Pakistan Journal of Applied Social Sciences

Special Edition

55th Anniversary of the Department of Social Work, University of Karachi
8th September, 2016

Editor

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University of Karachi
Karachi – Pakistan
CONTENTS

Nasreen Aslam Shah  Editor’s Note  i
Ambrreen Fatima, Faizan Ifthikhar & Humera Sultan  The Influence of Endogenous Mother’s Bargaining Power on Her Child’s Schooling: Evidence from Pakistan  1
Farooq-e-Azam Cheema, Tayyaba Zarif & Aziz-un-Nisa  Leadership Styles of Women Entrepreneurs: An Exploratory Study at SME Sector at Karachi  19
Kaneez Fatima Mamdani  An Evaluation of Indicators of Socio-Economic Deprivation: A Case Study of the Slums of Karachi, Pakistan  35
Nasreen Aslam Shah  Women Veiling in Islam: Tradition and Socio-Economic Impact  57
Saeed Ahmed Rid  The Cultural Stigma Attached with Inter-Tribal Marriages Encourages Forced Marriages: Four Selected Case Studies from Rural Sindh  75
Seema Manzoor, Dua-e-Rehma & Samina Rauf  Analysis of Gender Stereotypes in Movies  95
Shagufa Nasreen & Aliyah Ali  A Gender Analysis of Health Policy in Pakistan  111
Siraj Bashir  The Role of NGOs in Community Development in Balochistan  123
Tehsin Azhar, Qaisar Khan & Arab Naz  Face Negotiation Theory: A Critical Analysis of Hijab (Veil) among Muslim Women in Pakistan  137
Editor’s Note:

We are happy and enthusiastic about presenting the fourth issue of our newly-introduced journal. It is not an easy task to maintain and preserve academic publishing. But it became possible with the warm welcome and appreciation of students and faculty of the Department of Social Work, from its alumnae & from friends around the country.

The task before us is not easy; indeed we confront multifarious challenges: from collecting the much needed financial resources to securing crucial human assistance and help. I am glad to report that the first three volumes generated an unprecedented interest among the social scientists, researchers and authors. This is amply evidenced first by the diversity of topics of papers published in these volumes and secondly by the institutional affiliation of the authors.

The Journal is bi-lingual. Publishing papers in Urdu as well as in the English language indeed reflects one of the challenges that the academia in Pakistan confronts at every step- in writing a research dissertation, teaching in a classroom, or even in everyday encounters. Thus, the Journal is close to the reality of the academic life of Pakistan.

In this volume, you will find nine articles in English which we believe you will read with great interest. The articles examine various social issues. The topic ranges from influence of mother on her child’s schooling, leadership style of women entrepreneurs, discrimination found in urban slums of Karachi, the concept of veiling, gender analysis of movies and a gender analysis of health policy in Pakistan.

I would like to thank the esteemed academicians and researchers who submitted articles, and the referees, who kindly devoted their valuable time. With the publication of the fourth issue the journal is submitted to the Higher Education Commission (HEC) for recognition. This would not be possible without the generous support and patronage of our Honourable Vice Chancellor, Prof. Dr. Muhammad Qaiser who has supported us in our work at every step. I also thank Prof. Dr. Moonis Ahmer, Dean Faculty of Social Sciences and my colleagues, in making this journal possible and successful.
The Influence Of Endogenous Mother’s Bargaining Power On Her Child’s Schooling: Evidence From Pakistan

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Abstract

This paper is an attempt to identify intra-household relationship among its members and its effects on child schooling. Specifically the article is designed to look for the answers of following questions: what are the principal determinants of power of mothers in making decisions or what is an appropriate way to measure decision-making power? How does this decision-making power of mothers in the household affects child schooling decision? Is this effect non-linear and non-monotonic as predicted by all recent literature? The objectives are explored by using the Living Standard Measurement Survey data of Pakistan for the period 2007-08. Article shows that the effect of any additional power given to mother’s increases child schooling but the effect is not non-monotonic.

Keywords: Child Schooling, Collective Household Decision Making Model, Mother’s Decision Making Index.
Introduction

The traditional approach of modelling household on the basis that its members’ preference can be categorized by single utility function, has been challenged in recent years. Now the utility function of the household models incorporates divergence and even conflicting preferences among the family members. This paper is an attempt to identify this intra-household relationship among its members and its effects on child schooling. This study is specifically designed to look at the effects of a mother’s decision making power on her child’s schooling. This collective model of the household is explored by using the Living Standard Measurement Survey data of Pakistan (PSLM hereafter).

The foundation of the paper is based on the collective household model approach using data of Pakistan. Although Amin (1995) and Hakim and Aziz (1998) have rejected the collective model approach for Pakistan. Because of the prevailing traditional and cultural norms that restrict women’s position in the household and the male head considered as the household decision-maker, they argue that it is reasonable to assume that the unitary model dominates in Pakistan. But as in recent years Pakistan has experienced some changes in women’s roles both within and outside household. Realizing the fact, Hou (2011) using the PSLM data of 2005 has rejected the existence of unitary model for Pakistan. Hou (2011) has examined the effect of women decision making power on the budget share, caloric intake and children’s school enrollment. He found out that when women have more decision making power at home, household tends to spend more on women’s preferred goods such as clothing, education, non-grain items and children’s education particularly girls who are more likely to be enrolled in the school.

Internationally evidence suggests that when women have more decision-making power they spend more on food. For example; Hoddinott and Haddad (1995) found that women’s income is positively related to food items while negatively related to alcohol and cigarettes. However, Lancaster et.al., (2006) working on an Indian data set found out that the budget share and women’s decision making power is U-shape. Basu (2006), using a theoretical framework of intra-household model, predicts that if a woman has more decision-making power she will have access to a greater share of the income produced by children and thus may benefit from child labour. School enrollment might therefore decline as a result of increased child labour. Maitra and Ranjan (2006) found that, in South Africa, there is no clear evidence that the identity of income earners affects household expenditures; and Felkey (2005) suggests that, in Bulgaria, the relationship between women’s bargaining power and household well-being is nonlinear and non-monotonic.
The objective of the paper therefore, is to explore the effects of a mother’s decision-making power on her child’s schooling decision. In addition the paper also explores the non-linear and non-monotonic relation for Pakistan as suggested by Felkey and Lancaster for Bulgaria and India. More specifically this study aims to look for the answers of following questions:

1. what are the principal determinants of power of mothers in making decisions or what is an appropriate way to measure decision-making power?
2. How does this decision-making power of mothers in the household affects child schooling?
3. Is this effect non-linear and non-monotonic as predicted by all recent literature?

If the answer turns out to have significant effects then it would have considerable policy implications. Therefore, the paper tries to explore the answers of all these questions.

The rest of the paper is sub-divided into following sections: section 2 provides detail on the data set employed, methodology used to measure the decision-making power and outlines the econometric specification, section 3 discusses the main findings while section 4 presents a conclusion.

**Data and Methodology**

The choice of proper approach for measuring decision making power depends on availability of the data. Here, the data of Pakistan Social and Living Standards Measurement Survey (PSLM) 2007-08 is used to analyse the effect of mother’s decision-making power on her child’s schooling decision. PSLM is a national level household survey having information on a range of social issues. A separate module in PSLM on women decision making status provides a good opportunity to investigate the effects of a mother’s decision making power. As the article is interested in knowing the effects of a mother’s decision-making power on her child’s schooling the article restricts the sample to all those women who have children. Hence this study is based on a subset of the PSLM data. The women’s decision making module has questions related to employment, purchases of household food and clothing, taking medical treatment and recreation decision. Women were specifically asked about:

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1. Although PSLM also includes questions regarding the women own education decision, use of birth control and decision about having more children. But as education decision is mostly taken by the parents of the mothers at a very early age, where one cannot influence the decision hence it is highly unlikely that this will affect the decision making power of her today while, the decision about birth control and having more children concern religious, social and cultural norms. Hence these factors are not considered relevant here.
i) Who takes the decision whether you can seek or remain in employment?

ii) Who takes the decision about purchase of the following items:
   a. Food
   b. Clothing
   c. Medical Treatment
   d. Recreation and Travel

The answers to these questions were categorized as:

i) Women alone decide
ii) Both Women and Husband decide
iii) Husband or other members of the household Decide

A mother is considered to have decision making power on a particular issue if she jointly or by herself takes the decision. Specifically 3 points are assigned to all the decisions that are taken by the mother herself while 2 points are assigned to all the activities in which joint decision takes place. This is because a mother is considered to have some degree of power if she jointly decides with her husband about certain decisions for example in issues such as getting into an employment and decision regarding recreation and travel. Such decisions cannot be taken by mother alone. 1 point is assigned to all the decisions taken solely by the husbands or the elders of the house. A composite score is thus constructed on the bases of all the decisions. A scale hence consists of score ranges from 1 to 3 in each decision category.

After applying an appropriate scale to all categories, principal component analysis (PCA) is used to determine the weights that each decision category should carry. Applying PCA after making a scale from 1 to 3 for all the decisions is due to the fact that PCA is not applicable to the variables that are categorical. The literature often points out that creating dummy variables from categorical variables can solve the problem. But here to avoid creating a number of dummies, a scale ranges from 1 to 3 were assigned to all indicators. In this way the article comes up with a set of indicators that represent that, the higher the value the higher will be the decision making power. Each indicator differs in terms of the small and large decisions i.e. purchasing food is mainly done by women in Pakistan and in this category a woman has the highest decision-making power over rest of the members while travelling and going for recreation decisions are mostly done jointly by household or elders of the household, hence in such decisions women would have low decision-making power. Keeping the fact that all these indicators of decisions vary in terms of small and big decisions, PCA is applied to assign the weights across different indicators of decision making.
PCA is a famous statistical technique commonly used for data reduction process. Each component is a linear weighted combination of initial variables that captures the common patterns. The strategy followed is very simple: there are 5 decisions and 3 categories about who takes the decision (mothers alone, jointly by both parents and by husband or other family members), that are all together used to determine mother’s decision making power.

The first principal component is used to measure mother’s decision making power. The first principal component explains about 64% of the variability in data. Hence consider as suitable to represent decision- making power of women. As each decision category takes a value of 1, 2 or 3, depending on who is taking the decision hence, if a category moves from 1 to 2 (or 2 to 3) the index increases by the amount of its weight.

**Issue of Endogeneity in Decision Making Index**

Recent economic literature working on relative income share of females and the ratio of years of female to male schooling has predicted the presence of endogeneity in the two. For example Emerson and Souza (2007) argue that male and female may have different preferences for the outcomes for their children. Their preference depends on many factors such as gender of the child. Hence allocation of resources within a household may be seen as the result of some kind of resolution of the preference differences. This resolution further depends on their relative bargaining power. This power again depends on many factors and hence considered as endogenous. For example, women who bring more income to households are most likely to have greater decision- making power. Roushdy and Namoro (2007) also argue that the extent to which male and female preferences affect the decision making process that in turn determines child welfare is itself endogenously determined. According to them male and female relative decision-making power depends on their individual and some common household or social characteristics that may again be determined within the model. Moreover, according to Basu (2006) the literature modelling the impact of intra-household balance of power on decision- making also tends to ignore the opposite relation i.e., the effect of household decisions on balance of power.

In short, in order to generalize the effect of a mother’s decision making power on child schooling, first presence of endogeneity is checked. After checking the endogeneity, mother’s decision- making power is estimated and then the predicted values from the mother’s decision making model are used to estimate the child schooling function. More specifically after checking the endogeneity problem in the mother’s decision making power for the two decisions, first mother’s decision-making power is estimated as the linear function of the distribution factors (that affect the decision through bargaining power) and the factors that
affect the decision directly (such as household size, gender of the head, living conditions and durable asset index). In the second stage the estimated values of decision making power are used to predict child schooling.

The distribution factors are the variables that affect distribution of power within the household but have no direct effect on individual preferences. Following Reggio (2010) two variables are considered as affecting the distribution of power in the household (i) difference between husband and wife’s ages; if the wife is younger than the husband she will have less power (ii) Difference between education attainment level between women and men; the higher the difference the lower will be the women’s decision-making power. The model also includes the square terms of each distribution factor as well. Reggio (2010) has also used sex ratio (proportion female vs male) as distribution factor. Following Reggio the article has also included it as a factor influencing the distribution of power but as it does not pass the over-identification restriction it was dropped from the model.

The mother’s decision-making power is computed under the framework of instrumental variable regression. The factors that influence decision-making power of mothers directly include household size, gender of household head, and ownership of agriculture land, household living standard, durable asset index and provincial dummies. The provincial variations are included because in Pakistan, in some areas due to development, women are now more empowered than the women who are living in remote areas such as rural areas of Balochistan (most deprived province of Pakistan).

\[
MDM = \alpha + \beta_1Z + \beta_2X + \mu
\]

Where; \( MDM \) represents mother’s decision making power, \( Z \) represents distributional factors while \( X \) are the factors that affect decision-making directly.

**Mother’s Decision Making Power as a Determinant of Child Schooling**

In the second stage the decision with regards to child’s schooling is estimated. The estimated values of mother’s decision-making power from the first stage regression are regressed on the child’s schooling decision after checking the endogeneity.

\[
CL_{ST} = \beta_0 + \beta_1MDM + \beta_2PEDU + \beta_3CHLD + \beta_4HEAD + \beta_5HHD + \beta_6PROV + \pi
\]

Where, \( MDM \) represents mother’s decision making index, \( PEDU \) represents sum of parents years of schooling, \( CHLD \) represents child characteristics, \( HEAD \) represents household head gender, \( HHD \) represents household characteristics and
The Influence of Endogenous Mother’s Bargaining Power on her Child’s Schooling: Evidence from Pakistan

Among the independent variable, first child’s own characteristics i.e. his/her age, gender and birth order is explored. The birth order here is measured in ascending order i.e. the first born is with the value of one. The main hypothesis is that the incidence of child labour is more common among the first born than the subsequent siblings. This is because of the fact that in the presence of income constraints, parents are unable to invest in older children but can invest in younger children with the aid of income earned by first born. Therefore, the higher the birth order, the higher will be the probability of child schooling. The literature basically suggests two types of effects. First as more children are born, to a household where resources are constrained, fewer resources will be available per child. Hence younger siblings will receive less education than the older siblings. Alternatively, older children may enter the labour market and contribute towards household income, and as household income stabilizes the young siblings would get a chance to go to schools as explained earlier. As the effect could be non-linear a squared term is also included in the model. For the age again the study assumes that the higher the age, the higher will be child schooling. But the relationship again could be non-linear. Therefore, the non-linearity is also explored as well.

Secondly, household characteristics include household size, household composition (proportion of male and female in different age groups), gender of the household head, household ownership of agriculture land and indices of living standard and durable assets. For household size this study acknowledges the presence of endogeneity in it. Therefore, before including it in the model the endogeneity was checked by using the probit model for endogenous variables. The instrument used is the gender of first two born. The Wald test of exogeneity (at the end of the table 4) predicts the presence of endogeneity in rural sample only. Hence in the rural sample the endogeneity is controlled by applying the two stage instrumental variable approach while in the rest of the samples this variable enters as exogenous. The effect hypothesised is positive due to the fact that household prefers more children in order to earn more from children thus household usually have large size. Alternatively the larger the size the lower will be the probability for a child to work and higher will be the probability of child schooling. In the presence of older sibling (age greater than 14) the younger sibling are more likely to be at school. Therefore, the effect of the household size on the children age 10 to 14 could be negative.
In order to capture the effect further, household composition is also included in the model. The household composition variable consists of nine variables showing the proportion of male and females in different age groups. The control group is the proportion of male age 15-65. Moreover, as the household composition variables along with household size and birth order may also be endogenous because of the fertility theory (i.e. household have large sizes or prefer to have higher number of children to earn more form each child) study estimated equation 2 variously by keeping and dropping these variables. Hence, two regressions are estimated, one without household size, birth order and household composition variable while the other by including all these variables. The two models hereafter represent one without controlling for fertility and demographic variables, the other with fertility and demographic variables. Finally parents’ characteristics; the model includes sum of father and mother’s years of education and the decision- making power of mothers (the variable of interest). Parents’ education is measured in terms of sum of number of completed years of schooling and it is hypothesised to have positive relationship with child schooling decision. For mother’s decision making power the study again expects that its relationship with the child schooling would be positive. But keeping in mind all recent studies this study also expects that the relation could be non-linear and non-monotonic. Therefore a separate analysis is conducted by including square and quadratic terms to check whether the effect of additional power of mother’s in the household is convex and non-monotonic. Child schooling is considered here as a good that generates positive externalities to both parents under the assumption that both parents are concerned about their child. Hence sending children to school generates positive externality. But this effect is for the linear term. As far as the quadratic term is concerned, following Felkey (2005) and Basu (2006), study expects that a further improvement in the mother’s relative decision-making power will may impact child schooling differently.

**Results**

This section will begin by discussing the determinants of the decision making index and then its effects on child schooling will be explored.

**Determinants of Mother’s Decision Making Power**

Measuring mother’s decision making power is a difficult task, not just in terms of finding suitable indicators to measure this power but also in terms of finding suitable instruments for these indicators. As explained earlier following Reggio (2010), we use two instrumental variables (IV); the difference between husband and wife’s age and education. Reggio (2010) also points out that the effect of these factors could be nonlinear; we also include the squared terms of the two IVs as well. F-test and the over identification test are first performed to confirm that
the IV’s used are valid instruments. The f-test shows that the instruments used are not weak. All the instruments representing mother’s decision making power also passed over identification test as well. Using probit models for the endogenous variables we then check the presence of endogeneity. The Wald test for exogeneity \[\text{chi}^2 = 2.99\text{ and } p\text{-value} = 0.22\] with fertility and demographic controls; \[\text{chi}^2 = 1.19\text{ and } p\text{-value} = 0.275\] without fertility and demographic controls] does not reject exogeneity in the all Pakistan sample. However, in rural areas and for boy’s schooling the Wald test rejects exogeneity. Therefore the mother’s decision making index is entered in these samples after controlling for endogeneity.

Table 1 presents the first stage regression results for mother’s decision-making power as dependent variable. Table 1 illustrates that both age difference and the education difference between husband and wife have significant effects on mother’s decision making power. The square term of age is also significant while the square term of education difference is insignificant. In the urban sample, only education difference and the squared term of education difference is significant while in the rural areas all four instruments are significant. Looking at the estimated determinants of mother decision making index we find that, the gap between the education of the father and mother significantly reduces the mother’s decision-making power. By contrast the sum of parental education increases the mother’s decision-making index thus suggesting that education brings change in the society by affecting the cultural and social norms influencing mother’s autonomy. Hence more educated partners may provide their wife greater autonomy. As far as age difference is concerned, generally wives are younger than husbands in Pakistan. It was expected that the wives would have less power when their husbands are older than them but the quadratic plot in figure 1 shows a non-monotonic relationship that is often contrary to this expectation. For age gaps up to 7.7 years, increasing the father’s age above the mother’s increases the mother’s decision-making power. It is only where a father’s age exceeds the mother’s be nearly a decade or more, that further increasing the gap appears to reduce the mother’s decision making power.

Aside from the IVs, some of other factors included in the model also significantly influence mother’s decision-making power. For example the proportion of children aged between 6-14, living standard and durable asset indices found to enhance the decision-making power of women while ownership of land, child’s birth order and being in a male-headed house, all significantly reduces mother’s decision-making power. The effects are more or less same for both rural and in urban areas. As far as provincial variation is concerned, Punjab and Sindh province significantly enhance the mother’s decision-making power while Balochistan significantly reduces it; this may reflect the influence of varying cultural norms.
Table 1: Determinant of Mother’s Decision Making Power (OLS)

<table>
<thead>
<tr>
<th>Dependent Variables</th>
<th>All Pakistan</th>
<th>Urban</th>
<th>Rural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age Difference</td>
<td>0.01(0.1)***</td>
<td>-0.003(0.62)</td>
<td>0.01(0.02)**</td>
</tr>
<tr>
<td>Education Difference</td>
<td>-0.01(0.00)*</td>
<td>-0.01(0.02)**</td>
<td>-0.02(0.00)*</td>
</tr>
<tr>
<td>Square of Age</td>
<td>-0.0004(0.03)**</td>
<td>-0.0001(0.63)</td>
<td>-0.001(0.02)**</td>
</tr>
<tr>
<td>Square of Education</td>
<td>-0.0001(0.78)</td>
<td>-0.001(0.05)**</td>
<td>0.001(0.03)**</td>
</tr>
<tr>
<td>First two born are of different gender</td>
<td>-0.03(0.05)**</td>
<td>-0.04(0.12)</td>
<td>-0.02(0.22)</td>
</tr>
<tr>
<td>Sum of Parent’s Years of Education</td>
<td>0.01(0.00)*</td>
<td>0.01(0.00)*</td>
<td>0.01(0.00)*</td>
</tr>
<tr>
<td>Child Age</td>
<td>-0.02(0.87)</td>
<td>-0.07(0.72)</td>
<td>-0.03(0.98)</td>
</tr>
<tr>
<td>Square of Child Age</td>
<td>0.001(0.81)</td>
<td>0.003(0.65)</td>
<td>0.0003(0.96)</td>
</tr>
<tr>
<td>Birth Order of child</td>
<td>-0.05(0.04)**</td>
<td>-0.08(0.04)**</td>
<td>-0.02(0.40)</td>
</tr>
<tr>
<td>Square of Birth Order</td>
<td>0.002(0.33)</td>
<td>0.003(0.42)</td>
<td>0.00(0.66)</td>
</tr>
<tr>
<td>Child if Male</td>
<td>-0.01(0.71)</td>
<td>0.02(0.52)</td>
<td>-0.02(0.40)</td>
</tr>
<tr>
<td>Household headed by Male</td>
<td>-0.43(0.00)*</td>
<td>-0.45(0.00)*</td>
<td>-0.42(0.00)*</td>
</tr>
<tr>
<td>Proportion of Female age 0-5</td>
<td>0.01(0.92)</td>
<td>0.14(0.56)</td>
<td>-0.04(0.79)</td>
</tr>
<tr>
<td>Proportion of Female age 6-9</td>
<td>0.36(0.01)*</td>
<td>0.59(0.01)*</td>
<td>0.26(0.14)</td>
</tr>
<tr>
<td>Proportion of Female age 10-14</td>
<td>0.52(0.00)*</td>
<td>0.59(0.00)*</td>
<td>0.52(0.00)*</td>
</tr>
<tr>
<td>Proportion of Female age 15-65</td>
<td>-0.10(0.33)</td>
<td>-0.27(0.09)**</td>
<td>0.03(0.82)</td>
</tr>
<tr>
<td>Proportion of Female age 65 or more</td>
<td>0.35(0.15)</td>
<td>0.35(0.39)</td>
<td>0.45(0.14)</td>
</tr>
<tr>
<td>Proportion of Male age 0-5</td>
<td>0.05(0.71)</td>
<td>0.26(0.28)</td>
<td>-0.06(0.74)</td>
</tr>
<tr>
<td>Proportion of Male age 6-9</td>
<td>0.49(0.00)*</td>
<td>0.50(0.02)**</td>
<td>0.51(0.00)*</td>
</tr>
<tr>
<td>Proportion of Male age 10-14</td>
<td>0.61(0.00)*</td>
<td>0.73(0.00)*</td>
<td>0.52(0.00)*</td>
</tr>
<tr>
<td>Proportion of Male age 65 or more</td>
<td>-0.13(0.62)</td>
<td>-0.39(0.36)</td>
<td>0.02(0.94)</td>
</tr>
<tr>
<td>Living standard Index</td>
<td>0.06(0.00)*</td>
<td>0.01(0.43)</td>
<td>0.09(0.00)*</td>
</tr>
<tr>
<td>Durable Asset Index</td>
<td>0.04(0.00)*</td>
<td>0.06(0.00)*</td>
<td>0.01(0.44)</td>
</tr>
<tr>
<td>Agricultural Land Ownership</td>
<td>-0.05(0.06)**</td>
<td>-0.09(0.11)</td>
<td>-0.02(0.45)</td>
</tr>
<tr>
<td>Provincial Dummies: Punjab</td>
<td>0.97(0.00)*</td>
<td>0.93(0.00)*</td>
<td>1.01(0.00)*</td>
</tr>
<tr>
<td>Sindh</td>
<td>0.47(0.00)*</td>
<td>0.45(0.00)*</td>
<td>0.48(0.00)*</td>
</tr>
<tr>
<td>Balochistan</td>
<td>-0.09(0.00)*</td>
<td>-0.19(0.00)*</td>
<td>-0.03(0.37)</td>
</tr>
</tbody>
</table>
Effect on Child Schooling

After analyzing the factors determining mother’s decision-making power, the study now explores its effect on her child’s schooling. Table 2 shows that the effect is significant and positive in the model without control for household size and composition. A 10 percentage point increase in mother’s decision-making power increases child schooling around 0.1 percentage point in all Pakistan sample. In urban areas a 10 percentage point increase in mother’s decision-making power increases child schooling slightly by 0.1 percentage point while in the rural areas a 10 percentage point increase in mother’s decision making power increases child schooling around 2.3 percentage points. The effect of mother’s decision-making power is significant only in urban areas, once the fertility and demographic variables are entered in the model. In urban areas after entering the fertility and demographic variables, a 10 percentage point increase in mother’s decision making power increases child schooling slightly by 0.1 percentage point.

As far as other explanatory variables are concerned the sum of mother and father’s years of schooling appears to have significant positive effect on the child’s schooling. An additional year of parental education increases the child schooling about 2 percentage points in all Pakistan sample while it increases the probability of child schooling about 1 percentage point in urban sample and 3 percentage point in rural sample. Among the variables representing child’s own characteristics, age shows significant nonlinear effect in all Pakistan and in rural sample. In all Pakistan level precisely a one year increase in the age increases the probability of child schooling around 17 percentage points but as said earlier the effect is nonlinear. The result holds for both with and without fertility and demographic control models. As far as birth order is concerned, the effect is significant and nonlinear in all Pakistan and in urban areas only. In all Pakistan and in urban areas the probability of child schooling first increases with the number of sibling in the house but after a certain threshold it decreases the probability of a child to be in school.

Household accumulation of durable assets shows significant positive effect on child schooling. Ownership of agriculture land is also found to have significant and positive effect. Both ownership of asset and agriculture land represent household economic condition. The better the condition the higher is the
probability for a child to be in school. Provincial dummies are also significant but negative in all Pakistan and in rural sample only except for Punjab province. However, the effect of Sindh province is also significant in urban areas as well. Furthermore, result also shows that children being in the male headed household are less likely to go to school. However the effect is insignificant in urban areas. Higher household size means lower will be the resources available for each child to be invested on his/her human capital formation. As far as household composition is concerned, proportion of girls’ aged 10 -14 increases the probability of schooling at all Pakistan level only. Proportion of female age 15 or higher and male aged 65 or higher significantly increases child schooling. This could imply that the higher the number of adult in the house the higher will be the probability of adult to be at work then children. Overall finding indicates that the effect of mother’s decision- making power on child schooling is highly significant and positive. Therefore we conclude that our results are consistent with the main hypothesis that mothers are more concerned for the welfare of the children than male members of the household.

<table>
<thead>
<tr>
<th>Table: 2 Probit Model of Child Schooling</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variables</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>MDM Index</td>
</tr>
<tr>
<td>Sum of Parent’s Years of Education</td>
</tr>
<tr>
<td>Child Age</td>
</tr>
<tr>
<td>Square of Child Age</td>
</tr>
<tr>
<td>Birth Order of the child</td>
</tr>
<tr>
<td>Square of Birth Order</td>
</tr>
<tr>
<td>Child if Male</td>
</tr>
<tr>
<td>Household headed by Male</td>
</tr>
<tr>
<td>Log of Household Size</td>
</tr>
<tr>
<td>Proportion of Female age 0-5</td>
</tr>
<tr>
<td>Proportion of Female age 6-9</td>
</tr>
<tr>
<td>Proportion of Female age 10-14</td>
</tr>
<tr>
<td>Proportion of Female age 15-65</td>
</tr>
<tr>
<td>Proportion of Female age 65 or more</td>
</tr>
<tr>
<td>Proportion of Male age 0-5</td>
</tr>
<tr>
<td>Proportion of Male age 6-9</td>
</tr>
<tr>
<td>Proportion of Male age 10-14</td>
</tr>
<tr>
<td>Proportion of Male age 65 or more</td>
</tr>
<tr>
<td>Living standard Index</td>
</tr>
<tr>
<td>Durable Asset Index</td>
</tr>
</tbody>
</table>
Disaggregating by Child Gender

So far we have explored the effect of mother’s decision-making power on her child’s schooling at all Pakistan level and in urban and rural areas. However this effect may vary by gender. Gitter and Barham (2008) for Nicaragua find out that the mother relative education level to father had a positive impact on boy’s education outcomes only. They also found that non-monotonic relation holds for girls but not for boys. Reggio (2010) working on Mexican data also observed that increase in mother’s bargaining power is associated with fewer hours of work for her daughters but not for her sons. Keeping these in mind we also expect that the effect of mother’s decision-making power may differ for boys and girls in Pakistan as well. Table 3 presents the result.

Table 3 shows that the effect of mother’s decision-making power on her child’s education is significant for both boys and girls sample. The effect is negative for labour while positive for schooling.

Furthermore, Gitter and Barham (2008) also found that the effect of mother’s decision making power is non-monotonic for girls sample only. The Study also tries to explore the proposition by including quadratic and cubed terms in the model. The result shows that the effect is linear only.
<table>
<thead>
<tr>
<th>Dependent Variables</th>
<th>Child Schooling</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>MDM Index</td>
<td>0.92(0.21)</td>
<td>-0.18(0.22)</td>
<td>0.92(0.03) **</td>
<td>0.07(0.00) *</td>
</tr>
<tr>
<td>Square of Mother’s DM Index</td>
<td>0.22(0.70)</td>
<td>0.13(0.27)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cube of Mother’s DM Index</td>
<td>-0.10(0.49)</td>
<td>-0.01(0.56)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sum of Parent’s Years of Education</td>
<td>0.06(0.00) *</td>
<td>0.07(0.00) *</td>
<td>0.06(0.00) *</td>
<td>0.07(0.00) *</td>
</tr>
<tr>
<td>Child Age</td>
<td>0.83(0.00) *</td>
<td>0.42(0.12)</td>
<td>0.83(0.00) *</td>
<td>0.43(0.11)</td>
</tr>
<tr>
<td>Square of Child Age</td>
<td>-0.04(0.00) *</td>
<td>-0.03(0.03) **</td>
<td>-0.04(0.00) *</td>
<td>-0.03(0.02) **</td>
</tr>
<tr>
<td>Birth Order of the child</td>
<td>0.003(0.98)</td>
<td>0.19(0.00) *</td>
<td>-0.02(0.89)</td>
<td>0.18(0.00) *</td>
</tr>
<tr>
<td>Square of Birth Order</td>
<td>-0.001(0.96)</td>
<td>-0.02(0.00) *</td>
<td>0.0001(0.99)</td>
<td>-0.02(0.00) *</td>
</tr>
<tr>
<td>Household headed by Male</td>
<td>-0.08(0.79)</td>
<td>-0.2(0.06) ***</td>
<td>-0.03(0.92)</td>
<td>-0.22(0.02) **</td>
</tr>
<tr>
<td>Log of Household Size</td>
<td>0.27(0.69)</td>
<td>-0.28(0.00) *</td>
<td>0.41(0.54)</td>
<td>-0.27(0.00) *</td>
</tr>
<tr>
<td>Proportion of Female age 0-5</td>
<td>0.95(0.09) ***</td>
<td>-0.36(0.30)</td>
<td>0.9(0.08) ***</td>
<td>-0.35(0.30)</td>
</tr>
<tr>
<td>Proportion of Female age 6-9</td>
<td>0.05(0.95)</td>
<td>-0.11(0.77)</td>
<td>0.22(0.80)</td>
<td>-0.11(0.77)</td>
</tr>
<tr>
<td>Proportion of Female age 10-14</td>
<td>0.44(0.44)</td>
<td>0.65(0.04) **</td>
<td>0.52(0.36)</td>
<td>0.65(0.04) **</td>
</tr>
<tr>
<td>Proportion of Female age 15-65</td>
<td>1.24(0.00) *</td>
<td>1.14(0.00) *</td>
<td>1.20(0.00) *</td>
<td>1.15(0.00) *</td>
</tr>
<tr>
<td>Proportion of Female age 65 or more</td>
<td>1.94(0.01) *</td>
<td>0.88(0.17)</td>
<td>1.84(0.01) *</td>
<td>0.89(0.16)</td>
</tr>
<tr>
<td>Proportion of Male age 0-5</td>
<td>0.67(0.21)</td>
<td>-0.33(0.33)</td>
<td>0.73(0.17)</td>
<td>-0.32(0.35)</td>
</tr>
<tr>
<td>Proportion of Male age 6-9</td>
<td>0.33(0.71)</td>
<td>0.03(0.94)</td>
<td>0.50(0.57)</td>
<td>0.04(0.90)</td>
</tr>
<tr>
<td>Proportion of Male age 10-14</td>
<td>0.16(0.90)</td>
<td>0.40(0.20)</td>
<td>0.39(0.76)</td>
<td>0.42(0.18)</td>
</tr>
<tr>
<td>Proportion of Male age 65 or more</td>
<td>0.96(0.29)</td>
<td>1.14(0.09) ***</td>
<td>0.86(0.35)</td>
<td>1.17(0.08) ***</td>
</tr>
<tr>
<td>Living standard Index</td>
<td>-0.11(0.07) ***</td>
<td>0.18(0.00) *</td>
<td>-0.08(0.08) ***</td>
<td>0.18(0.00) *</td>
</tr>
<tr>
<td>Durable Asset Index</td>
<td>0.22(0.00) *</td>
<td>0.37(0.00) *</td>
<td>0.22(0.00) *</td>
<td>0.37(0.00) *</td>
</tr>
<tr>
<td>Agricultural Land Ownership</td>
<td>0.25(0.01) *</td>
<td>0.10(0.18)</td>
<td>0.24(0.01) *</td>
<td>0.10(0.17)</td>
</tr>
<tr>
<td>Provincial Dummies: Punjab</td>
<td>-1.35(0.00) *</td>
<td>0.18(0.00) *</td>
<td>-1.2(0.00) *</td>
<td>0.19(0.00) *</td>
</tr>
<tr>
<td>Sindh</td>
<td>-1.03(0.00) *</td>
<td>-0.33(0.00) *</td>
<td>-0.96(0.00) *</td>
<td>-0.35(0.00) *</td>
</tr>
<tr>
<td>Balochistan</td>
<td>-0.1 (0.103) ***</td>
<td>-0.37(0.00) *</td>
<td>-0.16(0.05) **</td>
<td>-0.37(0.00) *</td>
</tr>
<tr>
<td>Constant</td>
<td>-4.9(0.05) **</td>
<td>-1.45(0.37)</td>
<td>-5.21(0.04) **</td>
<td>-1.54(0.34)</td>
</tr>
<tr>
<td>Number of Observation</td>
<td>5683</td>
<td>5526</td>
<td>5683</td>
<td>5526</td>
</tr>
<tr>
<td>Log Likelihood Ratio</td>
<td>-2460.56</td>
<td>-2669.9</td>
<td>-2462.02</td>
<td>-2674.83</td>
</tr>
<tr>
<td>LR-statistics</td>
<td>964.12</td>
<td>2097.97</td>
<td>961.20</td>
<td>2088.14</td>
</tr>
<tr>
<td>Prob. LR-statistics</td>
<td>0.000</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Pseudo R-square</td>
<td>0.164</td>
<td>0.28</td>
<td>0.16</td>
<td>0.28</td>
</tr>
<tr>
<td>Wald test of exogeneity: chi2</td>
<td>-</td>
<td>-</td>
<td>5.60</td>
<td>1.36</td>
</tr>
<tr>
<td>Prob. &gt; chi2</td>
<td>-</td>
<td>-</td>
<td>0.06</td>
<td>0.51</td>
</tr>
<tr>
<td>Amemiya-Lee-Newey chi2</td>
<td>-</td>
<td>-</td>
<td>1.4</td>
<td>-</td>
</tr>
<tr>
<td>P-value (OID-Test)</td>
<td>-</td>
<td>-</td>
<td>0.71</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: *, ** & *** represents significant at 1%, 5% & 10% significance level. Numbers in parenthesis are P-values. The endogeneity in the Decision making power and household size is checked using Wald tests of
The Influence of Endogenous Mother’s Bargaining Power on her Child’s Schooling: Evidence from Pakistan

Exogeneity. As the test values are insignificant i.e. not predicting the endogeneity, both household size and decision making index considered exogenous.

Conclusions

In Pakistan strict social and cultural norms imply that men are often considered to have dominating roles in decision-making while women are often perceived to have limited impacts on decisions. But this perceived role is now changing and researchers are turning to collective approaches to model the effect of women’s decision-making power on child related outcomes. For example Hou (2011) had rejected the unitary model approach for Pakistan and found that the effect of women bargaining power on education expenditure is positive and significant. Our work can be considered in line with the study done by Hou (2011). Hou (2011) looks at the effect of women’s power on the household expenditure pattern on food, lighting transport and education expenditure. But in this study we have explored explicitly its effect on child schooling decisions.

Further to this, acknowledging the theoretical prediction of Basu (2006), this study has also examined whether effect of mother’s decision making power on her child’s schooling is non-monotonic. Using the Pakistan Standard of Living Measurement Survey Data for 2007-8 this article has provided evidence that the intra-household distribution of power does affects child schooling. The study also shows that the effect of any additional power given to mother’s increases child schooling but the effect is linear only. The data fails to predict the Basu’s hypothesis in case of Pakistan.

References


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Humera Sultana is Research Assistant in the Applied Economics Research Centre, (AERC) University of Karachi.
Leadership Styles Of Women Entrepreneurs:
An Exploratory Study At SME Sector At
Karachi

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Abstract

This study is an exploratory, based on leadership styles of women entrepreneurs in the SME Sector, of Karachi with an interpretive approach. The data has been collected through primary and secondary sources via in depth interviews and questionnaires on leadership styles. The focus is on exploring their dominant leadership styles, influencing employees to achieve efficacy in their organizations. The study reveals that women entrepreneurs generated innovative business systems and culture which is based on their unique leadership styles that led to their success in the SME sector. The common denominators of success among these women were constant across the nature of business; size of the organization; industry; age; educational level; family support; and, previous work experience. The factors that basis to their success mainly are their shared personality traits of being hardworking, determined, dedicated, modest, challenge seekers, trend setters, motivated, innovative, multi-tasking and employee retention. The styles of leadership based on Robert Galford theory namely; ambassador, advocate, creative builder, truth seeker, experienced guide, people mover, revealed the veracity of their skills in leadership. The findings of study have a positive connotation and it will be beneficial for training and guiding of upcoming women entrepreneurs.

Keywords: Leadership Styles, Traits, Women Entrepreneurs, Empowerment.
Introduction & Aims of Research

The major objective of this research is to explore and classify the different leadership styles and legacies of the successful women entrepreneurs of small medium enterprises (SME) in the Karachi metropolis. This study is of special importance keeping in view the patriarchal society of Pakistan where the women are assigned domestic label and are preferred to be seen in the role of a mother, sister and wife than an entrepreneur. As a result, majority of the women remain unaware about their business related potential and acumen. The issue is augmented by the feelings at large that the business can be started when one has large amount of money and an inherent knowledge of the business. In the result, most of our students male and female both take education mostly with an aim to adopt a service based career rather than undertaking entrepreneurship.

This issue is more relevant with the female young generation. Women get education frequently especially in the bigger cities of the country and do job as well but they are not frequently seen doing independent businesses. This situation is more aggravated because there is a common belief among the Pakistani society that business can be started only through big investment. But the idea of women entrepreneurship especially at the smaller scale has proved successful in Bangladesh under the aegis of the Grameen Bank.

But the worldwide statistics are quite different. For instance, Stanford et. al, (1992) say that women are starting new businesses at two to five times the rate of men in the U.S.; in fact, women-owned business is one of the fastest growing segments of the U.S. economy a current Small Business Administration (SBA) count tallied approximately 5 million women-owned businesses and the women-owned businesses were projected to surpass the
fortune 500 in numbers of people employed.

In another study that featured a group of women who represented the majority of entrepreneurs and managers in a popular shopping center in a large metropolitan area, George, R. (1993) found that there was a total absence of any specific gender-related references in these women's discussions. Rather, these female merchants credited their success to their ability to make a good planning, acquire the required resources, get the work done by others, and to fulfill the needs of their customers. Roomi (2005) says that successful women entrepreneurs have been found possessing traits like strong enterprising personality, determination, love for challenge and decision making, internal locus of control, and are creative and responsibility seekers. These traits are linked with unique leadership qualities and styles which these women possess. So the issue may be more a matter of degree of confidence than the resources required or the support available. As result of these findings, the researchers believed it would be possible to obtain a description of the personal leadership traits/styles possessed and then to developing an informed hypothesis, which will be fruitful for the further exhaustive research studies, upcoming women entrepreneurs and the established ones as well.

Consequently, this study is specially being undertaken to identify the business leadership style among some successful women entrepreneurs in the metropolis of Karachi who started their business mostly on their own and have been successfully running it at least for last ten years. These women were registered with the Women Chamber of Commerce and Industries (WCCI) Sindh. Findings of the study are likely to help the women in general to explore their own potential of entrepreneurship.

This study is based on the leadership style model offered by Robert M. Galford and Regina Fazio Maruca (2006) Harvard university professors and CEO of Centre for Leading Organizations in USA, in their book “Your Leadership Legacy.” This model identifies various leadership styles possessed by the women like: Ambassador, Advocate, People Mover, Truth-Seeker, Creative Builder and Experienced Guide are taken for the study using a specially designed questionnaire.

**Literature Review**

Today’s business world encompasses more challenges and obstacles, which evidently demands for entrepreneurial leader as a new kind of person who can come up with unconventional methods of running their ventures. In fact the entrepreneurial leadership has to use the combinations of diverse leadership styles in order to be successful in short run as well as long run (McLagan and Nel,
1995). These conditions may be apparently well met by the male entrepreneur, women entrepreneurs have usually been assigned a negative connotation regarding their entrepreneurial abilities and leadership styles (Antonakis, 2005).

In a study of the management practices of men and women business owners subtitled “Gendered Rhetoric versus Business Behavior in Small Firms,” Cliff, Langton, and Aldrich (2003) argue that women and men distinctively demonstrate that their execution is different whereas, in fact, their business style is more or less the same. Some researchers have raised questions that men and women differ in their leadership and management style. An interesting study of the high-tech industry (Perelman, 2001) found few gender differences, which is in contrary to the previous researches which are not based on the high-tech industrial entrepreneurship.

Ingrid, et al (2002) Sexton and Bowman, (1986) and Sexton and Bowman-Upton (1990,) found that women differ from men lies in risk-taking as they are risk averters and men are risk takers, particularly, levels of diversification and type of leadership. Furthermore, they noted that male and female entrepreneurs experience different stresses as well (Shah, 2002; Asparay and Cohoon; 2007). There is a general belief that women face more obstacles in leadership than men do (Eagly et al., 2001) which is evident in Pakistani society. Female leaders have to put their extra effort in handling the conflicting demand and they are in constant mode of proving their abilities in order to be influential and successful (Eagly and Johannesen-Schmidt 2001). Women leaders experience negative reactions when they adopt the autocratic and directive style of leadership (Carli & Eagly, 2003; Rudman & Glick 2001). Consequently, Cantor and Bernay (1992) said there was a trend around two decades back among corporate women to dress up like men merely to show up their capabilities and potential of leadership.

Despite all these barriers in the way of women as entrepreneur, an overwhelming growth is found in the businesses who are owned and governed by women and have high success rate. To name few like Anita Roddick of Body Shop, Ping Fu a US based Chinese, founder of Raindrop Geonmagic a software organization. Andrea Jung, CEO of Avon, Kiran Mazumdar of Biocon India. In United States of America, Oprah Winfrey the founder of Harpo group of Companies. In case of Pakistan Sam Abbas founder of designer furniture, Zeenat Ahmed of Taneez, Nabila as Beautician expert and Event management.

Stanford, H.J et al., (1993) say that in 1992, women-owned businesses were projected to surpass the Fortune 500 in numbers of people employed; women are starting new businesses at two to five times the rate of men; in fact, women-owned business is one of the fastest growing segments of the U.S. economy--a
current Small Business Administration (SBA) count tallied approximately 5 million women-owned businesses and predicts women will own nearly 40 percent of small businesses by 2000; in the next decade, fully two-thirds of new entrants into the workforce will be women; and, finally, the number of women in upper-level management has increased and is projected to increase well past the year 2012.

In developed countries the women entrepreneurs’ concept was started in 20th century but in the Islamic history this is not new. Our Holy Prophet Hazrat Muhammad (Peace be upon him)’s, beloved wife Hazrat Khadija (May Allah be Pleased with her) was also a business woman. She was a trader, who used to send her products to Syria and Yemen. Business women are not disapproved in Islam (Haddad, et al., 1998) rather they are allowed to generate money making activities that can help to improve the economic state of the family, and the community.

Shah (2002) quotes Vijay Lakshami, an economist from Madras, India, “if entrepreneurship is defined as the ability to coordinate and organize, manage and maintain, and reap the best out of the worst situation, it is nothing new to women. The best and the most versatile example of woman entrepreneur can be found in the form of a daughter in law of joint family in the Indian society where she has to exhibit all entrepreneurial traits successfully.

Similar finding is given by Helgesen (1990) who says that women wield the better entrepreneurial vision and traits than men since they simultaneously manage households, raise children, and juggle with careers.

Hackman, Furniss, Hills, & Paterson, (1992), address another dimension of the leadership: transformational leadership and say that transformational leadership is apparently more associated with the female than the male because the female leaders opt for more participative and democratic and participative styles than their opposite counterparts (Eagly, et al., 2001; Riebe 2005; Ingrid, et al., 2002). The term transformational leadership was coined by Burns, in 1978. Bass and Avolio (1993) found that transformational leadership is made up of five factors: Idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Eagly et al. (2001) and Yoder (2001) found that women exceeded men on three transformational scales: namely, idealized influence, inspirational motivation, and individualized consideration.

Stanford et al., (1995) say that women also exceeded men on even the transactional scale of contingent reward as well. This finding suggests that the female managers use reward as power to get their targets. Since women have to prove their credentials more diligently than men to be recognized as leaders,
they have to use reward and referent powers to lead from front (Stanford, et al., 1995). A study by Buttner (2001) shows women exhibit good leadership style that encompasses good human relations, empathy, effective communication, teamwork, self-development and taking care of development of others. According to Riebe (2005) the sample of women entrepreneurs she studied were not all highly qualified yet they have improvised their own leadership styles in connection to their situations and based on their previous experiences and demonstrated a values-based approach to business and denounce the typical Boss and subordinate relationship.

Typology of Female Entrepreneur-Leaders in Malaysia introduced by Idris (2008) shows women may have a more flexible leadership style available to them. They are four distinct styles of female leadership namely, “Mother”, “Teacher”, “Boss” and “Chameleon”, are described as; mother style exhibits a family-oriented approach in business management. Teacher highlights an educationist who supports and encourages in good academic qualification, training and continuous upgrading of skill and technology. The Boss, executes on the process of innovation. Different and new processes are adopted, the salary and progress are linked with the performance evaluation and meeting the organizations targets. Finally, the chameleon entrepreneur’s reflects to be situational.

Another aspect of women entrepreneur leadership has been discussed in a study on Saudi Arabia Beverly (2009) the women’s Arab League has facilitated human development efforts across Arab states. Increasing number of women attaining education and participating and entrepreneurial activities clearly exhibits there in born leadership skills and penchant to grow within the limits endorsed by Quran. Saudi Arabia is taking a quantum leap in developing the leadership skills of women entrepreneurs by creating a comprehensive centre in 2005, the Khadija bint Khuwalid Centre for Businesswomen. The council provides training in areas like public relations; computer skills; management of social services, management of voluntary associations; banking skills and capabilities. Interesting fact is that in five years time the Bahrain Chamber of Commerce from zero female members to 1785 (Beverly, 2009).

FWB report (2008) shows that the success rate of women is high in SME sector because for them defaulting a loan is like earning a bad name to the family. The moral fiber is different in women rom men, only a fraction of women have defaulted due to political forum’s strong support (Raza, 2010). Besides, even when compared the women technology entrepreneurs with the women technical managers, the former were found more reflective, analytical, evaluative, logical, future-oriented, and with greater emotional energy in comparison to the women technology managers.
Research Method

The research work is of exploratory nature wherein the leadership styles of the women entrepreneur in small and medium business in the city of Karachi were identified for creating a role model for the other women. Data was of primary nature collected through a questionnaire and the in-depth interviews. Findings accrued from the interviews were used to identify the factors underpinning the level of score for a particular style. Questionnaire and interview data findings are interwoven to undertake discussion and reach the conclusion.

Sample Size and Composition

A list of 112 entrepreneur women was provided by the Women Chamber of Commerce and Industries (WCCI) Sindh. On convenience basis a sample of 40 women entrepreneurs were selected for questionnaire data. Since the exact number of members of women entrepreneurs was not documented with the WCCI, one cannot claim that the list of women entrepreneur was a valid population in the city of Karachi. Sampling was based on the following criteria:

i. At least co-initiator of the business
ii. 10 years or longer association with the business
iii. Working as CEO/Directors of their organization

Among our samples, 31% had 21-28 years of duration, 34 % had business of 13-20 years of duration, and 23% had 5-12 years of business duration. Regarding educational qualification, 12% of the respondents had Master’s degree, 8% had a PhD, 52 % had bachelor’s degree, 12% Intermediate, 3% matriculate, 12% had an MBA, 10% had a BBA and 3% Bachelors in interior designing. Regarding marital status, 80% of our respondents were married, 12%are divorced, 4% widowed and 4% are unmarried. Their fathers or husbands had supported them in initial set up of the businesses. One respondent is doing her business with her brother and the other one with her son. The age group ranged from 35 to 60.

Questionnaire Data

The questionnaire was borrowed from Robert M. Galford and Regina Fazio Maruca (2006) Harvard university professors and CEO of Centre for Leading Organizations in USA whose model was used for this research work. This questionnaire was required to be filled online to be worked out and the findings tabulated by the authors of the questionnaire Galford and Maruca (2006) themselves rather than by the researchers. The questionnaire carried 30 questions and the findings would result into typology of six leadership dimensions/styles.
i. **Ambassador**
Leaders executing the ambassador style are generally well versed in handling difficult situations. They are persistent and can introduce people-assessments and development frameworks. As a result, employees understand them and follow them respectfully.

ii. **Advocate**
Leaders having advocacy style exhibit acts as being spokesperson in a group. They are practical, articulating, coherent, and influential. They are relentless positively coming up with new ideas. Therefore, they need ambassadors as their senior management teams to persuade employees to “buy into” their decisions.

iii. **People Mover**
People Movers are team builders and natural mentors. Interestingly they have large contact lists. They are always coming up with new ideas for moving others and are also poised to get the same from others. They are always vigilant about their subordinates’ work.

iv. **Truth-Seeker**
Truth-seekers facilitate people to understand new rules and policies while maintaining the veracity of processes. They try to identify the root-cause of the issues, keep objectivity standard high, and believe in transparency. They provide equal opportunity for all.

v. **Creative builder**
Creative builders are visionaries; they are happiest and most driven at the start of things. They look for new opportunities for new products, new companies; spot niche markets; take ideas and make them real.

vi. **Experienced Guide**
These individuals are good listeners, natural therapists. They have endless information on a diverse range of topics. They may not be necessarily experienced and mediators, yet they are often the person to whom people like to consult. They mostly go for win-win solutions.

Each leadership style mentioned above carried 30 points in maximum. There were three levels of intensity along the points scale: score of 23 and above points indicated exhibition of high intensity in that style, score of 21-22 points range indicated moderately high intensity, and the score of 18-20 points range indicated low intensity exhibition for that style.

Results scored by the 26 respondents in the questionnaire were tabulated in the Matrix 1 below:
Leadership Styles of Women Entrepreneurs: An Exploratory Study at SME Sector at Karachi

Matrix: 1

<table>
<thead>
<tr>
<th>Leadership Style</th>
<th>High Intensity Scorers</th>
<th>Moderately High Intensity Scorers</th>
<th>Low Intensity Scorers</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambassador</td>
<td>19%</td>
<td>27%</td>
<td>46%</td>
<td>8%</td>
</tr>
<tr>
<td>Advocate</td>
<td>23%</td>
<td>19%</td>
<td>39%</td>
<td>19%</td>
</tr>
<tr>
<td>Truth Seeker</td>
<td>62%</td>
<td>19%</td>
<td>15%</td>
<td>4%</td>
</tr>
<tr>
<td>People Mover</td>
<td>27%</td>
<td>38%</td>
<td>23%</td>
<td>12%</td>
</tr>
<tr>
<td>Creative Builder</td>
<td>19%</td>
<td>50%</td>
<td>19%</td>
<td>12%</td>
</tr>
<tr>
<td>Experience Guide</td>
<td>20%</td>
<td>35%</td>
<td>30%</td>
<td>15%</td>
</tr>
</tbody>
</table>

Overall Leadership Style Preference among the Respondents

High and moderately high intensity scores were added to ascertain an overall leadership style preference among the respondents. This leadership style preference is shown below arranged in ascending order of the intensity scored by the respondents for that style.

Matrix: 2

<table>
<thead>
<tr>
<th>Leadership Style</th>
<th>%age of the Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Truth Seeker</td>
<td>81%</td>
</tr>
<tr>
<td>Creative Builder</td>
<td>69%</td>
</tr>
<tr>
<td>People Mover</td>
<td>65%</td>
</tr>
<tr>
<td>Experience Guide</td>
<td>55%</td>
</tr>
<tr>
<td>Ambassador</td>
<td>46%</td>
</tr>
<tr>
<td>Advocate</td>
<td>42%</td>
</tr>
</tbody>
</table>

Discussion

In the Ambassador Style

19% of entrepreneurs showed highest intensity in this style whereas 27% showed moderately high intensity for this style. It means only less than half of the respondents scored high and moderate high in this style. Raza’s (2010) point of view in this regard is relevant. She (ibid) says that in our society women are more treated as mother, sister, daughter and wife – all dependent roles – than an independent member of the society and, in the result, they do not get the problem solving skills developed. Interview data shows that majority of the respondents had support of any of the male member of the family available in beginning of the business. Ingrid, et al (2002) found women as risk averters as compared to the men entrepreneur who they found as risk takers. Being risk averter is an affront to the ambassadorship style of this model.
Eagly et al., 2001 also believe that women face more obstacles in dealing with the business related problems than men do which diminishes their confidence in problem-solving. Carli & Eagly, (2003) support this point saying that women leaders experience more negative reactions when they become aggressive to the societal and bureaucratic roles as compared to their male counterparts. Perhaps only why, as described by Cantor and Bernay (1992), the corporate women had to dress up like men two decades back just to show up their capabilities and potential of leadership.

However, those respondents who scored high intensity level believed in self concept. These respondents were found resilient, determined, and self-confident in their outlook holding true to their score. They narrated the difficulties in running their business especially in the outset. The way they overcame those difficult situations in fact proved their high inclination towards ambassadorship in terms of definition given by this model.

**In Advocate Style**

This was the least scored leadership style by the respondents. On this leadership style, 23% of the respondents scored the highest intensity, 19% scored moderate and 39% of the respondents marked the low intensity score. One may again resort to the reason assigned by Raza (2010) that our women have been brought up in the dependent role that dampens their confidence required by the “Ambassador” and “Advocate” styles. One may get a clue from the work of McLagan and Nel, (1995) to elucidate this situation who say that today’s business world encompasses more challenges and obstacles, which evidently demands for entrepreneurial leader as a new kind of person who can come up with unconventional methods of running their ventures, that the female business adventurers show up comparatively low than the businessmen.

However, the respondents who scored high on this style were found to be articulate, rational, logical, and persuasive. They tended to be relentless, positive, and coming up with new and pragmatic ideas to lead their organizations in order to be the leader in their particular category. One of these high scoring respondents said, “I always look for new ideas, opportunities to improve my work, because my work is easily copied. Therefore I change my menu off and on in this way I remain competitive.”

**In People Mover Style**

People-mover style got the third highest (65%) score among the respondents. This is perhaps the women’s natural instinct to treat their workers as a family which men cannot stated by one respondent (Raza, 2010). Most of these
respondents were found with career builder and parental nurturing outlook. One respondent was found encouraging her employees to pursue further education. As a result of such nurturing initiatives, her former driver returned to be her accountant. Most of these respondents were found giving employees a great deal of appreciation and recognition, so much so that four of the respondents had their employees involved in profit sharing deal in the business. 70% of the respondents had employees working for them for more than 20 years. They were concerned about and looked after their lives. Majority of the respondents were of the view that salary alone was not enough rather the employers should address the humane and emotional side of the people. One of the respondents had been rearing children of one of her employees who died of cancer during her employment. Other respondent stated “People who make sofa never sits on it, therefore it is our duty to make them empower so they can have a decent life”. Still another respondent said, “My whole business after me will be automatically transferred to my senior designers as they are the one running show they deserve more to have it.” One of them said, “I learn from my juniors, as they give me fresh ideas for work, and even when my sweepers do not come I clean the bathrooms to set an example”

In Truth-Seeker Style

Truth-seeker style proved the highest scored (81%) style during the study. One of the respondents said, “A woman should be honest in her dealing, firstly her name is attached with the family and secondly by keeping her good name she is creating credibility.” Raza (2010) also found in her work that success rate of women in the SME is high because for them defaulting a loan is like earning a bad name for the family. As the moral fiber is different in women, only a fraction of women have defaulted due to political forum as a support says FWB (2008) report. Another respondent said, “She can tolerate mistakes but not a lie and any mode of cheating.” She says ‘it’s not worth wasting time on such individuals.”Another respondent stated “I believe in being honest with my product because only consistent fairness in the product makes us grow in business”.

Majority of the respondents opined against using shortcuts to success and showed their express belief in quality that should never be compromised. To them, being ethical, honest and transparent at every level was essential. High score in truth-seeker style seems to have its roots in spiritual mindset of majority (92%) of the respondents as they claimed that they believe in their efforts but they associate it with the help of God, Almighty. One of the respondent said “I always pray to Allah for a legitimate income.” All respondents had their companies registered with the income tax and sales tax and had very transparent accounts maintained. One of the respondents said,
“My all audit reports are properly documented and published online, anyone can see them.”

**In Creative-Builder Style**

Creative-builder leadership style fetched second highest (69%) score among the respondents. Majority of entrepreneurs opted for those businesses in which they had expertise and they wanted to create a different perception about their products. They wanted to be trendsetter and monitored the entire work throughout its implementation. 99% of the respondents emphasized that a woman should be multi-tasking and organized in order to be an achiever. All of the respondents had provided their workers all necessary resources including modern tools for work. An employee of one of the respondents said, “My boss has revived the dead silver industry that is a favour to the not-so-rich segment of the society.” The respondent herself said, “Silver ware was an obsolete concept among the consumers, I tried to revamp the old silver ware concept into new products like making doors of silver or edging on the furniture, the idea was well accepted by the consumer.” One of the respondents started her business by using fabric waste of his husband’s business and converted it into upholstery material. One respondent claimed that when she saw her designs copied ever she changed the whole line of her brand. Another respondent had converted the plastic and paper garbage into bricks and other material for construction.

**In Experienced Guide Style**

Experienced Guide leadership style fetched a moderate score (55%) among the respondents. Those who scored good on this style were found having exceptionally good listening habits, “I take inspiration from the youngsters and merge the new with the old technology, and this is how my daughters-in-law are working as head of their departments.” One of the respondents said, “My daughters-in-law work along with me in my TV channel. It may not be apparently an easy job. But I listen to their ideas and give them complete freedom to execute their ideas. However, mostly they turn up to me for advice in the end.” Majority of the respondents underscored they empathize for their employees and sort out the issues with their suggestions. One respondent said, “When my old employees come for advice to launch their business, I go out of the way to help them start their projects. My three former employee teachers are now running their own Montessori.” Other respondent was elated to say, “People come to me for advice for they believe I am not judgmental”. Still other respondent said, “When I will not be in this world this organization shall keep its pace because I have built the system and have groomed the people through delegating work to them.” Majority of the respondents claimed they do the jobs of the lower staff in
their absence. Even if the janitor was absent they did not hesitate to wash bathrooms.

Conclusions

The study unfolds the various leadership styles of women entrepreneurs of Karachi along the Robert Galford and Regina Fazio Maruca (2006) scale, and then through the interview data effort was made to identify the underpinning factors for the level of score gained for a particular style. This study especially shows how these women trudged through the difficulties inherent in the patriarchal society like Pakistan. Majority of them had not acquired any proper degree of business management but a good mix of leadership styles have made them successful entrepreneurs. The study is likely to develop an informed hypothesis about connectivity of leadership style and the business success among the female entrepreneur, which will be fruitful for the upcoming women entrepreneurs as well as the established ones especially keeping in view the rise in the successful growth of women entrepreneurs in Pakistan in general and Karachi in particular. However, further exploratory study is proposed to work on the leadership legacies of the women entrepreneurs of Karachi, who have emerged not only as successful individuals but are also as trend setters for other women.

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An Evaluation Of Indicators Of Socio-Economic Deprivation: A Case Study Of The Slums Of Karachi, Pakistan

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Department of Sociology
University of Karachi

Abstract

In Pakistan more than one third of its population continues to live below the poverty line (Economic Survey of Pakistan, 2013). Recent research has shown that poverty is wide spread in both urban and rural areas and it is not only rural phenomenon. Since the past few decades, Karachi has experienced an inflow of migrants from all parts of Pakistan in search of better opportunities. Karachi has about 650 katchi abadis (squatter settlements) which are home to 50% of city’s population (Sindh Katchi Abadis Authority 2006). The objective of this study is to measure and analyse the nature and level of socio-economic deprivation as well as to find out the different forms of socio-economic deprivation. It is an exploratory cross-sectional study. Primary data is collected from 497 households of seven katchi abadis of Karachi to study the problem. Statistical tools of analysis i.e. coefficients of variance are used to analyse the relationship between two variables and indices of multiple deprivation are constructed to compute the different domains and levels of deprivation. It is evident from the outcomes of the findings of domains of deprivation that the significant proportion of population of Katchi Abadis i.e. approximately 50% of the households suffers from multiple deprivation. The findings emphasize that all settlements have deprivation in all domains (education, economic, housing quality and housing services deprivation, health deprivation); however each settlement has different issues and concerns priority wise. Index of multiple deprivation show 49% of households living below poverty line (US$ 1.25) experience multiple deprivation. The findings also reveal that 60% of households highly to moderately deprived as regards to levels of deprivation while 40% has low deprivation level. In order to increase the standard of living on the grass-root level, “Living Wages” should be used as the standard to measure people’s socio-economic wellbeing instead “Poverty” to maintain a decent standard of living for families of different sizes. Policies should be designed to decrease the level of unemployment on a scale needed for long term poverty alleviation, by creating environment that is conducive to private economic activity at the grass root level.

Keywords: Socio-Economic Deprivation; Indices of Multiple Deprivation, Poverty Line, Squatter Settlements.

تخصيص

پاکستان میں آبادی کا تقریباً ایک چوتھی تقسیم میں نیادستی کتھن کے ساتھ ساتھ غیر اس قسم کے ساتھ زندگی مندر میں 25 سے 33 یو اے کا زیادہ تر کم مالیاتی کمیونیٹی لگایا ہوا ہے، جو کہ کیسے اس قسم کے ساتھ غیر اس قسم کے ساتھ زندگی مندر میں سے ساتھ ساتھ غیر اس قسم کے ساتھ زندگی مندر میں ہوئے کرتے ہوئے کرتے

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کانیز فاطمہ مانڈنی

شہرکی کے ایک بڑے خاندان میں پیدا ہوئی۔ انہوں نے پنجاب یونیورسٹی میں حurrectی میں تعلیم حاصل کی۔ ان کی زندگی کو سرچارہ کرنے والی ایک مشہور تعلیمی ادارہ میں خدمات انجام دیتی ہیں۔ ان کے کام کے متعلق مقامی اخبارات اور تعلیمی اداروں میں اہم اثر پڑی ہے۔

(سائنس، تعلیم، تربیت و تربیت)
Introduction

“Middle Income Countries” of the world have significantly enhanced the standard of their economic indicators during last decade or so but inequality in income and poverty persists. Disparities in accessibility to education, health, infrastructure and other utility services have further intensified the situation of deprivation. Pakistan, like many middle-income countries is facing other relentless challenges that are not possible to solve in the shortest period of time.

The poverty rate in urban areas is increasing in both developing and least developed countries. Despite the rapid pace of 8.2% World Bank (2007) in South Asian nations, it still has some of the worst human deprivation in the world. Among South Asian nations, Pakistan is the one in which the incidence of poverty and hunger is very high and rising day-by-day. More than one third of Pakistan’s population is living under US$1.25 a day (Poverty line) and there are disquieting gaps in the social attainments even after six decades of its development.

The people residing in these squatters are deprived of sufficient income, educational facilities, health facilities, clean potable water, proper sanitation system, transportation etc. Recent researches have shown that socio-economic deprivation is wide-spread in urban as well as rural areas and this phenomenon is not restricted to rural areas only. However, attempts to solve the problems have been primarily focused upon rural areas instead of towns and cities. The major cities of Pakistan like Karachi and Lahore are not only facing the huge challenge of curtailing socio-economic problems but also have to deal with both international and national political conflicts which are creating hindrances in development and progress of these cities.

Although, Pakistan is basically an agricultural country and large proportion of its population still reside in rural areas, since 1960s persistence and accelerated trend towards urbanization has been clearly visible. This effect of urbanization is quite visible in cities, like Karachi and Lahore. There is no doubt that urban growth is attributed to the rate of natural increase of population within the cities, but the rapid growth in urban concentration is also due to migration from rural areas.

Karachi is the mega metropolis of Pakistan. It is the industrial, commercial and trade centre of the country and has a well-developed economy which continues to show high growth rate. Since the past few decades, Karachi has experienced an inflow of migrants from all parts of Pakistan in search of decent livelihood and better opportunities. Many of the migrants to large cities settle in slum areas termed as katchi abadis. The term slum denotes an extremely bad infrastructure, unsanitary conditions and occupants belonging to the lowest income group.
Most families who have arrived and are arriving in this mega city have been pushed into slums where they live with substandard housing, inadequate infrastructures, insufficient health care services, lack of security, almost no sanitation and limited water supply (WHO, 2012). Karachi has about 650 katchi abadis which are home to more than 50% of its population (SKAA, 2006).

The Concept of Socio-Economic Deprivation

Sociologically deprivation is explained as a condition of visible and noticeable shortcomings comparative to the native group, society or country to which a person, household or a group belongs. Some individuals or households are suffering from multiple deprivations and others only one type of deprivation. A household (or alternatively an individual or a family) is termed as deprived when their quality of life is much lower than the accepted minimum standards. Socio-economic deprivation is seen not only in terms of lack of access to resources that sustain the body and soul together but also such necessary elements of contemporary life as education, communication with the rest of the world and social safety nets such as reasonably good health care system and food security systems as well. These broad areas of human wellbeing are the bases upon which battle against poverty has been launched (Aurora, 2004). Thus, socio-economic deprivation means inability to obtain housing quality and services, environment, educational, working and social condition generally regarded as acceptable and in harmony with the community.

Determinants of Deprivation

To understand the determinants of deprivation in all its dimensions it helps us to think in terms of people’s asset as; human assets, natural assets, physical assets, financial assets and social assets (World Development Report, 2002). There are also numbers of other determinants of being deprived as; lack of income to obtain basic necessities – food, shelter, clothing and acceptable levels of health education, lack of access to job opportunities (urban), low standard of living, tenure insecurity (land & housing) and increasing numbers of slums and squatter settlements. In this paper different domains of multiple deprivation were measured. Multiple deprivation is a general deprivation index which consists of many domains. It does not only view deprivation through low income only but it also considers many other variables or elements which reflect the general deprivation status of a person compared with the conditions of the society that a person lives with. The indicators of deprivations such as income, employment, education and training, housing, health care, access to services have to be combined to produce one index (Townsend & et al., 1988). In this study, indicators used in different aspects of deprivation are education deprivation,
housing quality deprivation, residential services deprivation, economic deprivation and health deprivation.

**Socio-Economic Deprivation Conditions in Pakistan**

Evidence from the FY2011 Household Integrated Economic Survey indicated a widening income gap between rich and poor, with income for 40% of the population growing more slowly than the average income of the others. With low investment and economic growth below the rate needed to support the predominately young population, the rich–poor income gap is set to increase further in Pakistan (ADB, 2012).

Pakistan’s HDI (Human Development Index) value for 2015 was 0.538—in the lowest human development category—positioning the country at 147 out of 187 countries and territories showing a gap in HDI ranking (Human Development Report, 2015). The National IMD (Index of Multiple Deprivation) was estimated at 30.3 indicating 30% of population was deprived with respect to selected sectors and indicators of IMD. In terms of regional IMDs, urban areas had 13.3 magnitude of deprivation.

In Pakistan 49.4% of the population suffer multiple deprivations while additional 11.0% are vulnerable to multiple deprivations. The breadth of deprivation (intensity) in Pakistan, which is the average percentage of deprivation faced by people in multidimensional poverty areas, was 52.1%. The Multiple Poverty Index (MPI), which is the share of the population that is multi-dimensionally poor, adjusted by the intensity of the deprivations, was 0.230.

<table>
<thead>
<tr>
<th>Table: 1</th>
<th>Human Deprivation Profile of Pakistan, 2015</th>
</tr>
</thead>
<tbody>
<tr>
<td>HDI Rank</td>
<td>147</td>
</tr>
<tr>
<td>HDI</td>
<td>0.538</td>
</tr>
<tr>
<td>MPI</td>
<td>0.230</td>
</tr>
<tr>
<td>Head Count</td>
<td>49.5%</td>
</tr>
<tr>
<td>Intensity of Deprivation</td>
<td>52.1%</td>
</tr>
<tr>
<td>Population Vulnerable to Poverty</td>
<td>15.1%</td>
</tr>
<tr>
<td>Population in severe poverty</td>
<td>23.7%</td>
</tr>
</tbody>
</table>


According to the headcount measures, 32.6% of the Pakistan population was currently living in poverty at the end of the 1990’s while the headcount measure increased to 49.5% in 2015 as shown in Table 1.
Socio-Economic Deprivation in Karachi

Karachi was the first capital of Pakistan after its independence in 1947. Karachi became premier part of the new country and a centre of business and administration. Trend of population of Karachi shows (Chart 1) a continuously high growth of population. Karachi's population is estimated to be more than 20 million. Karachi’s current annual growth rate is more than 5%. This percentage also includes internal migration where more than 45,000 migrants are coming to Karachi every month (Retrieved from CDGK (City District Government of Karachi) official Website).

![Chart 1](image)

Source: Official website of CDGK (2015, 2020 estimated projection)

Due to large scale migration disorganized land occupation occurred in the same proportion which resulted in the formation of slums (Katchi abadis) in Karachi’s outskirts and in vacant urban lands. The settlements density has increased overtime as political instability prevented coherent urban planning. In 1960’s and 1970’s rural-urban migration had increased due to education and job opportunities in Karachi. Since 1988 Karachi has been going through ethnic, sectarian and political conflicts which have created problems of unemployment, housing facilities and many other problems have led to more informal settlements in Karachi (United Nations Human Settlements Programme, 2011).

The World Bank researchers believed that Karachi was one of the fastest growing mega cities of the world and now it is ranked as the 7th largest city of the world. Today, Karachi houses around 8.8% of Pakistan’s total population and 24% of the urban population. According to the SKAA report (2005), there were 539 Katchi abadis in Karachi. An estimated 40% - 60% of the urban population of Karachi lives in katchi abadis. These katchi abadis suffer from many Socio-economic
problems including poor living conditions, lack of basic amenities, lack of adequate housing, lack of education, and lack of health facilities. Within the sprawling metropolis of Karachi, poverty levels are different in each of the 18 towns of Karachi (now five districts). Military areas have the lowest rates of poverty. 40% of population in cantonments are living under poverty. Commercial areas like Sadar, Gulberg and Jamshed towns have 44% poverty. Nazimabad town is a middle income group area with 46% of its residents are poor whereas labour class and katchi abadies have the highest rates of poverty as Orangi Town has 57%, Gadap and Landhi Towns have 53% each while Malir Town has 52% of poor populace.

Katchi Abadis are containing people above their capacities, hence finding it difficult to meet everyone’s needs. The presence of migrants in Karachi has caused a number of problems in the socioeconomic structure of the city. Living in a Katchi Abadi is itself an important indicator of deprivation such as poor infrastructure services, poor living conditions and surviving under stress due to political unrest and constant threat of eviction. There has been some development in all human deprivation indicators particularly in major cities of Pakistan. Karachi is also no exception but katchi abadis of Karachi are by far away from achieving the goals set in MDGs (Millennium Development Goals) for 2015.

**Literature Review**

A study by Pasha and Pasha (2002) showed the estimates of the overall costs of living index for each city and Karachi was found to be the most expensive city of Pakistan. Idrees and Ahmad (2002) analysed trends in income and consumption inequality in Pakistan over the past 30 years using six alternative inequality indices and found household size to be key factor in estimating the extent of inequality in households. Jamal & et al (2003) study’s main purpose was to describe the overall picture of multiple deprivation, based on the combined education, health, housing quality, housing services and employment sectoral indices. The major findings indicated that among the persons residing in high deprivation, 18 million belonged to Punjab, 9 million each to Khyber Pakhtunkhwa and Sindh, and 6 million to Balochistan. Kalim & Bhatti (2006) calculated the distinct socio economic deprivations of dwellers of squatter settlements/Katchi Abadis. The findings from the Socio Economic Opportunity Index (SEOI) indicated that 65.6% residents were deprived of primary social and economic opportunities. Abbas & et al (2010) study dealt with the pattern of Katchi Abadies of Karachi taking into account the area and population as main parameters. Katchi Abadies were selected from five districts (old system). Total of 100 Katchi Abadies were studied. The findings of the model showed that uniformity was not present in Katchi Abadies. Qureshi (2010) paper indicated that half of Karachi’s population is living in Katchi abadies and 40% of its population
Kaneez Fatima Mamdani is suffering from poverty. Jamal (2012) & Manzoor & et al (2011) studies’ analysed disparities among provinces and districts for the years 2011, 2009 and 2005 with respect to household socio-economic deprivations. The National IMD was estimated at 30.3 for the year 2011. The estimated number indicated that 30% of population was deprived in 2011 with respect to selected sectors and indicators. In terms of regional IMDs, urban areas had 13.3 magnitude of deprivation. Qadeer (1983) examined the rapid growth of cities leading to shortage of housing units. During the industrial expansion phase when requirement for housing in Lahore did not encounter with the supply; the poor people had no alternative but to settle in illegal land creating Katchi Abadies (squatter settlements). Qureshi (1982-84), Asghar (1984), Chaudhry (1991) and Kazmi (1999) focused on the evaluation of socio economic opportunities and environmental conditions of Katchi Abadies of Lahore, Pakistan. The researchers established that Katchi Abadies had relatively high rates of infant mortality, water borne diseases, poor sanitation system and hygiene and inadequacy of basic services. Qureshi & et al (1988) carried out a study to assess the project that was initiated in 1981-1984 by the government to improve the living conditions of Katchi Abadis (squatter settlements) in Lahore. They established that only through income residents of katchi abadies could not improve their living conditions. Balquees & Hamid (1989) paper studied the conditions of women in Katchi Abadis of Rawalpindi. The researchers found that women were in more vulnerable conditions regarding their health and education. Hina (1992) highlighted the depressing conditions of occupants of Katchi Abadis of Lahore. She also studied the role of government in the enhancement of squatter settlements. After analysing the problems of inhabitants, she concluded that squatter settlements could not be upgraded without community’s participation at every step of a way. Zaman & Ara (2002) described that rapid growth in urban areas caused the spread of slums. In Pakistan costly residences in the formal sector have given rise to the informal settlement often over crowded with unhygienic conditions.

Objectives

- To find out the nature of socio-economic deprivation of the residents of the Katchi Abadis.
- To gather evidence to help characterise and compute the distinctive domains and levels of socio-economic deprivation of the residents of the katchi abadis/squatter settlement.

Research Methodology

The present study is based on quantitative paradigm and is exploratory in nature. The Universe of the present study includes seven Katchi Abadis of Karachi. The total population in these settlements is 1901 households. Sample size calculated
for this study was 510 (elapsed sampling units 13). Two different probability-
sampling methods were used for the distribution of sample and data collection. 
Stratified sampling method was used for determination of sample size and 
allocation of sample size (Babbie, 2004). Systematic random sampling was used 
for the selection of households. In this research, researcher has employed 
interview schedule for the collection of data. SPSS was used for the analyses of 
the data. The researcher has employed more than one method for the analysis of 
the data to achieve the objectives of the study. To analyse the relationship among 
variable, Karl Pearson’s correlation coefficient was used. Index of multiple 
deprivation was computed by employing the methodology used by UNDP (1997), 
Multiple Deprivation (IMD) was based on the principle that deprivation is 
composed of multiple dimensions. These dimensions or sectors reflect different 
aspects of deprivations. Each sector is made up of a number of indicators. This 
application was performed for all the indices namely;

1. Multiple Deprivation
2. Education Deprivation
3. Economic Deprivation
4. Housing Quality Deprivation
5. Housing/Residential Services Deprivation
6. Health Deprivation

The following formula was used to derive IMD.
\[
IMD = \left[ \frac{1}{5} \times \left\{ (E)^{\alpha} + (L)^{\alpha} + (HQ)^{\alpha} + (HS)^{\alpha} + (HH)^{\alpha} \right\} \right]^{1/\alpha}
\]

The overall Index of Multiple Deprivation was conceptualised as a weighted area 
level aggregation of the specific dimensions of deprivation.

**Discussion and Conclusions**

9.1 Table number 2 (Appendix) shows correlation coefficient of family income 
with eleven indicators: Family income and standard of living had significant but 
negatively weak correlation of -0.298 between them. Researcher had observed 
during her research that basically income distribution and consumption of the 
household was mostly on their kitchen budget, marriage ceremonies and other 
events instead of on education, health, housing quality and housing service. The 
value of 0.256 with high significance indicated weak correlation between family 
income and saving money. The more the households earn, greater or higher will 
be their savings. Correlation coefficient of -0.500 showed inversely moderate 
relationship between family income and reasons for not sending children to 
school. The social situation revealed that less income was the main reason for not 
sending their children to school. -0.342 showed that family income had highly 
significant but negatively weak relationship with presence of civic problems. 
Direction shows that lesser the income of the household more will be the civic
Family income and type of house had moderately strong relationship with 0.500 coefficient. Those households which had high income level had Pucca houses (house made of Baked Bricks). Due to better income level they could improve their housing condition. The value of 0.159 with 0 significance level indicated highly significant but positively weak relationship between family income and occupancy status of the house showing households with lower family income do not have enough money to save and buy their own house as either they were living in a rented house or they were living without paying any rent with relatives. Family income had a very highly significant and moderate relationship with number of rooms in a household with the value of 0.385. Lower income households' had less number of rooms where more than 60% of the households were living in a house with one or two rooms. 0.337 showed positively moderately weak relationship between family income and renting part of their house. Those households who were renting part of their house were getting additional income, therefore, increasing their family income slightly. The relationship between family income and satisfaction about overall housing condition was highly significant while correlation of 0.263 showed weak relationship between them. The residents of these katchi abadis didn’t have enough income, additional income or savings to change their housing quality; therefore, they were dissatisfied with their housing condition. The relationship between family income and level of multiple deprivation was negatively weak with -0.121 coefficient but highly significant. The situation of the families of these slums indicated that if they had more income they could have fulfilled their number of needs, thus, reducing their level of deprivation.

1.2 Table number 3 (Appendix) shows correlation coefficient of Savings of HHs with four Indicators: The Pearson correlation coefficient of 0.257 indicates the positively weak relationship between the standard of living and saving money. It shows that lesser the people save money, lower will the standard of living. The relationship between saving money and occupancy status of the house was highly significant, with correlation of -0.21. The direction of the findings showed that those households saved money that did not have to pay rent or they own their place of living or had a lease of their land. The relationship between saving money and satisfaction about overall housing condition was significant with value of -0.211, showing lesser the savings, lower the satisfaction about their housing condition. 0.633 indicates a highly significant and positively strong relationship between saving income and spending money on health. Those households who save more money can spend more on the health of their family members.

1.3 Table number 4 (Appendix) shows correlation coefficient of Savings of HHs with nine Indicators: Correlation coefficient of -0.105 indicated that educational level of household head and number of family members were inversely weakly correlated but with high significance level of 0.010. This phenomenon is seen in
all low income communities and in this case katchi abadis that when educational level is low the size of family is large as they have low income due to unavailability of better employment, they try to increase their number of children who will be their source of income. The values; 0.133 and 0.103 with 0.002 and 0.011 significance level respectively, pointed out that the relationship of educational level (head of the household) with family income and saving money were highly significant but with very weak relationship among them. Dimension of relationship shows that if the households’ head educational level was high then their family income was also moderate or high. They also saved money because they had awareness and understanding about the importance of saving money. There was a highly significant relationship between educational level and households’ reasons for not sending their children to school with negative and moderately weak relationship at -0.310 coefficient between variables. The educational level of the head of the household is low and the main reason for not sending their children to school is that the education doesn’t have importance to their parents. Educational level (head of the household) had highly significant relationship but positively weak with Occupation (head of the household) and nature of employment with correlation coefficient of 0.206 and 0.127 respectively. Higher the education better was the job of the head of the household. Those heads of the households with better education had full time job which included government jobs, private jobs, own businesses and skilled base jobs. The Pearson’s correlation coefficient value of 0.112 suggests very weak relationship between educational level of the head of the household and immunization of children. The government dispensaries, clinics and hospitals have free service and no charge for the immunization of children but parents do not take them for immunization as they avoid interactions and consider it unimportant due to lack of awareness, therefore, IMR and U5MR are high in slums and squatter settlements. The relationship between educational level (head of the household) and use of family planning method was highly significant with correlation coefficient of 0.148. The people who were educated or more educated were using family planning methods for birth spacing. The relationship between educational level (head of the household) and reason for not going for treatment was highly significant and coefficient of -0.310 showed negatively weak relationship between them. The households whose head were less educated or illiterate had less awareness about the seriousness of any disease or illness.

1.4 Table no. 5 (Appendix) shows results of indices of deprivation and comparison with district level indices: The multiple deprivation scores showed that 0.48 proportion or 48% of household in the katchi abadis were deprived multiple domains of deprivation. IMD of the katchi abadies of Karachi is much higher than the national IMD (2012) of 30.3%. If compared with urban IMD scores; urban IMD (13.3%) is much lower than the IMD of katchi abadies. The index of education deprivation indicated that 42% of households were deprived in
education domain whereas 35.1% are deprived at National level. The difference shows higher educational deprivation in these households. The scores of the index of economic deprivation and housing quality deprivation pointed out that 40% of the population were deprived in the said deprivations. Economic deprivation with 46.2% was at the higher side and housing quality deprivation was at lower side with 31.1%. Housing services deprivation had the least percentage of population deprived i.e. 24% which is still high with the difference of +4.5 points.

1.5 Table no. 6 shows results of indices of deprivation with residential area: The results indicated that deprivation scores were dissimilar in different settlements. Index of multiple deprivation showed the range from 41% to 56%; lowest deprivation in Mehran Colony and the highest deprivation in Kutchi Ithad. The findings emphasized that all settlement had deprivation in all domains; however each settlement had different issues and concerns priority wise.

1.6 Table no. 7 shows results of indices of deprivation with area of origin: Index of educational deprivation showed highest scores of 0.49 and 0.48 of the residents; who had originally migrated from India and rural areas of Sindh respectively. 31% of population, belonging to the rural areas of Punjab, was deprived. Settlers who migrated from rural Sindh, rural Punjab and other places of Karachi had highest percentage of population deprived in the index of economic deprivation. Scores in the index of health deprivation indicated 51% of residents migrated from India were going through health deprivation.

1.7 Table no. 8 shows results of indices of deprivation with Male and Female headed households: Index of multiple deprivation showed that both male and female headed households had same deprivation scores of 0.48 or 48%. The highest scores in female headed household were in education and economic deprivation i.e. 0.46 and 0.44 respectively, whereas highest scores in male headed household were in health (0.45) and housing quality (0.43) deprivation.

1.8 Table no. 9 shows results of indices of deprivation with poverty line: The outcome of indices of deprivation with poverty line showed 18% of households living above poverty line were economically deprived whereas 45% of households living below poverty line were deprived. Index of multiple deprivation showed 49% of households living below poverty line (US$ 1.25) were going through multiple deprivation whereas 43 percent of households above poverty line were deprived in multiple deprivation.

1.9 Table no. 10 shows results of levels of multiple deprivation The results indicate a very severe state of the people of katchi abadis. 44% of total households were living in high deprivation condition while 53% had medium deprivation level. The outcomes of overall multiple deprivation level imply that
more than 96% out of total households were experiencing multiple deprivation.

**Recommendations**

The causes and symptoms of socio-economic deprivation are overlapping and complicated. It is very important for all the agencies that are providing assistance to arrive at organizational conclusions about such causes, otherwise only the symptoms of deprivation will be considered which is happening in Karachi.

The classification of households according to their size proves that deprivation in Karachi is comparatively pervasive in households with large family size which results in slow improvement in living standards of the people along with their poorer employment conditions than with smaller households. Therefore, government should make efforts to control increase in population of Karachi as the growth rate is already very high at 5.5%.

The finding of this study shows that the male and female headships of household have about the same deprivation scores. Results exhibit that a household headed by a female has the same probability to fall into poverty as male-headed households. Government should take initiative to create female friendly environment and encourage them as a diligent workforce.

The most significant element which distinguishes the poor from the non-poor is their education. It is an essential precondition for reducing deprivation. Over and above this the adult literacy rates in Katchi Abadies are very low. Functional literacy for the household’s head and higher secondary education must be a considerable part of Pakistan’s national goals if a considerable indent is to be made in levels of socio-economic deprivation.

For reducing the deprivation levels in Karachi the livelihood of the head of the household is vital. It was found that the members of poor households were generally being employed in low paid informal sectors; therefore, government should take concrete steps to increase the wage levels especially in private sector organizations and informal employment sectors. Self-business and self-employment along with foreign investment should be encouraged as to change the living standard of the people.

Regularization and up gradation of katchi abadies is necessary for the accessibility of full urban services by its inhabitants. The local government of Karachi cannot achieve this task alone therefore collaboration and assistance of NGOs, and community based organisations (CBOs) is also crucial.
Health deprivation scores have improved due to the involvement of private sector in providing health facilities. The current IMR, U5MR and MMR have gone down. These encouraging changes indicate increasing levels of awareness of education, availability of health facilities and family planning programmes adopted by an increasing number of youngsters in Karachi. Thus, health deprivation can be further reduced by encouraging the private sector and health-related NGOs.

Most of Katchi Abadies are connected to a sewer running along the side of their roads. Majority of the households in these katchi abadies dump their waste water in open spaces or in tanks. The consequences of this disposal had led to environmental degradation. Concrete measures such as construction of proper sewage system in all katchi abadis of Karachi. The NGOs and civil society can accomplish a very important task in the development of katchi abadis as OPP (Orange Pilot Project, 2004) has already constructed sewage system in about 50% of katchi abadies of Karachi.

Government can neither be entirely blamed nor completely held responsible for all the socio-economic problems and they also cannot single-handedly solve all the problems. An integrated approach with community participation is the key factor in long-lasting results and solution of majority of the issues related to socio-economic deprivation. An integrated, multi-level approach should be used for problem-solving which involves participation of a variety of stakeholders.

Formulation of strategy is fundamental for the development of slums and squatter settlements involving KMC (Karachi Municipal Corporation), NGOs, donors, civil society and corporate sector.

References


## Appendix

### Table: 2

<table>
<thead>
<tr>
<th>Relationships of Family Income of Household With</th>
<th>Pearson’s Corr.</th>
<th>Sig. (1-tailed)</th>
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<td>Spend Savings on Health</td>
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<td>Occupation (Head of Hh)</td>
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Table: 5  
Indices of Deprivation  
[Percentage of Population Deprived in terms of Selected Indices]  

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<td>Index of Health Deprivation</td>
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<td>Index of Housing Services Deprivation</td>
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Table: 6  
Indices of Deprivation by Residential Areas  
[Percentage of Population Deprived in term of Selected Indicators]  

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<th>Domains of Deprivation</th>
<th>Katchi Abadis/Residential Areas</th>
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Table 7

Indices of Deprivation by Households’ Area of Origin
[Percentage of Population Deprived in term of Selected Indicators]

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Table 8

Indices of Deprivation by Household Headship
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Table 9

Indices of Deprivation by Household Poverty Line
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Levels of Multiple Deprivation

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<th>Cumulative Percent</th>
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Dr. Kaneez Fatima Mamdani is an Assistant Professor in the Department of Sociology, University of Karachi.
Women Veiling In Islam: Tradition And Socio-Economic Impact

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Abstract

The Veil has been used by women as a tool for hiding and protecting themselves from men, and it has been continuously used in ancient as well as modern civilizations by women. Developed nations have blamed the use of veil as an obstacle in the process of development. Therefore, modern nations have tried to get rid of the use of veil. They argue that it is a sign of slavery for women and it is a hurdle in their progress. The modern secular Muslims consider it as the biggest obstacle for social and economic development. It makes a woman helpless, as having a chain (zanjir) in her feet. Some people view it as a tool of segregation between men and women. In the Holy Quran word ‘Hijab’ is used 7 times. Islam is against domination and the forceful practice of the veil, as a part of the teaching of Islam it is being adopted by women for the purpose of protection. This article focuses at: Introduction of the veil and its historical background, It’s meaning and interpretation in Islam and other religions, Veil traditions in different civilizations, criticism of its practice in Islamic (eastern) and other (European) circles and Discussion and Conclusions followed by a selected references.

Keywords: Veil, Tradition, Islam, Socio-Economic Development, Social Change.
Introduction

The word “Purdah” or “Pardah” has been derived from Persian language means “Curtain”. In some Muslim as well as in Hindu communities such as Rajputs, upper class of Hindus in the Northern India, veiling is commonly practiced to maintain women’s privacy religiously and socially. Purdah or veil can be categorized into two forms, one with the idea of segregating men and women, secondly the requirement of women to cover their body for their protection in public spheres. Whereas, the sensible use of curtains, screens and walls is a way of segregation within the buildings (US Library). Women are usually restricted in their personal, social and economic activities outside the home due to purdah. Usually a gown type dress or garment is worn and is called burqa, few women use yashmak to cover face also. Sometimes even eyes are covered by yashmak and only close male family members can see them. But in some societies purdah is observed only on special occasions of religious importance. In Northern India, married Hindu women observe “ghoonghat” before elderly male relations from husband’s side, in order to show respect towards them, but this custom is not popular in other parts of India. In different languages terminologies for veil with different spellings are used, for instance ‘purdah’ in Persian and Urdu, ‘Hijab’ in Arabic,¹ and ‘pardah’ in Hindi (Britanica.com 2000).² We may elaborate its literal meaning by different words like layers, mask, privacy, protection, safety, sense of secrecy and modesty (Donzel, 1978). The concept of veil began with the emerging sense of morality in humans. Basically, women use the veil to hide themselves from men and it has been a continuous practice of women in early and contemporary civilizations.

According to many historians purdah was originally adopted by Persian Muslims in the 7th century C.E. during the Arab conquest of Iraq. Later the veiling practice of Hinduism was influenced to the upper classes of Hindus in northern India, and was also spread by the Mughal Empire. Especially in the British colonial era in the sub-continent purdah was observed more strictly by the Muslims (Britanica.com). Though purdah is generally linked to Islam, but many scholars have proved with their arguments that it is a pre-Islamic concept of segregating women. Veiling is commonly practiced in many Middle Eastern groups like Druze, Christians and Jewish (Asha, 2008). Even before Islam the upper class women’s mobility of Babylonian, Persian and Byzantine Empires was restricted (Ahmed, 1990). History has evidences of veiling before Islam and dates back to 7th C.E., therefore, Islam just added a religious and spiritual importance to pre-existing practices (Britanica.com). In northern Nigeria the veiling concept is rather new i.e. after the uprising of Boko Haram (Harnischfeger, 2014). Veiling has many reasons other than religion to be practiced in the upper classes in India and commonly in Pakistan (Britanica.com). Initially the concept of pardah was adopted to protect women from harassment, but later it became the way of
marginalizing the mobility of women to take full control of their lives (Asha, 2008; Naim, 2004).

Few other scholars state that it was always observed as local custom and was later adopted religiously to have control of women’s actions, doings and behaviours (Shaheed, 1886). By viewing the historical pictures of Rajput royal families of Barodha state, it was observed that women used to travel in a silver ‘zenana’ baghi (silver horse carriage specific for women) which clearly demonstrates that pardah was observed by their women in public spheres (British Library, 1895). Pardah is considered as pride and chastity symbol, and a way to judge women’s inner beauty i.e. judging her purity on the basis of pardah (Arnett, 2001; Papanek, 1973). Especially among Rajputs veiling is considered as a sign of dignity and modesty therefore, women had to follow it strictly (Ansari, 2010).

Developed nations consider the use of veil as an obstacle in the process of development. Therefore, modern nations have struggled to get rid of veil. They argue that it is a sign of slavery for women and it is a hurdle in the path of development. It makes a woman helpless, as being Chains (zanjir) in her feet. It is also considered as a tool for segregation between men and women3 (Haque, 2008; 63). The so called Muslims of the modern era are trying to adopt western trends by imitating the modern nations of the world. These acts of the Muslims have been explained by Allama Iqbal the poet of the East. According to Allama Iqbal, Muslims have interpreted religion wrongly in order to become modern. The modern secular Muslims consider veil as the biggest obstacle regarding social and economic development, whereas, for adult Muslim women it is mentioned in the Holy Quran, to cover their body. In particular ways for Muslim women, use of veil in Islam is must. It is a right provided to a woman by religion and it provides her strength as well.

In the Holy Quran word ‘Hijab’ is used 7 times. Islam is against domination and the forceful practice of the veil. As part of the teachings of Islam, it is being adopted by women for the purpose of protection. It protects and prevents from any quarrel. Since centuries, the word veil has been used and discussed in eastern and western civilizations.

**Meaning and Interpretation in Islamic and other Religions**

**Veil in Christianity**

According to Christian scholars, Ziauddin (2004:45) women are a doorway for the entrance of the devil, this concept is linked with Adam and Eve regarding forbidden tree and in Christianity Eve is blamed for leading Adam to that forbidden tree by breaking the God’s limitations set for them. In Christianity
virginity is considered a high level of virtue for a woman (Sheikh, 1987:85). Therefore, women prefer to be virgin and after marriage, there is no concept of divorce in Christianity. In extreme situations, separation of husband and wife is allowed, but women cannot remarry, and it promotes illicit relationships between men and women. But it is declared that in civilized nations and Christianity there are equal rights of men and women now and she is not considered as lower. Women have got equal rights and due status in Christianity. Though socio-culturally there are still some restrictions for women and even today they are considered as slaves of husbands (men).

Veil and Islam

For Muslims Islam is not just a religion, but a perfect way of life for them. Islam has instructions for women to protect themselves and to cover their body properly in a manner that no one can get attracted by their beauty and sexual appeal, they may wear a veil and Hijab (it is not an Islamic code but women can adopt as per the set standards). The veil is a sign and symbol of Muslim character. It protects from social conflicts and creates social rules and regulates stages of life and harmony among them. On the other hand, helps in performing socio-cultural, political, economic and sexual relations and is like a pillar in the sexual development. Evolution of human lives and human civilization depends on inner and outer implementation of veil among human beings. It protects both men and women from rapes’ and sexual exploitation, from being victims of unethical practices of lust, sex and altruism and helps to get sexual perfection and satisfaction.

The Quran has clearly set the standards of moral ethics for men and women both. Modesty is the key ingredient of all aspects of man’s life, i.e. their actions, morality and even way of speech. Islam has given clear instructions regarding their behaviour, and dress code to avoid needless display of their bodies to seek people’s attention, i.e. they must adopt modest dressing. Men have special commandments in Islam to lower their eyes and not to brazenly stare at women.

The prophet Muhammad (PBUH) said that, “Tell the Momin men to keep their eyes lower to protect their dignity and respect; it is a way for their purity.” The prophet Muhammad (PBUH) said the same for the women. “Tell the Momin women to keep their eyes lower to protect their dignity and respect; it is a way for their purity.” Button up their veil in front of their breasts and keep it secret from men. Tell these women to keep themselves away and protect themselves and their secret body parts from servant men in the home who have nothing to do with the employer women. Women must also keep them away and in veil from boys who are yet not aware of the women secret matters. In Surah Nur of the Sacred Qur’an it says, men should lower their eyes and secure their modesty; that will make
them pious and pure, and Allah knows what they do, as Allah is all knowing. There are misconceptions regarding Muslim women’s veil due to deviation from true Islamic doctrine. The veil concept arises from Arab and Muslim countries, and is questionable as Islamic ideas are now mixed up with polytheistic religious customs.

In Islam, women as well as men have been advised to hide their sexual organs under the veil. All the time at any place they are instructed to keep them under a veil, not supposed to disclose or unclothe their private body parts that promote, instigation or stimulate lust for sex in others persons mind, male or females. Though in special cases, men and women are allowed to expose their body to doctors for treatment or judges in case of any legal requirement. Under this rule men from men and women from women must also keep their sexual body parts hidden. Sex organ of men included from belly button ‘naf’ till knees (half of the lower body till his knees). In ‘Surah Nur, there is a complete instructions about keeping the sex organs hidden. The veiling of sex organs is for unmarried men also.

Islamic Perspective and Islamic Teachings about Veil

According to Islamic teachings, women are instructed to cover their body properly and should not mix up with men. A veiled woman is forbidden for men like a forbidden tree. Islam allows women to come outside the home, but her whole body should be fully covered in an appropriate dress so that men do not get attracted by their beauty. These obligations are imposed for increasing the respect and dignity of women. Man and woman must come out of their homes in such a manner that their honour, respect, dignity, polity and purity clearly demonstrate their pious status. There are complete instructions given in the Holy Quran in Sura-e Ahzab: “Oh you, who believe, do not enter the house of the Prophet unless you are given permission (Maudodi, 1999:279). Prophet Muhammad (PBUH) said that, “Allah has permitted you to come out of your homes to fulfill your needs” (Maudodi, 1999:280). After the revelation of the verse of Hijab, Hazrat Aisha used to put on the veil, whenever, she goes out of her home.

Once at the time of Hajj, when women asked Hazrat Aisha to come along with them to kiss Hijr-e-Aswad to exhibit love and reverence. Hazrat Aisha told them that they can go without her because she was not allowed to go into the crowd of men. During the day time when she wanted to have Tawaf-e-Kaba the men were being sent out of Khana –e-Kaba and Hazrat Aisha covered her face fully before going for Tawaf.
Historical Background and Its Existence in Civilizations

Existence and Emergence in Greek Civilization

Historically veil among women started in 13 century BCE and it emerged from the Assyrian kingdom (Greaber, 2011). At the time of its peak Greeks were considered one of the greatest kingdoms of the world. It seems that the status of women was low from the beginning (Maudodi, 1999:14). Veiling among noble and rich women was seen as a status symbol. They had separate rooms for women and men inside their homes. There were no common gatherings, meetings and celebrations in Greek civilization and women used to observe veil (Maudodi, 1999:15). After marriage, men and women used to live their life gracefully. It was the peak time of the Greek civilization. Although, veil was being practiced by women, but men had no special restrictions, and they used to enjoy more powers than women. Even men used to enjoy relations with the widows because it was not considered a social evil.

Roman Civilization

The Roman Civilization was considered as one of the greatest civilizations of its time. To corroborate that the veil was the standard mode of dress that symbolized virtue or chastity for roman matrons according to Hughes (2007) during the Augustan period (27 BCE-CE-14). In roman civilizations relations of men and women were considered valid only after marriage. Veiling was not practiced during the democratic period of Roman Civilizations but women were watched and guarded very closely. The dignity and sexuality of women was considered a high level of character at that time. When new ideas and novelty came in the civilization, later with time widows were also given high ranks and status.

Indian Civilization

Indian old Hindu civilization is considered one of the oldest civilizations of the world. Status of women in Hinduism is one of the lowest as compared to other civilizations. Socio-Culturally, there is no binding on Hindu women for wearing the veil in the Hindu civilization (Parkas, 1912:378-379). In Hinduism it is believed that nothing is more dangerous, bad and poisons than women not even a fate, snake venom, death and hell etc. According to Rig Veda in Hindu religion, it is mentioned that God made you a woman, so you shall lower your gaze and do not look at men. Keep your feet close, cover your hair and should your body fully with the veil. And for men Rig Veda says “It is not good, that man covering his thighs with female garment”. When Ram saw the Paruslio Ram coming, he told seta to keep yourself in the veil and lowers your gaze.
In Hinduism woman were considered as a commodity and has very low status, they were sold and purchased, especially the women of lower caste because of very lowest status, being powerless and were treated as slaves (Parkash, 1912:378-379). There are only duties and no rights in Hinduism for women. In all sphere of life, she is entirely at the mercy of men; therefore, women rights in Hinduism or Indian civilization are never considered important.

**Women in Arab**

In ancient Arab women did not use to veil. Men and women used to attend all celebrations together. But then the Muslims of Arab started adopting segregation of men and women among the Arabian culture and promoted the use of veil among women. It also promoted the system of separate rooms for women in the homes.

**Women Veiling in Eastern (Islamic) and Western (European) Circles**

Among the civilized societies there are two motives or notions of sexual relations. First, is to have an offspring, become a father or parents, and have children. The Second is based on love for chastity, but being contaminated with sexual lust and can be called a faith in living a life as an unmarried, a celibate, bachelor in case of man and or virgin in case of a woman. According to Bertrand Russell the sexual relations and mankind existed are based on the first motive. But in India and Persia the second motive prevails, because there is veil existing between men and women and sexual relationships have abstinence (Papanek, 1973; Russell, 2000:138).

**Women Veiling in the Modern Age**

France, German and Holland are highly developed and industrialized nations of the western world and they attained the economic development but they completely banned women veiling in their countries. In France, in 1994 head scarf for female students was completely banned. On November 2\(^{nd}\), 2003 a bill for banning the women veiling was submitted in the parliament and was approved by majority. At this point we can mention a statement of Jacques Chirac, the French president mentioned (December 17, 2003) “it is my view that wearing symbolic items having religious significance like wearing head scarf and cross etc., which conspicuously demonstrate religious affiliations, must be banned in state schools (Chaudhry, 2005). In the 19\(^{th}\) century mix gatherings and assaulting women sexually was not considered as sin. According to a journalist, Paul Bureau later in French towns and cities young boys and men started realizing that when they themselves are not pure and virgin, they have no right to demand from women/girls to be pure and virgin. In towns like Burgan Bon and many other
surroundings’ woman, before marriage use to enjoy friendship with many boys/men (Al Jazerra 2008; BBC, 2006).

According to Guindi (1999) the discussion on veil has a principal impact of western feminist ideology, who consider it as a women’s sub-ordination and oppression. In fact the main reason for practicing veil is to avoid evil and harmful incidents (Fitna). According to President Shirac veil shows a sign of resistance. Whereas, according to an Arabian, Dutch journalist the naked culture of France is in danger from the women veiling (Sciolo, 2003). In Afghanistan, Saudi Arabia, Iran, state of Zamgara of Nigeria and Kelantan province of Malaysia there is a law on wearing a veil. In England women veiling has no restrictions. In USA women rights organizations consider veiling of women as a reaction of men’s torture and exploitation of women.

Women Veiling a Social Problem of the Modern Age

When Western nations discussed veil as a biggest obstacle in the progress of Muslims, they tried to develop realization in Muslims, that it was a real cause of their backwardness. Although there is a clear instruction about the veil in the holy Quran, in Europe discussions and conferences started to get the opinion for abandoning the use of veil among the Muslim families. Muslims families, in western nations started allowing their women to follow the culture of the west to become one of them. Muslims started thinking and discussing about purdah and its impact on their existence. In Islam, Muslim women and men are equal in performing their due roles that separates them from each other (Magahi, 1996; Michael, 2003).

Anti Veiling Movement in Europe

An anti veil movement started from France in 1989 from one school when three girls were ousted from school for wearing scarf. From that day, time to time girls from schools and women from offices and other places of employment were ousted. In 1990 in the baling village of Southern France, a Muslim girl student was ousted from school on account of wearing a scarf. Muslims parents complained about the action, but a principal started a movement against the scarf. In 1994 wearing of head scarf was completely banned in public schools and government institutions through a memorandum. In 2003 an act of parliament was approved, and in 2004 a complete ban was approved by the French Parliament as a law and was implemented by the government, thus banning scarf completely. Turkey even a Muslim country in 2009, introduced a complete ban on scarf. Although 65 % women wear scarf, but from the time of Kamal Ata Turk, there is a ban on scarf. In Turkey secular elements are against women wearing
head scarf while many women favour it. In Turkey veiling of women is disliked by the government as well.

In England there is no ban on the veiling of women. In 2004, in London a meeting was called by Mr. Livingstone the mayor of London. 300 delegates were invited while Allama Yusuf Al Qazvin presided over the session. In this session the house demanded from France to remove a ban on veiling (Jung, 2009). Because it encouraged the fencing attitude of the Jews regarding veil. Mayor of London Mr. Livingstone informed the Muslims that they will not be treated like France and Germany in London that the ban on veil will not be imposed, but in spite of that still this religious Muslim custom is being criticized in England (Abdelhadi, 2006).

In Italy, covering face with a veil is prohibited, and they considered veiling of women in the same context and therefore, veil is banned in Italy. In Holland, there are 5% Muslims, but by the order of the president of the immigration at the public places veiling of the face is unlawful. According to Scott Campbell “Holland has banned the full-face Islamic veil in government buildings, schools, hospitals and on public transport after a fierce debate on the burqa” (Campbell, 2015). According to Barak Hussein Obama USA president, Muslim women must get this right to wear a scarf on their head and practice their religious rules and laws and fulfill their obligations (Book Worm, 2009; Facing History and Ourselves Foundation, 2008).

According to Maulana Muhammad Saeed Al Tantavi head of the Jama-e-Al Azhar of Egypt, “it is the internal matter of France to make laws on banning of Veil and scarf. He asked the Muslim women living in France to avoid wearing of veil and head scarf to follow the country rules and avoid any further conflict and controversy (BBC, 2006). On the other hand other Egyptian Muslim scholars consider the veiling of women as a binding duty of women as an order from Allah (Marco, 2014). Among the European women, without the regard of religious boundaries and teaching veiling of women and wearing of head scarf is becoming popular as a fashion and modernism (Hussein, 2012).

Tunisian and Turkish governments have banned the use of veil in the academic institutes and government offices, to discourage the demonstration of Islamic fundamentalism. Due to resentment on the national and international level, the Higher Education in Turkey has issued orders to colleges and universities not for taking any actions against those students and women who are wearing head veiling and a scarf whereas, private institutions are taking no actions against the students who wear veil and scarf (Al Jazerra English, 2008).
Discussion

According to Islamic guidelines, women are allowed to go out and perform their work, but within limits (Shariah) and in appropriate dress. Social evils have damaged cultural and family ties and thus social values are deteriorating. In the contemporary world western powers are targeting Muslim nations and Islamic ideology. They criticize Islamic law and religious practices like veiling, Jihad (Holy war), Honor of the Prophet (PBUH) and family systems are their special targets. Everywhere, these practices are being connected to the phonetics, extremisms’, terrorism and Islamic fundamentalism (Jung, 2009).

In European countries laws are being made against veiling as it is a symbol of Islamic custom and religious practice, but it has created many controversies. In France since 2004, all religious symbols, including Muslim headscarf are banned. In South Asian countries like Pakistan, Bangladesh and India pardah is considered as a sacred religious practice, therefore, there are no policies against it. Since Pakistan has many conservative laws and policies which use Islamic expression (Islamic Shariah), can also be termed as Islamization, therefore, people here observe Islamic Shariah and Islamic laws freely. A nation can never be liberated unless a woman is liberated so there cannot be a true freedom if a woman is enslaved (Singh, 2005:1-8, 23-25). The Islamic ideology liberates and strengthens the conventional lifestyle, women’s reproductive role and women’s honor and dignity. But it is our society and discriminatory laws that marginalize women in both private and public life and thus, widening the gender gap by promoting gender segregation. Women are facing the challenges that arise from pardah and giving rise to gender inequality. Laws and policies in Pakistan have liberated women to a certain extent in trade unions, right to vote, decision making and seeking opportunities, but this liberation has labeled them as being westernized and going away from their traditional roots.

Factors that have affected Pakistani women’s pardah observance may include globalized trends and the return of Pakistani women from abroad with new ideas and life styles (Haque, 2010). One significant aspect of these trends is less observance of purdah i.e. strict pardah covering face is considered as being conservative. Pakistani people who live abroad have less restricted attitude towards pardah, because it hinders them in getting involved in educational and economic activities. Parents of immigrant families do not force their daughters to observe pardah, but if they do then it is totally their own wish to follow Islamic roots and culture. Scholars have their own perceptions regarding veiling of women; few consider that the main aim of pardah was to protect women from being sexualized (Asha, 2008: 41–51). But in the contemporary world, our society still sees pardah as women’s safety when they move in public spheres and it is a symbol of honour and pride (Haque 2010: 303–310). However, this view faces
criticism that rather than preventing women from sexual assault by perpetrators, focusing on women veiling to remain protected in not justified. Pardah is considered and criticized as one of the main reasons of women’s oppression, and they are marginalized from accessing resources like education, career opportunities, political empowerment and freedom of driving their life according to their wish.

P. Singh and Roy have interpreted pardah as the source of male supremacy in society and a dark shadow on Muslim women’s distinctiveness and individualism (Singh, 2004). When pardah was established as a part of local laws and a dress code of Muslim women, the institutionalization of pardah marginalized women’s mobility, their empowerment and freedom in both public and private spheres. This stereotypical mentality of society is due to the policies which promote the social and cultural norms resulting in less mobility of women in public space, increased gender segregation and gender differences.

**Women Veiling (Purdah) as a Symbol of Women Empowerment**

The resurgence of purdah is sometimes considered as an argument for better and improved gender relations. Women usually use the veil and the head covers for improved and uninterrupted mobility. Besides the false perception of western countries, Muslim women considers pardah as a tool of their empowerment and an easy way to achieve access to rights in public and private space regarding education and economic independence. For example, rural women in Bangladesh, who observe burqa are more vibrant and have a higher social contribution, thus have increased women’s status (Feldman and McCarthy, 1983).

The developed nations and civilizations who have ruled over the entire world were also sociologically and ethically highly civilized (Singh, 2004). Islam is a religion that does not allow men and women to live their life as a monk/nun, it rather encourages living a happy and successful life. It allows men and women to benefit from the bounties of the world. In Islam the physical appearance of a woman and men should not be objectionable (Hossain, 2001; Nelson, 2013; Jehan, 2003). Islam allows women to perform daily duties and they are encouraged and allowed to come out of their homes to perform their duties. She is allowed to get education and can work in organizations and institutions to earn and satisfy and fulfill her needs of daily life. She has the right to fulfill her socio-cultural and economic needs and requirement. Allah has given a right of freedom in all spheres of life. But this freedom has some responsibilities and it is based on certain conditions. These conditions are based on the natural responsibilities and situation. The Islamic teaching encourages woman to perform all of her life affairs, but in the light of the teaching of Islam and ethical boundaries like her body must be covered properly, especially when going out of her home (Al
Quran, Surah Nur: verse 30). In Sura-e-Al Ahzab (Al Ahzab:59) Allah says, O prophet tell your wives and daughters and Muslim women to cover themselves with their Chadirs (shawls), it is good not to be recognized by others, so that none can abuse them and Allah is forgiving and merciful.

Before the advent of Islam, women used to go out unveiled to attract men, these women were teased by some men. Taking into consideration such situation was not acceptable: therefore, Allah advised and forbid women that they must cover their body and sexual parts to be respected by others when they move in public. After the revelation of the verses regarding veil of women, women of the family of the Holy Prophet (PBUH) used to cover their body in public places, even at the time of Hajj and Tawaf-e-Kaba they veiled themselves. They were allowed to unveil their face and hands at the time of Hajj, so that others can recognize them and respect them instead of being teased.

Conclusions

There are four Imams in Islam, according to them:

- Imam Abu Hanifa: a stranger is not allowed to stare at other woman, but he can see her face.
- Imam Shafi: all parts except the face and hands of a woman should be veiled.
- Imam Humbal: except women face all body should be veiled.
- Imam Malik: all parts of women’s body should be veiled except her both hands and face (Sheikh, 1987:127).

In the light of teaching of Islam, there are two schools of Muslim (thought) scholars.

One is in favor of complete veiling of women and another is not. Those who favor veil are providing references of the Holly Quran and Hadiths in favour of their opinion that all parts of her body must be fully covered.

Second group comprising on those who are in favour of women’s veil, but they agreed that woman can take her face and hands out of the veil to perform her daily activities and essential work of her life. Because several socio-economic and religious duties and functions cannot be performed in veil so they are bound to unveil their face and both hands. In case if all parts of a woman’s body are fully covered she must be in a big trouble fulfilling her daily duties. Therefore, they can unveil their face and hands for doing work, but while unveiling them (face and hands) Allah has ordered that woman should lower their eyes.
In a particular situation woman has to decide when she has to put a veil under what conditions. In teachings of Islam, there are no clear instructions for the veiling of hands and face (Maudodi, 1999:266). Allama Iqbal the poet of the east has also advised women to follow the Islamic teachings in daily life. A mature pious (Momina) Muslim woman is fully respected having trust on Allah and confidence on herself. She must make her own decisions and Judgments to follow instructions (Singh, 2005:8). To create peace in society women are bound to make up themselves. She can decide when to unveil herself to perform her duties and daily routine matters of life (Soharwardi, 2001:293).

End Notes

1. *Hidjab* is commonly spelled as *hijab* and *higab* as well.

2. Three languages of the Eastern civilizations, Farsi (Persian), Urdu, and Hindi are languages of the Indian Subcontinent. Farsi disappeared from the subcontinent with the fall, of Mughal but it is still spoken in Iran and Afghanistan. The Urdu is a national language of Pakistan and Hindi is spoken by Hindus of India.

3. The need to control women originates from the issue of inheritance through the male line. Thus female virginity and fidelity became of central concern, and women’s contacts with males were restricted to determine the fatherhood of children.


References


Al Quran: Surah Al-Ahzab: 59

Al Quran: Surah Al-Ambiya: 23.

Al Quran: Surah Nur:30


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The Cultural Stigma Attached With Inter-Tribal Marriages Encourages Forced Marriages: Four Selected Case Studies From Rural Sindh

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Abstract

Forced marriages are a common practice in rural areas of Pakistan in general and Sindh in particular. Inhumane customs of honour-killing (karo-kari), child marriage, marriage with Quran and marriage in compensation (sang-chatti) which are the worst form of forced marriages still continue to haunt the rural Sindh. Women are the special target of those customs and cultural practices. This research argues that the cultural stigma attached with inter-tribal marriages and emphasis on consanguineal marriages in rural Sindh is one of the root-causes of the most of the problems related to forced marriages in Sindh. In this regard criminal side of the problem has already been emphasized in human rights reports and research papers but the cultural side has not been studied specially in the context of the rural Sindh. This paper is an attempt to shed a power light on all those issues. Using four selected case studies it is explored that how the taboo attached with inter-tribal marriages promotes forced Marriages in rural context of Sindh. Moreover, an attempt has also been made to understand the exact legal position regarding forced marriages according to the international Law, local Pakistani law and Shariah law. Above all it is also discussed in this paper that what could be done to decrease the instances of forced marriages among the rural communities of Sindh.

Keywords: Forced Marriages, Honour-Killings, Inter-Tribal Marriages, Anti-Women Cultural Practices, Gender Discrimination.
Introduction

My three-year-old daughter wanted to have a ritual of danwan which is reserved only for boys in some areas of rural Sindh. The ritual is held when a boy begins to learn how to walk. It involves putting a rope between the child’s legs. The rope is then cut by the eldest uncle on the mother’s side symbolising a release from all hurdles so that the child can walk and run freely. Why is the ritual specific to boys and why are girls not allowed to have it? The reason is simple: the local people fear that if they have the same ritual for their daughters, they might run away with someone when they grow up. The right to free consent in marriage, especially for girls, is still a distant dream and the concept of marrying for love, taken for granted in Western societies, is still frowned upon in most rural areas in Pakistan.

In Western societies, the issue of the right to marry of free consent only emerges in the context of same-sex marriage. But in the rural areas of Sindh and many other parts of Pakistan where old traditions and local customs are at times even more powerful than the state laws, forced marriages are a routine affair. Especially in the rural culture of Sindh girls are encouraged not to utter a single word in matters of their marriage and are expected to silently accept the choice of the family head (father).

Moreover, the traditional culture in rural areas of Sindh that abhors the inter-tribal marriages becomes a tool for forced marriages in the name of honour. In Sindh tribes and clans are an essential part of the identity of each individual as every individual is known by the name of his/her tribe/clan. Young couples get killed by their tribesmen and family members, if they choose to marry out of tribe of their own free will against the wishes of their family or tribe. Several others live a life of compromise for not resisting the wishes of their parents or tribal leaders.
Literature Review

A precise definition of ‘forced marriage’ and awareness about this crime against humanity has emerged from the academic and legal debates on the topic in UK. The Home office UK in its first study in 2000 defined forced marriage as “any marriage conducted without the valid consent of both parties –may involve coercion, mental abuse, emotional blackmail, and intense family or social pressure” (INTERIGHTS et al., 2000, p.1). Before this the cultural practices of honour-killing, marriage with Quran, Compensation marriage (locally named as sang-chatti, pait-likhi, swara, wanni), exchange marriage (locally named as deti-leti, watta satta) and child marriage were being raised in the reports of the Human Rights Commission of Pakistan (HRCP) and other NGOs working on the issues of women rights and human rights in Pakistan but they were not termed as forced marriages.

In UK during last decade or so forced marriages in immigrant South Asian and Middle Eastern communities has emerged as an issue of great concern and several studies are conducted in this regard. Among the cases of forced marriages reported in UK according to the unclassified figures of the Forced Marriage Unit (FMU) around 50% of such cases in UK involve the members of Pakistani community1. Since 2000, the Home Office and Foreign and Commonwealth Office UK have commissioned several studies on forced marriages in UK. In first of such study, three NGOs INTERIGHTS in UK, Ain O Sailish Kendra (ASK) in Bangladesh and Shirkat Gah in Pakistan were assigned to assist the Home Office in preparing the strategies for providing the effective redressal to women facing forced marriages in UK (INTERIGHTS et al., 2000). In another Home Office report, Uddin and Ahmed (2000) tried to define the concept of ‘forced marriage’ and differentiate it from the concept of ‘arranged marriage’, where full consent of the groom and bride is achieved before the marriage. Then in Home Office (2006) report a study was conducted to assess the risk factors and see the impact of increasing the minimum age for a sponsor, and of leave to enter the UK as a spouse. In 2003 the Foreign and Commonwealth Office and Department of Health in UK prepared a booklet containing guidelines for the social workers working on forced marriages (Foreign and Commonwealth Office and Department of Health, 2003).

Apart from the UK governmental sources, studies done by researchers, scholars and academicians in UK also contributed towards developing a strong case for the legal action against the practice of forced marriages in UK. The studies of Caroll (1998), Hossain (2000), Samad and Eade (2002), Siddiqui (2002), Gangoli et al. (2006) led to the declaration of forced marriages as a civil offence in UK under forced marriage (civil protection) act 20072 and then a criminal offence
punishable up to seven years in prison under Anti-Social Behaviour, Crime and Policing Act 2014.³

Just like UK in Pakistan after the Prevention of Anti-Women Practices Act 2011, forced marriage is prohibited and made a criminal offence punishable to maximum seven years and minimum three years imprisonment.⁴ But there are still several substantive and structural gaps in the implementation of Women Protection Act 2011 as identified by Zaman (2014b) in her study of the six selected districts in Pakistan. In Sindh province alone according to the official figures of the Sindh government, 1,261 cases of kidnapping women for forced marriages were reported in 2014⁵. Especially the cases of Hindu girls being abducted, converted to Islam and then forced into marriages have surged in Sindh in last few years⁶.

Despite the fact that forced marriages are routine affair in rural areas of Pakistan, Zaman’s above mentioned research paper is the only direct scholarly research conducted so far on forced marriages in Pakistan (Zaman, 2014b). However, a research report was also prepared by Movement for Solidarity and Peace (MSP) on forced marriages and forced conversions in Christian Community of Pakistan (MSP, 2014). Nonetheless, some valuable academic literature is available on issues which are very close to forced marriages and that also involve some extreme cases of forced marriages. Like on honour-kilings in Pakistan Knudsen (2004), Khan (2006) and Chaudhury (2014) have already published their scholarly research which in some cases involves killings of couples marrying of their own choice. Similarly, Chaudhury (2011) wrote a piece on marriage with Quran, Naveed and Butt (2015) on child marriages, Zaman (2011, 2012 and 2014a) on exchange marriages, Khan et al. (2011) on consanguineal marriages and Masihuddin and Minallah (2011) on compensation marriages that also most of the times involve forced marriages.

Significance of the Study

Hence, we can say literature on forced marriages is available in indirect form in several studies but Zaman (2014b) is so far the only direct study on forced marriages in Pakistan. Moreover, there is no separate scholarly research available on forced marriages in the context of rural Sindh. This study is an attempt to fill this gap in the academic literature and see how cultural ban on inter-tribal marriages in rural Sindh is promoting forced marriages among rural communities in Sindh. For this purpose four case studies are selected from the rural context in Sindh which includes two high profile case studies and two case studies of more common nature which do not get even noticed by the media and the society at large.
Research Questions and Research Methodology

The main research question of this study is to explore how the taboo attached with inter-tribal marriages promotes forced marriages in the rural context of Sindh. To answer this main question the supplementary questions for this study are,

- What is the position of the international law, local Pakistani law and Shariah law vis-à-vis forced marriages?
- How the cultural stigma attached with inter-tribal marriages encourages the forced marriages?
- How traditions and cultural practices play key role in providing sanctions for the forced marriages and sustaining this behavior among rural communities in Sindh?
- What should be done to decrease the instances of forced marriages among the rural communities of Sindh?

In this study the phenomenon of forced marriages in rural Sindh are studied in a qualitative desk research using the four selected case studies. The case study research method is used to achieve a comprehensive understanding of the phenomenon and see how exactly the taboo against inter-tribal marriages influences forced marriages in real situations. The primary sources like original legal documents and official reports and secondary sources like research studies, NGO reports, magazines, newspapers etc are used for the data collection. The participant observation method is also used in two of the four selected case studies as they are reported from the personal observation of the author.

The Right to Marry in International Law, the Pakistani law and Shariah (Islamic law)

The right—or the “freedom”—to marry and to establish a family is a fundamental right of the highest order that has been recognized as a basic human right under the international law. Article 16(1) of the Universal Declaration of Human Rights (UDHR) provides, *inter alia*, that: “men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family”. The UDHR recognizes the right of marriage and to found a family for every adult male and female and in this regard UDHR does not recognize any limitations on the basis of race, nationality and religion. With regard to the marriage of free consent, UDHR provisions are very clear, Article 16 (2) states, “Marriage shall be entered into only with the free and full consent of the intending spouses”. Here words “free and full consent of the intending spouses” leave no room for any doubt and gives every individual a final say in the matter of his own marriage. Pakistan was among those 48 states which adopted the Universal Declaration of Human Rights on 10th of December 1948.
Article 10(1) of the United Nations International Covenant on Economic, Social and Cultural Rights (ICESCR) reiterates what is already stated by the UDHR article 16(2), whereby “marriage must be entered into with the free consent of the intending spouses.” Pakistan signed ICESCR on November 3, 2004 though ratification still has to come. The important distinction between UDHR and ICESCR is that UDHR is not a legally binding document whereas ICESCR is a binding treaty document along with International Covenant on Civil and Political Rights (ICCPR). With regard to the Marriage of free consent the language used in Article 23 (3) of ICCPR is quite similar to the UDHR Article 16 (2), “No Marriage shall be entered into without the free and full consent of the intending spouses”. The International Covenant on Civil and Political Rights (ICCPR) is neither signed nor ratified by Pakistani government.

Pakistan also ratified The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) on 12th March 1996 during the rule of female Prime Minister Benazir Bhutto with a reservation that “accession to the Convention is subject to the provisions of the national Constitution”. CEDAW bounds the member states to give equal rights to women in all matters of family life and marriage. CEDAW Article 16 states, “States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in particular shall ensure, on a basis of equality of men and women: (a) The same right to enter into marriage; (b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent”. CEDAW puts even more emphasis on right to marry of free consent by adding the word “only” which totally excludes all kinds of forced marriages for women. Pakistan being one of the signatories, government is legally bound to stop any forced marriages of Pakistani women.

The local Pakistani law regarding marriage is somewhat confusing. The legal system in Pakistan is a mixture of English common law and Islamic law (Shariah). The former is more influential in commercial law while the latter is more influential in personal status and family laws. The Personal Law (includes family law) applies on every individual according to the personal faith and particular school of Islamic jurisprudence (Shariah) he/she follows. The majority of Pakistanis follow the Hanafi School of fiqah (Hanafi Sunni) and there is also a sizeable minority of fiqah-e-Jaafria (Shia). The West Pakistan Muslim Personal Law Application Act 1962 directs the application of Muslim personal law, notwithstanding local customs or usage, to all questions of personal status and succession where the parties are Muslims. This clearly means that Muslim Personal law has precedence over local customs and usage. Though we shall see subsequently how local customs and usage play a decisive role in most of the cases.
The Cultural Stigma Attached with Inter-Tribal Marriages Encourages Forced Marriages: Four Selected Case Studies from Rural Sindh

According to all fiqahs a Muslim woman is allowed to marry of her free will and her consent is considered compulsory at the time of the marriage. But there has been confusion as to whether Wali’s (parent or guardian) consent was an essential requirement for validity of the marriage contract for a Muslim woman? According to the Hanafi School, an adult woman may contract her marriage without a Wali, but the influence of local custom often plays the decisive role. The Lahore High Court (LHC), headed by Justice Khalilur Rehman Khan, sparked a controversy in 1997 by barring Saima Waheed and Shabina Zafar (two different cases) from marrying of their own free will without the consent of Wali (Moosa, 1996-7). Appeals against the LHC decisions were pending in Supreme Court since 1997. This issue was finally settled by the judgment in these two different cases involving Saima Waheed and Shabina Zafar by the Supreme Court (the apex court) of Pakistan on 19th December 2003. The Supreme Court ruled that adult Muslim girls were free to marry of their own free will, adding they did not need to seek the consent of their Wali (guardian) or other relatives.

Pakistani laws regarding forced marriages became more clear in 2011, when the parliament passed “The Prevention of Anti-Women Practices Act 2011” which not only prohibited all forms of the forced marriages but also declared local customs like the marriages with Quran and different forms of compensation marriage agreements like badla-e-sulh, sang-chatti, vani and swara as punishable offences under the Pakistani criminal law. The wording of the law is very clear in declaring all forms of forced marriages in Pakistan, “Whoever coerces or in any manner whatsoever compels a woman to enter into marriage shall be punished with imprisonment” for maximum seven years and minimum three years if found guilty. But local customs and tribal rules which are also described as the customary law still hold supreme in most of the cases as state laws in Pakistan come into action rarely (Rahman, 1968). Hence national laws in Pakistan are no more a hurdle, however, the non-implementation of those laws and preponderance of the customary laws over national Pakistani laws is still a problem.

Forced Marriages and the Taboo Attached with Inter-Tribal Marriages in Rural Sindh

It is observed in previous section that International Law, Shariah law and Pakistani laws especially after 2011 Anti-Women Practices Act prohibit forced marriages in its all forms. However, the 2011 Act is not enforced by the law enforcement agencies in its true spirit in the presence of clear legal injunctions. It is difficult to find any statistical data on forced marriages in rural Sindh and other parts of Pakistan. But in last two decades or so the cases of love couples leaving their homes have multiplied with every passing year, as revealed by the ever increasing reports in local Urdu and Sindhi press.
The data on honour killings and couples leaving their homes to save their lives might give some idea about the magnitude of forced marriages but relying on that data would be hugely misleading because it would exclude the silent majority in rural areas of Sindh who are accepting this as their fate and do not have the courage to speak out. In rural Sindh although it is hard to find a proper statistical date but one can find all types of forced marriages like marriages with Quran, child marriages, exchange marriages, consanguineal marriages and compensation marriages in abundance. And what provides social acceptance and an indemnity to the culprits of all those criminals of forced marriages, are the local customs and practices.

Among cultural practices, the worst among all is the practice of disallowing inter-tribal marriages in the rural areas of Sindh. Allowing only intra-tribal marriages and strictly disallowing inter-tribal marriages is a common practice among most of the tribes and clans in rural Sindh. In fact, it is this cultural practice which plays major role behind all other forms of forced marriages like marriages with Quran, child marriages, exchange marriages and consanguineal marriages. The limitation of intra-tribal marriages limits the choices for the groom and the bride and makes it so difficult for them to find their proper match. They are left with only one choice-either to accept it as their fate or run away with their bride or groom from the other tribe. And it is running away with a man or a girl from other tribe which causes the honour killings in extreme cases. On the other hand sometimes to keep marriages within their extended families and tribes parents force their children for marriage with Quran, consanguineal marriage or exchange marriage.

Resistance to forced marriages has gradually increased during the last two decades in rural Sindh which is evident from the increasing reports in local Sindhi newspapers about *prem jora*, the love couples leaving their homes and seeking help from Human Rights organizations and newspaper offices to rescue their lives. There are a few high profile cases in this regard such as Shaista Almani case and Shazia Khaskheli case which got the attention of national press for several months in 2004-05 and many other low profile cases such as the case of then local counsellor of a Union Council in the Khairpur district, Noor Khatoon Shar, could get local attention only. Still there are other cases in vast majority which are not reported because families are able to suppress them under the carpet by forcing the couples to surrender for the sake of family honour and prestige.

It is strange that even local and international human rights organizations working in Sindh and local NGO’s are not taking full account of this situation. Except one study by Sarah Zaman of Aurat Foundation no attempt is made to do separate systematic studies on the subject of forced marriages in Pakistan (Zaman, 2014b). Even Zaman (2014b) based her study on two urban districts from Sindh, the
Karachi and the Hyderabad districts, and completely neglected the rural areas of Sindh. It is even more surprising that the annual reports of the Human Rights Commission of Pakistan and the Amnesty International rarely discuss forced marriages as a separate issue. However, some stories and reports can be found on honour killings and compensation marriages like swara, vani, sang-chatti etc but forced marriages as a whole are not discussed.

The Four Selected Case Studies from Rural Sindh

Before going into a more analytical discussion it would be good to look at a few selected case studies here to get the sense of the alarming nature of the problem. The first two cases are based in a rural background of Sindh province where Sardari system and tribal clans are very strong. It is already pointed out in this paper that inter-tribal marriages are not allowed by most of the tribes and castes in Sindh. However, especially in Baloch tribes like Almani tribe where Sardari system is very strong, marriage out of the tribe is considered not just a taboo but also a crime punishable to death.

Shaista Almani, a 23-year-old private school teacher was declared Kari (impure) by the Almani tribe after she married Balakh Sher alias Qadir Baksh Mahar of the opponent Mahar tribe out of her own will on June 1, 2003 in Pano Aqil, district Ghotki Sindh. Shaista met Balakh Sher, some time back and they developed a liking for each other. Later, Balakh Sher sent a marriage proposal to her parents, to which her parents initially showed reluctance but later gave a green signal to.

Her father, Himmat Ali Almani, forgave Shaista for marrying of her free will, but the Almani sardar was not willing to accept this marriage. Fearing for their lives, the legally married couple fled up North where friends gave them shelter but tribal predators tracked them down. They forcibly brought back the couple to Ghotki on October 25 to face a tribal jirga (Agha, 2004). After severe tribal pressure Mr. Mahar divorced Shaista, under the jirga (tribal) verdict. Shaista was declared ‘Kari’ and faced possible death under jirga law for marrying of her own free will. Tribal chiefs assigned dozens of armed tribesmen from their area to kill her according to their “Kari” tradition (Agha, 2004). Shaista became shelter less, and her life came under direct threat just for marrying of her own will. Shaista took the bold step of taking the issue to the media and higher authorities.

Then Human Rights groups became active and this case became one of the most high profile cases in the recent history. Even then President Musharraf was obliged to interfere and then Chief Minister of Sindh Ali Mohammad Mahar, the real brother of the Sardar of Mahar tribe came under direct threat to be removed from his office. The Human Rights Commission of Pakistan, the Women's Action Forum and the Aurat Foundation together filed a constitutional petition before the
Sukkur Bench of the High Court of Sindh (874/03) against the Federation of Pakistan and 15 others asking that Shaista be given protection and saved from being killed (Cowasjee, 2003). Finally the court decided that the divorce between Shaista and Balkh Sher was null and void according to the Shariah law because it was taken by force and the proper method of divorce was not followed, therefore, their marriage contract was intact (Yousif, 2010). Notwithstanding the court decision Shaista and Balkh Sher fearing death by some furious tribal group or an individual fled to Europe to save their lives.

In practice local customs and biradari (small unit of community) decisions are stronger than the state laws and often law enforcement agencies either play the role of a silent spectator or even are found in complicity with the culprits. In such a story, Shazia Khaskhel, and Mohammad Hassan Solangi, a young, recently married couple, were brutally murdered in Sanghar, Sindh by their tribesmen. The daughter of a bank officer and member of the Khaskhel tribe, Shazia, an intermediate student, left her home on September 27 and eloped with Mohammad Hassan Solangi, the driver at a neighbor’s house (Shah, 2003a). The Solangis, who are also called 'Machhi' - fish traders - are perceived as a lower caste by the Khaskhelis. A witness recounts: "The tribesmen cut Hassan with knives and poured salt and chilli powder into the wounds. Then they broke his arms and legs (Shah, 2003a)." Shazia meanwhile, was given a choice. She was told if she stated she had been kidnapped by Hassan, she would be allowed to go. However, she refused and was also tortured, as a result of which she was blinded in one eye (Shah, 2003b). While the couple was being brutalized, a huge crowd had collected outside the house. One of the eye-witness told reporters, "It was like a big mela (means fair) outside the house. Everyone knew what was happening, but no one dared to intervene" (Shah, 2003a). According to the news reports there was little doubt that the police were aware of what was happening and, by all accounts, they did nothing to prevent the murder.

In such cases sometimes when even family members do not have a problem, still tribesmen do not spare the couple and kill them for their so-called ‘honour’. Like in Shazia Khaskheli case her parents were willing to accept her marriage. Shazia’s father had told Dawn that he wanted his daughter to return home so that he could forgive her but tribesmen killed her “to save the family’s honour” 25. However, in some other cases of honour-killing even brothers and fathers are found killing their daughters and sisters.

Most of these cases which are reported in the media and by the human rights groups involve communities where tribal conventions are very strong. But this does not mean forced marriages are restricted to the tribal communities only. The honour killings, child marriages and marriages with Quran may be restricted only to limited families of tribal backgrounds; however, forced marriages of mild
nature are a common feature in rural Sindh. Even educated families with rural background settled in towns and bigger cities have the tendencies to force specially their women to marry of parents’ choice. Rarely do such cases get reported because those involved do not allow situation to reach that point. Girls are often pressurized in different ways in the name of honour and prestige of family to give the sacrifice and marry silently.

Here are two stories from Khairpur, Sindh that would never reach to the media and human rights groups because they are ordinary stories involving lesser violence. But they speak to a more common truth which is a routine affair in most of the areas in rural Sindh. These two stories came across to my knowledge directly from the mouth of the characters involved in stories. These stories show the depth of the problem that why in Sindh parents do not allow marriages of their daughter’s choice and how cultural customs and practices leave little room for the parents to accept the choice of their daughters especially when it comes to the inter-tribal marriages.

In one case a college lecturer from Khaskheli tribe fell in love with a girl from a Sindhi Baluch tribe belonging to a very educated and modern family. The girl forced him to arrange a court marriage because she feared that her father would not allow their marriage and would force her to marry her cousin as soon as he knew about their relationship. She really did not like her cousin and considered him a bad character. In fact her marriage was already arranged with that cousin when she was only five years old. When the girl’s father discovered their marriage, he became furious and physically tortured her by beating to force her to seek divorce from her husband. When she refused, the girl was taken to a trusted friend in captivity so that her legal husband should not reach her. After a few years of captivity she was brought to the district court where she sought divorce from the same husband whom she had earlier pressed to marry her. Ultimately, the divorce was sanctioned by the court despite her husband’s pleas for her forceful captivity.

In another story a middle class boy from one tribe fell in love with a girl from the other tribe whom he used to teach tuition. The girl belonged to a very orthodox religious family. When he expressed his love for the girl she told him that she also liked him but he must convince her parents because she cannot even think of disobeying the parents. When he sent a formal proposal of his marriage through his family, the girl’s parents asked them to wait as they needed time to decide. But boy did not receive any clear cut response for more than a year. Later on at boy’s consistent persistence the girl’s father told him that he liked the boy’s character and he acknowledged the fact that his daughter would not be more suitably matched but he refused on the grounds that his eldest son did not like the idea.
because he feared that people would accuse the girl of having a love affair with her mentor from the other tribe.

The above two stories are not just two specific case studies; rather they provide a window into what happens in normal circumstances when a couple wants to marry out of their tribe in rural Sindh background. They depict a typical mindset in rural Sindh which considers inter-tribal marriages a dishonour for the tribe and a girl’s love for a boy as something bad and disrespectful for the girl’s family. This mindset and the traditions and the cultural practices which protect and justify forced marriages in the name of tribal and family honour are the problem.

**The Cultural Taboo Attached with Intra-Tribal Marriages is the Culprit**

It is obvious from above selected case studies that because of the taboo attached with inter-tribal marriages, forced marriages are a common feature in the settings of rural background in Sindh. Moreover, the complexity of the problem is also clear because it has its legal, cultural and religious dimensions as well that make it sensitive and emotional issue for the communities involved because people tend to be very sensitive about their perceptions of culture and religion. Religion does not provide the sanctions for the forced marriages but it is also used as a tool to justify the forced marriages.

The Pakistan Peoples Party’s (PPP) parliamentarian, Aitzaz Ahsan once told the parliament in July 2004 that honour-killing might have existed for centuries but the incidence of such murders increased after military ruler Gen Mohammad Ziaul Haq enforced the *Qisas* and *Diyat* Ordinance in 1979 which provided a pardon for such actions by the heirs of a victim. Pushing for his bill on declaring the honour-killing a murder, Mr. Ahsan had argued that the increase in the incidence of honour-killing was facilitated by the ease with which the culprits used to escape the punishment. He said, “Justifying the brutal crime as being rooted in archaic customs, they are forgiven in out-of-court processes that are recognized by law. Thus (a) heinous murder goes unpunished.” No doubt failure in maintaining the writ of law by the state authorities forces people to look for extra-legal options. When urgent legal remedies are not available through courts, people tend to rely more on local informal justice forums like jirgas and panchayats.

After the passage of the Prevention of Anti Women Practices (Criminal Law Amendment) Act 2011, now at least a specific law exists in Pakistan which declares all forms of forced marriages as criminal act. But the important question is whether forced marriages can be stopped by just declaring them illegal and enforcing the law? It may to some extent reduce the number of extreme cases. In this regard a very important comment was made by a simple villager from Rato
Dero Sindh in his interview with the BBC reporter during a short film on *Karian jo Qabrustan* (the graveyard of women killed in honour killings) that number of such events did not decline even during the days of British rule when Law was strictly enforced and perpetrators were punished severely. This can also be understood from the fact that in many cases culprits kill their close relatives for the sake of honour and then bravely present themselves to the police. They never regret on their actions and for them legal punishment counts little.

More importantly no law or government can stop whatever happens inside the homes. Under what law can a father be punished who successfully forces his daughter to marry for his business gain or personal ego and honour? Mr. Aitzaz Ahsan is right when he says, justifying brutal crime in archaic custom is wrong but he cannot deny the fact, that brutal crime is deeply rooted in local custom and culture. The custom like *Danwan* which is mentioned in the very beginning of this paper goes unnoticed because no one in the community questions its bias against women. But my then three years old daughter was able to notice the fact that she could not have the same ritual when other boys of her age had the same.

One cannot deny the fact that the fabric of culture in rural Sindh is built in such a manner which promotes and protects these brutal crimes against humanity and specially women. A culture which considers a woman more an object of honour and respect for a man than a human being with same sensations and feelings like a man possess cannot give her right to marry of free consent.

This is true for an average family in the context of rural Sindh that when a girl member of the family chooses someone from outside the tribe as her bride, in such cases male members of the family feels that their honour, respect and social status is threatened. And worse is the fact that this threat is not imaginary but it is real because society behaves in this way. Everyone looks down upon the family of girl and they suddenly become an outcast among their own people. It is a social crime in rural Sindh to be a father of a daughter who has married out of her tribe.

The most important question still remains unanswered that who is responsible then for forced marriages in Sindh? The government and the police, who are not fulfilling their basic duty of enforcing the rule of law or the judiciary which has failed to judiciously, punish the culprits? Or those fathers and brothers who kill their daughters and sisters opting for inter-tribal marriages, based on their flawed perceptions of the honour and self-respect? Or that society and culture which makes those fathers and brothers feel outcast among their own people? May be all these factors play their part but the importance of the cultural aspect cannot be over-emphasized here.
What can be done?

What is really missing in the whole discourse is the fact that no one is challenging the traditions and cultural practices that promote forced marriages. The human rights groups rightly blame government for its inaction and if issue goes to the level of killing the couples then the culprits are now seen as criminals by the larger section of the society. However, still tribal communities consider marriage outside the tribe and clan a good reason for killing the couples, while others force their daughters and sisters to marry within tribe. But no one among community, human rights groups and the civil society takes a stand against the ban on inter-tribal marriages and cultural practices that give no breathing space to the parents of the girls who choose to marry out of their tribes.

If ban on inter-tribal marriages had been a cultural practice in a community it does not mean that community will not allow inter-tribal marriages forever. Living cultures always change with the time. They infuse good things and leave out bad things. The culture where women are considered merely an object of honour has to undergo a change if forced marriages are to be stopped. The society has to accept the fact that marriage is a basic right of an individual and he/she must have the final say in such an important matter of his/her life.

To transform the traditions and cultural practices one need to at first challenge them. Just exposing the culprits and campaigning for their punishment according to the law of land is not enough. The thinking of the people has to undergo a change. The social behaviour which considers inter-tribal marriages a social crime needs to be discouraged by the civil society. An open debate on print and electronic media challenging such a behaviour will give the couples more courage and it will give common folk and parents a food for thought. The love couples, like Shaista- Balkh Sher need not to fled the country, it is the responsibility of the government and the civil society to create a space for them within their own communities. Their presence among their people makes a difference.

The cultural practices, like giving preference to the birth of a boy child and considering the birth of a girl child something not good for the family, need to be discouraged by the civil society. The anti-feminist cultural behaviour and rituals like Danwan need to be challenged in films, TV plays, print and electronic media, literature and day-to-day affairs of life.

Conclusions

During the course of this paper it is observed that the problem of forced marriages in rural Sindh is closely connected with the taboo attached with inter-tribal marriages among the rural communities. Moreover, it is also related with the
The Cultural Stigma Attached with Inter-Tribal Marriages Encourages Forced Marriages: Four Selected Case Studies from Rural Sindh

General status of women and their position and empowerment among rural communities in Sindh. The male members among tribal communities also become victims of forced marriages at times but for women the situation is worst. It is acute in small villages and tribal cultures where women are powerless and they are merely considered an object of honour for male members of the family. However, forced marriages are also common in bigger towns and among the rural migrants of even larger cities like Khairpur, Sukkur and Hyderabad.

In spite of the fact that every Bollywood movie and every Pakistani TV drama revolves around a love story, still love marriage has not gained a social acceptance in the society. Love marriage is considered something bad and disrespectful for the family of girl specially. Every tribe and clan would appreciate their man bringing a woman from other tribes and tell the stories of the valour of that man with pride. But a story of their woman going with a man of other tribe becomes a shameful story for the tribe. The tribes and families use to taunt each other with those stories when they have small matters against each other.

End Notes

10. Ibid.
12. See CEDAW article 16 http://www.un.org/womenwatch/daw/cedaw/text/econvention.htm#article16 (accessed on 16/01/2016)
13. Hanafi is one of the four schools (madhabs) of Fiqh or religious law within Sunni Islam. Founded by Imam Abu Hanifa, it is considered to be the school most open to modern ideas (Wikipedia).
14. Islamic jurisprudence, Fiqh (in Arabic and Persian) is made up of the rulings of Islamic jurists to direct the lives of the Muslim faithful. There were four dominant Sunni schools or madhab of fiqh (from Wikidedia).
15. The Jaferi school (Iran, Iraq, and parts of Afghanistan) is more associated with Shia Islam.
19. Sardar is a chief or head of the tribe and he is considered to have the sovereignty over the people of his tribe. Sardari system is a kind of law which is based on the traditions and local customs of the community involved. Sardar of the tribe or community decide the cases ranging from family disputes to murder without taking recourse to the normal law of the state. It is practiced in the rural areas of Pakistan in different forms
20. In Southern province Sindh, a kari (literally a ‘black woman’) and a karo (‘a black man’) are hacked to pieces by axe and hatchets, often with the complicity of the community for their perceived illegal sexual activity and in many cases like the one of Shaista even marrying out of tribe is considered good enough reason to be declared kari. This thing happens in other parts of Pakistan as well but with different names like Siyah-Kari and honour-killing.
23. Sardar is the tribal head or chieftain of a tribe or clan. Sardars possess political and social authority and they control the lives of their tribesmen in a big way.
District Ghotki is dominated by three big Sardars belonging to Mahar, Almani and Lund tribes.

24. The Jirga is a tribal assembly where “respected”, “old” and “wise” men of the tribe or community decide the cases ranging from family disputes to murder without taking recourse to the normal law of the state. It is practiced in the rural areas of Pakistan in different forms.

25. **Kari** (black woman) is generally used for a girl who has extra-marital relations with a man but in many cases even girls marrying of their own choice are declared as **kari** in the tribal informal justice system.

26. In Sindh there are several Baluch tribes which migrated to Sindh a few centuries back and now even can not speak Baluchi but still take pride in their Baluch traditions and customs.

27. Such marriages are very common in the rural areas of Pakistan where parents arrange the marriage of their siblings at very young age and sometimes even when kids are still in the womb of their mothers, the marriages are arranged.

28. This is a short video on “The graveyard of Kari”, where reporter visits a few centuries old graveyard in Rato Dero Sindh, which was specific only for “kari” (the woman killed in honour killing) because people did not allow “kari” to be buried in a regular graveyard.


30. This is a short video on “The graveyard of Kari”, where reporter visits a few centuries old graveyard in Rato Dero Sindh, which was specific only for “kari” (the woman killed in honour killing) because people did not allow “kari” to be buried in a regular graveyard.


32. The term used for Indian film industry. Indian films are seen in every Pakistani home more than the Pakistani films.

**References**


The Cultural Stigma Attached with Inter-Tribal Marriages Encourages Forced Marriages:  
Four Selected Case Studies from Rural Sindh


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Analysis Of Gender Stereotypes In Movies

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Abstract

Structure of the society is the arrangement of various factors on the basis of traditions and ethics, and these values are transferred from generation to generation. The most important thing is that the pattern of the society should be balanced, which is obviously not practical in our society as this trend is seen in all aspects of our life. Media is a very important institution, yet it has not portrayed women in positive manner. If we see film medium, women are represented as sex object and commodity in a stereotypical roles. This under representation of women in movies created imbalance in the society, yet it also embeds a negative and inferior image of women in people’s mind. In this study, to highlight these issues library research and content analysis is used to analyze gender stereotype in movies because women are projected and used as commodity in movies which distorts their image.

Key Words: Media, Stereotype Roles, Gender, Women Representation.
Introduction

Societies arrange themselves in many ways to interact with their cultural surroundings on the basis of their traditions and ethics. Traditional knowledge, behaviours and family values are passed on generation to generation in order to retain social and moral values, and we all learn these patterns throughout our lives. And this ongoing learning process creates our social and private identity by means of culture and language. In this contemporary world media is the fastest means of communication and information in the masses, and it helps in shaping our attitudes, behaviours and opinion. Media leaves its impact on our cultural, political and economic life also, it even shapes gender roles in the society, but with all this women are ignored and projected in few stereotypical roles and this seems to be a global issue. To highlight and create understanding regarding this issue first we need to identify the issues which women face globally. Even in Pakistan media has become a very strong pillar of society due to changing technological trends, fast communication and growing economies. Invasion of private and commercial radio and television medium is providing information to aware people, but this information can be both positive and negative. Today media can influence people and can shape their ideas, attitudes and can also reshape their concepts, but unfortunately some communication mediums do not follow the codes of conduct because they want their ideas to be absorbed by the common people as quick as possible. This stereotypical representation of media is transforming assumptions into realities, which is creating a huge gap between classes, inequalities and injustice in the society. Media is not playing its positive role as they even project and justify the actions of powerful people instead of condemning them. Stereotypical media portrayal of women is creating highly desirable, but unattainable image of women in the minds of the general public. Image of perfect body, skin and hair along with perfect personalities is lowering the respect of women at workplace and in the society. This unrealistic approach is prevailing negative impact on society and portraying women as object or commodity. Instead of portraying the high esteemed image of women media is damaging their image in the society. Portrayal of women’s image in entertainment media has become a global issue, as women are presented in typical roles which badly damage their sanctity. This issue can be resolved by gender sensitized training of media personnel and journalists by projecting the real issues of women which they face for their survival. First of all we should see the factors which misinterpret women in our society. Educating society to respect women and creating awareness among women regarding biased attitude of society towards them is also an important factor in resolving this issue. Just like every other field women here also have fewer opportunities in the media industry, therefore, lack of decision making power and support hinders their way in attaining the higher positions in the media to gain the respect and status they deserve in this field (Ahmar & Uks, 2011).
Role of media can be used effectively by delivering right piece of information among masses because it creates a huge impact on people. Through advertisement, news, expert’s opinion, music and other forms can bring positive change if used as an effective tool. Social, moral, ethical and character building can be done through the media by defining guidelines for projecting true face of society with a concept of educating people in the right dimension. Instead of expending money totally on the commercial aspect, media is also responsible for shaping society (Sharma, 2012). Women are always demoralized while playing any kind of role in movies, whether lead role or side role. Their roles are stereotypical within the set parameters of culture and society and they are used as a commodity to sell a product only (Neelam and Nasrane, 1991). Women are projected as submissive and dependent being, and in some cases, they are not even treated as humans (Pervaiz, n.d.). McNeil (1975) said that in classical and fiction based movies women are not projected in real characters, they are represented as traditional female even if they are working women and their activities are shown family oriented.

Gallagher (1979) identifies that women are projected in extreme roles either perfectly good or totally evil like a mother or a whore, pure or call girl, traditional or modern. Similarly Kunchenhoff (1975) pointed out that women are shown in the context of social relationships, their individuality is never highlighted. Whereas, Adnan (1987) says women are always represented as a negative part of society. Media shows male dominance rather promotes this mindset and women have to bear whatever is given to them by a male counterpart. They have to remain obedient and sincere in any case to show their loyalty and purity (Fernandez, 1992). Females cannot raise their voice and have to face the male aggression, thus, accepting male supremacy (Kalis and Neuedorf, 1989). According to Busby and Durkin (1985) males are more violent and females are the prime victim of their aggression.

**Media and Women: Representation and Portrayal**

Media today is a very important part of our life, because present age depends on technology. Earlier communication was not that easy and fast, but now it has become a necessity around the world. But the use of technology is gender biased as women are projected as a sex symbol (TRIMUNC, 2016). Film medium represents women and racial minorities of low status, whereas, men are represented as superior. Such biases captures the attention of society which is already gender biased, thus leaving a negative impact on young people and they accept it as reality and practice the same in their real life. Such factors shape and designs the society in which we live, therefore, media should realize the fact and must portray women as equal partners and functional part of the society (Murphy, 2015:4). Women’s movements in the 1960’s made a drastic effect and women gained liberation almost
in all aspects of life, but we can see the same mindset in different media mediums that is controlling women’s life and maintaining male supremacy (Dutt, 2014). As a result of feminist movements women have made great progress, but media culture has changed our identities as male and female (Flew, 2007).

Theoretical Framework

Few theories like Social Cognitive Theory and Cultivation Theory interprets the understanding of the audience about the gender and ethnical representation in movies. Social Cognitive Theory explains the psyche of humans that people find the solution of their real world issues through media via entertainment medium (Hall et al., 2012). In another research Johnsons and Holmes have supported the Social Cognitive Theory while analyzing romantic comedy films regarding the representation of relationships; they said people apply the situations in their real life which they observe in movies (Johnson and Holmes, 2009:353). People usually follow movies to resolve their situations because they consider it as practical demonstration of their real life issues (Eyal, Raz, & Levi, 2014). Whereas, Bussey and Bandura (1999:676) identifies that in films societal stereotyping is shown very strongly without realizing that it will create more imbalanced society, and people seek way-out of their problems through them. Media must cultivate people’s mind and should portray a realistic approach rather than deforming the relationships in society.

It is seen that usually in any film female characters are less as compared to male characters in the entire film cast; it is because females are male dependant and stereotypical representation of females in films (Feminist Frequency, 2009). According to the research of Sharma and Sender the findings clearly demonstrate that at the time of casting female characters are not considered important. In 2013 out of 50 films only 17 films projected women in a positive way, which identifies that even after gaining liberation women are underrepresented in all aspects of life (Sharma & Sender, 2014). It is a fact that women are underrepresented, as we can see that even at prime time shows men are represented three times more than women (Basow, 1992:159). Gray and Stroman pointed out that, minorities hardly get a chance to contribute and add their part in media Stroman (1989), or we can say that it seems like that they do not even exist (O'Connor, 1989). And even if minorities are included in the cast than they are shown as lazy or unlawful and women are shown as sex object. David has also criticized media’s biasness on projecting women and minorities in stereotypical roles only (David Evans, 1993:10; Lichter, Lichter, Rothman, Sr. Amundson, 1987).

Few other theories like Drive theory of aggression, Cognitive theory of aggression and Feminism Theory identifies that basic goal of aggression is to harm others intentionally and the driving forces of aggression includes frustration based
factors. The main goal of aggression is to harm someone because frustration evokes a person to do such acts which can be termed as reaction (Dollard et al., 1939). According to Aronson, (1995); Berkowitz (1989); Huesmann, (1988, 1994) usually this reaction is violence based, as it is a way to do something against a person or group in order to harm them. Berger (1981) explains that violence is a way to control someone and to demonstrate the power against someone. Since women are underrepresented in movies or they are shown only in typical roles like wife, daughter, mother and girlfriend, or secretary, nurse or receptionist. They face violence and harassment whether they are housewife or working women. Minor acts of violence are not even noticed status of women is distorted sometimes intentionally and sometimes unintentionally (Gerbner, 1973; Skonrina, 1977). We have become so used to of minor violence acts that we do not even consider them as violence against women like pushing, grabbing and saying harsh words. Feminist says that violence against is women just because they are women (Hamner, C. J., and. Maynard, M., 1987; Roxana Carillo, 1992; Margaret Schuler, 1992; Jessie Tellis Nayak, 1989). In the male oriented society women are supposed to be obedient and are always considered as inferior to men.

Review Literature

Media is a source of information as well as an entertainment medium and it caters knowledge, ideas, behaviours and beliefs. It also defines social parameters and develops People’s perspectives. Intellectuals consider it a medium of positivity and negativity, both in terms of portraying true aspects of society rather than showing fictitious concepts and it is an instrument for education and socialization. Though media has projected women’s issues also, but has a negative impact on society also by showing women as sex symbols through pornography, and female body images for promotion of brands in advertisement, etc. Generally media highlights women in stereotypical roles and projecting women as wife, mother or servant to fulfill the man’s demands. Media also influences people’s thought process and has impacted public policy especially in last ten years. It has greatly influenced the minds of children and adolescents. Women are contributing in media like men, but they rarely attain key positions to have decision making power to influence policies regarding media. The positive role of media is to aware people regarding gender sensitization, but the media has failed to eradicate gender stereotyping. The continuous negative projection of women in media has damaged their image in the society. Portraying the negative image of women, especially in the advertisement is seen as a global trend. Women can gain empowerment only by enhancement of their skills, access to education and technology, this is the only way women can change the world's negative perspective towards them. In developing countries women do not have access to decision making power and cannot establish network to gain their empowerment. It is, therefore, needed to let women participate fully in development and growth
process. Women’s participation can be made possible only if the government makes and implement effective gender based policies (Sharma, 2012).

Rama Jha has highlighted that how the media portrays women. According to her, women can understand their issues better, but men do not even consider issues of women as issues, in fact they make fun about women’s issues. She highlights that women face harassment in this field also but such issues are never dealt seriously. Rama advises women to consider their issues important to be part of the mainstream so that men cannot over power them (Jha, 1992). Media faces criticism for promoting women negatively because women’s issues are not highlighted through the media, in fact, women are exploited (Sharma, 2005). With time due to globalization, political, cultural and socio-economic changes have occurred as a result public sector gained hype as compared to public sector (Roy, 2012). Women are stereotyped and presented on media as home maker (Jha and Nigam, 2007). Though time has changed but still women are considered as delight for men’s eyes and are even in fashion magazines their images are sexualized (Das, 2010). Punwani accuses that TV programs and movies insults them by projecting them in an inappropriate manner (Punwani, 1988). Women are either underrepresented or shown as superwoman who manages all domestic chores single handedly (Pandey, 1991). According to shelat, media portrays women as a person engaged in cooking, child rearing bearing whereas, men are bread earners and decision makers, Shelat (1994) and women are always shown as happy housewives (Tefft, 1987). Justice (2008) is convinced that women’s liberation and focusing on gender inequalities and violence against women is the most important turning point in empowering women (Justice, 2008). Choudhury discusses feminism issue and has shown great concern for women’s requirements and economic independence (Choudhury, 2000). Similarly Kiran argues that without benefiting women, society cannot prosper. For this purpose media should play its vital role by showing women strong and equal to men because media’s biased attitudes towards women divert them from their right path and they remain unaware of their rights (Prasad, 2005). Tomar (2011) has attempted to bridge the gap between male and female and she thinks that the media has trapped women in its structure as sexual object.

**Methodology**

This study focuses on the significant issues about projection of women in media, and the problems which they face regarding attitude of society towards them. Lack of education and gender sensitization are the key factors which contribute in lowering their status. Therefore, the study aims to analyze the issues that women face due to biased attitude of media and society. In this study library research and content analysis research techniques are used to reproduce material from reliable sources and references to understand and decipher existing material. Two films from Hollywood and Bollywood are selected as sample to analyze how women are projected and the roles which they play in movies.
Results and Discussion

Content Analysis of gender representation on Selected Media

1. Hollywood Movie

Name: Pretty Woman  
Media: Movie  
Duration: 3 hours

Information about the Selected Elements

<table>
<thead>
<tr>
<th>Orders</th>
<th>Movie/Drama</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genera</td>
<td>Movie</td>
</tr>
<tr>
<td>Appearance</td>
<td>Exploitation of woman’s innocence</td>
</tr>
<tr>
<td>Target Audience</td>
<td>Adults</td>
</tr>
<tr>
<td>Purpose</td>
<td>Glamorizing prostitution</td>
</tr>
<tr>
<td>Date/Time</td>
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</tr>
<tr>
<td>Language</td>
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Gender Portrayal in Media

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<tr>
<td>Females</td>
<td>5</td>
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<td>Children</td>
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Stereotypical Presentation

<table>
<thead>
<tr>
<th>Stereotypical Presentation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
</tr>
<tr>
<td>Charming</td>
</tr>
<tr>
<td>Brave</td>
</tr>
<tr>
<td>Strong</td>
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<td>Strong</td>
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<td>Decent</td>
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</tr>
<tr>
<td>Active</td>
</tr>
<tr>
<td>Harsh</td>
</tr>
<tr>
<td>Dominating</td>
</tr>
</tbody>
</table>
Plot/ Details/Design of Pretty Woman

One of the most famous and leading Hollywood actor Richard Gere played a character of Edward Lewis a successful business man in Los Angeles. While roaming on the Los Angeles roads Edward met a hooker Vivian Ward (Julia Roberts). Edward needed to have partner in his social events. Initially hotel manager warned her for her inappropriate behaviour but at corporate dinner Edward was very delighted to see her new look as a sophisticated lady. He started trusting Vivian and gradually revealed his life secrets on her. He took her to polo match to get some business contacts, his attorney suspected Vivian as corporate spy but Edward assures that she is just a business arrangement; she felt insulted that why Edward opened her secret on Phillip. But on Edward’s confession about his jealousy towards Phillip for taking interest in her. He got attracted more and more towards Vivian and wanted to have closer relationship with her and they fell for each other. Edward offered her an apartment to live so that she can live a decent life off streets as a hooker. She felt offended because she wanted to have a normal life like a couple. Due to Vivian his way of looking towards life changed and he started working together to save corporate companies instead of gaining profit. Phillip his business associate became furious on Edward’s behaviour and loss of money, he wanted to have argument with Edward but, in hotel room he met Vivian, first he blamed her then tried to take advantage of her. Edward rescued her and blamed him for his greed and lust. Vivian left Edward on such insult and later Edward realizes her importance in his life and approached her and fulfilled her dream by reaching her apartment just like a prince reaching for his beloved princess.

2. Bollywood Movie

Name: Umraoo Jaan Ada  
Media: Movie  
Duration: 3 hours

Information about the Selected Elements

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<thead>
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<td>Movie</td>
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<tr>
<td>Appearance</td>
<td>Exploiting women to satisfy revenge</td>
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<td>Target Audience</td>
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<td>Purpose</td>
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Gender Portrayal in Media

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Stereotypical Presentation

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<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
</tr>
<tr>
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<td>Beautiful</td>
<td></td>
</tr>
<tr>
<td>Possessive</td>
<td>Emotional</td>
<td></td>
</tr>
<tr>
<td>Strong</td>
<td>Weak</td>
<td></td>
</tr>
<tr>
<td>Full of desires</td>
<td>Helpless</td>
<td></td>
</tr>
<tr>
<td>Betrayal</td>
<td>Serving person</td>
<td></td>
</tr>
<tr>
<td>Cunning</td>
<td>Faithful</td>
<td></td>
</tr>
</tbody>
</table>

Plot/ Details/Design of Umraoo Jaan Ada

The Umraoo Jaan character was played by Rekha who was born in Faizabad in a noble family and was named Amiran. Another character Dilawar Khan a criminal kidnapped Amiran to take revenge from her father because he testified against him in the court. Initially he kidnapped her for ransom but on not getting ransom money he decided to sell her in Lacknow. Another girl Ram Dai was abducted with her but they both got separated later because Dilwar Khan sold Amiran to a tawaif Khanum Jaan in 150 Rupees. She was named Umraoo later by Khanum and begins to learn poetry, music and dance. Umraoo was also taught to read and write poetry in Urdu and Persian. She after gaining maturity age got his first client and earned the suffix of “Jaan”. Umraoo fell in love with a handsome and rich Nawab named Sultan. Nawab Sultan had a fight with a jealous customer of Umraoo and shoot him and he died. After that Sultan started meeting her secretly by the help of Umraoo’s friend Gauher Mirza. Umraoo kept meeting Sultan along with serving her clients. She uses to support Gauher Mirza financially. A new client Faiz Ali fell for her and gave her very precious gifts (jewels and gold). Faiz Ali invited her to travel with him but Khanum refuses, therefore, Umraoo ran away with him but, on the way to Farrukhabad she discovered that Faiz was a dacoit and all the jewels which he gifted were stolen goods. Soldiers arrested her because Faiz Ali escaped leaving her alone, but luckily one of the Khanum’s tawaif rescued her. After this incident Umraoo refused to return to Khanum’s
Kotha and stayed in Kanpur. She was performing in a house of Begum in Kanpur, there Faiz Ali tried to rob the house but on seeing Umraoo there, they left. Later Gauher Mirza came to her to take her back to Khanum. Umraoo performed in the court of Wajid Ali Shah but had to leave for Faizabad due to Siege of Lacknow. She discovered her mother and family there, but due to her brother she could not return home. Her brother considered her as a disgrace for the family. In Kanpur she met Begum of Lacknow again and discovered that she was actually Ram Dai now the wife of Nawab Sultan. She then decided to retire as a tawaif to have a peaceful life with her earnings and the gold that Faiz Ali gave her.

Conclusions

According to current researches it has been analyzed that communication networks and information technology has gone far beyond our imagination, it knows no boundaries and facilitates globally. It has even impacted public and private policy patterns. Social behaviours have been transformed due to advancement in technology, especially children and adolescents shape their life’s pattern on its basis. Though it seems that media has created more opportunities for women to move forward and contribute in every sphere of life. But in communication sector very few women have gained the empowerment and decision making power. Therefore, women do not get the chance of contributing policy making to influence media. Gender based stereotyping in seen in media especially because gender sensitization is not considered important worldwide. It is the need of time to change the mindset of our society in order to give respect to women which they deserve. The responsibility of media organizations is to eliminate discrimination and subordination against women. The continuous negative portrayal of women should be eliminated, because it is declining women’s level of respect in the society. In fact positive projection of women can enhance their societal role and contribution to have a balanced society where women can breathe freely without any dictation and supremacy or control over them. It's not just media’s role for improving women status, but it is the responsibility of governments as well to give more chances to women for improving their skills, knowledge and easy access to technology. Media is fastest growing industry, and film industry has key importance in our society due to high entertainment value. Gender roles and be re structured by the positive role of film industry. It is the biggest challenge for film industry to combat gender issues by taking positive measures. State actors can also intervene to have check and balance system against women disgrace. In this study two films are selected to analyze how women are projected and gender stereotyping. In pretty women prostitution is glamorized instead of showing that this is the dirty face of our society where women have to sell their body and soul to earn their living. In both these films women are used as commodity for the sake of entertainment. The reviews and discussion regarding these films did not condemn the subject of
movie; in fact it was labelled as feminist classic. Overall women are considered weak and inferior and an item of sale and purchase. Such behaviour against them starts right from their birth and they face many traumas which add more misery in their lives. Negative portrayal of women in films and entertainment media is adding more sexual crimes against women because it arouses sexual appeal and lust in men. Media should focus on women issues rather than using them as sex object. Societal perception regarding working women is not pleasant, and they have to face harassment at workplace due to this negative attitude of our society. Films actually building a concept that, women should not be respected and society should have low acceptance towards them. Women are generally projected in three roles biological, household and decorative, and media is not challenging gender attitudes which are promoted and affected by the society.

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A Gender Analysis Of Health Policy In Pakistan

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&

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Abstract

Pakistan is signatory to international commitments to promote gender equality and equity. This has seen introduction of a number of gender mainstreaming policy initiatives in the last ten years. Despite these initiatives gender mainstreaming still needs a lot to do in all sectors of policy. Therefore, aim of this research is to analyze the policies of health sector and analyze the extent to which it has been adapted to gender needs. For secondary analysis the original policy documents and other reports and studies related to the health sector were analyzed. Gender Reform Action Plan (GRAP) was also analyzed which is the main instrument through which the government of Pakistan seeks to address the deep rooted gender inequality in Pakistani society. Analysis shows that the redressing discrimination on gender biasness is necessary to ensure equality and equity to less class privileged groups. Results also show that in health policy the gender component is included but superficially. If policies do not consciously aim to reduce inequalities as their primary target, whether these inequalities are in the form of income/asset distribution, in access to effective social protection, or by way of legal citizenship rights, these policies will necessarily result in discrimination. Eliminating the social and economic hurdles that obstruct equality must be the foundation of every policy intention, otherwise policy initiatives will merely end up duplicating and reinforcing existing discrimination against marginalised sectors, especially women, minorities and the poor.

Keywords: Gender Analysis, Health Policy.
Introduction

The successive governments in Pakistan, especially during the last two-and-a-half decades or so, have been increasingly concerned that the disadvantaged position of Pakistani women is not only inequitable but also constrains the achievements of country’s development potential. They, at different points of time, have shown their commitment to redressing this waste of human and development potential. Quite a sizeable number of programs and policy measures regarding women development such as of their socio-political and economic empowerment; have been instrumental in bringing about a considerable improvement as compared to the situation prevailing even 20 years ago.

The un-imperative status of women in Pakistani society, internationally encounter as a breach of human rights and an obstacle towards development. Since decades the women position is only recognized as a subordinate and oppressed has been marginalized to social structure of life. The social life has constrained women in important areas such as training, employment, looking after household chores. As a result, the content or priorities of such social institutions reflect the male supremacy in the name of powerful and privileged in social and cultural system. In the case of health, women’s social, economic and political status tends health as a matter of not important. Analyzing of gender inequity, whether in the relations between men and women or in institutions, need to be recognized and addressed. Therefore, the redressing the discrimination on gender biasness is necessary to ensure equality and equity to less class privileged groups. The process of assessing the implications for women and men of any planned action,
including legislation, policies or programmes, in any area and at all levels becomes necessary.

Gender analysis is a strategy for making women’s as well as men’s concerns and experiences an integral dimension in the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and social spheres, such that inequality between women and men is not perpetuated. Gender analysis, that is, an examination of the relationships and role differences between women and men, is the first step of a mainstreaming strategy. Gender analysis identifies analyses and informs action to address inequalities that arise from the different roles of women and men, or the unequal power relationships between them and the consequences of these inequalities on their lives, their health and well-being. The way power is distributed in most societies means that women have less access to and control over resources to protect their health and are less likely to be involved in decision-making. Gender analysis in health therefore often highlights how inequalities disadvantage women’s health, the constraints women face to attain health and ways to address and overcome these constraints. Gender analysis also reveals health risks and problems which men face as a result of the social construction of their roles (WHO, 2003).

In the recent past, internationally, many efforts have been made to include gender in programmes and policies in public sector. The process is called Gender mainstreaming. It is “Mainstreaming gender is both a technical and a political process which requires shifts in organizational cultures and ways of thinking, as well as in the goals, structures and resource allocations. Mainstreaming requires changes at different levels within institutions, in agenda setting, policy making, planning, implementation and evaluation. Instruments for the mainstreaming effort include new staffing and budgeting practices, training programmes, policy procedures and guidelines” (WHO, 2003).

This research paper is to do a gender analysis of selected policies in Pakistan where the GDI rank lowest of all countries. This study explains and evaluates the gender related problems in Pakistan that depict gender inequalities. The reason behind it is the socio economic, political and cultural barriers that manifest the women participation. This paper will examine the areas of critical gender inequalities in Pakistan. It also discusses the current policies and the programs addressing the gender issues in Pakistan and to ensure some policy to improve the women’s status in Pakistan.

In an era characterized by heightened globalization and increasingly radical state restructuring, the question of gender equality has become acute. Scholars of international relations offer a number of theoretical explanations for the cross-national convergence of ideas, institutions, and interests. We examine the
proliferation of state bureaucracies for gender mainstreaming. These organizations seek to integrate a gender-equality perspective across all areas of government policy. Although they so far have received scant attention outside of feminist policy circles, these mainstreaming bureaucracies—now in place in over 100 countries—represent a powerful challenge to business-as-usual politics and policymaking. As a policy innovation, the speed with which these institutional mechanisms have been adopted by the majority of national governments is unprecedented. We argue that transnational networks composed largely of non-state actors (notably women's international nongovernmental organizations and the United Nations) have been the primary forces driving the diffusion of gender mainstreaming. Findings of True and Mintrom (2001) support the claim that the diffusion of gender-mainstreaming mechanisms has been facilitated by the role played by transnational networks, in particular by the transnational feminist movement. Further, they suggest a major shift in the nature and the locus of global politics and national policymaking (True, J. & Mintron, M., 2001).

Gender mainstreaming is an approach that situates gender equality issues at the center of broad policy decisions, institutional structure and resource allocations, and includes women's as well as men's views and priorities in making decisions about development goals and processes. It aims to ensure the recognition of gender issues by government agencies and other institutions on a sustained basis. It seeks to achieve equality between women and men in all aspects of life (CIDA, 2002).

Haddad (1995) explain that policy making has two dimensions namely the actors and the process. Historically the actor in policy making has been considered unitary and rational; more recently policy analysts have introduced the organizational (public interest) model and the personalistic (self-interest) model. The process element has fluctuated between a synoptic (comprehensive) approaches and an incremental approach. He recommends the following process:

(i). Analysis of the existing situation.
(ii). The generation of policy options.
(iii). Evaluation of policy options.
(iv). Making the policy decision.
(v). Planning of policy implementation.

There are many approaches to analyzing and developing policy and programs. Conducting good quality policy and program usually requires following a sequence stages or steps. For many people applying these steps is a regular part of their routine work but may not be clearly articulated or documented. These steps are

1. Identify the issue
Pakistan adopted the policy of gender mainstreaming because it is signatory to international and national commitments. Achieving gender equality in the health sector implies eliminating unnecessary, avoidable and unjust inequities between women and men, girls and boys. Gender is one of the cross-cutting themes being addressed through the United Nations "Delivering as One" initiative in Pakistan, and provides an appropriate entry point for promoting United Nations commitment and capacity to address gender inequality (WHO, 2014).

The Gender Reform Action Plan (GRAP) evolved from a donor support project in 2002 and became a 100% Public Sector Development Plan (PSDP) project of the GOP in 2005 through PC-1. It also faced problems such as delay due to recruitment of staff, weak ownership at the Ministry level and political influences (Yazdani & Jawad, 2010). A report of National Assembly Standing Committee 2009 stated that The Gender Reform Action Plan (GRAP) is a GoP initiative to promote women's access to economic, political and social empowerment, at the national, provincial and district levels. Its key reform areas are institutional restructuring; policy, budgeting and public expenditure mechanism, women's employment in public sector, political reforms. The Committee recommended that GRAP required a monitoring mechanism for timely and appropriate use of funds. In this regard, the Committee suggested that a proposal be developed to transfer GRAP and CEDAW projects from the development to non-development funds, eventually becoming part of the MoWD's regular activities and streamlining women's activities under the umbrella of the Ministry (National Assembly’s Standing Committee on Women Development, 2009).

Cyan (2005) identifies differences in nature of proposals in federal and provincial GRAPs. For instance the federal GRAP deals with National Commission on the Status of Women (NCSW), Ministry of Women Development (MoWD), Election Commission and intergovernmental grants which the provincial GRAPs do not cover. Among the provinces the differences relate to the structure of Women Development Directorates (and/or Departments) and the number of new positions that they’ll create at the provincial and local levels. GRAPs had an implementation timeframe of five years during which it suggested focus on gender in the written document, including identification of gender gaps in the sector, clear statements on how these gaps will be filled, guidelines and roadmap of how this will be achieved, in the short, medium and long run. Also it suggested
recognizing women as group, making quantitative targets, provision of technical inputs from relevant ministries, ownership by political leadership and budget allocations.

Methodology

Internationally, there are plans and policies which are adopted by governments for gender equality. In case of Pakistan, the process is recent and in real life they are not showing the results that are expected. To understand this change at the national level, gender analysis of policies is selected as a unit of analysis to explore how much the claims that were made have been fulfilled and how much the policies in Pakistan have become gender sensitized. The main method of data collection is documentary analysis. The research is based on secondary data analysis including a range of documents associated with policy as well as published reports and statistics. The documents analyzed for this research are selected on the bases of relevance. Following documents are analyzed

1. Health Policy of Pakistan- 2009
2. Pakistan Economic Survey 2014-15

The procedure of data collection was simple and universal. A thorough search for project reports and policy studies was undertaken. It was content analysis as well as indicators analysis. Content analysis is "a wide and heterogeneous set of manual or computer-assisted techniques for contextualized interpretations of documents produced by communication processes in the strict sense of that phrase (any kind of text, written, iconic, multimedia, etc.) or signification processes (traces and artifacts), having as ultimate goal the production of valid and trustworthy inferences. It was checked that how many times the word “gender” is used and in which context (Tipaldo, 2014).

Results and Discussion

The results show that in health policy the gender component is included but superficially. The term gender has been used several times in the policy document but it lacks the actual meaning of it. For this research National Health Policy, 2009 document was analyzed. The draft identifies the challenges faced by health sector in Pakistan. It signifies that the overall health spending in Pakistan is very low level even when compared with other low income countries. The total annual health expenditures are Rs. 186 billion (USD 3.1 billion or nearly USD 19 per capita) or about 1.9% of the national GDP. Most of these expenditures are for curative care and over 80% of all health spending goes for treatments and only 16% for prevention services.
The policy actions suggested to cope with it is for example federal and provincial governments will allocate budgets for health on the basis of per capita costs as determined by costing out the delivery of a nationally contextualized package of primary health care services. Most of these policy actions were suggested till the year 2015 but data shows that they are unable to be achieved yet.

Another challenge highlighted is people moving towards private health facilities. Over the years, the government has ceased to be the principal provider of essential health care. In this respect, the most recent data credibly show that when people are sick, they increasingly turn to the private sector for medical care. While this may be acceptable in principle, the market for health related services in Pakistan is completely unregulated. Regulating private health sector and providing appropriate incentives is need of the hour. Without adequate regulation and in the absence of appropriate incentives the private health sector is unlikely to make health care provision more efficient.

The policy draft explains that Pakistan has made concrete commitments to the Millennium Development Goals (MDGs). Through its major health intervention programs, the Ministry of Health has pursued practical strategies aimed at reducing: the under-five mortality rate from an estimated 140 in 1990 to a target of 52 by 2015 the infant mortality rate from an estimated 110 in 1990 to a target of 40 by 2015 the maternal mortality ratio from an estimated 530 in 1990 to a target of 140 by 2015. According to WHO current statistics shows that under five mortality is 86, maternal mortality 170. The data is sex disaggregated and shows the gender parity.

In this draft ‘gender’ is used two times not specifically as an issue but referring to gender inequality and gender bias in the society as a whole. According to a study there are three levels of healthcare facilities: First, the primary healthcare that include the Basic Health Units (BHUs), Mother and Child Healthcare Centres and in some areas the Civil dispensaries. The second level of healthcare called secondary healthcare facilities are the district headquarter hospitals, and third are Tertiary level healthcare facilities such as federal and provincial teaching hospitals which are meant for preparing medical professionals and research. In short, the federal ministry of health along with its Planning and Development Unit formulates policies, which are mainly focused on clinical healthcare, paying less attention to other determinants of health and diseases lying outside the Biomedical model of health (Khan, 2006).

Pakistan Economic Survey 2014-15 recognize that Pakistan’s progress on health related MDGs vary across different goals. Lady health workers coverage to be universalized by 2015 has increased significantly and the target seems to be achievable. The under-five mortality rate has declined moderately to 85.5 versus
its targeted reduction of 52/1000 deaths. However, Pakistan’s progress on maternal and child mortality rates is not suffice to meet the MDGs targets on account of a number of factors like illiteracy, food insecurity, inadequate nutrition and low financial allocation. The overall lack of progress can also be traced back to specific problems.

The above analysis was mainly focused on health sector but other studies show that different initiatives during the same time period also faced failure such as GRAP as a concept could not mature as an ostensible policy framework or tool of/for the Government of Pakistan either by its Executing Agency i.e. MOWD; its stakeholders i.e. its Federal Implementing Partners (FIP); its Implementer i.e. GRAP; and by its donors (Yazdani & Jawad, 2010). Further, eliminating the social and economic hurdles that obstruct equality must be the foundation of every policy intention, otherwise policy initiatives will merely end up duplicating and reinforcing existing discrimination against marginalised sectors, especially women, minorities and the poor. This result in adverse policies which wrongly assume that some growth oriented economic strategy will, indirectly, lead to improvement in people's quality of life (Afiya, 2010).

Conclusions

The above analyses have also made clear that the policy planning processes are country-specific (even time bound) and are highly dependent on sectoral, economic and socio-political conditions and Interactions. Certain recurring factors could, however, be discerned that have strong implications for effective education and health planning. First, policy development should be based on solid knowledge along three dimensions: (a) a diagnosis of the sector itself drawing on data, research, experience and international knowledge; (b) contextual analysis of the economic, political, demographic, social and cultural conditions and prospects; and (c) an assessment of the interest groups, their rationalities and roles in change, and the processes through which trade-offs are accomplished among them. This contextual analysis may be influenced by external sources, but to be effective should be internalized and locally owned.

Second, before a policy decision is made, different viable policy options need to be generated. This is the easy part. What is more difficult is to construct scenarios around each option to determine requirements and consequences. Each scenario should be systematically analyzed and evaluated, not only in terms of the educational merit of the policy proposal but also in terms of its desirability (taking into consideration the multiplicity of interests involved), financial affordability, feasibility in terms of the implementation capacity of the country, and sustainability over a sufficient period of time to show results. The selection of the optimal option will continue to be ultimately political, but a rigorous analysis of
different scenarios, based on reasonably good knowledge, enlightens the political decision-making process and allows the different interest groups to be engaged in consultations in a meaningful manner.

Third, how radical and comprehensive should a policy choice be? It is not obvious that an incremental issue-specific approach is always superior to a comprehensive strategic approach. Certainly, a comprehensive strategic reform is unlikely to succeed where the absorptive capacity of the country is meager or where there is no demonstrated demand for the policy. A step-by-step approach allows experimentation and adjustment and does not have high political and institutional demands. On the other hand, this approach may lead to 'low risk' quick-fixes, and inadequate investment in terms of political capital and other resources to carry the reform off successfully. The success stories of the case studies have shown that to solve sector-wide problems in the context of political and economic demands, it is prudent to start with a limited incremental phase, but this should be succeeded in time by a comprehensive strategic approach. The timing and speed of this evolution should be gauged to the degree of acceptability of the reform by the stakeholders, and the implementation capacity of the system.

Fourth, whether a policy reform is incremental or comprehensive, its true test comes during planning and implementation. Here, three factors proved to be crucial: (a) Macro planning, to address national problems and provide an overarching blueprint, must be complemented (and not substituted) by micro planning at the project and local level; (b) Mobilization of political and public support should be deliberately planned for and sought and, during the planning and implementation stage, stakeholders should be actively involved; (c) Planning should be flexible, leaving room for modifications during implementation.

Fifth, when a policy goes into effect, it is not the end of the policy-planning process; it is the beginning of a new chapter. Policy reforms should be systematically assessed, preferably with a built-in mechanism, in terms of their impact; is it achieving what was expected of it at the time of its adoption? While implementation mechanisms need to be reviewed continuously, policies themselves should be allowed to mature before a judgement is passed on their impact. Even then, implementation problems should not be mistaken for inadequacies of the policy itself. Even if impact assessment concludes that the desired changes have been successfully implemented, policy-makers and planners should maintain vigilance for new changes required, given the rapid pace of contemporary society and the intimate links between an educational system and its environment.

Finally, if a policy is determined to be ineffective, it should not be allowed to linger while new policies are introduced alongside. Instead, a new cycle of
rigorous policy design, formulation and planning must be initiated. In conclusion, educational development is extraordinarily complicated because it involves and affects a large number of beneficiaries and providers, as well as political figures, all of whom have a stake in the process and the outcome. Added to this is the long gestation period for any policy to realize its objectives. For these reasons, policy change should not be introduced lightly, nor should it be abandoned without careful examination.

References


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The Role Of NGOs In Community Development In Balochistan

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Abstract

Community Development (CD) is an approach aimed at improving the quality of life of the community. The approach for improvement can be achieved through a number of ways and organizations which includes, the Governmental and Non-Governmental Organizations (NGOs). Non-Governmental Organizations (NGOs) "a private organization that pursue activities to reduce suffering, promote the interest of the poor, protect the environment, provide basic social services or undertake community development". This paper discusses the role and contribution of NGOs towards development in Balochistan. NGOs have several projects, programs and roles which support people to bring development in communities. In addition, NGOs mobilize the communities to be self-dependent. The study includes interviews, document analysis and field studies with staffs and the beneficiaries of NGOs. The study helps the communities to find out their own problems and solve them according to their own local resources. Recommendations made as to the best practices of community development programs for NGOs to improve the living standard of people in province of Balochistan.

Keywords: Community Development, Non-Governmental Organizations, Social Change.
Introduction

Community Development is an approach to bring about changes in whole community. These changes are actually planned at development of the community. It involves all people, particularly of the areas in the development activities. Community development can provide opportunities to local people to improve the socio-economic condition and also use the existing resources in better way. Community development is defined as "a participatory people-centered process that involves bring together, mobilizing or organizing people, keeping them together and enabling them to work together to address their need and issues and thus to facilitate their own, their communities' and society's comprehensive development as the social approach" (Powar, 2014).

According to United Nations, community development as the process by which the efforts of the people themselves are united with those of governmental authorities to develop the economic, social and cultural condition of whole communities, to integrate these communities into the life of the nation and to enable them to contribute fully to national progress (United Nation 1956). The concept of community development is referred in terms of community participation, community empowerment and community capacity (Jones, 1982). Thus community development process comprised into two main aspects. First, the participation by the people themselves in attempts to develop their standard of living with as much dependence as possible on their self initiative and second, the provision of technical and social services in ways which promote initiative, self help and joint understanding (Kenny, 1946).

The idea of community development has indicated numerous things to several people. It has been related by some as umbrella term for all types of socio-economic development programs at the local community. For many other people, it has intended the representation of the local community on the programs planning and implementation at local level. According to Ferrinho (1980), it is the social movement, which happens when somebody, representing the significances of human development and people’s felt needs, encourages the local community as a part of action. Similarly, Fitzgerald (1980) says that the term ‘community development’ has come into world agencies usage to bring the planned and organized changes by people self-efforts to get better the economic, social and cultural conditions of communities.

Community development as a voluntary participation of local community individuals in a systematic process to bring some desirable improvements, especially health, education, housing, recreation in the targeted community. These efforts give a clear direction to strengthening community structure for human well-being. As Maimunah Ismail (2001) mentioned. Community development is
a process of activities at community level that are planned and organized movements in a particular way so as to improve the standard of life the community as means of social, economy, culture and environment through initiatives and functioning participation and with minimum external help.

Community development is now identified as a dominant practice in social development. Community development practices generate social capital, they contribute to the development of active citizenship and they provide alternative to passive welfare (Gaik, 1981). Community development deals with new issues, but many of its precepts are based on ideas that go back to antiquity. As Campfrens (1997) stated that these ideas emphasize that human can and must contribute collectively to the way a society is run, through participating in decision making, feeling a sense of belonging to the group and having respect for all other human beings.

Pearce (2000) recommended that community development approach contains three key parts: collective empowerment, collective leadership and leading change through dialogue. It's need of time to use community development approach at rural areas as well as urban areas where local people should be involved in all stages such as need assessment, planning and implementing the programs. In this regard, we can say that community development process may be carry out for various purposes:

- To improve the different sectors of community such as health, education, housing, recreation and so forth.
- To motivate community to prepare community based plans to solve their issues.
- To strengthen the capacities of local communities to identify their resources and interests
- To develop community leaders
- To build a understandable relationship and cooperation among community individuals
- To develop functioning community groups and organizations

However, community development has been considered as a method, a process and a program. It needs a number of planned interventions to achieve its purposed aims. These planned interventions may be taken for a single problem of the community or can focus on a number of issues of that community. For instead, these programs can be related to education, health, housing, nutrition, recreation, agriculture and the same (Phillips, & Robert, 2008).

The approach for improvement can be achieved through a number of ways and organizations which includes, the Governments and Non-Government
Organizations (NGOs). Non-Government Organizations (NGOs) "a private organization that pursue activities to reduce suffering, promote the interest of the poor, protect the environment, provide basic social services or undertake community development" (Rahamato, 2002). NGOs and civil society are the main initiators of development and development projects within the countries that they are involved in. NGOs are voluntary institutions that play a significant role in community development and poverty alleviation. International and local NGOs provide services by raising funds, engaging in different relief and development activities, whilst a number of them carry out advocacy programs within the society (Thomas, 1999).

The origin of Non-governmental organizations (NGOs) in Pakistan goes back to partition 1947, when British India was divided into two states Pakistan and India. At that time, many voluntary organizations were formed to provide humanitarian aid to refugees pouring into the newly established country. At early, first few years of Pakistan, many of the NGOs consecrated on rehabilitation and basic services such as health, education, housing and etc.

In Pakistan, NGOs are more active civil society organizations that provide assists to a number of communities to identify their problems and try to improve their quality of life. Non-governmental organizations (NGOs), are the main development actors, which have played an indispensable role in Pakistan for socio-economic development. A number of NGOs are working for the areas of development, which includes, health, education, housing, etc. While some other NGOs are working for social rights, human right, women rights, children rights, etc (Alam, 2008).

Non-Governmental organizations, are known as development actors who can contribute to the promoting of cross-cutting social links and networks which might form the basis for collective action and increased level of democratic participations. NGOs have a great credit in organizing local people at the grassroots can therefore be viewed as strengthening social capital, a role that may complement the delivering of services (Khalid, 2013). However, there is a great trend to involve local communities in development projects. This paper discusses on the role and contribution of NGOs towards development in Balochistan. NGOs have several projects, programs and roles which support people to bring development in communities. In addition, NGOs mobilize the communities to be self-dependent. It helps the communities to find out their own problems and solve them according to their own local resources.

**Study Area**

The focus of this study is Balochistan province of Pakistan. Balochistan is one of the four provinces of the Islamic Republic of Pakistan. Balochistan was
established as a separate province in its present form in 1970. Balochistan, province of Pakistan is by far the largest in size and the smallest in population. The Province covers 34.7 million hectares, almost 44% of the country’s land area, with a population of about 8 million people (12 persons per sq. km.). The province is located in South-Western (220N to 320N, 660E to 700E) Pakistan. About 80% of the area can be classified as inter-mountainous. The remaining 20% consists of flood plains and coastal plains (GoB, 2006).


Method of Study

The international and national NGOs were selected for this study. Beneficiaries belong to different NGOs were selected through pre-structured questionnaire from Quetta, Kalat, Nasirbad and Makran divisions. Sample size was 100 respondents. The main objective of this study relate the roles and contributions of Non-Governmental Organizations in community development, the respondents were asked to recognize, the impact of NGO in the socio-economic development of their communities. Secondly the respondents were asked to comment about NGOs contribution towards enhancing their living standard as well as their expectations from NGOs. Thirdly, they were asked to explain the impact of the project implemented in their community. A conscious effort was made to recognize the roles and contributions of NGOs in Balochistan. Both qualitative and quantitative method were used to collect general and focused data and conclusion. The purposive and convenience techniques of non-probability sampling method were applied.

Results and Discussions

Non-Governmental Organizations and Community Development

In this study, it was observed that a number of NGOs are working in different areas on several projects and programs in the province. All NGOs are attempting to improve the socio-economic condition of the people in their targeted areas. The findings also showed that majority of NGOs in Balochistan have their operational
base point in Quetta city, which is the province capital. NGOs are major implementer of community development program in the province. The majority remain poorly developed and require continuous support to exist. They need the help of Government and friends for getting funds. NGOs are implementing a range of community development programs such as education, health, water and sanitation awareness, disaster environment protection, women and girls rights, child labours, human trafficking and skills development.

This study showed that, most NGOs depends on donation and funding from international organizations such as USAID, European commission, World Bank and etc for the implementation of their community development projects and programs. A huge number of NGOs were similarly found to have their activities stopped, because of lack of funds from international and national donors. All donor organizations have showed great interest in civil society organizations (CSOs) and believed that the NGO are more trustable in terms of competence, justice and impact. According to donors organizations Government bureaucracies are corrupt, incompetent, and unresponsive (Rahmato 1991). And there have less chances to achieve community development programs targets and purposes.

Literature have shown that the community development programs (NGOs interventions) have contributed and impacted on a considerable number of Balochistan people, discussing on several aspects of them. For the purpose of this study, importance would be located on the interventions of selected NGOs and funding agencies. The NGOs includes United Nations Development program (UNDP) Pakistan, National rural support program (NRSP) Pakistan, Balochistan rural support program (BRSP), Shirkat Gah women Resource center, Strengthening Pakistan Organization, Pakistan Poverty Alleviation, USAID, Mercy corps Pakistan ,Aurat Foundation, Hands Pakistan, RWF-Root work Foundation Pakistan, GIZ Pakistan , Innovative development organization, Makran Resource center, Mari stop society, People Primary Health Initiate ,Taraqi Foundation ,Council for Community Development, Catholic Relief Services and NCHD.
Table: 1
Profiles of respondents (N=100)

<table>
<thead>
<tr>
<th>Respondent characteristics</th>
<th>Number</th>
<th>Percentage respondents</th>
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<tbody>
<tr>
<td>Male</td>
<td>50</td>
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<tr>
<td>Female</td>
<td>50</td>
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<tr>
<td><strong>Education</strong></td>
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<tr>
<td>Secondary</td>
<td>41</td>
<td>41%</td>
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<tr>
<td>College/University</td>
<td>29</td>
<td>29%</td>
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<tr>
<td>Without formal education</td>
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<td>20%</td>
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<tr>
<td><strong>Age</strong></td>
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<td>16-24 years old</td>
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<tr>
<td>25-34 years old</td>
<td>38</td>
<td>38%</td>
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<tr>
<td>35-44 years old</td>
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<td>45+ years old</td>
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<td>10%</td>
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<tr>
<td><strong>Occupation</strong></td>
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<tr>
<td>Presents</td>
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<tr>
<td>Employed</td>
<td>51</td>
<td>51%</td>
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<tr>
<td>Unemployed</td>
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<tr>
<td><strong>Division</strong></td>
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<tr>
<td>Quetta</td>
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<tr>
<td>Kalat</td>
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<td>Nasirabad</td>
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<td>Makran</td>
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<td>25%</td>
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Source: Filed survey, June, August, 2015

**Contributions of NGOs in Balochistan**

Deprived on many fronts, women figure a major marginalized part of society. As Shirkat Gah and Aurat Foundation represents the disadvantaged and implemented a number of projects for women welfare. They worked in different areas of Balochistan of women socio-economic empowerment. The both organizations mobilized women's groups, which involved motivating men as well as women in Balochistan; and build the capacity of the women organizations through advocacy, seminars, trainings and social action programs.

2008-2011, Shirkat Gah women Resources Center, has implemented project "Women Empowerment in Muslim context" in district Jaffarabad and Nasirabad through this project nearly 2000 women empowered. This project created a great awareness in women communities about their rights. Awareness created among women about their all rights as equal citizen and their role in the political process and decision making. Women mobilized and sensitized about issues like gender equality, women rights, human rights, gender based violence and sexual harassment. They became active to participate in the political process and
decision making in district, provincial and national level. Shirkat Gah has empowered thousands of women, some of them are now fully independent in their respective polities and businesses. They both organizations are working last 20 years in the training and empowerment of women’s, relating several aspects of life such as sexuality, education, leadership, skill development, legal awareness and so forth in Balochsitan (Shirkat Gah, 2012).

Innovative Development Organization with the collaboration of Catholic Relief Services implemented a project on "Education, Skills and Protection for Afghan Refugees and Host Communities". This project addressed two key challenges in refugee host areas of Quetta District: children’s lack of access to quality primary-level education and women’s lack of skills for income generation. Combined, they created a situation in which a) refugees do not have the education and skills to thrive during their temporary stay in Pakistan or eventual repatriation and b) Pakistani communities have constrained livelihoods options and a limited ability to host Afghans.

IDO provided quality primary-level literacy and numeracy education to 300 out-of-school children (150 girls, 150 boys). This education was specifically designed to prepare students for entry into the 12 Afghan private primary schools in Quetta, where they received an education recognized in Afghanistan. The Education and Skills Centers established also played a crucial role in providing women with skills to increase their incomes. IDO offered a skills development program that reached 210 refugee women and 90 host community women during this project. The exact skills was based on women’s interests and the findings of a Pakistan and Afghanistan market research study. IDO first mobilized male community members to ensure their support for women’s participation in the project and that women were the mobility to visit the center and the market (IDO, 2014).

A number of NGOs in Balochistan are working in emergency, rehabilitation and relief sector. In the history of Balochistan natural disaster has remained the telling sign post viewing the vivid picture of the nation that how much the nation is paralyzed by the devastating wrath of the nature whether it is in the form of earthquake, drought, famine or flood.

In 2008 the Flash Flood which hit the Kohlu, Bolan, Sibi, Naseerabad & Jaffarabad districts of Balochistan with the heavy torrential consistent rainfall washing out the complete tesil of tali and making its way to Naseerabad effecting the tehsils of Dera Murad Jamali, Tamboo, Baba Kot leaving behind its dreadful scares in the affected areas. The flood which was resulted due to torrential/flash rains affected the aforementioned districts where it caused extensive damage to houses, standing corps, orchards, livestock and water supply schemes affecting
thousands of people and settlements while cutting and damaging road networks, causing a number of death and several injured (PDMA, 2015).

Provision of the emergency relief and shelter to the flood affected families has emerged as basic need so, a number of NGOs included Strengthening Participatory Organization, Balochistan Rural support Program, Council for Community Development and Innovative Development Organization in collaboration with district and province government, provided relief to effected communities in emergency. Secondly the said NGOs also construed 10,000 houses with the support of International donors (BRSP, 2013).

Civil society plays a fundamental role in voicing people's opinions and questioning powers; it represents politics of consent, while the state represents politics of domination. Thus, SPO implemented a project to strengthen civil society to provide solidarity to community actions. Through this project, the organization strengthened networks of development organizations in Balochistan to promote dialogue and collaboration and encourage participatory approaches to development on a broader level.

Strengthening Balochistan Civil society, SPO worked actively on various issues; disseminated information and organized dialogues on gender equity, human right and legal rights; and initiated right-based advocacy. Their most prominent impact was felt in the events surrounding local elections in the country: civil society participated vigorously in provincial and national dialogues to assist the government in finalizing the Devolution of power plan, and mobilized communities to increase women's participation in elections (SPO, 2010).

National Rural Support Program (NRSP) implemented "Balochistan Education Support Program" with partnership of Balochistan Education Foundation (BEF) during 2008-2013 in four districts of South West Region of Balochistan i.e. Kech, Gwadar, Panjgoor and Awaran. NRSP established 56 community schools in rural areas where communities were assigned to enroll 20 students in each school. In the targeted region the enrolment ration of girls was 46% against 40% which almost reached to the benchmark. At end of the project, enrolment per school was reported 42 students per school which reflects higher retention rate in the target schools. Overall annual students' attendance average was 90% against 70% target and teacher annual attendance average was 93% against not less than 90%. Parent Education Committees played a key role to increase enrolment of children .Parent were very keen to send their children in these schools (NRSP, 2014).

National Commission for Human Development started its literacy program in Balochistan in 2002. NCHD during the period of 2012-13 has established 18,624 literacy centers in Balochistan and made 390,624 people literate. Through this
intervention NCHD has significantly contributed 5% literacy rate in the overall literacy rate of Balochistan. Majority of the centers were female centers. District wise detail is as under:

<table>
<thead>
<tr>
<th>District</th>
<th>No of ALCs established</th>
<th>No of learners enrolled</th>
</tr>
</thead>
<tbody>
<tr>
<td>Musakhel</td>
<td>90</td>
<td>2,154</td>
</tr>
<tr>
<td>Sibi</td>
<td>150</td>
<td>3,537</td>
</tr>
<tr>
<td>Pishin</td>
<td>150</td>
<td>3,519</td>
</tr>
<tr>
<td>Kech</td>
<td>240</td>
<td>4,519</td>
</tr>
<tr>
<td>Nouski</td>
<td>120</td>
<td>2,488</td>
</tr>
<tr>
<td>Zhob</td>
<td>240</td>
<td>4,966</td>
</tr>
<tr>
<td>Kharan</td>
<td>120</td>
<td>2,921</td>
</tr>
<tr>
<td>Loralai</td>
<td>120</td>
<td>3,615</td>
</tr>
<tr>
<td>Kalat</td>
<td>180</td>
<td>4,065</td>
</tr>
<tr>
<td>Ziarat</td>
<td>120</td>
<td>2,452</td>
</tr>
<tr>
<td>Jaffarbad</td>
<td>210</td>
<td>2,452</td>
</tr>
<tr>
<td>Lasbella</td>
<td>240</td>
<td>5,492</td>
</tr>
<tr>
<td>Barken</td>
<td>60</td>
<td>1,215</td>
</tr>
<tr>
<td>Gawadar</td>
<td>60</td>
<td>1,526</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,160</strong></td>
<td><strong>47,865</strong></td>
</tr>
</tbody>
</table>

Source: NCHD progress report 2012-13

**Recommendations and Conclusions**

It is evident from the main findings of the study that role of NGOs towards the community development in general is very positive and appreciated but a lot of work are needed to be done by the growing number of NGOs in province, for the welfare of whole society. These they can do from side to side an effective mutual programs and strategies with an effective and efficient leadership structure. To be able to achieve community development programs objectives in Balochistan. It is very important to involve local communities in the process of development.

It is very essential; NGOs should be more practical and sensitive towards the goal they have selected to chase and the welfare of those deprived people. There is a great need for research and training for NGO staffs. Equally of huge importance is the vital need for NGOs to look inner, in sourcing funds for its community development programs internally, rather than waiting for the external support of international donors alone.
The study as a whole concludes that all the community development interventions in the province were completed successfully with the participation of government and local communities and the community participation played a crucial and important role in developmental process. The following recommendations were proposed:

1. Community should be fully aware about the purposes of the community development programs
2. Properly trained young and entrusted people should be given reasonable representation in community development programs for getting higher development interventions.
3. There is need to launch several community development programs at grass root level according to people need to improve their living standard.
4. Women NGOs already working in Balochistan be strengthen, they should include in different programs and training.
5. Federal and provincial Governments should offer the good environment to promote community development programs in Balochistan. Facilities such as education, health services, energy, improving literacy, health and general quality of life are acutely insufficient in the rural areas.
6. There is a need for a monitoring and evaluation mechanism of NGOs so as to make sure that community development programs services reach the needy people in Balochistan. The monitoring and evaluation should be conducted by independent organization.
7. Community development in Balochistan should not be the relate of only Federal, provincial and local governments. It is also necessary that individuals, communities and NGOs and other agencies must be involved in the efforts at eradicating poverty, increasing literacy, providing health facilities and so forth.

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Face Negotiation Theory: A Critical Analysis Of Hijab (Veil) Among Muslim Women In Pakistan

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Abstract

The practice of hijab (veiling) among Muslim women has triggered a great deal of scholarly exploration and debate. This research puts forward empirical evidence to clarify the perception of people about appearance and veil in Pakistani context and highlights the conflicting meanings and purposes of veil among people belonging to different strata of society. With the increasing popularity of veil among Muslim women not only motivated religious scholars to get into this matter holistically but also prompted sociolinguists to explore the reality. Informed by face negotiation theory and social semiotics, this study unveils the ideological implications of wearing hijab. To dissect the reality, the research has been carried out at two levels. First, it examines the perspective of observers through questionnaire and second, it investigates the ideology of women who do/don’t wear hijab through short interviews. Specifically hijab is assumed to draw a line among different strata of Pakistan on one hand while on other, in strict sense it creates a gap between exclusion and inclusion of women in Islamic/Muslim community.

Keywords: Hijab (veil), Islam, Social Semiotics, Personal Appearance.
Introduction

Appearance creates and thus communicates meaning (Knapp, Hall & Horgan, 2013). Everyday people derived first impressions about others from the way others present themselves (Read & Bartkowski, 2000). As a salient but nonverbal aspect of communication, it significantly affects the course of relations and perceptual thinking. Although beyond the scope of the current study, the importance of kinesics, proximics and chronemics cannot be overlooked (Burgoon, Buller & Woodall, 1989). Informed by face negotiation theory, this study argues that we encode messages through our appearance and observers decode it (Knapp, Hall & Horgan, 2013). More specifically, veil or *hijab* or *purdah* in the context of the study is tied up with messages particular to the local culture. The decoding process is in large part determined by the observer’s background i.e. age, gender, education, residence and culture however. Historically, *hijab* is interpreted as a means to subjugate women and to distance them from public life (Read & Bartkowski, 2000). It is argued that there are other culture specific faceworks that inform our appearance and the existence of *hijab* and its survival therefore need further investigation. The core questions that this study attempts to answer are: Why women do/don’t wear veil? What do they intend to encode and how is that message decoded by others in different socio-educational contexts?

Theory and Context

According to face negotiation theory, we need to investigate reasons for the way people act, react, communicate and behave in a particular situation. At the core is the internal drive to maintain socially expected and acceptable face- a metaphor for the public image that people display (West, Turner & Zhao, 2010). There are several factors that determine our behavior including content conflict goal, relational conflict goal and identity-based goals. In order to appreciate the foundation and scope of the theory, we need to recognize the conflict arising out of perceiving ours and other’s identities that may threaten, enhance or undermine face. In case of misinterpretation of face, we resort to a set of behaviors (verbal and nonverbal) more appropriate to restore the face loss summarized in the term, ‘facework’. The way we perceive and interpret the situated meaning of face and
our endeavors to enact facework depend on the cultural context in which we survive (Oetzel & Ting-Toomey, 2003).

The theory is based on several assumptions where some of them found more relevant to the current study are contextualized to understand and appreciate the basic questions that guide the study. A leading assumption is that people try to maintain and negotiate face in communication which implies that we interpret the opinion of other people around us and then attempt to take measures to make our face more neutral or appropriate for the situation. Another assumption is the cultural variability dimensions of individualism-collectivism that primarily differentiate between two polarized forms of culture. First, individualistic culture values individuals over the larger society and second, collectivistic culture places emphasis on group affiliation over individuals (West, Turner & Zhao, 2010). Based on individualism-collectivism dichotomy, is another important assumption of face negotiation theory according to which people prefer self-oriented or other-oriented facework. Put another way, members of individualistic culture value their own face while in collectivistic culture; they strive to create a positive face for the group and not just themselves. In the context of the study, it is therefore argued that the practice of veiling may be more extrinsic than intrinsic. In other words, the one who decodes the message is more important than the encoder. Further, the interplay of cultural expectations and collectivism overrides individual preferences (Oetzel & Ting-Toomey, 2003).

In semiotics, we usually construe things as signs (signifier) and unconsciously connect them to the most familiar system of conventions to impart relative meaning to that specific sign (signified) which we usually observe in our surrounding (Culler, 1986). To illustrate, in Indian culture white dress is sign of mourning and lamentation and Hindus wear white dress on death ceremony (Miller & Hamell, 1986) while Christians associate white dress with marriage. It is significant use of signs which is the core concern of semiotics. In this respect two notable models are proffered by the Swiss Linguist Ferdinand de Saussure and the American Philosopher Charles Sanders Peirce. Saussure has presented his “dyadic” or two-part model (Chandler, 2002) wherein he has formulated the psychological concepts of signifier and signified. The signifier can commonly be interpreted as the things which can be seen, heard, felt, touched or tasted. On the other hand, Peirce has proposed his model, composed of three basic components and it is named as triadic model. The three basic components of this model are ‘the representamen’ (signifying element), ‘an Interpretant’ and ‘an object’. In his model of Sign, he has clearly elaborated the relationship of the above three mentioned components. Sign is representamen, object is a thing which is affected by sign and interpretant is the idea which affects the object. Thus, we can say that red light faced by the traffic is representamen, traffic (object) and the idea that red light indicates that the vehicle must stop is interpretant (Cobley, 2005). Pierce
believed that not every quality of an object carries productive signification. It can be only a part or some qualities which can enable a sign to signify it while interpreter has some previous history or knowledge that helps him relate that particular sign with some other signs (Hiltunen, 2008). Similarly, appearances including veil serve as sign that trigger signification (encoding) which enable interpreters to infer various meanings based on previous experiences or perceptions (decoding).

In the theoretical perspective of face negotiation and semiotics, appearance thus constitutes a dominant source of visual impact and symbolic signaling. Also it emerges as a major component of individual personality and the essence of whole society tied up to a particular culture. It plays a central role in interpreting self-oriented and other-oriented human behaviour. Leathers & Eaves (2008) are of the view that physically attractive individuals with socially acceptable appearance are better benefited by their surrounding while Kaiser, Nagasawa & Hutton (1991) argue that alluring individuals are mostly liked by others and they can have better opportunities of getting good jobs and have more social dynamics than others. In interpersonal communication, individuals try to build their identity and social solidarity through their appearance. In fact they do not say to another person, ‘I want to impress you’ or ‘I want to dominate you’ but such messages are intended through visual appearance and dressing of those we encounter in a communication situation (Leathers & Eaves, 2008).

Human Language and Sartorial Language

Our dress, language and behaviour are symbolic codes; they convey meanings that are not straight forward. They generate our identity, reflect our ethnic beliefs and clarify our socio-economic standing. In another sense, human language (use of vocabulary, tone, intonation, silence etc) and sartorial language (what our appearances or dresses communicate) are the main contributors in creating, preserving and reinforcing our social identities. They are also pivotal to ranking and thus inequality in society. The socio-historical analysis of power hierarchy in Pakistan reveals dominance of the rich over the poor; the urban over the rural; and the westernized over the ethno-nationalism. Amid these polarized identities, language and appearance have been significant markers at symbolic level. Based on them, one can easily identify linguistic and dress pattern for a typical bureaucrat; a clerk; a young elitist and/or a member of lower middle class. Language both human and sartorial defines the role of human beings as dominant or recessive models of society. The concept of dressing and more specifically “power dressing” is not new. Medieval paintings display a novel scenario of power dressing in which Mughals who ruled the sub-continent for about three hundred years are seen with robes and cloaks while the British rulers brought with them a set of English dresses and language that became symbolic of the ruling
elite. Indians under the British rule started wearing English dresses because they wanted to show themselves as the desirable part of the British rule (Rahman, 2010). In the backdrop of the argument, dress therefore employ a strong impact in explicating the impression as one wants to construct or to impress others and dressing justifies our dominance, likability, interpersonal engagingness and credibility (Litosseliti, 2014). For example uniforms create a specific impact and sometimes desirable qualities are referred to the wearer (Swain: 2002). It is also related to power, discipline, authority and dominancy.

**Conflicting Views on Purdah System**

Like all other forms of appearance, veiling or *hijab* or *purdah* also disseminate messages and evoke different responses. It therefore is integral to determine and thus represent women’s cultural identity. *Purdah System* has been the topic of boisterous altercation between the old bourgeois school of thought and modern enlightened strata of Muslims who have been brought up under the influence of western culture. Old fashioned Muslim society defend the system as integral to Islamic conception of gender identity and segregation while the modern and liberal democratic Muslims consider the system as discriminatory and symbolic of male domination. Also they do not disapprove life in early Islamic society portrayed in fashionable and modern circles of New York and London. Instead of debating the social significance of the system, the truth has vanished somewhere amid broader inconsequential controversies (Ahmad, 2003). On the other hand, Europeans carry a different point of view about veil. For them, it carries a value which is politically significant and symbolizes the amorous mysteries of the east (Young, 2005).

With a view to reinvent the actual debate, the study is an attempt to investigate the nature and importance of *hijab* and to highlight the conflicting views and meanings as deduced from *hijab* in Pakistani society. It attempts to see veiling from the perspective of the respondents to unveil perceptions and attitudes towards veiled women. An effort is also made to investigate reasons and interpretations that justify a revolt against the system.

**Methods and Procedure**

The findings of the study are based on the data collected at Bahauddin Zakariya University Multan through questionnaire and short interviews.

**Location**

The university is located in the densely populated city of Multan, in the Punjab Province of Pakistan. It has a history of offering education both in religious and secular subjects. The university has several departments that disseminate
knowledge at undergraduate and postgraduate levels in religious studies; literature; languages; biological, medical, physical, computer and management sciences. The number of students enrolled in the university is in thousands.

Population

The students enrolled in the university belong to diverse socio-economic and ethnic background. They include students from all the provinces of Pakistan. The female students and teachers include the two polarized (veiled/unveiled) groups who peacefully co-exist. Like the rest of the society, the two mindsets mostly go unnoticed particularly in the urban centers where a considerable number of women belong to the two groups. There are however, unpronounced cultural repercussions for both that are investigated in the study as perceived by the participants. Similarly the male population also consists of members who like/dislike the purdah system.

Sample Size

With a view to generate the research data, a total of two hundred participants participated in the study. One hundred students participated in the quantitative phase i.e. questionnaire while the rest attended short interviews. The participants were randomly selected from five teaching departments including Islamic Studies, English Literature, Arabic, Computer Science and Zoology. They included undergraduate and graduate students and teachers with 50 male and 50 female respondents. The five departments were also randomly selected except for the purposive selection of Islamic Studies and Arabic that were found more close to religion and thus their views were of particular significance to investigate the religious dimensions of purdah system. As said, the hundred participants who responded to the questionnaire included 50 male and 50 female students while short interviews were conducted from 100 female participants with due care for including 50 veiled and 50 unveiled women. The purpose of the study was to find out how the participants viewed, perceived and interpreted the veiled and unveiled appearance of women around them and also to investigate socio-cultural and religious reasons for their approach. The objectives of the study also included why women do/don’t wear veil.

Procedure

After conducting a pilot survey, the method of picture review through questionnaire was employed in the quantitative phase of the study. Pictures were shown to the participants and questions related to pictures were asked that were designed specifically for the study. The participants were instructed about the purpose of the study and they were asked to respond to the questions in relation to the pictures.
Selection of pictures had been made through library method from newspapers, books and magazines. Camera pictures were also included in the selection with prior approval and permission of the owners. Pictures related to university students or teachers were not selected; therefore the persons in the pictures were unfamiliar to the respondents. The views and opinions obtained were solely based on the personal appearance of the persons in those pictures. For instance, a picture included in the study belonged to a middle class college girl who lived in England. The picture had been taken in a shopping mall. She was wearing Jeans and T-shirt. Besides, her head and face were not covered. She was fashionable and modern in her appearance. In another picture, an urban-based lady was shown. She wore shalwar Qameez (Pakistani national dress for women). Her body was completely covered except for her face and hands. She wore bangles and her head was covered with scarf. In local sense, she projected herself as simple and sophisticated in urban sense. Another picture was of an upper class university graduate living in a city. She wore a thin shawl over her head and her face was not covered. There was also a picture of a less educated rural lower class lady whose had covered her face and only her eyes could be seen. She wore black veil or *burqa* which was quite common in most of the rural and tribal areas of Pakistan. It was also common among urban areas particularly among religious families.

The findings of the study are based questionnaire and short interviews for open ended questions. Both qualitative and quantitative methods have been used for data analysis and interpretation. Quantitative data was employed to get standardized statistical results while qualitative method was used to interpret attitudinal responses of participants and to evaluate the results.

**Data Analysis and Discussion**

As said earlier, the existing literature uphold the role and importance of personal appearance in our daily lives as it is one of the prominent markers of our social class, education, background and personality. Our personal appearance creates choices for people, a constellation of implications that construe what we are and what we opt to construct in the mind of others. The data gathered through questionnaire and short interviews reveal that people attempt to form judgmental opinion of others on the basis of appearance and physical getup. During analysis, it was found that male respondents took greater care in noticing jewelry, bangles, nose pin and ring etc while gait and gaze were equally important for them to in conveying meaning. Overall, those participants who overtly practiced the teachings of religion and specifically the students of Islamic Studies appreciated veiled women and also labeled such appearance as more religious and pious. To them, veiled women knew more about the religion of Islam and their families were positively estimated in their inclination to religion.
The results showed that male participants estimated social class, followed by education and cultural background respectively while female participants sensed education followed by social class, nationality and cultural background respectively. Some male participants said that they could judge overall personality of others by looking at personal appearance of others. The data explicitly authenticated the general observation about Pakistani society where western dresses like Jeans and shirts were symbolic of modernism, dominance, education, authority and power while eastern dresses like Shalwar and Kameez were symbols of traditionalism, simplicity, patriotism and less often backwardness. Thus, the mere presence or absence of westernized dress influenced the meaning-making mechanism of people.

<table>
<thead>
<tr>
<th>Options</th>
<th>Male Participants</th>
<th>Female Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social class</td>
<td>56%</td>
<td>44%</td>
</tr>
<tr>
<td>Education</td>
<td>36%</td>
<td>72%</td>
</tr>
<tr>
<td>Nationality</td>
<td>20%</td>
<td>16%</td>
</tr>
<tr>
<td>Race</td>
<td>24%</td>
<td>8%</td>
</tr>
<tr>
<td>Cultural background</td>
<td>32%</td>
<td>16%</td>
</tr>
<tr>
<td>Any other</td>
<td>overall personality 30%</td>
<td>level of socialization 22%</td>
</tr>
</tbody>
</table>

Table 1.1 shows the percentage of characteristics that can be estimated by male and female participants by seeing personal appearance of others.

The collected data revealed that the views and attitudes of the respondents corresponded with social identity theory of Henry Tajfel and John Turner (Tajfel, 2010). They had argued that social identity was very useful to identify, categorize and compare people. Likewise, appearance in interpersonal communication also contributed to their social identity. The field data indicated that the respondents attempted to judge and attribute social characteristics to the people in pictures. For instance, majority of the participants ranked the girl in Jeans as belonging to the rich and affluent upper class while those wearing local dresses or wearing veil were categorized in middle or lower middle class. At another level, western dress was interpreted bold, modern, secular and the outcome of westernized education while veil betokened love for religion and a mark of strong familial traditions.

Many participants were of the view that those women who did not wear veil were under the influence of western culture at individual and family levels. Further, such appearances were also ranked urban as many participants were of the view that veil was a phenomenon rarely found in urban areas. Some of the participants explained that religious sentiments were still stronger in rural areas while they were losing ground in urban centers mainly due to modern education and the influence of electronic media. There were differences in the recorded opinions about the perception of veil however. Some female respondents were of the view that society has a set of preconceived notions of religion and identities that had set
standards for judging women. Some few veiled women were of the view that they wore veil mainly because their family elders wanted it while one respondent was of the view that wearing veil was to secure her from others. Few women were of the view that veil was part of their cultural identity and that religion had made it compulsory for them to keep distance from strangers. Those respondents who were not convinced about the practice of Purdah were of the view that they did not find it difficult to interact and socialize with others without veil.

During the analysis of the questionnaire and interview data, it was found that respondents had disclosed their mental state of mind while interpreting the pictured women. It indicated that posture or demeanor conveyed meaningful messages and information about the personality and state of mind of the observer and the observed. Many of the participants attempted to judge and to predict the state of mind by seeing appearance and posture of others. For instance, open hands, short shirts/Jeans, general relaxation of limbs; hair dressing and use of makeup were reminiscent of dominance, boldness, relaxed and confident personalities. So much so, some female participants also judged the eye makeup of the ladies and were of the view that educated ladies had the sense how to make up and to portray her image to others. Likewise, wrapped hands made the participants to believe that girl was less confident, less educated and also confused. Interesting observations were made by the participants with particular reference to the veiled woman. About 60% participants considered her backward, forced and even victimized while only 3% of them opined that the veiled women could be an Islamic Scholar. The rest of the participants did not clearly state their position. To note, those who negatively interpreted the veil were mostly from urban areas and had been studying in modern subjects while absolute positivity was observed mainly in the students who were enrolled in the department of Islamic Studies. At another level, there was considerable variation in the interpretation of veil for women. Some participants were of the view that veil implied complete physical segregation and hiding of all body while some were of the view that a mere covering of the head was all that mattered for women. There were also participants who did not agree with either of the two interpretations. They were of the view that it was not necessary for women to strictly observe purdah in traditional sense. Theoretically, the “purdah” system among Muslims has been the subject of intense altercation between traditional, reactionary, old and conservative school of thought and new, modernized, liberal and enlightening sections of Muslims. As observed, there are different reasons of wearing veil. It is affiliated with geographical organization and social status. In some areas of Pakistan, upper class woman tend to wear veil while lower class woman usually move around without veil.

During the course of interviews, a female respondent Sara found cultural reasons for veiling. She said, ‘I wear veil because of my family background. I belong to a
rich feudal family and it is obligatory for us to wear veil as it is sign of dignity and prestige in our locality’. Some of the participants gave more importance to their security and were of the view that they preferred veiling because that would prevent others to recognize and estimate their identities. Some female respondents also revealed that their parents would not allow them to move around and study without veil. The security perspective also points to the patriarchal social structure and male dominance in Pakistani society. One dominant view supported by research studies relate to gender role segregation and delimiting women to domestic sphere only. This mindset is also a major reason of low literacy among females in the country. In other words, the tribal and rural sub-cultures in Pakistan which constitute about 70% of the total population predominantly idealize domestic chores for women and discourage their participation in public life. It is the same argument that advocates gender segregation in social roles. Women are idealized for reproductive role, to take care of children and other household activities while men are idealized for their role as the sole bread winner for the family. According to Naila, a female student of Islamic Studies, women should better keep their personal identities hidden from the general societies to avoid risking her personal security and family reputation. In her own words, ‘Women have to spend a lot of time in their homes due to which they do not understand the society in a better way as compared to men, so women should veil for their own security’. Hessini (1995 as cited in Bullock, 2002) has also argued that veil is a symbol of interiority because woman has to spend her time in home and when she moves exterior she should wear veil to create equilibrium in society.

Historically, Pakistani society has been under the influence of the religion of Islam. Majority of the Muslims practice and follow religious instructions. It was also supported during the interview process. A considerable number of participants did not go against veil due to religion. The varied in interpretation of the concept of veil however. In an interview with Shameem, she attempted to mix culture and religion and was of the view that women should wear Pakistani clothes and should represent Islamic culture. Likewise, another interviewee was of the view that those women who observed purdah were true believers. She also recited the following verses of Holy Quran: ‘O, Prophet! Say to your wives and daughters and women of the believers that let down over them their hijab (over garments), that will be more proper that they may be known and thus they will not be molested’. On female student insisted that ‘veil is one of the best Islamic rule to secure themselves from men’ while another interviewee said, ‘I observe purdah as a habit. I have been doing it since my childhood days. I think that it is good for women to wear veil. It is not justified to link it to educational accomplishments. A veiled woman can progress in education and can opt for a prestigious profession like lawyer or doctor. I want to present myself as an example to prove that although I wear veil, I also perform my duties and do all sorts of jobs of my life perfectly by following Islamic teachings’. While explaining specific reasons
behind wearing veil, Natasha a young and talented female student was of the view that she did not approve of the strict observance of Purdah particularly in educational institutions but she had to wear veil to please her in-laws. She further added that her fiancé liked it and had asked her to observe purdah. Before engagement, she did not even cover her head, she explained. Some interviewees observed that veil served as a safety shield as it prevented others particularly men to have a glimpse of her jewelry, clothes and makeup. According to them, women were mostly treated as sex objects and veil therefore had a significant role to ward off masculine assault.

One important dimension of the investigation during the study was to find out why women did not wear veil? The data revealed that the modern trends and adaptation to modernized culture under the influence of electronic media were in the main responsible for encouraging women not to wear veil. One female respondent named Sobia told that she did not wear veil because she had been teaching in an American school where they encouraged female workers to be neat and clean. They also did not encourage veiling that made her relinquish it. She further explained that it was mainly because she wanted to secure her job and to survive in that particular workplace. Another female respondent Ayesha pointed to the reality of glamour in modern life. She was of the view that everyone tried to look better, smarter and more socially acceptable. Another lady named Shazia asserted that she wanted to look pretty and graceful and she believed that veil could spoil her image in front of other mates who belonged to upper strata. Rahman (2014) has also claimed that people in western dresses get higher rank in society and score higher in power hierarchy. In other words, western dresses send messages that the wearer is rich, educated, modern, urban and not tradition-bound. In her reply to the merits of wearing / not wearing veil, Ayesha did not disapprove of either but shared her practical experiences. In her words, ‘I had the experience of veil in my past; I think it does not really affect your performance. But when I used to wear veil, people normally considered me conservative and reserved and without veil I was, according to many fellows, moody, funny, fresh, happy and bold’. She wanted to prove that there are socio-cultural practices that may not affect you in person but may have meaningful messages for others around you. With a view to better negotiate your face then, you have to care for societal preferences.

On the hand, there were other female students who did not wear veil but unlike others they did not justify their appearance. They were of the view that veil was a compulsory component of the religion of Islam and those who did not follow it were away from their religious selves. For instance, Huma believed that her parents did not teach her the true essence of Islam that was why she did not wear veil. She said that her parents would tell her to say prayer but that was just the recitation of some verses. She was not taught how to behave as a grown up lady
and thus she did not succeed in grasping religious teachings related to *purdah*. She further explained that there were many other female students who did not know the true spirit of *purdah* and they interpret it under the influence of modern media where there is less space for veiled women.

**Conclusions**

The research study was undertaken to investigate societal perceptions and attitudes towards veiled / unveiled women. An important reason for conducting the study was to ascertain the reasons of wearing veil. The study was based on the role and importance of personal appearance in our daily lives as one of the prominent markers of our social class, education, background and personality. Questionnaire and short interviews were informed by social semiotics and face negotiation theory. Also important was the realization that non-verbal messages contained in appearances created choices for observers on the basis of which they estimated or formed first impression about the observed. While assuming a guise, we also form a constellation of implications that construe what we are and what we opt to construct in the mind of others.

The data gathered through questionnaire and short interviews revealed that people attempt to form judgmental opinion of others on the basis of appearance and physical getup. This research clarifies most of the issues related to veiled and unveiled women. 60% participants considered veiled women as backward, forced and victimized; only 3 % participants who had religious background and belonged to Islamic Studies Department opined that veiled woman could be an Islamic scholar.

Certainly, Nonverbal cues are one of the best, important and analytical parts of our communicative endeavors. Nonverbal cues such as gestures, posture, attire, eye gaze etc communicate how we feel and how we want to be viewed by others. Appearance, being a part of nonverbal cues, veiled and unveiled women send nonverbal messages and different individuals interpret it in a different manner. This encoding and decoding of messages occur at varying degree of awareness and background. Most of the research participants believed that girls in western attire were more confident, educated, cultured, rich and mannered while girls with eastern looks were perceived as simple, tradition-bound, depressed, coward and sometimes economically poor and illiterate. Research participants with religious background appreciated veil and some participants commented on veiled women as ‘religious scholar’ while some other mocked veiled women and called them ‘sisters of Jamat-e-Islami’ or ‘Taliban group’.

With particular reference to face negotiation theory, it was found that some women wanted to convey the feelings of religiosity and virtue and they saw veil
an important part of public appearances of females. There were other women who observed purdah but for reasons more cultural and familial than religious. They would prefer veil mainly because their family or in-laws would like to see them veiled. With reference to the true spirit of veiling in Pakistani society, no uniform views were found and the respondents did not agree in its definition. Some were of the view that veil implied complete covering while some interpreted it as covering of head only.

References


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ماشروعہ کی طرف سے تمام پانچیں اور بچوں کی اسکول کی اساتذہ اور پرائمری اسکول کے نئے تعلیمی اسکول سے اور مذہبی برادری کے ذریعہ کے ذریعہ اپنے نقاب کے پرائمری اسکول کے نئے تعلیمی اسکول سے اور مذہبی برادری کے ذریعہ کے ذریعہ اپنے نقاب کے ذریعہ کے ذریعہ اپنے نقاب کے ذریعہ کے ذریعہ اپنے نقاب کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذریعہ کے ذرі
as it may, because of the inherent contrasts of their tendency at times it gets to be troublesome for a spouse to live with his wife or the other way around, in these circumstances where husband has a right to divorce his wife Islam has additionally allowed numerous choices to the wife too. She may persuade her husband to divorce her and might offer to relinquish her rights and pay some consideration in exchange of separation from her husband or approach the court of justice to award her freedom in the form of 'annulment of marriage' or 'separation', on the premise of few reasons which are very much characterized in the law. This privilege of the wife is termed as "Khula" in Islam. This article comprises of: literal and colloquial meaning of 'Khula', proof of "Khula" from Qur'an, Hadith and Ijmaa, components of 'Khula', expressions of 'Khula', order for seeking 'Khula' without any reason, details of consideration for 'Khula' and its quantity/amount, order for forfeit of rights for 'Khula', annulment of marriage and divorce, "iddat" of a woman after "Khula" and a full description of the conditions of 'Khula'. Further, we have additionally demonstrated that one of the conditions of 'Khula' is that it is awarded with mutual consent of the spouses since it is plainly obvious from Qur'an and all the scholars of Islam, including Hanafi, Maliki, Shafai, Hanbili and Zawahiri, has agreed that the husband must be prepared and willing for the 'Khula', he might be convinced however can't be compelled to settle on this choice. Possibility of the decree for 'Khula' by the court is also covered in this article. All the scholars of Islamic statute have consistently conceded to the five grounds on which the Ruler or Judge is entitled to pass a decree for the dissolution of marriage.

Keywords: Khula, Consent of Husband
طلح کی تریف

(1) فلیٹ کی تریف:

افتر سے خلیل شمسی خلیل "سیاہ گیا ہے، اس کے ساتھ "کامور" کے بین ایک سے خلیل نکل "(اس نے جو اثر آئے) اور" خلیل لباسا "(اس نے لباس انا) استعمال کرنا ہے۔"(1) کوئی آن محدود میں لباسکا ہے جو گرکر پھربو جو فرمایا" فشا خلیل تعلیمی "(اس کے طور پر بیرون)" خلیل کو خلیل لباسا "ستعاری پیمانے پر، کہنے کے لباس کا خاصہ سمجھ کر ہم کریکر کردے ہیں لباس کا کم و انتہم لباس لین "(3) تمامی جویان اس کے لباس کا بین اور آن کے لباس کا بدوخ خاص ہے۔(3)

(2) اصطلاحی اوپر مندرج تریف:

طلح کی اصطلاحی تریف کے لئے جو عالم تریفی "فرما تھی: "ازالة مملکہ النمسکاح باخدالمل "(5) "(اپنے مکمل نکاح فرمائیت کا کہنے) دس کرنا۔"- جب کہ عالم میرا تنماسکاح کیوں ہے: "ازالة مملکہ النکاح المتوفقة علیہ فرمائیا بلفظ الخلع اومافي معنا۔ "(6) "طلح پاک کے تم مینی انتظار کے در پیشکوئی کبھی کبھی چوہ کریکر کرے پچھو فہر ہو: علاماتی ہا۔ کیا ان کے ایک تریف کوچھ دی سے پھر اوراکی کا اولی قراریہ ہے۔(6)

طلح کا تہجیت

(3) تہجیت سے:

الدائنیا نے جب کہ وہاں کی کورنون کے نافذ ہوا ہوا ہے تو جب، میرا تنبیج بھی خطائے دیدے جب
کورنون کبھی کبھی سن کی بڑی دو ہوئے کوہ کہ کچھ نہ ہوتا ہوئے ہی، جب کورنون کبھی کبھی خرمت کے ساتھ
ساتھ خلاق کا کام بڑا کر کے کورنون ذات پہچاپ بھی نبایا جا سکتا۔
الدائنیا نے مانیا کہ: "فرا جناح خلیلیا فيما افتدہ بہ "(8) تہجیت کے سو ہوئے کر ہوئے کورنون
همينما: "مسيرةً" تتزعم من الناحية الفنية وتتابع سباقها بِلغة عربية إذاً فلا حريصة على خلاف الجزاء لأنها تصلح بينهما مصلحة. "نجد" كأي لقب تكون من أيّة مصطلح تتعلق بها. "مسيرةً" كأيّة مصطلح تتعلق بها.
العنوان:

الرسالة إلى السيد محمد بن عبد الوهاب، رئيس الشؤون الإسلامية في الأراضي الإسلامية، من السيد محمد بن عبد الوهاب، رئيس الشؤون الإسلامية في الأراضي الإسلامية، في عام 1404 هـ.

النص:

(النص باللغة العربية)
عظام مواد نیکلی دنیا کا حصّہ ہے۔

عظیم کے ابراہیم

اعتناء کے نژاد کی اپنی عظمت معاوضہ کے لیے لئے ہیں اسی کے لئے ہیں اس کے دو کتا اپنے قبول ہیں۔

کیونکہ پنر کی اپنی عظمت فرمت و اپنی دوستی شوہر مال کا عقیدہ طبیعت ہے - (19)۔ پنر پنر معاوضہ مالی

فرما ہے: "امن کتنا ظاہر اپنے اپنے قبول کے لئے عقد علیتنا اپنے معاوضہ سے پھر معاوضہ اپنے

اعطاء پہلا قبول - (20)۔

عظام کا اعتراف

اعتناء کے نژاد کی اپنی عظمت پھر یہ عظمت معاوضہ کے لئے عقسمت من کی ِ ضعف کے پہیلی ِ معاوضہ کا

ذکرکیا ہے:

1) عظمت کے پہلا قبول "خالع انک" کا عظمت کا معاوضہ - (میں آپ سے آپ میں پچھلا کرتا ہوں)۔

2) معاوضہ: "بڑائے بار ایک" (میں آپ کی آپ میں پچھلا ہوں)۔

3) معاوضہ: "میں معاوضہ کا معاوضہ" (میں آپ کا معاوضہ میں پچھلا ہوں)۔

4) معاوضہ: "میں معاوضہ کا معاوضہ" (میں آپ کا معاوضہ میں پچھلا ہوں)۔

5) معاوضہ: "میں معاوضہ کا معاوضہ" (میں آپ کا معاوضہ میں پچھلا ہوں)۔

6) معاوضہ: "میں معاوضہ کا معاوضہ" (میں آپ کا معاوضہ میں پچھلا ہوں)۔

اپنے قبول کے لئے عظمت معاوضہ کے لئے عقسمت پہلا قبول ہو تو پہلا عظمت کے پہیلی ہو جاتی ہے۔

اعطاء بھی یہ ہو گیاـ

بھی اعزاز قابل تعریفہ اپنی عظمت کی کوشش کی ہو گئی کہ وہ اپنی عظمت کی کوشش کی کوئی گوٹی سردار پر ہمیشہ باہر ہو گی۔
کتابچه‌ای بسیار جالب و جذابی می‌باشد که به بررسی ویژگی‌های جغرافیایی و تاریخی از زبان‌های مختلف جهان می‌پردازد.

در این کتابچه، به بررسی زبان‌های مختلفی از جمله فارسی، عربی، انگلیسی و ...) در طول تاریخ و جغرافیا می‌پردازد.

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در این کتابچه، به بررسی زبان‌های مختلفی از جملе
بعلی خلیل میں تحقیق کی چھوٹی

بعلی خلیل میں اقتصادی اور سطح سے بھی مختلف متنوعی کا جانب ہے، ہر جو ہو گیا ہے، بعلی خلیل کو دلیل خلاقو تصویر کرنا ہے وہ جب خلاقو اور ہر متعلقہ جماعت کو نہیں ہوتا جیسے کہ بعلی خلیل میں تحقیق کے ساتھ ساتھ ابتدائی ایک کپڑہ کا گنتا "وُکر"، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے (59).

خلال میں تحقیق کی چھوٹی

خلال میں تحقیق کی چھوٹی اور سطح میں تحقیق کے نہیں ہوگی کرتی مشترکہ کی جانب ہے، ہر جو ہو گیا ہے، بعلی خلیل کو دلیل خلاقو تصویر کرنا ہے اور گروہ کا نہیں ہوتا ہے، جب بعلی خلیل کو دلیل خلاقو تصویر کرنا ہے وہ جب خلاقو اور ہر متعلقہ جماعت کو نہیں ہوتا جیسے کہ بعلی خلیل میں تحقیق کے ساتھ ساتھ ابتدائی ایک کپڑہ کا گنتا "وُکر"، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے (60).

خلال فرضیات اور اطلاعات

آخر فرضیات (خدیجہ میاں (اور شاہی)) کے ناپوچائے ہوئے طالقہ بانگ واقعیتی پر خلاقو اور خلاقو جیسے کہ بعلی خلیل میں تحقیق کی چھوٹی اور سطح میں تحقیق کے نہیں ہوگی کرتی مشترکہ کی جانب ہے، ہر جو ہو گیا ہے، بعلی خلیل کو دلیل خلاقو تصویر کرنا ہے وہ جب خلاقو اور ہر متعلقہ جماعت کو نہیں ہوتا جیسے کہ بعلی خلیل میں تحقیق کے ساتھ ساتھ ابتدائی ایک کپڑہ کا گنتا "وُکر"، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے، کبیس اور ایک کا جاتا ہے (63).
اُیک گلاب کا ع자의

لغز دارات: میں کل منیاں کا آواز (لنگر رنگ شائقی پر) کی انہوں نے اپنا جاٹا کے لئے اپنا جاٹا کا آواز

پرماش پر مبنی ہے۔ "ہمیں شہابی رشامی نمر کے متعلق ایسا ایک سالہ کی خبر کیا ہے کہ، ان کے خبرات کے

کرکے کہ ہمیں پہلی بارہ ملے کی طرح خلقت کی انہیں زیادہ سمجھا کہا ہے؟" ہے کہ کہ کہ صرف کا کل ہے۔

کہکہ ہے انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے نیا کہا ہے کہ، انہوں نے اس کے

ہمیں عزیزی کا عزالام

یہ حاکم نے انقلاب میں خصوصاً تحقیقی کا علم شکا اور پہلے سے مخصوص خصوصیات کا اور اس کے بارہ ملے کی

رآهوية- في روايت عنهم- وهي المشهورة إلى أن المختلطة عدتها عدت المطلقة بثلاثة موافقة، كان ممن تحضر "(الماما وابناء أمويين كاثقيق ماما) كأي رواية) (كريم الله)
نذيب بعثه يضع كحلو وادي وهرة كفرت بك عدت وكت يعطايا وادي وهرة بك عدت
(38)

خلع في شرائط

إذ لم يأت هذا المتون فكيف يضع خلاف طلاق بأن ت سنة باسما فإن يهود لم يحتجوا كما
شرط الطلاق أو شرطه كلا طلاق ل Цена اخلاق خلاص مكي يعطايا وادي وهرة كفرت بك شرائط
(39)
صاحب الطلاق والساكا نضع خلاف في شرائط يفصل بخت كفرت بمسموعه ذكر شرائط كاذكر
يبي: "1) أهلية الزوج لا يفعا الطلاق 2) كون الزوجة محل الحبل 3) ان يكون بدل فما يصلح أن
يكون مهر
(40)

إذا شرائط من شرائط كذاشدري

خلع في شرائط مبنية على سبب شرائي به الدوفان خلاف رضائي بENTITY 1 كل بدوانون من شرائط وحياها
 sean ملك مرسي رضا مدني كلا من خروج دوفان مبن نظرية كردي جعليه بين باس وكجكي بياجفي يبيه فإرس وريزي الطلب و
- بحاجة من أطراف أوضاع فلقتا: يبي ين نظرية أوضح ان يبي خلاف شروك كرا مدني شريف
- اوراس وكجكي بياجفي يبيه هو كردي بياجفي يبيه:
زويعين في رضا مدني كاذب

(1) القرآن

(41)

زويعين في رضا مدني كاذب: منادي إلى بابا بك بدء المعروف بعنص متعة كحلع كقل زويعين في رضا مدني شروري ب-
ولا يحل لكم أن تاخذوا اما أنت موه الا ان يغبكم الا انهم حددت الله فكان خفف
لا يقيموا حدود الله فلا جناج عليهما فيما احترف به: بعجي: "تقدم يا لعليهما فيما ترجو من
بہت کاہلوں میں نے انسانان (عورتوں) کو کہا لیے ہے کہ کہ یہ میں ہو سکتا ہے کہ دیو والد کے طالبعلم کو فرما کر مکمل ہو گیا ہے ان کو قدام کے طالبعلم کو فرما کر مکمل ہو گیا ہے یہ اور نے فرما کر مکمل ہو گیا ہے (2) اس آپ کو آپ علیا طالبعلم کی رضا مینی کا تجربہ کرتا ہے یہ

(1) ایک جناح علیه اس: تحقیق کے شرط میں پہلی صورت میں امیر کہ اس کو بھی کہ دیو والد کے طالبعلم
(2) ایک جناح علیه اس: کہ اس کو بھی کہ دیو والد کے طالبعلم
(3) ایک جناح علیه اس: کہ اس کو بھی کہ دیو والد کے طالبعلم
(4) ایک جناح علیه اس: کہ اس کو بھی کہ دیو والد کے طالبعلم
(5) ایک جناح علیه اس: کہ اس کو بھی کہ دیو والد کے طالبعلم
(6) ایک جناح علیه اس: کہ اس کو بھی کہ دیو والد کے طالبعلم
(7) ایک جناح علیه اس: کہ اس کو بھی کہ دیو والد کے طالبعلم
(8) ایک جناح علیه اس: کہ اس کو بھی کہ دیو والد کے طالبعلم
منديد في إحداث مبارك في معلوم بما في تكلم لك ولذراعي في رضا مديتي شروي فيه:

1) عن ابن عماس قال جائت امرأة ثابت بن قيس بن شحما إلى رسول الله صلى الله عليه وسلم فقالت: بارسول الله إذا ما أعلم علني في خلق ولا جرب ولكن أكره الكفر في الإسلام فقال رسول الله صلى الله عليه وسلم: إذا ما أعلم علني في خلق ولا جرب ولكن أكره الكفر في الإسلام.

2) عن ابن عباس أن جميلة بنت سهيل أتت النبي صلى الله عليه وسلم فقال: واللهما احتص.

3) خرج في النسائي وفيه: "فارس رسول الله صلى الله عليه وسلم إلى ثابت فقال..."
نہیں: خدیوالی نے کہا کہ س بہو ہے لئے وہ اس کو قبول نہ کرے (38)۔

(4) امان عباس نے ان نبی صلی اللہ علیه وسلم جعل الخلخال تطليقہ بانائی۔ انہوں نے میرے

کیا تحقیق کے زملو کوطلائی پاائن ترکرہو" (39)۔

ان کی تحقیق کے بیانات تور پر نبی صلی اللہ علیه وسلم یہ کہا کہ (آپ اللہ تعالیٰ کی طرف نیچے میں)

حقیقی کی وصولہ کے رہنے کی ضرورت معلوم ہے۔ ان کی تحقیق کا کہ کوطلائی دو دوروں میں کہ کہا ہے ان کا کوطلائی دو دوروں میں ہے۔ ان کا روز قطعہ مخصوص نہیں روز قطعہ ہے۔

ہنیلہ دیو کہ جب ایک حدث کے متعلق ہے کوطلائی پاائن سے متعلقہ مخصوص ہے مخصوص ہے کوطلائی بٹھی پر

(32) اہم فقہیہ کی اساتذہ:

امک ایہ نظر بھی کہ پہلی جگہ وہ ایک انتخاب کی تحقیق کے لئے ضروری کی جاتی ہے جس کے بعد معلوم ہوتا ہے۔

(31) اہم واقعہ:

امک ایہ نظر بھی کہ: "الخلخال جائز عند السلطان وغیرہ لیںکے عقد عقد الترضی

کسائی سوچتی ہویں میں زمانہ الطلاق بعوضہ ولزوج ویا ایکاف الطلاق ولیا ولاية الیزاق العوض." (30) اور خلافہ کا پاس ہم ہے ہم ہے اور خلافہ کے لئے ایکافی ہے اسی سائے کے یا پاڑمختی پر ہے اور خلافہ کے لئے

طلائی انتخاب کے مخصوص نہیں ہے اس انتخاب کے معافہ ہے اور خلافہ کا معافہ ہے اور خلافہ کا معافہ ہے اور خلافہ کا مخصوص ہے اور خلافہ کا مخصوص ہے کا" (53)۔

(2) عالما مسعود خاصہ کہ کہ: "الو کی کسانیں الخلخال سے علیہ اس وقت کو سرماہ کا زوجوں اور اسیا اگر علم

انہمہا سا بھی قبولیں حسیب اللہ تعالیٰ لیںکے نہیں اسیا کے نہیں اللہ تعالیٰ علیہ وسلم میں سے شاہر خاطرے خاتم بقولہ

خلخالے میں کسانیں سے بالیا حسیب اللہ تعالیٰ اور اسیا اگر علم انہمہا سا بھی قبولیں حسیب اللہ تعالیٰ لیںکے نہیں اسیا کے نہیں اللہ تعالیٰ علیہ وسلم میں سے شاہر خاطرے خاتم بقولہ

خلاخالے میں کسانیں سے بالیا حسیب اللہ تعالیٰ اور اسیا اگر علم انہمہا سا بھی قبولیں حسیب اللہ تعالیٰ لیںکے نہیں اسیا کے نہیں اللہ تعالیٰ علیہ وسلم میں سے شاہر خاطرے خاتم بقولہ
طلع اعماج ٢٠٥

العمتلاعئة إلى الحاكم لم يبق للملأا عين خل سبلهما بل فرق بينهما. أخرجوا خاصاً سلطان كوجه كرد
جرب وكبيرة كرتشا عبد اللوه الصفاقسي كرتش كرتش شفيح وقزر، الصدود بعضهم من بعض، شفيح وقمض mereka. ثم ستنتهي بين رضوان بك ووزيره. شدي متحضراً كرد
ومتزجراً كرد. ورتب شفيح أحد رضوان بك ووزيره، فتمعت ورتب شفيح أحد رضوان بك ووزيره. فتمعت ورتب شفيح. 

لاجئين إلى الحاكم لم يبق للملأا عين خل سبلهما بل فرق بينهما. أخرجوا خاصاً سلطان كوجه كرد

۳۴۱.) ماكر: 

۳۴۲.) ماكر: 

۳۴۳.) ماكر: 

۳۴۴.) ماكر: 

۳۴۵.) ماكر: 

۳۴۶.) ماكر: 

۳۴۷.) ماكر:
لا يوجد نص قراءة يمكن أن يُ読んで.
جلب به که در کشور و صورت مسلمانان سعی کنیم از دسته‌بندی‌های انسانی به کار رود. خلیفه کا ایا باید پایه‌گذاری شود که نشان دهنده بوده به ماده‌هایی که دارای ضرورت و ضرورتی برای این تحقیقاتی که بتوانستی به این آورند.

(Sources of Shariah)

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5- سير الصحابة، محمدาะب بن عمرو، كتب الطارقي، دار الإخاء، الطبع الأول: 1395-1400 هـ.

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11- الفقه الإسلامي وأدلة، محمد منير، كتب الطارقي، دار الإخاء، الطبع الأول: 1395-1400 هـ.

12- الفقه الإسلامي وأدلة، محمد منير، كتب الطارقي، دار الإخاء، الطبع الأول: 1395-1400 هـ.

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35 - كتاب الفقه الإسلامي ودعاية وحثه إلى النظام، كما في الصلاة والصيام، فإن في ذلك أن نأخذ به في النص.

36 - يُعتَبَر في المذهب في المذهب.

37 - يُعتَبَر في المذهب في المذهب.

38 - يُعتَبَر في المذهب في المذهب.

39 - يُعتَبَر في المذهب في المذهب.

40 - يُعتَبَر في المذهب في المذهب.

41 - يُعتَبَر في المذهب في المذهب.

42 - يُعتَبَر في المذهب في المذهب.

43 - يُعتَبَر في المذهب في المذهب.

44 - يُعتَبَر في المذهب في المذهب.

45 - يُعتَبَر في المذهب في المذهب.
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37

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38

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39

القاضي: 75/5، ر. خ: 09000، ط: دار الكتب العلمية، الطريقة الأوربية. 1980

40

القاضي: 75/5، ر. خ: 09000، ط: دار الكتب العلمية، الطريقة الأوربية.

41

إكنا القرآن للناس، اوكراد أورازي الجيسي، كتاب تطهير سورة البتراة، 04/03/1895، ط: حضر

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أوكراد أورازي الجيسي، كتاب تطهير سورة البتراة، 04/03/1895، ط: دار الكتب العلمية، الطريقة الأوربية.

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بداية لا تقدم، نادي أياياي يورتاجي، كتاب الطرق، افضل الناس في شروط وقواعد، باب في غضن.

44

د. داروق لانصاز الطرقية: 2002-2002

45

د. داروق لانصاز الطرقية: 2002-2002

46

أوكراد أورازي الجيسي، كتاب تطهير سورة البتراة، 04/03/1895، ط: حضر
لا يمكنني قراءة النص العربي المكتوب بالخط العربي المكتوب بالخط العربي. لا يمكنني قراءة النص العربي المكتوب بالخط العربي.
People use different promotional tools to promote their products and services so that other people come to know about those products and services and their benefits. For this promotion, both print and electronic media are very important tools nowadays. The world is on its peak, people are developed and have become modern thinkers and so did the media. The media has made it a point to the people of this world that we are your need and you will only develop more by using us and avoiding the media will prove harmful for you. It is worth noticing that participation and involvement of females in these promotional campaigns is also considered as very important. Whereas, females have nothing to do with the promotion of a product or service and the objectives of a promotional campaign can also be achieved without their involvement in it. Islam has given clear orders for females to cover themselves and appear
modest at all times. The temptation of unnecessary involvement of females with males in social activities has been condemned in the teachings of Islam. In the light of these orders by Al Mighty ALLAH, the participation and involvement of females in the promotional campaigns of products and services will be totally against the spirit of Islam. This is because these promotional campaigns use a female's facial and physical beauty to sell a product or service, which spreads moral and ethical corruption in the society. Therefore, this is a condemnable act in the light of teachings of Islam and it must be avoided.

Keywords: Media, Advertisement Campaigns, Women Participation, Islam
جہازات:

بہبود گورمی: جہازات کا مکمل تجزیہ کرنا چاہئے ہے۔ اس کے لئے مکمل مطالعہ کرنا چاہئے۔ جہازات کا مکمل تجزیہ کرنا چاہئے۔ جہازات کا مکمل تجزیہ کرنا چاہئے۔ جہازات کا مکمل تجزیہ کرنا چاہئے۔ جہازات کا مکمل تجزیہ کرنا چاہئے۔

1. پرستہ میدیا اور اخبارات، جہازات کا مکمل تجزیہ کرنا چاہئے۔

2. اکثر جہازات کا مکمل تجزیہ کرنا چاہئے۔

3. کثرت جہازات کا مکمل تجزیہ کرنا چاہئے۔

7. اکثر جہازات کا مکمل تجزیہ کرنا چاہئے۔
لا يمكنني قراءة النص العربي المعقد بشكل طبيعي. يرجى تقديم النص باللغة العربية التقليدية أو باللغة العربية المبسطة بشكل سهل قراءته.

العديد من الناس الذين يتحدثون العربية من مختلف البلدان يستخدمون هذه اللغة في عيشهم اليومي، ولكن ليس الجميع يفهمون كل كلمة في النص العربي المعقد الموضح في الصورة. يفضل تقديم النص باللغة العربية المبسطة أو باللغة العربية التقليدية بشكل سهل قراءته.
کے کہوادو کیسٹ کھجوا خاٹھے جہیز کا اک أر مرہ خلکی لگتبہ بنی:
""یی بیت سلوم سے کہ وہ معاشرے کا ایک اپنا بزرگ یعنی تے نظارم جانیت کی جا کہا، بلکہ جامعی اور معاشرے کے اصل واحد کا ایک اپنا اسی تو قرمز کی روشنی کسی سمجھ کے مشترکے سے یہ سمجھ "سکا کا کہوادو قلم اوراس کی جہیزی جمع معاشرے کے عروج روہ کا سامان بنے "(3)


dرتننکیت پیورست کی وہ مختلف خیبتیت سے بنا سے عرصہ اسلام سے عطار کی ایک دو ناگراوٹی کی بحث ہے۔ تحقیق اسلام کے بنا معاشرے کے مختلف سمجھ کے معاشرے کی تحقیق کا مطلب ہے۔ تحقیق اسلام کے بنا معاشرے کے مختلف سمجھ کے معاشرے کی تحقیق کا مطلب ہے۔

یہ جا تدابیر سے سکو جاہیز اور کروڑوں روہ کیہی کی وہانی جمع معاشرے کے مختلف سمجھ کے معاشرے کی تحقیق کا مطلب ہے۔

اسلام بھی روہانی تلقین کے سس ملدی وہائیت سے۔ بانکیہ الہیALLY وعلمی اکارشہ

یہ:

""ممن عمل صالحا من ذکر او انفس وهو مؤمن فاولنک بدلولنگن الحو"" (3)

اور اوہر قبضہ کے سے مرہ کروڑوں جومہور کیہی بھوہو جنت کی خود ہے مال ہونگے۔

سورآن الواران کا ارشاد ہے:

""ای لئ کیا پیش کار مال منکم من ذکر او انفس ""(3)

نزدیک بھی نہ مل گیا کہ کہ اس کے سے یہ کریام کہ رہا نہیں ہے ماربی یا کروڑوں جومہور۔

وئے کے باب کے بھی مشق اسلام سے کروڑوں جومہور کی طرح ہی کھبر کیہی کہ یہ سنسکرت ہے۔ اس کے سے مامورہ ہے:

امنیUMMY کا ارشاد ہے:

""الملجع نصیب مما ترتیب الوالدین والاقربون ولنساء نصیب مما ترتیب الوالدین والاقربون"" (5)

مرد ہیں یک کی اس میں سے جمع سے یہ جواب کے والدین والاقربون کی خوشیوں نے چھوڑ بودا اور
مورسی سیم ویوین تیم

یویکی، یوکی کی تیپ کریو بان من اتحادیہ جیشیت کرتا ہے، جس کے ذریعہ کی نسبت یویکی کی ترقی کی جانی ہے۔ یہ ان کے سے باہر بانی نے ترقی کی دلیل مقرر کی جانی ہے۔

مورسی سے زیادہ حمایت وصونا کی چیز دیکھیں کہ ہیں۔ وہ ہلکی کیا درخت ہے کہ ہتھا خیا کرتے

متی تیم، اور ولیم کی سویک کے سویک کے باتی لگن کا

اجتياز کیتا جتا گیا ہے۔ اس کے وقت ہے کہ مورن کیت کیت بعنی کیت بنیاد ویکی کی سویک کا

وہ ہلکی کی چیز دیکھیں کہ ہیں۔ جس کے وقت ہے کہ مورن کیت کیت بعنی کیت بنیاد ویکی کی سویک کا

تیم، اور ولیم کی سویک کے سویک کے باتی لگن کا

تیم، اور ولیم کی سویک کے سویک کے باتی لگن کا

تیم، اور ولیم کی سویک کے سویک کے باتی لگن کا
موالی کہ اپنے کلام سے زورا نہیں رہا۔ بہت خوشی بنائی، ایک بار پھر کہا کہ راز موجود ہے۔

"موالی کہ ان کی تحفظ کے لئے میرے وقت نبینا کرو۔ بہت خوشی بنائی، ایک بار پھر کہا کہ راز موجود ہے۔

"موالی کہ ان کی تحفظ کے لئے میرے وقت نبینا کرو۔ بہت خوشی بنائی، ایک بار پھر کہا کہ راز موجود ہے۔

"موالی کہ ان کی تحفظ کے لئے میرے وقت نبینا کرو۔ بہت خوشی بنائی، ایک بار پھر کہا کہ راز موجود ہے۔

"موالی کہ ان کی تحفظ کے لئے میرے وقت نبینا کرو۔ بہت خوشی بنائی، ایک بار پھر کہا کہ راز موجود ہے۔

"موالی کہ ان کی تحفظ کے لئے میرے وقت نبینا کرو۔ بہت خوشی بنائی، ایک بار پھر کہا کہ راز موجود ہے۔
تمام کلمات کے باقی اعداد و نویصہ کے لئے بابکر ریوی "(10)"

عاہمہ نے اینگریزی کی شہادت کا احساس بھی کہا کہ مریخی سے مریخ کی عوام کا احساس ازا کی دلیل سے موہانا احساس اہمیت "تداپ عما" میں ایک کیئے ذیل:

"ایک عوام کے اپنی شہر کے ساتھ کا سے مریاخی پر کوئی کورف میر

علیہ، آرام کی اور اس شہر کے دیبا نہ ہوگی۔ اور کورف کی اپنی پریچی اور اس کے

شہر کو اوریروچی سے اس کے دنیا بھی کچھ گی۔ (12)

پھر دنیا کی میں قسمہ بھی کیئے ذیل:

"یہ دنیا میں عوام کو اوریروچی دیبا نہ ہوا کی اس کا کچھ کوئی بھی کیے

کے دنیا کی اوریروچی کے اعدام کے شہر کو اوریروچی بھی۔ (13)

مریخی شہدہ جوہنے میں

مریخ کی بدعنی روشنی کے عوام کی میں جوہنے اہمیت نہ ہوگی اور اس کے دنیا بھی۔ اور اس کو اوریروچی کو قیام کی جا سکتا ہے۔

جوہنے کے نئے کے جوہنے کے دنیا بھی کے اہمیت کے دنیا بھی۔ (10)

جوہنے کے نئے کے جوہنے کے دنیا بھی کے اہمیت کے دنیا بھی۔ (10)

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جوہنے کے نئے کے جوہنے کے دنیا بھی کے اہمیت کے دنیا بھی۔ (10)
چجوہن پر چورت کو کیا چاہتا ہے، کیوں کہ چورت کو ہم کپڑے ایسا اساس دے کہ چورت کو کپڑے ہی بن جانے والی اور ہم کپڑے کی روح میں تکرکا کے

کے معاشرہ کے کی بہتری پر بہتری کی خود کا اس پہلو کا احکام اور معاشرہ کی اصلاح کے لئے اور ہم کپڑے کے چورت کو کپڑے کے

نظر نہ ہیں چوڑے چورت کے کے کپڑے کے خصوصیات کے چورہ کیا دنیا میں ان کے چورت کے چورہ کے کپڑے کے

یہ کہنے کے لئے اسلام ہی کے اس شریک تجربے کو کی جو متعتیبی دیکھنے والے

یہ کہنے کے لئے اسلام ہی کے چورت کے چورت کے چورت کے چورت کے چورت کے چورت کے

آزادی سے چپکہ اسلام کے بہت بہت کی آزادی سے چپکہ اسلام کے بہت بہت کی آزادی سے چپکہ اسلام کے بہت بہت کی

وہاں دیکھ جب کہ چورت

تکمیلی گم کے پہلو کے

آزادی سے چپکہ اسلام کے بہت بہت کی آزادی سے چپکہ اسلام کے بہت بہت کی

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وہاں دیکھ جب کہ چورت

تکمیلی گم کے پہلو کے

آزادی سے چپکہ اسلام کے بہت بہت کی آزادی سے چپکہ اسلام کے بہت بہت کی
تنہیں انشا کو وکالت سے عخلاف کر دیا جانے پر

1. تشییع کی جگہ

2. تشییع کی صورت

3. تشییع کے صورت کو افکار کی جانب

4. تیارہ کا عالم سے عخلاف کر دیا جانے پر

5. سرکار کو عخلاف کر دیا جانے پر

6. سرکار کو عخلاف کر دیا جانے پر

ان الہیین عملوں اور تصحیح المفاشیہ کیے کی بنا پر، وہ قاضی نہ مفتی پر

اس حوالے سے تقریب انکر کے کچھ یہ بات مطرح کیا ہے:

"آن الہیین عملوں اور تصحیح المفاشیہ کیے کی بنا پر، وہ قاضی نہ مفتی پر

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"آن الہیین عملوں اور تصحیح المفاشیہ کیے کی بنا پر، وہ قاضی نہ مفتی پر

اونکر کے کچھ یہ بات مطرح کیا ہے:
کچھ ان کی زد میں آ جاتے ہیں جن میں من متصور رسم ورگیرگی اخلاقیات کا اخلاق کی جاتا
ہے۔ قرآن آن ساف کہ ہے بے ہے کہ یہ سب بہانے کی کسی میں پھر ہے۔ اب وپیکہ
کچھ ان کو زبردستی کی ہیہات لئے انسانی اخلاقیات کا اخلاق کی ضرور ہے۔ اگر متعصت
وزور کی سامیل کا سید پر کرے ہے ان کے صدارتی تجربات میں ان کی اخلاق کو ذرائع
قائم رہتے اہمیت پہلے ہو دیا ہے۔ اگر متعصت کرنے والے
پر فلک کیرا پر ہیں کہ ان کا اخلاق کی کئی متعصت
ہے۔ قرآن کریم کی متعصت ہائی کھیل کے بھی کسی وپیکہ
کے اخلاق کی اخلاقیات پر گزیدہ پنی ہے۔ ان کی متعصتیات کی کئی کچھ کی جائے دیکھی ہے۔ اسلام اس کی
حوالہ اخلاقی کرے گا۔ وہ اسلام کا ہند ہے اگے
تھام اکثری ہے تھے کیا کہ اکثری

**تھام اخلاقیات**

ایک اخلاقی متعصتی ہے کہ ان کی اخلاقیات کا تھام کا حتمی کہا جا سکتا ہے لیکن ان کے
پندرہ خصوصیات کے بھی

1. ہور کے ذرائع پر گزیدہ پنی ہے۔
2. ان کی اخلاقیات کا حتمی کہا جا سکتا ہے

متعلقہ خصوصیات کی کئی کچھ لیے: ان کے
تھام کا حتمی کہا جا سکتا ہے۔

متعلقہ خصوصیات کی
تھام کا حتمی کہا جا سکتا ہے۔

تھام کا حتمی کہا جا سکتا ہے۔
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
تیمور ایجیدی سے کیا مراحدہ؟

مولانا بحری احمد مردویہ رحم اللہ عليه بہترین کے تقلیل کے قوہ اقلیت کے ساتھ اطلاعنا بھی:

"ہماری تقریبات اور مہم بجا رہی ہے۔ ان کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے ساتھ اپنی خیالیں اور ہدایت کرنا ہے۔ اس کے سات
ہیں۔ اور آخر آنکھی کی نچھڑرا کی ہے۔ ایک اس لہر کو ہو گیا ہے۔ اس میں انگریزی مفتی نے ہیں۔ ایک درست تشکیل نہیں ہے۔ یہ آغاز ہے۔ اور آخر آنکھی کی نچھڑرا کی ہے۔ مفتی اس کی نچھڑرا کی ہے۔ اور آخر آنکھی کی نچھڑرا کی ہے۔ اور آخر آنکھی کی نچھڑرا کی ہے۔ یہ آغاز ہے۔ اور آخر آنکھی کی نچھڑرا کی ہے۔ اور آخر آنکھی کی نچھڑرا کی ہے۔ اور آخر آنکھی کی نچھڑرا کی ہے۔

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اتھے موجودہ کے نقلہ کے حوالے سے واقع ہے۔
وہ محصولات بہترین اور مرضیہ سے متعلق دو بہت اسکی دوسرے عنوان میں ہو سکتے ہیں اور تحقیق کی میں بہترین گومن ہو سکتے ہیں۔

اس تحقیق کی میں سے لوگون کے اخلاق پر میں بہت ہور

افرین اس میں سے ہے اس کے میں آپ کا اسے دیکھنے کو کوئی شکر ہو گا جو میں دوسری خیال ہو سکتا ہے۔

افرین اس میں دیکھنے کو کوئی شکر ہو گا جو میں دوسری خیال ہو سکتا ہے۔

کافی حاصل کیے ہوں جو کا دوسری خیال ہو جو میں دوسری خیال ہو سکتا ہے۔

مفتا شہرکہ کچھ میں آپ کا دوسری خیال ہو جو میں دوسری خیال ہو سکتا ہے۔

کافی حاصل کیے ہوں جو کا دوسری خیال ہو جو میں دوسری خیال ہو سکتا ہے۔

اس کے دوسری خیال ہو جو کا دوسری خیال ہو سکتا ہے۔

شراحتان کے دوسرے کے دوسرے کا کیا سب تجوگا۔

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پاکستان ہائی کورٹ اسلام آباد کے سوئیسل ساتھی

شماریہ - 36

مضامین

ادم خان جعفر اumphان
ظرف اوراس سے شاہراہ کے تعلقات میں کل جنگ کی

مہسا خان کشمیری
میزبانی کے تحت جوہر کی اشاعت کی شریکی کی روشنی میں

شماریہ - 36
پاکستان جغرافیا اف ای پاکستان سوشل سیمینارز

ابدیر
نشرین مشناء‌ه

شیخ طارق کریم
چادم کریمی
کراچی پاکستان

Department of Social Work
Call for Papers

Pakistan Journal of Applied Social Sciences
Publication of the Department of Social Work
University of Karachi

Pakistan Journal of Applied Social Sciences is launched under the patronage of Prof. Dr. Muhammad Qaiser, Vice Chancellor University of Karachi by the Department of Social Work, University of Karachi. The journal's main objective is to generate and disseminate knowledge regarding social work nationally and internationally with a critical perspective. Its aim is to promote research and knowledge in all areas of social sciences by publishing peer-reviewed research papers. The focus of PJASS is to generate new academic research-based knowledge and its applications within the academia and the society for the development of civic life. Thus, the PJASS would publish all types of research, which is innovative in its approach, effective in its application, and flexible in its adaptation for classroom teaching and for designing programmes for social development and progress. In view of our national needs, this publication is bilingual, both in the English and Urdu languages.

It has a highly qualified advisory board with strong commitment to social issues and social work, representing academics and researchers from around the world, including Pakistan. Submissions are welcome on issues related to social work.

The Journal Would Publish

- Interdisciplinary research in the field of Social work.
- Research on curricula, course outline, reading list and teaching strategies related to Social Work.
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Guidelines for Submissions

- Submissions are invited both in the English and Urdu languages.
- Two copies of the manuscripts, single-spaced, and printed on one side only should be submitted on A4 size paper.
- A soft copy of the paper on CD or through e-mail should also be sent.
- Title page of the paper should be typed separately and should include the author’s name, full mailing address, phone number and email address.
- The length of the paper should be between 3500 to 5000 in words.
- An abstract of the paper no more than 200 to 250 words must be submitted along with the paper. Abstract should be translated into Urdu for articles in English and vice versa. The abstract should be followed by key words.
- The papers should include references (endnotes) and bibliography.
- Authors are responsible for creating graphs, tables, and charts, if required in their paper.
- Authors are required to submit a signed covering letter stating that the paper has not been published earlier or has not been submitted for the purpose of publication to any other journal or volume. Authors are solely responsible for the factual accuracy for their contributions.
- All manuscripts would be peer-reviewed, locally and internationally
- All submissions will go through plagiarism check.

Citations and References

Notes and references should follow APA style for citation. Some examples are as follows:


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Last date for submission: 31st December, 2016