmore, which is the neighboring

district of Shikarpur, the majority of respondents stated that LHWs visited regularly. This could indicate political manipulation of resources into the districts done by leaders and/or officials for their own benefits.

Table No.81. Frequency of Lady Health Workers' visits

Districts	Never	Somewhat regularly	Seldom	Often	Regularly	Not sure
Swat:	4%	10%	49%	28%	4%	2%
Nowshera:	16%	4%	38%	18%	23%	1%
Shikarpur:	39%	25%	8%	9%	0%	17%
Layyah:	9%	0%	40%	9%	34%	5%
Kashmore:	22%	3%	9%	4%	62%	0%
Rajanpur:	92%	2%	5%	0%	0%	0%
Muzaffargarh:	6%	44%	12%	1%	31%	1%
Multan:	11%	3%	27%	21%	36%	1%
Average	25%	11%	23%	11%	24%	4%

Table No.82. Availability of prenatal and postnatal facilities available in your area

Districts	Yes	No	Not sure
Swat:	28%	56%	16%
Nowshera:	52%	48%	0%
Shikarpur:	1%	61%	38%
Layyah:	4%	90%	6%
Kashmore:	41%	58%	1%
Rajanpur:	1%	99%	0%
Muzaffargarh:	7%	93%	0%
Multan:	23%	76%	1%
Average	20%	72%	8%

A majority of respondents in all districts except Nowshera indicated that prenatal and postnatal facilities are not available in their area. Out of those who responded that such services were available most respondents were in Nowshera with 52% followed by Kashmore at 41%. A substantial percentage of respondents at 36% indicated that they were unsure of the availability of such services in Shikarpur, which indicates a lack of awareness of the female population in the district. As far as those who responded that prenatal and postnatal services do not exist at all were a nominal percentage of 1% at Swat, Shikarpur, Layyah and Multan. Overall, the data indicates that availability of prenatal and postnatal services is non-existent in the districts however, in some areas like Swat, Nowshera, Kashmore and Multan a significant percentage of respondents indicated that these services are available but the use and access of these services is a different story entirely.

Conclusions and Recommendations

The findings of PATTAN's Baseline Survey corroborate Pakistan's macro picture as far as gender disparities and women's subjugation is concerned. For instance, the Global Gender Gap Report 2012 produced by the World Economic Forum ranked Pakistan right at the bottom of its index and showed female and male literacy rates to be at 40% and 69% respectively. In our Baseline Survey the literacy rate in the project locations is far less than this. It ranges between 1% and 29% for the female population. Even amongst the male population the literacy rate is lower than the national average and the gap between men and women is enormous.

Based on our survey, we reached to the following conclusions and recommendations:

1. Membership And Participation

Civil society and political society are the two main pillars of any 'modern' society as they provide a platform to men and women of diverse backgrounds to articulate their opinions and formulate collective action for their well-being. Moreover, civil society organisations also create checks and balances on state officials. Membership based civil groups are in large numbers in the country, though largely ineffective and one hardly finds any membership based women associations in the country. Furthermore traditional structures disallow women from becoming their members and participating. For instance, women have never been allowed to sit in Jirga and Panchayat. This is fine as long as it is based on a free informed will. Though women work in factories, offices and fields, they hardly have their own associations. Very often state institutions have shied away from implementing reforms in this regard. A radical local government system that was introduced by General Musharraf's government in 2000 attempted to break this century old subjugation of women by reserving 33% seats for them. But with his ouster, the civilian political elite dissolved his local government system too and never introduced a new one. Our baseline survey shows that one in five male respondents participated in Jirga/Panchayat meeting, while no women reported any participation. Our data shows similar trends as far as women's participation in the meetings of political parties is concerned. Regarding women's participation in NGO meetings, 2% said they always attend, while 9% said seldom. The figures for men are four times higher.

Therefore, it may be concluded that only NGOs provide some (though not sufficient) opportunity to women for participation. As traditional and political institutions don't provide this space, they tend to reinforce discrimination and inequalities against women.

Recommendation

Civil society organisations should launch a campaign for a local government system that has equal representation for men and women at all tiers of local councils. Moreover, village and neighbourhood councils should also be formed with strong women's representation.

2. Leisure and Recreation

Women need Socialisation as much as men do. It makes people humane and humble. Over centuries societies have evolved institutions, which bring people together. In the West it may be a pub or a restaurant. We have Hujra, Chopal and Baithek etc. But these places are only for men. Disturbingly, women in our countryside are also being denied access to and participation in public festivals and sports held at the community level. About 100% female and male respondents in our survey said that the women of their area have no access to recreation i.e. participation in festivals and sports etc. Weddings and deaths are perhaps the only occasions when women have the chance to meet, sing, dance and mourn together. In spite of these restrictions, there is a high likelihood that community-based women only gathering places can be established. Moreover, our data shows that women's days are longer than their male counterparts.

Recommendation

In order to change this inhumane situation, there is a need to encourage local communities to develop platforms where women can gather, talk, debate, take decisions and enjoy themselves.

3. Contradictions In Belief And Practice

The baseline survey results show interesting contradictions between religious beliefs and practices regarding women. For instance, about 95% male and female respondents said Islam gives equal rights to men and women, but 56% male and 60% female respondents said Muslims don't give equal rights to their women. The baseline survey exposes other contradictions as well. For instance, as many as 75% male and 83% female respondents recognise women's hard work for households. They also recognise that the women in their areas

have longer days than the men. However despite these efforts and contributions women are denied their fundamental rights. Moreover, a large majority of parents don't give share to their daughters in inheritance. Yet they accept that they deny their women the right to live their lives according to their free will. About 77% said they don't allow their women to marry with free will. The women in our project locations surveyed appear to have little freedom to go out of their home without the permission of their male family members if they want to see a doctor, a relative or a friend but she does not need any permission to fetch water, wood etc. for the household.

Similarly there is a gap between the awareness about pro-women laws and anti-women practices. For example, our survey shows that more than 95% men know that forced marriages and marrying off girls under 16 year old is against the law but they still violate the law. Therefore, it may be concluded that belief in religion and knowledge of law does not necessarily translate into good practice. The believers can continue violating commands of a religion with impunity. The Muslims of this area fully understand their contradictions in this regard.

Recommendation

This contradiction provides a space for dialogue and improvement. The communities may be motivated to reflect and improve their attitude towards women.

4. Enrolment And Literacy

Pakistan is notorious for keeping its millions of children out of school and maintaining the gap between male-female literacy ratio. Our baseline data corroborate this trend too. However in some project districts particularly in Rajanpur – a feudal dominated area male literacy is as low as 8%, while the female literacy rate in the district is just 1%. Feudal control therefore appears to be a major factor behind low literacy as it ensures the supply of cheap labour for farming and vote bank to win elections. Thus, keeping people illiterate serves their interests. Since, most mainstream parties are heavily dependent on these powerful landlords and they happen to be MPs, there is little hope that the situation of literacy will improve without an external push.

Recommendation

With the passage of Article 25A (guarantees free education for all, from the age of 5 to 16 years) the space to raise demands has widened. Therefore, civil society organisations should join hands to achieve this objective. The campaign must focus on standard curricula for all schools without any exception and allocation of funds for free education for all.

5. Assets And Control

From cell phones to land and homes, there is a significant gap between the ownership of men and women. Overall only 5% women and 57% men own a cell phone in the surveyed locations. Regarding ownership of land and homes, 4% and 18% of the women said they owned land and residential property respectively, while for men these percentages were double. However even the women who owned these assets had little right to sell their own assets. As a result, there is a likelihood that more women are being deprived off their assets. This needs to be documented and NGOs can initiate interventions in this regard.

6. Harassment

We tried to cover most aspects of violence and harassment in the baseline survey. This covers violence against women both by family members and harassment outside the home. Overall 60% women and 50% men interviewed accepted that violent means are used against women in their areas and within their homes. Sadly, more than 50% respondents thought men have the right to beat their women. Regarding harassment of women by strangers, more than one-third said that they did experience it. But the harassment by employers against their women employees shoots up to about 50%. In our view this is due to the lack of a platform for women at work places and the absence of strong unions. But the overarching factor is poor governance and male domination.

Recommendation

In 2010 The Protection Against Harassment of Women in the Workplace Act was passed. There is a need to extend this act to agriculture as lots of women work as farm labourers. Moreover, NGOs must launch awareness campaigns for women employees in rural and urban areas and monitor employers whether they have formed anti-harassment committees (a mandatory under the law) or not.

The general public seems to have little information about public policy and recent legislation regarding women's rights and entitlements. But rural areas are completely ignorant of policy developments. Most male and female

respondents appear to be ignorant about women and gender related laws that were passed during 2008-2012. In our view pro-women legislation and public policy on gender did not emerge from any political commitment and interest. It was an outcome of international commitments (i.e. CEDAW, MDGS and ICCPR etc.) that Pakistan has made with the international community. Therefore, no ruling party encouraged any public debate before the passage of these laws nor launched any awareness campaign in this regard. Moreover, the federal and provincial governments don't appear to be serious about implementing these laws. It is worth mentioning here that both Pakistan Peoples Party and Muslim League Nawaz have launched massive publicity campaigns for Benazir Income Support Programme and laptop distribution respectively. Why not for the women protection laws? In their view such a publicity campaign might have provoked extremist religious groups. In their view such campaigns might have created a huge demand for rights, hence caused problem for their MPs.

7. General Recommendation

A three pronged approach is required to bridge some gender disparities: Firstly, since the government and officials are bound to implement public policy (based on MDGs and CEDAW etc.) and the law of the land, any violations committed must be recorded, evidence gathered and it must be demanded that officials take action against the culprits. Secondly, initiate dialogue with male communities and facilitate them to resolve the contradictions between their religious beliefs regarding women rights and their own anti-women practices. Thirdly, launch national and provincial level advocacy for public awareness. Women themselves must lead this. Since, most workingwomen have no strong platform, they must be encouraged and facilitated to develop a platform. This is perhaps the only way forward to make Pakistan a women-friendly country and to improve its ranking on the Global Gender Gap Index.

Annex I: List of Baseline Survey Locations

S #	Punjab Project Locations
	Multan - Punjab
01	Basti Gereywali
02	Chah Ambwali
03	Basti Lukwali
04	Basti Jhok Khera
05	Basti Jhok Vigran
06	Basti Bhatianwali
	Muzaffargarh - Punjab
07	Chah Dariawala
08	Tarpur
09	Gurmani Station
10	Basti Almaniwala
11	Shahwala
12	Basti Gharaibabad
	Layyah- Punjab
13	Kokrawala
14	Dhodhowala
15	Kotla Haji Shah Faqir
16	Moza Alyanwala
17	Basti Araaian
18	Basti Shedo Khan
	Rajanpur - Punjab
19	Basti Bhirata
20	Basti Jatoi
21	Basti Kaam Ghulab
22	Basti Waghwar
23	Basti Jhakar
24	Basti Malik Sanwal

S #	Sindh Project Locations
	Kashmore - Sindh
25	Village Sherlabad Haibet
26	Village Jangli Mirani Thori Band
27	Village Mushtaq Sundrani Dari
28	Mohallah Asgar Ali Shah Ghouspur
29	Village Gorkho Dari
30	Goth Khair Muhammad Maganhar
	Shikarpur - Sindh
31	Village Hakim Burero
32	Village Godo Shar
33	Village Nawab Khan Barohi
34	Village Abdulkarim Jhullan
35	Village Umed Ali Kalhoro & Village Baigu Brohi
36	Village Haji Jhangi Brohi

S #	KPK Project Locations
	Swat - KPK
37	Moh. Munzcham Barcham Village Guli Gram
38	Batia Chowk Village Tahirabad Mangora
39	Moh. Kozplao Village Maniyar
40	Moh. Toheed Village Faizabad
41	Mohallah. Zubair Village Bangla Desh
42	Moh. Khan Toti Village Makanbagh
	Nowshera - KPK
43	Moh. Pathak Village Kandar
44	Moh. Qaziyan Village Nowshera Kalan
45	Moh. Baghban Pura village Akora Khattak
46	Village Misri Banda
47	Village Mian Esa
48	Village Mughal Ki

Pattan Vision

To have a democratic and just society where all people enjoy equal economic, political, socio-cultural, and religious rights, equitable opportunities and benefits of development process without any discrimination.

Pattan Mission

Pattan is committed to main streaming marginalised and isolated communities, groups and women into political and economic decision-making processes at all levels through mobilisation, networking, capacity building and advocacy for structural and policy change.

About PATTAN

Pattan is registered as not-for-profit organisation and works with the socially, politically and economically marginalised communities in Pakistan, with a focus to improve democratic governance through collective action for policy and structural change.

Pattan emerged in 1992 after the disastrous floods that hit several areas of Pakistan causing massive ravage. The lessons learnt during the relief efforts of 1992 enabled Pattan to realize that relief alone does not help riverine communities to revive their livelihoods but that the political-social issues need to be addressed as well. The susceptibility of the riverine communities to intermittent destructive flooding is not solely the result of hazard but because of physical and social vulnerabilities that area result of flawed development. Therefore, enhancing capacities of the riverine communities to challenge development policies is a major pillar of our work.

Pattan started its journey by addressing the issue of disaster preparedness, management and mitigation. Pattan focuses on harnessing the unleashed social and political potential of the people in an effort to enable them to become a part of policy making that affects their daily lives.

Pattan addresses various thematic areas such as disaster risk reduction, democracy and governance, women empowerment, youth and volunteerism and election observation and analysis. Mobilising of people using folk culture and art is an integral part of our work.

Currently we are working in more than 25 districts of Pakistan.

Pattan Development Organization Registered under the societies Act, XXI 1860. Registration No: RS/ICT/190 of 1993.



Pattan Development Organization

House No. 5, St. 58, F-10/3, Islamabad.

Tel: +92-51-2299494, 2211875

Fax: +92-51-2291547 E-mail: info@pattan.org

Website: www.pattan.org