Pakistan Journal of Gender Studies: Annual

PATRON
Prof. Dr. Muhammad Qaiser
Vice Chancellor, University of Karachi
Karachi, Pakistan

EDITOR
Nasreen Aslam Shah

ADVISORY BOARD
Prof. Dr. M. Nizamuddin
Vice Chancellor, University of Gujrat, Pakistan
Prof. Dr. Profulla C. Sarker
Prime University, Bangladesh
Prof. Dr. Parveen Shah
Vice Chancellor
Shah Latif University, Khairpur, Pakistan
Moonis Ahmer
Dean, Faculty of Arts
University of Karachi, Karachi, Pakistan
M. Abuzar Wajdi
Ex. Dean, Management and Administrative Science
University of Karachi, Karachi, Pakistan
Sarah Safdar
Dean, Faculty of Management and Social Sciences
Iqra National University, Peshawar, Pakistan
Aslam Shah
Centre of Excellence for Women’s Studies
University of Karachi, Karachi, Pakistan
Badar Alam Iqbal
UGSM-Monarch Business School
Monarch University, Switzerland
Kamala Liyanage
Centre for the Study of Human Rights
University of Peradeniya, Sri Lanka
Kazuyo Yamane
Ritsumeikan University, Japan
Kristi Poerwandari
Program Study Kajian Waniter
Kampus Universities, Indonesia
Marilyn Porter
Department of Sociology
Memorial University of Newfoundland, Canada
Misbah B. Qureshi
Institute of Gender Studies
Sindh University Jamshoro, Pakistan

Naeem Abnour
Dean, Faculty of Arts
Federal Urdu University, Karachi, Pakistan
Rafia Taj
Department of Mass Communication
University of Karachi, Karachi, Pakistan
Rita Afsar
Human Resources Division
Bangladesh Institute of Development Studies (BDIS), Dhaka
Rukhsama Hassan
Fatima Jinnah Women University,
Rawalpindi, Pakistan
Tubra Aftab
Centre of Excellence for Women’s Studies
University of Karachi, Karachi, Pakistan
Yousuf Bin Boon
Department of Post Graduate Studies
University Teknologi, Malaysia
Zeenat Sana Baloch
Department of Gender Studies
University of Balochistan, Quetta, Pakistan

EDITORIAL TEAM
Shagufta Nasreen
Asma Manzoor
Aliyah Ali
M. Nadeemullah
Syed Faisal Hashmi
Muhammad Faisal Zia
Seema Manzoor
Duaa e Rehna

CIRCULATION MANAGER
Tabinda Shameem Jafri

FORMATED BY
Muhammad Fareed Ahmed

COVER DESIGN BY
Faizan Yasar (Student, Women’s Studies)

PUBLISHING, ADVERTISING & SUBSCRIPTION OFFICE
Centre of Excellence for Women’s Studies
University of Karachi, Karachi-75270
Tele/Fax # 92-21-99261654, 92-21-99261300-7 Ext.2441
E-mail: cewsku@yahoo.com

ACKNOWLEDGEMENT
The 9th volume of Pakistan Journal of Gender Studies is published with the financial assistance of Higher Education Commission (HEC) Pakistan, with thanks.
<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anjelika Hasan</td>
<td>Sex Preference of Offspring, Induced Abortion / Menstrual Regulation (MR) and Legal Issue in Bangladesh</td>
<td>1</td>
</tr>
<tr>
<td>M. Sadiq Ali Khan, Muhammad Nadeemullah, Ghazal Khwaja Humayyun Akhtar</td>
<td>Analyzing the Women’s Role in Engineering and Science</td>
<td>13</td>
</tr>
<tr>
<td>Mirza Muhammad Zubair Baig</td>
<td>The Erasure of a Mad and an Infamous Mother in Jean Rhys’s Wide Sargasso Sea</td>
<td>23</td>
</tr>
<tr>
<td>Muhammad Arshad &amp; Nasreen Aslam Shah</td>
<td>A Gender Based Study of Socio-Economic Impact of Pension Systems</td>
<td>37</td>
</tr>
<tr>
<td>Muhammad Zaman, Muhammad Zakria &amp; Abida Sharif</td>
<td>The Exchange-Marriage System, Traditional Gender Roles and Obscured Transformations in a Community of Pakistan: The Interplay between Structure, Agency and Social Change</td>
<td>51</td>
</tr>
<tr>
<td>Nasreen Aslam Shah, Shagufta Nasreen &amp; Asma Manzoor</td>
<td>Exploring the Reasons of Discontinuation of Practicing Medicine among Female Medical Students in Karachi</td>
<td>73</td>
</tr>
<tr>
<td>Sakina Riaz, Mahe Darakshan &amp; Samina Rauf</td>
<td>Elder Women’s Socio-Economic Problems and their Impact: A Feminine Perspective on Experiencing Old Age Problems in Karachi, Pakistan</td>
<td>85</td>
</tr>
<tr>
<td>Shaista Naz, Hina Fazil &amp; Nasir Sulman</td>
<td>A Study about Attitude of Parents towards Participation of Females in Sports</td>
<td>103</td>
</tr>
<tr>
<td>Rawish Zafar, Maheen Waseem, Eaman Kaiser Alavi, Fozia Safi &amp; Khadija Qarni</td>
<td>Views &amp; News</td>
<td>115</td>
</tr>
<tr>
<td>Book Review</td>
<td>Views &amp; News</td>
<td>115</td>
</tr>
<tr>
<td>Anjelika Hasan</td>
<td>Qualitative Research In Multidisciplinary Perspective</td>
<td>119</td>
</tr>
</tbody>
</table>
Sex Preference Of Offspring, Induced Abortion / Menstrual Regulation (MR) And Legal Issue In Bangladesh

Anjelika Hasan
Department of Law
European University of Bangladesh

Abstract

Sex preference of offspring is very strong in Bangladesh associated with socio-economic and cultural reasons and as a result, parents desperately want to get first-born boy. Many couples are distressed, if they are unable to produce the first male offspring. Under the circumstances, if they detect the first child is girl at the embryonic stage, in many cases, the parents are interested to terminate the pregnancy through induced abortion in the shade of menstrual regulation (MR). The focus of this paper is to examine to what extent the pregnant women terminate their fetus through induced abortion under the shade of Menstrual Regulation (MR) in avoiding the girl child.

Key Words: Sex. Offspring. Induced Abortion. Legal. Issue

Introduction

Sex Preference of offspring is a common phenomenon across the world and usually strong in South Asia. In many societies, sex discrimination started before birth. Parents are interested to get male offspring and if they failed, then they terminate the unwanted pregnancy through induced abortion. In many cultures, folk prediction made about sex of the coming offspring. However, couples everywhere are distressed, if they are unable to produce first male offspring (Sarker, 1997). The first-born boy considered as a sign of an individual worth and as a result, it enhanced the prestige and position of the parents in patriarchal society where patrilineal social system exists. In many societies, women are
less likely to compare men to prefer son, although sometimes, women want son just to please their husbands as well parent in-laws. It has been found in different research works that in Latin America and the Philippines, there was a tendency of women to prefer girls (Williamson, 1982). In many cultures, women blamed routinely and abandoned for not producing male offspring. In Bangladesh, male child always considered as an asset in socio-economic, political and cultural perspective. On the other hand, in many families, female child considered as a burden specially in providing dowry at the time of marriage, social protection, and education and so on. Sex-selective abortion is the practice of terminating a pregnancy based upon the predicted sex of the baby. The selective abortion of female fetuses is most common in areas where culture in terms of norms and value of male children over female children is strong. Sex selective abortion affects the sex ratio especially in South Asian countries including China, (Gammage, 2011, Ebstein et.al. 2013). Human sex ratio at birth can vary for natural reasons as well as impact of ultrasound screening. Ultrasound sex-screening technologies became widely available in Asian countries (Junhong, 2001). In many nations abortion is legal but sex-selective abortion is illegal worldwide (Guilmoto, 2011).

About 210 million women become pregnant in Bangladesh each year and that around 80 million of these pregnancies found unplanned. It estimated that about 25 percent of pregnancy terminated by induced abortion (BBS, 2010). Induced abortion in the name of menstruation regulation (MR) is significantly high in Bangladesh compared to other South Asian countries (Singh, 2012). About 33 percent births are unplanned and 45 percent of all unplanned pregnancies end in Menstrual Regulation (MR) procedures and ‘back-yard’ abortions (Singh et al, 1997). In Bangladesh, induced abortion is not allowed legally, but it is allowed only for the saving the life of mothers. It has been found from different studies that the Menstruation Regulation (MR) practiced by parents for the termination of unwanted female fetus if it is detected at the initial stage of pregnancy. The main focus of this paper is to examine to what extent the pregnant women terminate their fetus through induced abortion under the shade of Menstrual Regulation (MR) in avoiding the girl children and to what context this disguised induced abortion is legally acceptable in Bangladesh.

**Conceptual Framework**

Sex preference of baby, induced abortion and legal issue are inter-locked and it has a long history across the East and the West. Sex preference of baby is defined the preference of the sex of baby either male or female by the parents at the embryonic stage. Sex preference is confined here preference to the male baby by the parents in socio-economic, political and cultural perspective of the society in which they are born, brought up and survive. Preference of the male child is very strong in South Asia in general and particular to Bangladesh. In many studies indicate that the sex preference highly correlated with induced abortion (Akhter, 1988). Abortion is termination of unwanted pregnancy by the
removal or expulsion from the uterus of a fetus. The term abortion most commonly refers to the induced abortion of a human pregnancy. Different methods and techniques applied for induced abortion, which include herbal medicine, use of sharpened tools, physical trauma, and other traditional methods. Induced abortion means deliberately termination of fetus using the different methods and techniques. It may be happened different reasons, but in this research, the main mission of induced abortion is deliberate termination of pregnancy in avoiding the female offspring.

Induced abortion in developed countries is safest way to terminate the unwanted baby because of using modern technology and medicine along with the better surgical procedure compared to the developing countries. The legality of induced abortion is always depend upon the nature of the society, needs of the eligible couples for induced abortion and existing religious norms and values of the respective society. Its legality depends upon the specific conditions such as incest, rape, fetal defects and high risk of disability, socio-economic factors, and the mother's health being at risk. Legal issue means the laws enacted by the state for the termination of pregnancy with the help of the qualified physicians. The legal issue confined here how the induced abortion in the shade of Menstrual Regulation (MR) is legally acceptable. Sex preference abortion referred to as son preference or female rejection. The sex preference baby is practiced where male children are valued as compared to female children. Sex preference of abortion refers to the targeted abortion of female fetuses where the fetus’ sex is identified by ultrasound or any other devices.

**Research Methodology**

This is a non-empirical study based on secondary information. The author carefully reviewed the relevant research works of the scholars who have already conducted research on sex preference of baby, induced abortion and legal issues related to abortion in Bangladesh. Moreover, primary data was collected from the key informants who directly or indirectly were involved in these three variables i.e. sex preference of baby, induced abortion and legal issue. The key informants were the mothers, paramedics, midwives, folk physicians and lawyers who were directly involved in induced abortion by MR or any method applied by induced abortion to terminate the unwanted baby. Qualitative technique is used to analyze the data. The researcher has taken utmost care to get the reliable and authentic data on this personal issue to write up this paper.

**Causes of Sex Preference**

Sex preference of baby is associated with the culture in terms of customs, beliefs and value system along with the economic structure of the society and the needs of the people. More specifically, it is the product of social, economic, psychological and cultural values,
which reflected a male dominating worldview which influenced why the women are interested for induced abortion? Why they prefer son instead of daughter? When and who takes decision to seek abortion? Why abortion seekers want to keep it secret? etc. The main causes of sex preference of baby is given below in connection of continuation of lineage, religion and ritualistic reasons, economic security in old age, social security, to get political strength, social status, inheritance of property right and to get rid of the problem of dowry at the time of wedding of the daughters.

Old Age Security

The lifetime of human being may be divided into four spans; childhood, adolescence, adulthood, and old age. During the first two spans, the person remains under the care and protection of the parents along with the other members of the family. In the third span he or she is self-dependent under the existing socio-economic system and state laws and provides shelter for the dependents (Zakaria et.al. 1984:12). The fourth span is old age, which characterized by a loss in vitality and a return to the state of dependency upon children, especially son. In western countries, there exist old age security measures, which fostered by the state and voluntary agencies. However, in Bangladesh, the responsibility of old age vested upon the children especially on the sons under the given social system, values and norms of the society. It has been observed that in peasant society of Bangladesh, elderly parents depend largely on their offspring especially sons.

Economic Assistance

In patrilineal society, sons considered not only as insurance for old age security of the parents but also they contribute in family income and share parental responsibility in maintaining family and upbringing siblings. In rural Bangladesh, children of both sexes perform such task as gathering fuel, fetching water, carrying messages and caring for younger children, which also observed by Cain (1980:232) in her research. The boys start assuming responsibility for the care of cattle around the age of eight to nine. Furthermore, male children work long enough hours at higher rate of wage as compared to the female children. Consequently, the female children do not compensate their consumption by the time they leave their parents’ household and as a result sons are considered as asset, and the couples feel, more sons mean diversification of family income especially in lower stratum of society.

Family Strength

Family power structure is an important issue throughout the world and if any one keep it up they need to prefer son. Parents always desired son to get family strength as well as for maintaining bangsa (lineage). A greater number of sons considered as a source of strength
in the family. It is believed that the person, who has many sons, is more powerful than who has not any and consequently, most couples prefer sons. The greater number of male person in the family means strength of kinship, which helps in the factionalism, and alignments of village politics. There have been a number of anthropological studies of village politics and factionalism in Bangladesh (Bertocci, 1972; Khan, 1985; Chowdhury, 1980), and these authors already been observed that a larger residential kinship group (gusthi) tends to accumulate more power and economic resources.

Continuation of Lineage

It is believed that the sons keep alive the name and identify of the parents especially father in the patrilineal society. It also believed that the main objective of procreation of sons is keep or maintains the lineage after the death of the parents. For the Hindus the act of marriage is a sacred duty to perpetuate one’s lineage and to save the ancestors from going to hell (Kapadia, 1966:30). Consequently, the birth of a boy calls for joy as a new member of the lineage who will carry the family name and perpetuate family traditions. Some of the parents reported that the son is the bangser-bati (light of the lineage). Consequently, son is considered praise worthy for the lineage among the Muslims and as a result just after immediate born of the son, they welcome the new born through the recitation of ajan (Muslims use the human voice to announce the times of prayer) (Maloney et.al. 1980).

Religious and Ritualistic Reasons

Leaving behind the other factors, the sons are desired by couple to perform the ancestral rites and ceremonies for the salvation of souls after death of their parents. Among the Hindus son is required to perform mukhagni (fire offering to deceased parents) and sradhya (rituals performed for the deceased) for the salvation of departed soul. The daughter is not allowed to perform the rites by religious custom to perform any vedic ritual. Similar importance of son is also found among the Muslims, after the death of parents, only the son can take part at janaja (prayer before burial) and funeral procession, and the son is allowed to go to the gorosthan (graveyard) to perform rituals for salvation of soul of the deceased.

Social Status

Social status means a position of an individual in his or her respective group or society (Bierstedt, 1970:247). The couples expressed almost everywhere that the son would enhance the prestige and position of the parents as well as the family by the performance of good work. Some of the couples reported that if their son becomes a leader of the samaj (society), and it will enhance the prestige of the father as well as of his bangsa (lineage).
However, every parent are optimistic about the good future performance of their children, and for a deviant son the parents only feel sorry and leave it to God’s wish. They also do belief in fate. In Bangladesh, sonless parents feel an inferiority complex in comparison with the parents who have son. It seems to be associated with the feeling of a status gain and because of having a son in patriarchal society.

**Inheritance of Property**

Sex preference is also associated with the interest of legal right of the inheritance of property for the children. Son enjoys the lion share of right of property irrespective of religion and ethnicity in Bangladesh. Among the Muslim daughters, inherit half of the son’s share of her father’s property. On the other hand, according to traditional Hindu law only son can inherit his father’s property smoothly but daughters have to maintain some terms and conditions for the inheritance of her parents’ property.

**Practice of Dowry**

The problem of practice of dowry also related with the sex preference of baby. A large number of parents consider that the daughter is a burden of the family and as a result they are always worried about her marriage expenses along with other expenditures for their daughters. To keep the commitments of dowry, quite often, parents of the bride have to sell their landed property, even homestead and other valuables for arranging such gifts. Moreover, the commitments on dowry creates severe misunderstanding amongst the couple and it’s after effect is that the brides have to face physical abuse and mental oppression, and in many cases failure to keep commitments leads to suicide of the daughter.

**Incidence of Abortion / MR**

Induced abortion is widely practiced around the world for the termination of fetus of unwanted offspring. Induce abortion is restricted by law in Bangladesh, which permits only to save the life of the pregnant women. Despite the restrictive nature of the law, Menstrual Regulation (MR) services have been available in the Government’s family planning program as a public health measure. In 1974, the Bangladesh government encouraged in introducing of Menstrual Regulation (MR) services in a few isolated family planning clinics. At the early 1974, experts involved in the development of manual vacuum aspiration (MVA) with a plastic canola came to Bangladesh under the auspices of the US Agency for International Development (US-AID). The experts delivered lectures and practically demonstrated the use of MVA at the clinic. In 1978, a MR Training and Services Program (MRTSP) initiated in seven government medical colleges and two-government district hospitals.
The Bangladesh government’s Population Control and Family Planning Division (PCFPD) circular states that MR is included in the official policy and that a necessary logistic support for MR services and training provided by the Division. It permits that MR can be performed by an MR-trained registered medical practitioner and by a Family Welfare Visitor (FWV) who has specific training in MR. It also specifies that an FWV should perform MR only up to eight weeks from the last menstrual period, that is, four weeks from the missed menstrual period under supervision of a physician. Any case with a longer duration needs to refer to a trained doctor. It has been reported that in many government-supported clinics, paramedics perform the MR to terminate unwanted pregnancy.

The statistics of induced abortion in the name of MR is meager in Bangladesh. This may be primarily due to the tendency of induced abortion and MR performers to under-report the performance, as they also perform, in their private practice. The findings of different studies showed that about 5 percent of married women terminated their pregnancy deliberately in avoiding unwanted offspring due to various reasons (BBS, 2000). However, one of the main reasons for this termination is sex preference of male baby. Mothers are worried to establish themselves at the in-laws residence if they are not able to produce male offspring. It has been reported that 468,000 abortions took place in the government hospitals, health and welfare clinics along with other private hospitals (Sing et.al. 1997). On the other hand, the traditional providers carried out 262,000 abortions. The national rate of MRs and induced abortions combined with MR was 28 per 1,000 women aged 15-44 in 1995 (Sing et.al. 2012). In 2010, the induced abortion rate was 18.2 per 1000 women aged 15-44 and the MR rate was 18.3 per 100 women. Statistics indicates that approximately one woman has an induced abortion for every five who gave birth.

**Decision about Abortion/ MR**

There two types of decision-making process regarding the induced abortion and Menstrual Regulation (MR); one is uni-lineal decision and another is bio-lineal. In almost half of the cases of induced abortion i.e. 48 percent husband and wife jointly decided to terminates the unwanted pregnancy where authority structure of family is egalitarian. On the other hand, about 30 percent cases husbands take uni-lineal decision to terminate pregnancy of their wives individually where the authority structure of family is patriarchal in nature. Similarly, about 20 percent wives take uni-lineal decision individually to terminate her pregnancy where authority structure of family is matriarchal. It has been found in different studies that sometimes, intimate friends and relatives help to take decision for termination of unwanted fetus. In addition, the health or family planning workers contribute to the couple to take decision for termination of fetus (Sarker, 1981).

Induced abortion has long been the source of considerable debate across the East and the West. An individual's position concerning the complex ethical, moral, philosophical,
biological, and legal issues, which surround abortion, which is often related to his or her value system. Opinions of abortion may be described as being a combination of beliefs about abortion's morality the proper extent of governmental authority in public policy; and on the rights and responsibilities of the woman seeking to have abortion. Religious ethics also has an influence on both personal opinion and has the greater debate over abortion.

**Abortion and Law**

In 1803, The Abortion Law Reform Association (ALRA) was established; its aim was to campaign for the legalization of abortion. In 1837, The Ellen Borough Act was amended to remove the distinction between abortion before and after quickening. In 1861, The Offences Against the Person Act: performing an abortion or trying to self-abort carried a sentence of life imprisonment. In 1929, Infant Life Preservation Act: this created a new crime of killing a viable fetus. Many scholars have noted the difficulty in reconciling the discriminatory nature of sex-selective abortion with the right of women to have control over their own bodies. This conflict manifests itself primarily when discussing laws about sex-selective abortion. Weiss (1995:205) rightly pointed out that most obvious challenge of sex-selective abortion represents for pro-choice feminists is the difficulty of reconciling a pro-choice position with moral objections one might have to sex selective abortion especially since it has been used primarily on female fetuses, much less the advocacy of a law banning sex-selective abortion. As a result, arguments both for and against sex-selective abortion are typically highly reflective of one’s own personal beliefs about abortion in general. Warren (1985:104) argued that there is a difference between acting within one’s rights and acting upon the most morally sound choice, implying that sex-selective abortion might be within rights but not morally sound.

In both public and private debates and arguments were given in favor of or against abortion access focus on either the moral permissibility of an induced abortion, or justification of laws permitting or restricting abortion. Groups advocating one of these two positions often spearhead abortion debates, especially pertaining to abortion laws. Anti-abortion groups who favor greater legal restrictions on abortion, including complete prohibition, most often describe themselves as "pro-life" while abortion rights groups who are against such legal restrictions describe themselves as "pro-choice". Generally, the former position argues that a human fetus is a human being with a right to live, making abortion morally the same as murder. The latter position argues that a woman has certain reproductive rights, especially the choice whether or not to carry a pregnancy.

In 1994 over 180 states signed the Program of Action of the International Conference on Population and Development agreeing to "eliminate all forms of discrimination against the girl child (UNFPA, 2011). Current laws pertaining to abortion are diverse. Religious,
moral, and cultural sensibilities continue to influence abortion laws throughout the world. The right to life, the right to liberty, the right to security of person, and the right to reproductive health are major issues of human rights that sometimes used as justification for the existence or absence of laws controlling abortion. In jurisdictions where abortion is legal, certain requirements must be met before a woman may obtain a safe, legal abortion (an abortion performed without the woman’s consent is considered feticide). These requirements usually depend the age of the fetus, often using a trimester-based system to regulate the window of legality. Some jurisdictions require a waiting period before the procedure, prescribe the distribution of information on fetal development, or require that parents be contacted if their minor daughter requests an abortion. Other jurisdictions may require that a woman obtain the consent of the fetus' father before aborting the fetus, that abortion providers inform patients of health risks of the procedure—sometimes including "risks" not supported by the medical literature and that multiple medical authorities certify that the abortion is either medically or socially necessary. Many restrictions waived in emergencies for sake of the life of the mothers.

Abortion law in Bangladesh is based on the Penal Code of 1860; in Bangladesh, abortion is permissible only for saving the life of the mother. The law was temporarily waived in 1972 for women who were raped by the Pakistani soldiers during the liberation war. In all other cases, abortion, self-induced or otherwise, is a criminal offence punishable by imprisonment or fines.

1. A person who performs an illegal abortion (an abortion not performed for the good faith keeping in view of saving the life of the women or using menstrual regulation) is subject to up to three years imprisonment or a fine or both penalties (Penal Code, 2003:312).
2. If the abortion is performed after quickening has occurred, the person is subject to up to seven years imprisonment along with fine (Penal Code, 2003:312).
3. A woman who performs an abortion on herself is subject to the above penalties (Penal Code, 2003:312).
4. If an abortion is performed without the woman’s consent at any point during the pregnancy, the person shall be punished with imprisonment for life or with imprisonment of either description for a term which may extent to ten years and shall also be liable to a fine.
5. If the abortion is performed with the woman consent and results in her death, the penalty will be imprisonment for life.

Conclusions

The selective abortion of female fetuses is most common in areas where cultural norms and values of male children over female children for a variety of social and economic
reasons (Goodkind, 1999). A son is often preferred as an "asset" since he can earn and support the family; a daughter is a "liability" since she will be married off to another family, and so will not contribute financially to her parents. Sex preference of son is strong and it is associated with the social structure of the couple in terms of beliefs and value system of the patriarchal society. Consequently, the termination of fetus is highly correlated with sex preference of baby. The perception about abortion and menstrual regulation as ‘illegal’, ‘sinful’, ‘guilt’ and ‘shame’ contribute to keeping it secret and silent for the sake of prestige and position of the abortion seekers in the society (Islam, 1974). The abortion is considered as a great offence and punishable in Bangladesh if it done illegally. Despite the restrictive nature of law, menstrual regulation services are available in the family planning program of the Government of Bangladesh and at the same time private level. The Government does not feel that this service conflicts with the existing abortion laws as it provides menstrual regulation as a family planning method keeping in view the selection of number of baby by choice not by chance. On the other hand, criminal law requires that pregnancy be established for prosecuting the offence of abortion, the use of menstrual regulation makes it virtually impossible for the prosecutor to obtain the required proof. However, it is true that the large number of unwanted pregnancy is being terminating by induced abortion in the shade of menstrual regulation hiding the spirit of laws as well as prescribed punishment. If it is continue, then there is a possibility of gender imbalance of population of Bangladesh and it may affects the human reproduction as well as national economy for the overall progress of the nation. If the abortion is legalized then it will be improved the quality of life of the women for example, induced abortion related morbidity and mortality will be reduced.

References


Junhong, Chu (2001). Pre-natal Sex Determination and Sex Selective Abortion in Rural Central China, Population and Development Review. 27 (2), pp. 259-81


__________________

Anjelika Hasan is Assistant Professor in the Department of Law, European University of Bangladesh, Dhaka.
Analyzing The Women’s Role In Engineering And Science

M. Sadiq Ali Khan
Department of Computer Science
University of Karachi

Muhammad Nadeemullah
Department of Social Work
University of Karachi

Ghazal Khwaja Humayyun Akhtar
Department of Public Administration
University of Karachi

Abstract

A women’s career till middle of the 20th century was not more than a school teacher, a librarian, a social worker or a nurse. A woman really had to work hard to earn less pay for the same job where men are highly paid, in this male-dominating society. The birth of Computer age opens the door of a whole new type of career for women: programming; the process of enabling machines to do a certain task by writing a set of instructions. Historically and conventionally, presence of women associated with field of engineering and science have been less prominent as compared to their counterpart. However, recent efforts initiated through various organizations, governmental and non-governmental, attempting development of interest, promoting significance, increasing awareness and creating opportunities have improved statistics considerably. Globally, involvement of women with engineering and science has always been noticeably low. In this research article, we analyze the role of women in engineering and science, specially the science of information technology discipline and highlighting the causes of women’s experience and work role in a male dominating environment.
Key Words: Women’s Role, Engineering, Science.

Introduction

Globally, involvement of women with engineering and science has always been noticeably low. Considering the causes that influence such behavior and study the reasons which are somewhat similar worldwide. Professions like education, history, languages, and humanities with the exception of medical sciences to some extent, have always been the fields of concentration for females. Examining the reasons and explanations discloses that logics rationalizing the reduced participation in engineering and science are generally obnoxious.

Pointing out most common explanation, that effects the situation, and most popular justification would be environmental and social factors revolving around women. Another popular excuse for lack of interest is consideration of the women's physiological inability to succeed as engineers (Richard, 2005). Negative perceptions regarding female engineers, stemming from both men and women, has been playing as a significant factor in explaining their low numbers within the field. Discrimination of employers while hiring female scientists and engineers also play a huge part in this dilemma (Pearl, Amy et.al. 1990). Comparatively speaking engineering disciplines tend to be less attractive for females, most probably because of the conditions surrounding the technologies. Some of the disciplines such as mechanical, civil, industrial, automotive engineering simply will not accommodate feminine behavior. Throughout the educational phase and professional life, individuals need to be involved with vigorous physical effort. However, some disciplines like computer, electronics, bio-medical engineering and chemical engineering attract fair share of female intellect.

Science on the other hand receives bigger share since manual labor plays very little role, and inquisitive minds are more comfortable with research and design rather than implementation (Ayse Bugra, 2014). In addition, with science the disciple has an opportunity with staying intact with the discipline through research and further extending the career as an educationist. The worldwide increase in female faculty members corroborates this phenomenon.

Demographics substantiate the fact that, in past decade more women are now joining the fields of engineering and science, however, the gap between the male and female have widened. This is due to the greater increase in number of males joining the same discipline. Until the year 1997, females claimed twenty-two percent placements in engineering and science worldwide (Mark J. Cherry, 2010). The ratio now stands at nineteen percent because greater number of men as compare to women joined the two professional and educational
classifications. Therefore comparatively speaking, although greater number of women now joins the field of engineering and science, even greater number of men joins the same.

The task can be anything from adding two numbers to building an unmanned autonomous vehicle. Dr. Grace Hopper, a staff scientist in systems programming in Univac and the original coiner of the term “debugging”, explained: “You have to plan ahead and schedule everything so it’s ready when you need it (Weisert, 2014). Programming requires patience and the ability to handle detail. Women are ‘naturals’ at computer programming. Computer Science is a male-dominated field, where a working woman of this field has to face experiences or challenges that are unique what they face in gender-balanced and female dominated professions. If we talk about the very beginning of this field one can say women were the driving force, in fact, the very first programmers were women. At that time there was an infrequent influx of women and there may have been many reasons for this. May be as computer industry rises for the first time in general so there was a need of workers with aptitude or in some measures programming was not yet defined as engineering field and women thought that some programming work could be done at home.

Background

Women programmers at that time were well-paid professionals who worked side by side with male colleagues. The thought that writing code is indeed a challenge like mathematics, chess and other stereotypically male activities initiated to compel women to left for other things. As, the hardware side includes clerical work and a general assumption is that designing hardware includes heavy-lifting so this side is already reserved for male engineers. From here the percentage of women in Computer Science field began to fall and Computer Science, the backbone of any technology start-up, became a male dominated field. The percentage of women with Computer Science as their major was 37% in 1984 (Acadalal, 2011). But from 1984 to 2006 it is dropped from 37% to 20%. The reason women left Computer Science are as intricate and numerous as why they had entered in the first place (Bart, 2000).

Even efforts are took place to give women more benefits in order to take education in science and engineering, but considerably they are in less number in computer science program specially. The number of percentage in science and engineering workforce is decreasing in major counties.

- Inequality in opportunity: In all the fields actively engaged in technology and innovation such as property, financing and education, women have less access to resources. As a result, their presence in employment and entrepreneurship is lower than men.
- Interest and participation in other fields of science. Females show greater interest in biological and medical related field comparative to mathematical or computational field.
• Contributions to decision making. In universities, Women have low rates (about 12%) of participation in decision-making in science.
• Other responsibilities, almost 30% of women who enroll themselves in technology programs drop out due to lack of flexible work hours and child care.
• Surviving in a male dominating environment: Many of the women do not apply for jobs because they think there would be less number of women in the offices and they do not feel comfortable to work in a male dominating environment.

Gender equality is not just about economic empowerment. It is a moral imperative, it is about fairness and equity, and includes many political, social and cultural dimensions. Gender equality, however, is also a key factor in self-reported well-being and happiness across the world (Justin T Denney et.al. 2013).

Despite all these things, the trend is beginning to reverse itself. According to a report by National Center for Women & Information Technology (NCWIT) in June 30, 2013, here are some demographic on technical women which shows women are playing active role in I.T and Computer Science: Women comprises 20% of web manager; 25% programmers; 30% database administrator; 15% software engineer; very few hold a position of CEO/CIO at different companies. Successful start-ups have twice as many women in senior roles than unsuccessful companies. Although women are increasing in numbers, their ratio represents lower status in the workplace and remain associated with the conventional carriers (Tinklin et.al, 2005). Income earnings of the women’s have been found to increase with their educational level and experiences they have (Day & Newburger, 2002). Women are less likely to be employed in science and engineering jobs roughly 20% less their male counterparts (Graham and Smith, 2005)

**Results**

Women’s representation in Science & Engineering discipline is generally low as compared to others. As professional women is more participating towards teaching occupation in Science and Engineering discipline, they preferred and love to do the above job. The spirited environment of industry often means that influence for rising women’s entrance to Science and Engineering has been based exclusively on industry requirements rather than a move towards comprehensive cultures. The study shows data collected from selected universities of engineering and science in Pakistan.
Table 1
Undergraduate & Postgraduate Students in Higher Education

<table>
<thead>
<tr>
<th>Medical related subjects</th>
<th>Total Higher Education students</th>
<th>Total Women</th>
<th>% of Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medical related subjects</td>
<td>50490</td>
<td>32972.5</td>
<td>65%</td>
</tr>
<tr>
<td>Physical &amp; Mathematical Sciences</td>
<td>125530</td>
<td>47910</td>
<td>38%</td>
</tr>
<tr>
<td>Computer science</td>
<td>126158</td>
<td>75300</td>
<td>60%</td>
</tr>
<tr>
<td>Engineering &amp; technology</td>
<td>142163</td>
<td>44454</td>
<td>31%</td>
</tr>
<tr>
<td>Average in all Science, Technology &amp; Engineering related areas</td>
<td>111086</td>
<td>50160</td>
<td>45%</td>
</tr>
<tr>
<td>Students in Science, Technology &amp; Environment related areas (%)</td>
<td>28%</td>
<td>22%</td>
<td></td>
</tr>
</tbody>
</table>

As Table 1 show that average 60% women in Computer science at higher education level with respect to Pakistan, 31% women in Engineering and Technology discipline. From overall students on average in science, technology and engineering discipline, women ratio is increasing and going better i.e 22% (Table 1). Figure 1 shows the graphical representation of the higher education students, collected through surveys with respect to Pakistani society.
Table 2
Professionals Aged 20-60 in Science, Engineering and ICT

<table>
<thead>
<tr>
<th>Professionals</th>
<th>Total Professionals</th>
<th>Total Women</th>
<th>% of Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Science Professionals</td>
<td>251688</td>
<td>123210</td>
<td>49%</td>
</tr>
<tr>
<td>ICT Professionals</td>
<td>656370</td>
<td>296753</td>
<td>45%</td>
</tr>
<tr>
<td>Engineering Professionals</td>
<td>568652</td>
<td>156816</td>
<td>28%</td>
</tr>
<tr>
<td>Average all science, engineering &amp; ICT</td>
<td>492236.7</td>
<td>192259.7</td>
<td>39%</td>
</tr>
</tbody>
</table>

In professional carrier women participation in engineering is quite low as compared to other science and technology areas just 28% as Table 2 shows. Women’s interest in ICT profession is increasing day by day (Table 2) as new healthy opportunities waiting for them. In general science professions women’s role is quite impressive.

Figure 2: Average % of total employed woman in Engineering & Science

Figure 2 shows the average working women in science are much higher than engineering sector. In the past ten year, tremendous changes occur in the women employment sector. Most important thing women are not just taking part in the subject area of sciences; it plays a vital part in the engineering sector.
Analysis & Discussion

Persuasive drives, backed up by opportunities that are more lucrative, therefore, should surface where convincing factors represent not only an optimistic future for the women but also appreciation of their contribution will reflect national interest. Identifying some obstacles that discourage women should help to improve the situation and optimizing process more promising. Governmental and non-governmental should carry out drives pertinent to such propositions, where the interest of women in exploring disciplines of engineering and science enhances. However, regardless of where the initiative comes from, the gender itself must also show concern and intent for participation. Realizing the benefits might help to convince more women, expediently encouraging their active participation.

With stronger correlation between increased women engineering faculty and increased likelihood of female students majoring in engineering and scientific fields, women engineers and scientists have better chances of promoting and creating enthusiasm. Additional meaningful opportunities rendering direct connection with female faculty and more significantly involved in hands-on research under the watchful guidance of female academic mentors will give added advantage. Female engineers may serve community as faculty leaders and as living examples in recruiting women by sharing their own science and engineering beneficial learning experiences. Working as positive change agents and academic leaders recruiting, and mentoring women engineering students, this perspective could help develop unique relationship, which in turn would institute comfort amongst the prospects.

Emphasis towards establishing more institutions catering the fields of engineering and sciences, which accommodate women solely, is also highly recommended. The females while seeking stepping-stone feels more comfortable around an atmosphere where institutional management is under the control of same gender. Societies no matter western or eastern face the dilemma of mutual respect amongst the two genders therefore, the females tend to avoid situations where they feel unsecure and uncomfortable. Educating counterpart to respect and have more considerate attitude towards women will help to ease this predicament.

Cumulatively speaking the share of women in engineering has been lesser than that of science altogether, and even in the field of science, women always been lesser by great proportion. However, throughout the ages there is evidence of female scientists that have claimed their share of fame, by contributing to research and development of technology such as Marie Curie, Maria Mayer and Barbra McClintock, evidence that when situated properly women are quite capable of contributing to the two fields. In the field of engineering given the sincere opportunity, women should be able to perform equally well.
Another prominent reason that adds to low rate of female engineers includes lack of female engineering role models. Since there are very few female engineering graduates, there is also less role model. Misconceptions of what it is like to be an engineer, and having fewer technical problem-solving opportunities through early life compared to men. Research shows that lack of confidence is a huge factor, especially when competing with men. The blame for this reduced buoyancy lays upon stereotype that links masculinity to engineering and technology is, unfortunately, still prevalent and difficult to overcome.

Suggestively speaking, there is an immediate need for sponge down of the social order globally, if we earnestly want to see increase in active participation of women in the fields of engineering and science. Consortiums and committees should be established where the core agenda should be the change in mind frames of men and women both. Until this mindset reduces from our societies and cultures, the chances of increasing the ratio will most likely not improve.

There is a general belief that women are most likely to draw toward professions that can improve society and individual lives. Young women often comment that they want a career where they can help make things better; this being the case, then engineering should be the ideal career choice. The opportunities are available; however, the awareness is not. Any of these fields of science, technology or engineering will turn into lucrative career while serving communities.

Women engineers bring unique perspectives to the workplace; with limited diversity, there are limited ideas to bring to the table. Since half the population of our planet is female, and who better than women to realize the machines and technologies that will create an impact on our lifestyle. Men may engineer products and gadgets but women lead the number of users. Considering this factor, women as engineers will contribute in bringing out better products. The diversity in opinion will improve the devices in many aspects. In addition to generally being more collaborative, women have an intuitive sense of usability that leads to better products.

Virtually everything we touch and do every day has had some impact from an engineer, and female gender has a larger say in purchasing these products. Realizing this fact, companies want user interfaces that appeal to all buyers, and this is only possible if both male and female work hand in hand, attempting to create better products. Therefore, female engineers are in demand with educated entrepreneurs investing in engineering of devices. Statistics also reflect women being particularly good at bringing the team together and at presenting, which are extremely important skills when developing a product.

Conclusively speaking for past two decades the awareness programs are now initiating drives to attract women in fields of engineering and science. Overnight turnaround is not expected but one feels some impact, as more women are now joining these two fields.
However, even though the number of women has increased the ratio of women in comparison to men has declined. Expediting the process by creating opportunities targeting females and creating institutions for the same should release better results in near future.

**Conclusions**

Women are under-represented in the IT industry, especially in high-level positions. The belief of men’s superiority in the field of technology and the male-dominant working environment inhibit women’s involvement in the IT industry. Finally, the thing which greatly decreases women work identity in IT is the conflicts between work and family. All of the married females of I.T department stated that their family greatly influenced their career and if women have to choose between a successful career and a happy family, 99% of women would choose the latter. Women must have to maintain balance between the responsibilities of their work and their family; this leads women always to be afraid of their identity at their work. If these women want to be good wives and mothers, they believe they would not be able to lead a fruitful career.

Women’s carrier in science and engineering technology is not a problem now a day’s. Several good opportunities openly available in the IT industry. Now due to the better awareness more ratio of the women divert towards the IT industry/ market, they set their carrier/ goal in the field of Computer Science and Engineering. Women’s prove to be better person in some areas of Information & Technology and Computer Science Specially, as some aspects like drive for achievement, goal oriented, having passion towards their work, strong determination identified in women.

However, if organizations provide the women with female-focused policies, challenges to fascinate their personal effort for achievement and different ways of promoting their success, they can motivate women to remain in male-dominated work place.

**References**


Analyzing the Women’s Role in Engineering and Science


Dr. M. Sadiq Ali Khan is Assistant Professor in the Department of Computer Science, University of Karachi.

Dr. Muhammad Nadeemullah is Assistant Professor in the Department of Social Work, University of Karachi.

Ghazal Khwaja Humayyun Akhtar is Assistant Professor in the Department of Public Administration, University of Karachi.
The Erasure Of A Mad And An Infamous Mother In Jean Rhys’s Wide Sargasso Sea

Mirza Muhammad Zubair Baig
Department of Humanities
COMSATS Institute of Information Technology, Lahore Campus

Abstract

The character of Bertha Mason has been stereotyped as a “madwoman in the attic” in Charlotte Bronte’s novel “Jane Eyre (1847).” Jean Rhys in her novel “Wide Sargasso Sea (1966),” has tried to re-inscribe her character as Antoinette by analyzing how the imperialist and patriarchal forces led a woman from the wide world of Sargasso Sea to the attic of Thornfield Hall England. My contention to this corrective process of rewriting as rerighting is that, in an effort to authenticate Antoinette’s character, this writing has othered Annette, Antoinette’s mother, and has, in return, created another madwoman who has been left unattended in the plot that should have written back to the canon instead of furthering canonical images.

Key Words: Canon, Rewriting, Patriarchy, Erasure

Introduction

This essay is based on the researcher’s unpublished doctoral research that studies how far the rewritings of the Western canonical texts could “re-right” the absences stereotyped in the patriarchal and colonial cultures. The normative structures of canonicity mispresent and erase the objectified other to their advantage. These absences and erasures have been studied with reference to the feminist/postcolonial parallel themes of voice, identity and
representation with the view that the imperial and patriarchal Other standardize the “lesser beings” (Baig, 2012).

Wide Sargasso Sea (1966) is “bildungsroman” of a Creole girl, Antoinette Cosway and re-presentation of Bertha Mason of Charlotte Bronte’s Jane Eyre (1847). Her life from a child to girlhood and from girlhood to womanhood in Jamaica has been contextualized by the experiences of slavery, racial discrimination and crumbling of planter class and Estates underscored by the Emancipation Act. As a child, Antoinette was ignored by her mother. According to her childhood friend, Tia, her mother was shy of her Creole origin.

Edward Fairfax Rochester in Charlotte Bronte’s Jane Eyre traces Miss Mason’s matri-lineage: “Bertha Mason is mad; and she came of a mad family; idiots and maniacs through three generations” (p:315). Her mother Annette was a French Creole from a French colony, Dominica. The Dominican part of her life is inaccessible in the story. After the death of her first husband Alexander Cosway, a slave owner, she manages the run-down plantation on Coulibri Estate with a little help from the untrustworthy slaves. In view of the Emancipation Act and English “promise” for emancipation, the slaves start the rising up. She marries Mr. Mason, an Englishman, who momentarily gives her economic relief but, later on, turns a deaf ear to her. She remains unheard. The dissident slaves burn the Coulibri Estate and her invalid son Pierre also dies. His death symbolizes end of Cosway line. She is much grieved and fights with her husband over it. He hands her over to a black couple for caretaking. The man molests her at his will along with other men and no one stops them. She remains left-out and bereaved, unable to defend herself or attend to her daughter.

Theoretical Perspective: Spivak vs. Bhabha

The novel Wide Sargasso Sea is set in post-Emancipation Act (1833) Jamaican society. The novel opens with the question of Emancipation Act, resentment of the locals over the post-Emancipation Act situation, decaying Estates, absence of masters and fruits of freedom—making Jamaican life a troubled life where the women and the Creoles suffered the most. The reason these colonized have been sidelined and missed can be better understood by what Spivak says:

Both as object of colonialist historiography and as subject of insurgency, the ideological construction of gender keeps the male dominant. If, in the context of colonial production, the subaltern has no history and cannot speak, the subaltern female is even more deeply in shadow. (Spivak, 1988, p. 287)

Spivak is talking specifically about women. However, in colonial system, the signification keeps the colonizer dominant. The patriarchal system further others the subject women and pushes them “deeply in shadow” while representing them. In case of
current study, Annette takes exception to Spivak’s claim as she remains in the “shadow” of her daughter Antoinette’s narration, instead, in *Wide Sargasso Sea*.

In case of rewriting, nevertheless, in an attempt to restore the “mad woman” in *Jane Eyre* to justice, her mother has been relapsed into anonymity. However, I have also noticed that this female agency has been eclipsed by the “phallocentric repression” (Friedman, 1992, p. 64) even in the rewriting. Annette stands up to Mr Mason but she faces colonial and patriarchal oppression.

From Bhabha’s perspective, stereotype has been interpreted as “fixity” (1994b, p. 66) in colonial or patriarchal writings, which is challenged by the voice and interruption of the stereotyped from within the text. It is “an unchanging order as well as disorder, degeneracy and daemonic repetition” (1994b, p. 66). The repetition of the stereotyped challenges the previous demonic image of the colonized. In case of the present text, the “difference” in her mis-presentation and re-presentation gives Bertha Mason an identity of Antoinette of Jamaica. Rhys has made Bertha Mason “not quite” the same as claimed by Bhabha (1994a, p. 86). She has a life prior to her imprisonment in Thornfield Hall. This difference in re-presentation “menace” (s) (1994a, p. 86) Bertha Mason’s stereotyped representation and challenges colonial authority. The rewritten characters problematize the stereotypical understandings of the reader.

Contextualizing Bhabha’s contribution to the concept of stereotype, Huddart (2006) elaborates:

Stereotypes function to enable colonial authority [. . .] there is a simultaneous anxiety built into the operations of colonial knowledge [. . .] that anxiety troubles the source of colonial authority. This anxiety is necessary for the production of new stereotypes, but is also the space for counter-knowledge and strategies of resistance and contestation. (p. 37)

According to Huddart (2006), stereotypes are both source of “colonial authority” and “resistance.” The difference in the presentation of stereotyped images causes “anxiety” to the colonial hegemony. Where to the colonial authority the new stereotypes should correlate to the old fixation of the othered for the continuation of their power, the “difference” in their re-production in re-writing is a challenge to the pre-structures of colonial and patriarchal authority. Here, we find that, in case of this novel, the image of “mad woman” is re-presented both for mother-daughter, Annette—Antoinette. We again find Mr. Rochester calling Antoinette, daughter of an “infamous mother.” However, the biographical and historical context of mother-daughter makes their “stereotyped” representation “deferred” as Derrida calls so, and Homi K. Bhabha considers them “not quite the same.”
The Infamous Mother and Black Righteousness

Bhabha is of the view that “discriminatory stereotypes should be identified, and so replaced with authentic images” (1994b, p. 121). Here the excavation of “infamous” mother’s story is also an attempt to locate her “authentic” image. Annette, Antoinette’s mother, is the alleged “infamous mother” in *Jane Eyre*. Antoinette fails to situate her mother, “a Martinique girl” (17), and herself in the racial Jamaican society:

Perhaps she had to hope every time she passed a looking glass. [ . . . ] She still rode about every morning not caring that the black people stood about in groups to jeer at her, especially after her riding clothes grew shabby (they notice clothes, they know about money). [ . . . ] I saw her horse lying down [ . . . ] dead. (Rhys, *Wide Sargasso Sea*, p. 18)

“Had to” suggests that she had no other options but to face the hard life after the death of her husband. The black “people” have been mis-presented as sadist when the narrator records them jeering at a marooned lady “in groups.” The narrator relates their boldness to deficiency of money in the Coulibri Estate presently owned by Annette. Her “shabby” clothes, “not caring” attitude and going out not only reveal her poor economy but also her will to live on. However, someone from the natives or servants poisons her horse to break her up but this attempt also fails. Her gazing at looking glass gave her “hope.” Her husband Alexander Cosway was a drunkard who could not withstand the deteriorating plantation caused by “emancipation” andresultantly died. She took the onerous task of earning herself instead of relying on the forced labor. She sank into poverty after her husband’s death. Black people’s jeering at her mother’s “shabby clothes” is a kind of revenge for their slavery. This emotional reaction can be a way to compensate for the (colonial) times when they were jeered at. Her “shabby clothes” also reflect on their sufferings. Someone even poisoned her horse which she would use for her earning. The poisoned dead horse left them “marooned” with the existentialist question: “now what will become of us?” After Cosway, Annette earns livelihood for the inmates of the deteriorating Coulibri Estate but her helper (an animal), the horse, is poisoned in an effort to limit her options in life. She was to depend on the old servants like Godfrey who were not dependable any longer when they had their own grievances and understanding of post-Emancipation life. Their life was in the phase of metamorphosis, changing from ages of slavery to hope of an emancipated life. Their loyalties and sympathies were more with the natives than the planter class. Godfrey is regarded “old hypocrite,” by Annette. As an individual from the relics of the feudal past, he reassures perturbed Annette, “The Lord make no distinction between black and white, black and white the same for Him. Rest yourself in peace for the righteous are not forsaken” (Rhys, p. 18).

The “righteous” are not “forsaken” is a biblical reference used by Godfrey. The meaning of “righteous” has been deferred as every character thinks that he/she is right. Truth and reality
are slippery in the text. The people believing in the Lord know that He does not make any distinction among the human beings on the basis of the color of their skin, but the racial and ethnic conflicts within the Jamaican society are quite a paradox to the teachings of Holy Bible. Henceforth, “peace” remains elusive for Annette throughout the text.

This issue of identity refers to what Bhabha calls “the problematic of seeing/being seen” (1994b, p. 76). In the gaze of the slaves, they are righteous instead of the claimant rulers. The blacks and whites are not “same” in the society but binaries. The identity and identification of the “righteous” remains debatable throughout the novel. Annette suspects Godfrey for being party to the poisoning the horse, the bread-winner of the family. She is left with no one to depend on or believe. The blacks were wronged in the past; now the Whites and Creoles are facing the consequences and especially the women are at greater risk. Godfrey, a type for newly “freed” slaves, defines re-adjusted master-slave relationship. However, Godfrey’s alleged “hypocrisy” is exposed when he is overheard by the narrator, Antoinette, “Godfrey said that we were not righteous. One day when he was drunk he told me that we were all damned and no use praying” (Rhys, p. 33).

This brings into focus the enmity between the haves and haves-not of which Annette is convinced but Mr. Mason, later on, consistently denies and overlooks. Mason’s estates in Trinidad, Antigua and Jamaica explain much about widespread slavery in the Caribbean islands. We come to know that Mr. Mason is a polygamist. He has a son by his first marriage, Richard, who is at school in Barbados. Richard’s story is untold, remains unattended and we could never find even a hint about his mother. Here in Jamaica, Annette, a “white nigger,” and “white cockroach,” turns into an object of “enmity” for the natives. The negroes’ struggle and concern for their rights, emancipation, identity, voice and representation has been interpreted as “enmity.” They were “righteous” and fighting microcosmically for the oppressed and despised humanity. Godfrey, the insider of Coulibri Estate, can only speak out in the drunken state that all the inmates of Coulibri Estate were “all damned.”

Annette’s Physical Charms and Mr. Mason’s Ulterior Motives

One of the gossiping women during the marriage ceremony of Mr. Mason and Annette associates Annette’s physical charms with a song, “light as cotton blossom on the something breeze”, or is it air? I forget” (Rhys, p. 29). Annette’s physical charms are also a kind of wealth. This marriage not only promises Annette to Mason but also the Coulibri Estate and its plantation—a right site to make an investment. “Cotton blossom” again reminds the reader about colonial times and cotton industry. They went to Trinidad for honeymoon, another plantation site. “One of the women gossiping” represents another narrative voice. An “anonymous woman” comments on Mr. Mason’s hidden intentions behind marrying Cosway’s widow:
he came to make money as they all do. Some of the big estates are going cheap, and one unfortunate’s loss is always a clever man’s gain. (Rhys, p. 30)

How do you (Mr. Mason) know that I was not harmed?” she said. “We were so poor then,” [ . . . ] Do you suppose that they don’t know all about your estate in Trinidad? And the Antigua property? (Rhys, p. 32)

Now it had started up again and worse than before, my mother knows but she can’t make him believe it. I wish I could tell him that out here is not at all like English people think it is. (Rhys, p. 34)

The English men’s coming to colonies was not by any means a holy business. They were looking for the sake of a great career. An “unfortunate’s loss” symbolizes the decaying estates like Nelson’s rest and the Coulibri referred to in the novel. The text reveals that Mr. Mason is a “clever man” who came to “make money.” Marrying a charming lady from the colonies is not a serious business. Marriage proves just a pastime for the money-minting colonizers. This impression is consolidated when the readers find out how Mr. Mason finally commits her wife to a wretched living. It is also to be noted that the native’s reason for resentment is English man’s “property.” The parasitic relationship between the colonizers and the slaves is challenged in their gaze—a phenomenon better understood by Annette and Antoinette but ignored by English man. His expansionist designs ignite and intensify the hatred among the locals.

Annette argues with her new husband Mr. Mason to hand over the Estates to an agent leave Jamaica for England in order to escape the misery of native hatred but to no avail. She is disbelieved, and, in return, is laughed at by her husband. Mr. Mason’s argument that she belonged to the family of slave owners is an attempt to make the women folk party to the crimes committed by their men. She had never been a slave-owner. She bore the consequences of what her male-counterparts did. She was “molested” and “harmed” mentally and financially. She faced the “hatred” of local community and the daily grind of manual jobs in order to eke out livelihood for the poor and economically “worst.” When she wed Mr. Mason, a slave-owner who amassed wealth at the cost of exploitation of Caribbean fields and negroes, she was stigmatized by the newly emancipated negroes.

Antoinette appropriates Mr. Mason as “white pappy” (Rhys, p. 33) in order to acknowledge his timely intervention to rescue them from “poverty and misery,” which is though momentarily. She experiences “double consciousness” here. She calls her step father “Mr. Mason” in mind but “white pappy” to his face. Mr. Mason’s association with the family makes them again an object of hatred, “worse than before” (Rhys, p. 34) for the enslaved section of community. Antoinette interprets the reason for “negroes”/”slaves” revived hatred as:

“You don’t keep your promises.” (Rhys, p. 34)
My stepfather talked about a plan to import laborers – coolies he called them – from the East Indies. When Myra had gone out Aunt Cora said, “I shouldn’t discuss that if I were you. Myra is listening” [ . . . ] “Unhappily children do hurt flies,” said Aunt Cora. (Rhys, p. 35)

The plan to “import laborers” connects the localized experience of slaves in Jamaica to the outreaching experience of “laborers” from East Indies. It is relevant to note here that the concept of “slaves” is being replaced by that of the “labourers.” The clause “If I were you” and the following advice create a marked difference between the patriarchal ignorance and arrogance, and the caring and understanding attitude of the women folk. Aunt Cora quite understands that the newly freed slaves are “unhappy” with their former masters.

English colonial masters are onlookers and outsiders who are not sensitized to the real situation in the Jamaican community. Annette rightfully distrusts Mr. Mason’s assurances as the proceedings of the novel bear out. Generally, neither could Jamaican enslaved society get Emancipation at the hands of English planters nor could Annette or Antoinette specifically from their husbands.

After the death of her husband and son, Annette’s harder life forces her to retreat into silence. Annette’s emotional outbursts are actually the desperate protests against not being heard. As Spivak states in an interview, “the subaltern cannot speak” means that even when the subaltern makes an effort to the death to speak, she is not able to be heard” (MacLean & Donna, 2005, p. 292). Devadas and Nicholls (2002) also note that:
the “cannot speak” in “the subaltern cannot speak” is gesturing to the impossibility of speech to an audience that refuses to hear and respond to the crying out. It is this incomplete transaction that suppresses the subaltern.[ . . . ] [S]peaking, as a complete transaction, is only possible on the contingency of the reception of the sent message.’” (p. 95)

When the natives come to burn the Coulibri Estate, with Annette distraught and traumatized at the death of her son and parrot, Mr. Mason is quite baffled at their unexpected rising:
“‘There is no reason to be alarmed,’” my stepfather was saying as I came in. “A handful of drunken negroes.” [ . . . ] A horrible noise swelled up, like animals howling, but worse. (Rhys, p. 37)

Annette screams out “Qui est là? Qui est là?” then “Don’t touch me. I’ll kill you if you touch me. Coward. Hypocrite. I’ll kill you.” (Rhys, p. 46-7)
the man lift her up out of the chair and kiss her. I saw his mouth fasten on hers and she went all soft and limp in his arms and he laughed. The woman laughed too, but she was angry. (Rhys, p. 134)

“No reason to be alarmed” reflects Mr. Mason’s inability to understand the gravity of the situation. “Drunken negroes,” “animals howling” and “horrible noise” bring to mind the colonial stereotyping and essentializing the image of the slaves. “A handful” implicates that as an imperialist, he is too sure of himself. After the death of her son and parrot, she repeats the question who there is for her now. She loses her faith over the English and colonial authority of her “coward” and “hypocrite” husband. Her threat to “kill” is just a transitory spillover of exasperated emotion and a way to protest against patriarchal injustices. Otherwise, she does not actually execute this threat. Mr. Mason’s leaving her in the caretaking of a black man and a woman justifies Antoinette’s labeling him as “hypocrite” and “coward.” Her anger against black man’s perpetual sexual assault is a minimal way of resistance against black patriarchy.

The burning of Coulibri Estate alludes to the historical slave rebellions in the Caribbean region. Zacek (2005) notes, “Slave rebellions were a major and constant source of anxiety to planters in the British colonies in the Caribbean throughout the era of slavery” (p. 895). Mr. Mason fails to understand the situation when the negroes come one night to burn down the Coulibri Estate—the emblem of their slavery. The narrative voice of the first part of the novel is partial to the slaves. The natives are depicted in animalistic images. Juang (2005) observes this phenomenon while talking about the experience of Caribbean slavery, “White colonial society often stereotyped slave men as sexually aggressive and portrayed slave women as lascivious” (p. 909). During this episode, while twisting her hands in nervousness and consternation, Annette’s wedding ring falls off. It has symbolic significance, and means the end of their married life. After it, their relationship is never reconciled.

Her mother “hated” Mr. Mason who handed her over to a hired coloured man and woman to “look after.” He went to Trinidad and almost “forgot” her. But the caretakers molested her as the text witnesses. The black woman’s laughing seemingly shows that she is party to her man’s crime. However if we contextualize this episode with Annette’s former husband’s sexual abuse of black slave women, we understand that the black women here are acting as binary to Annette out of the sexual violation faced by the slaves at the hands of the slave owners.

**Che Coco: Metonym for Annette**

Annette’s Parrot is the only living creature who reminds of and attaches her to Martinique. He mimics in French language, legacy of colonial rule in Martinique.
Pecking at feet explains that he always remains ready to defend her against any expected danger of physical assault which might look an ineffective effort. It has symbolic significance and emotional support for Annette:

After Mr. Mason clipped his wings he grew very bad tempered, and though he would sit quietly on my mother’s shoulder, he darted at everyone who came near her and pecked their feet. (Rhys, p. 41)

His “clipped” wings find an analogy to her situation. He grows “bad tempered” because of Mr. Mason’s robbing him off his wings. This incident is symbolic when we compare this clipping in contrast with Mr. Mason’s handling of his wife Annette. Like the clipped winged parrot, Mr. Mason detains her by the vows of marriage. He gets full authority over her destiny by default in the absence of some concrete laws formed for her protection. Like him, she remains vulnerable to Mr. Mason’s fancies. No one responds to his question “Qui est là ?” but he himself. He, at least, remembers his given name “Che Coco.” His voice remains meaningless. In his post clipped wings life, he finds solace by perching on Annette’s shoulder. In a way, he has preserved her identity, cultural legacy and home. Mr. Mason lets her parrot die that means an erasure of her emotional, cultural and social self. Later on, we come to know about her emotional and nervous breakdown.

**Mother-Daughter Fractured Relation**

*Wide Sargasso Sea* is more of a female Creole story than finding the reasons of the causes of maternal repudiation and indifference. Her mother was so inextricably caught up in the post-Emancipation events and Jamaican patriarchal system that she failed to m(other) her daughter according to the demands of the society.

But she pushed me away, not roughly but calmly, coldly, without a word, as if she had decided once and for all that I was useless to her. (Rhys, p. 20)

My mother never asked me where I had been or what I had done. (Rhys, p. 23)

Here “roughly” but “calmly” expresses the internal contradiction in Annette’s being. This shows that she fails to mother her “useless” child because of patriarchal and colonial repression and sadism. Her every attempt to escape misery has been equally thwarted by white and black patriarchy. Antoinette mistakes her mother that she was unkind to her “useless” daughter. Annette’s inability to mother was aggravated by male “hypocrisy” (in case of Mr. Mason) and her ill son Pierre. The economic challenges of earning in opposition to deteriorating Coulibri Estate and rising slave rebellion was too much for her.
**Christophine defends Annette’s Alleged Madness**

Christophine elaborates Annette’s post-Coulibri life as life of “madness”:

> They drive her to it. When she lose her son she lose herself for a while and they shut her away. They tell her she is mad, they act like she is mad. Question, question. But no kind word, no friends, and her husban’ he go off, he leave her. [. . .] she give up, she care for nothing. That man who is in charge of her he take her whenever he want and his woman talk. That man, and others. Then they have her. Ah there is no God. (Rhys, p. 157)

Annette has been “driven” to madness while in reality she is not a mad person. She has been “shut away” under the ruse of madness. She also shares how Annette is facing sexual violence at the hands of caretakers and other men. Though excruciating, this obeah practicing woman challenges Christian concept of merciful God. These anonymous men have nowhere been questioned in the text. “Give up” and “caring for none” is a hopeless attitude shown by Annette because of indifferent patriarchy and phallocentric oppressive law. This desperate situation leaves a question which has no answer in the text.

We can compare Annette’s imprisonment with Antoinette’s. Both have been driven to madness. Though we can find Antoinette’s voice and retention of her memory in the third part of the novel, we have no access to Antoinette’s voice about the days of her enslavement. Here, we notice that women and men are totally disconnected. Men use them and treat them as objects. The women are made into what they want them to be. They have fragmented tales and representation in the text. We can compare Annette’s situation with Antoinette. In daughter’s case, she is also driven in a hopeless situation in the detention of Thornfield Hall. It is important to note that patriarchy uses these situations to “break” women up when they cannot send them away “quicker.” The white and black patriarchy is using women for their revenge in their effort to dominate. The rape by the black man and his accomplice can be seen from an angle other than patriarchal oppression and repression. Hooks explains that the resistance by blacks has been taken as gendered and male-centric. An understanding emerged that violating the bodies of white women give the dominated black men power over the white men: “It is a story of revenge, rape as the weapon by which black men, the dominated, reverse their circumstance, regain power over white men” (Hooks, 1990, p. 58). Though Annette has been a Martinique girl, however, she has been associated with the slave-owner and white English man in the text. She might have been sexually traumatized because of her former husbands’ (Alexander Cosway and Mr. Mason) sins of commission.
Conclusions

The character of Annette remains stereotyped as an “infamous mother” in Jean Rhys’s novel *Wide Sargasso Sea* (1966). The imperialist and patriarchal forces of oppression relegated the displaced Martinique girl to the demonic image of a mad infamous mother. The Jamaican part of her life contributes to the corrective process of rewriting as rerighting and authenticate Antoinette’s image but the inaccessibility to pre-Jamaican and post-incarceration life makes the narrative altogether oblivious of her faithful representation. Though the selective repetition of this character limits the scope of rewriting yet the “anxiety” in the mind of the writer, reader and the characters makes this infamous mother not just the “same” to use Bhabha’s words. Even in rewriting, the narrative has somewhat left her as an “other” yet she is “entirely knowable and visible” (1994b, p. 70-1) viz-a-viz her canonical mispresentation. Bhabha is of the view that “discriminatory stereotypes should be identified, and so replaced with authentic images” (1994b, p. 121). Here, the excavation of “infamous” mother’s story is, at least, an attempt to locate her “authentic” image. The reader waits, in anticipation, for narrativized justice and equality in order to claim her authentic image in time, sometime.

End Notes

1 Figueredo and Argote-Freyre recall that Emancipation act did not change the situation radically. The whites were in the controlling position and were economically and politically stronger. The blacks still faced discrimination and could find very rare opportunities for their economic development:

   In the British Caribbean, for instance, there were 750,000 freed slaves, but there was little they could do with that freedom. [ . . . ] In Jamaica in 1863, out of a total population of 440,000, only 1,457 people were eligible voters. Tension and resentment simmered in the Caribbean as a result of these inequalities. (p. 107)


3 “Who is there?” <http://translate.google.com.pk/?js=n&prev=_t&hl=en&ie=UTF-8&layout=2&eotf=1&sl=fr&tl=en&text=Qui+est+l%C3%A9#submit>
References


Dr. Mirza Muhammad Zubair Baig is Assistant Professor in the Department of Humanities, COMSATS Institute of Information Technology.
A Gender Based Study Of Socio-Economic Impact Of Pension Systems

Muhammad Arshad & Nasreen Aslam Shah
Department of Social Work
University of Karachi

Abstract

Respect for the elderly has always been a prevalent social norm in Pakistani society. Retired People in Pakistan have recently become visible due to changing social values. Karachi is the mega city of Sindh province. It is occupied with peculiar issues that need to be addressed at local, provincial and federal level. The aim of this study is to highlight the salient features on the life of the retired personnel in Pakistan. Retirement is often the first major transition faced by the older people. The objective of this study is to explore different aspects of retired people. Two hundred retired persons both male and female are interviewed by questionnaire method. The results were tabulated and analyzed by simple frequency and chi-square method. Results show that Pakistan is one of such countries where retired ageing people are becoming apparent. The old age affects males and females differently in terms of social adjustment at this stage of life. In old age, they are more likely to suffer from disabilities and multiple health problems. Family structure and living conditions influence the lives of elderly people. The present situation for elderly women is also quite poor. There is needed to make gender specific policies and programmes that can encourage and facilitate the elderly to have more involvement in activities of life through greater social and economic participation.
Retirement is often the first major transition faced by the older people. It effects on physical and mental health differ from person to person. It depends on attitude towards old age and reason for retiring. About one third of the retirees, have difficulty in adjusting to certain aspects of retirement because of reduced income and altered social role and entitlements. The retired pensioners face socio-economic issues. Poverty is alleged as an obstacle to a secured old age. As such, the current pension system in Pakistan requires careful consideration and evaluation.

Due to rapid changes in society and the emergence of nuclear families and, the elderly are likely to be exposed to emotional, physical and financial insecurity in the years to come. Nuclear family, urbanization, modernization and social strains like poverty and economic insecurity are eroding the family support system leaving old people to take care of themselves (Zareen, 2014). They are thus seen as a burden on family's scant resources. Respect for the elderly has always been a prevalent social norm in Pakistani society (Khalid, 2005). Ageing has been defined as the total constellation of social, biological and psychological changes that occur in last stage of life (Richard, 1962).

Karachi is the mega city of Sindh province. It is also the business center of the country. It is occupied with peculiar issues that need to be addressed at local, provincial and federal level. Under government service rules, a decade ago the upper age limit for pension of government servants from scale 1-22 was 55 years. Later on it was extended to 58 years. Again the upper age for compulsory pension was further extended to 60 years.

Senior citizens in Pakistan have recently become visible due to changing social values. Until about two to three decades ago, their life span was around less than 60 years. They used to enjoy the love, affection and respect of their children and grand children. All their needs were met by their families. But now things are changing. With the passage of time, the problem of old age population has become severe (Cowgill, 1972). The aim of this study is to highlight the salient features on the life of the retired personnel in Pakistan.

In Pakistan, the elderly population is estimated to be 7.2 million and is steadily increasing about 10 percent of the total population. By the next decade it is expected to rise up to 15 percent of the whole population (Ronald, Manalastas, 2008).

Pakistan is also one of such countries where retired ageing people are becoming noticeably apparent. The number of elderly is growing. With increasing life expectancy and evidence of declining fertility, the future growth in the number of elderly in Pakistan is expected to be more conspicuous. It is estimated that the proportion of the elderly in the country will rise to more than 15 percent, 43 million in the year 2050. According to the UN, Pakistan’s current population is estimated to be 185 Million. This population is definitely going to be an issue in
the next decades if sincere steps are not taken to address this issue (Merckmanuals, Effects of Life Transitions on Older People http://www.merckmanuals. 2013).

There is, thus, a need for a strong commitment and a comprehensive policy that would cater to various needs of the pensioners in Karachi, Pakistan (Nasir, Z. M., 2003). The policy of changing the condition of poor from bad to worse and increasing the wealth of rich manifold should be changed. The government should not consider/claim that by increasing the salaries of govt. employees, being 5% of the total population, has solved the economic problems of the 95% poor citizens, among them approximately 70% are living below poverty line.

The article 25 of the 1973 constitution of Islamic Republic of Pakistan guarantees equality to all its citizens (GOP, 1973). The pensioners have to stay day long in queues in front of bank booths to receive their pension. There are no ramps on the pedestrian bridges for aged population. Older people are very important segment of the community including retirees, employees, business owners, careers, pensioners, frail aged and housebound. There are, however, a set of physical characteristics which are generally associated with ageing including deteriorating vision, deteriorating hearing, reduced mobility, weak physical strength and an increasing incidence of sickness. Several old pensioners including Mehmooda Begum were left at the Edhi Old home by her children. She became tired of eating porridge every day. Her children got married and turned their backs to her. All inhabitants at Edhi’s Old Home have similar stories to share (Rana, 2008).

The old age affects males and females differently in terms of social adjustment at this stage of life. The marital status of the aged persons greatly influences their life style. Losing the spouse in old age brings a hard time in the passage of one’s life. As the income position of the family increases the social adjustment of aged persons also increases. Better the economic position, better the social adjustment (Pak. J. Agri. Sci., 2008). Marital status is an important determinant in the wellbeing of the elderly as unbroken husband wife families constitute a multiple support system in terms of emotional, financial and social.

In old age, they are more likely to suffer from disabilities and multiple health problems. Low level of education and literacy are associated with low productivity and unemployment which increases the risk of different disease. There is need to encourage continuous training at work place and lifelong opportunities in the community lives. Cardiac disease is common among senior citizens. Cancer, though, has no specific cause is found mostly among these people. Mental health problems are also more prevalent as people grow older.
Family structure and living conditions influence the lives of elderly people. The norms and values of our society exert pressure on us to show respect to the elder member of family and take care of them. It is basically a duty and responsibility of family head to provide suitable environment in which the elder member of the family spends their lives care free. Family structure and living arrangements of elderly people have changed substantially in the past few decades in underdeveloped countries (Ahmed, et.al. 2003).

The issue of changing family household structure in Pakistan has been documented by various studies. Many of the elderly people are not supported by their respective families to meet their basic needs and facing hardships in terms of respect, care, isolation, poor health, physical abuse (World Bank, 1987). Mostly elderly individuals do not get proper attention, (Karim, 1987). In extended or joint family set up due to large family size. On the other hand, the old age homes provide satisfactory services but these homes are unable to provide emotional and psychological satisfaction to the aged people. The breakdown of joint family system is creating problems for the elder members of the family (Thaver, et.al. 1998).

The loss of a spouse of elderly women is the most disorganizing life event they can ever withstand. Almost in all societies, probability of a man getting remarried when he loses his spouse is higher as compared to women. While 53 percent of women continue their lives as widowers, the percentage for men is 14 percent. Although percentage of living as a widower increases with age both for women and men, the ratio is higher for women.

In Pakistan elderly are active parts of the labor force. According to the labor force survey more than 70 percent of the male aged 60-64 years were reported as working population, but in age 65 and above, just about 45 percent were doing some work, the percentage among the female of these categories were less than 10 and about 4 percent respectively. Thus, with increase in age the work participation declined rapidly.

There is needed to make gender specific policies and programmes that can encourage and facilitate the elderly to have more involvement in activities of life through greater social and economic participation. The present situation for elderly women is also quite poor, except may be in the agricultural and the non-formal sector, but this position will change especially in the urban areas as more and more women are employed to develop skills and entrepreneurship.

The data on older women is hardly available regarding their exploitations. It is assumed that domestic violence is generally experienced by younger women. The older women's experiences can be put under the category of elder’s abuse. The exploitation shows a lack of respect of retired people especially older women in particular and it is prevalent in many societies all over the world.
Advice of the elder women in the house is very instrumental and cannot be ignored (Delgado, et.al. 1994). The primary function of the family institution is producing care to its family members. The rising rate of divorce, with social change, modern urban trends is affecting the family, and the trend toward smaller families is also affecting the future possibilities of home care for the aged. The future generations of old people may have few or no relatives to care for them. They may have weak family ties. The changing role of women also affects how the old are treated.

Historically, taking care of elderly has been the task of the daughter or daughter-in-law, who is full-time housewives. As the women continue to work outside their homes, they will be less able to care for aged parents. This situation has to be reviewed more carefully and it also demands more to take care of the family and elderly person together (Asian Population Studies Series, No.141). Radical changes have also taken place in the size, composition and living arrangements of families, ownership of property, and the focus of power. There is a weakening of the traditional and joint or extended family structures.

Establishing the levels of the labor force participation of Muslim women is a challenge to researchers because a high proportion of women’s paid work, occurs in the informal economy. The levels of Muslim women’s participation in the paid labor force are best explained by a particular economy’s development strategy and consequent need for female labour. The Women's Pension Project is an activity of the Pension Rights Center committed to enhancing the economic security of older women.

No nation can rise to the height of glory unless its women contribute side by side with their male counterparts. It is a crime against humanity that our women are restricted within four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women have to live (Qutab, 2006).

In Pakistan, it is observed commonly, that decorum of individual can be measured through socio-economic status of the people of society, The women’s access to property, education, employment etc. remains considerably lower compared to men’s. The social and cultural context of Pakistani society is predominantly patriarchal, women have a low percentage of participation in society outside of the family.

Despite the improvement in Pakistan’s literacy rate since its independence, the educational status of Pakistani women is among the lowest in the world. The literacy rate in urban women is more than five times the rate in rural women. The school dropout rate among girls is very high almost 50 percent.

The educational achievements of female students are higher as compared to male students at different levels of education. The Ministry of Women Development is a national focal
Ministry for the advancement of women. It plays the role of advocate, planner and coordinator of women. It is responsible for formulation of policies and laws to meet the special needs of women ensuring that women interests and needs are adequately represented in public policy formulation by various organizations and agencies of government, promotion and undertaking of projects for development of women, matters relating to equality of opportunity in education, training, employment and facilities in health care and community development (Dyer, et.al. 2003).

The number of retired ageing people is increasing rapidly in Pakistan and there is no proper mechanism to address this issue. It is very much disturbing for ageing retired personnel who have no one to take care of them.

Objectives of the Study

The present study examined the socio-economic, health and domiciliary problems of the retired personnel in Karachi, which have been taken as the respondents of the study. The present study was conducted with the following general and specific objectives:

- To conduct a detailed analytical study on the conditions and problems of the retired personnel in Karachi.
- To identify the most important problems of the pensioners in Karachi.
- To investigate the needs and requirements of the pensioners and problems that disrupts their social, physical and economic life.
- To find out the socio-economic and domiciliary life of the retired personnel of Karachi.
- To find out the current health situation of the retired personnel.
- To know about the link between pensioners and departments concerned.
- To examine the socio-economic impact on ageing people due to delays in the payment of pension dues.
- To analyze the difficulties faced by the pensioners due to departmental proceedings.
- To identify the contribution of their families and governmental institutions to help them cope with diseases and disability.
- To investigate the role of government institutions in disbursement of pension to retired personnel.

Research Methodology

Research methodology refers to the broader principles of research underscored by philosophical rationales. Some social scientists have followed the scientific research methods, and prefer the quantitative methodology (Guthrie, 2010). The present research
is extracted from an exploratory research. This research was determined to explore the “A Study of Socio-economic, Medical and Domiciliary Problems of the Pensioners (Retired Personnel) with Particular Reference to Karachi”.

Karachi city is the universe of the study. The city has six administrative districts and a total of eighteen towns under the six districts. Each town has union councils in its jurisdiction. There are around 178 union councils in the jurisdiction of city of Karachi. The systematic type of sampling is selected. It is a verification of the simple random sampling.

The sample collection has been done from the randomly selected five towns and one union council from each town. In the selection, one town from each district has been taken. The selected towns are: Baldia town, Union Council, Mahajir Camp, Gulshan-e-Iqbal town, Union Council, Karachi university and Jamshaid town, Tariq Road Malir town, Union Council, Kalaboard and North Nazimabad town,

A questionnaire was constructed for administrative “interview schedule” for collection of the data. The collection of the data constitutes the basic information out of which the conclusions have been drawn. In this study, the data collection involved three steps. The next stage after the collection of the data is its preparation for subsequent analysis. Once the data have been collected in a research study, the next step was analysis of data.

Computerized analysis was done, converted observation into numbers. This conversion process is called coding. In the present study, the chi-square test was applied to verify the relationship between two variables. Chi-Square is one of several statistical techniques used to test whether a set of sample results is simply a chance occurrence or, instead a reflection of something real going on in the population (Krejice, T. and Morgan, 1970). After the application of chi-square, the calculated results are compared with the tabulated degree of freedom. In the present study, chi-square test was applied to verify the relationship between two variables.

The data analysis was done by using computer. Presently, a number of statistical packages, such as SPSS, and others are available to analyze data. In this dissertation SPSS is used for data analysis. Following is the formula for calculating the degree of freedom.

\[ Df = (r - 1)(c - 1) \]

After finding the value of the table, the value of Chi-square for the particular level of significance was noted and compared with the calculated value of Chi-square for 0.05 level of significance.
Results:

Table 1
Distribution of Respondents According to Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>172</td>
<td>86.0</td>
</tr>
<tr>
<td>Female</td>
<td>28</td>
<td>14.0</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>

In this study, 86% male and 14% female were interviewed in the research. Gender distribution of women in economic activities is strong indication of societal acceptance of female jobs and their share in decision making.

Table 2
Distribution of Respondents According to Marital Status

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unmarried</td>
<td>8</td>
<td>4.0</td>
</tr>
<tr>
<td>Married</td>
<td>159</td>
<td>79.5</td>
</tr>
<tr>
<td>Widow/widower</td>
<td>29</td>
<td>14.5</td>
</tr>
<tr>
<td>Divorce</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Separate</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>

In this table, 79.5% majority of the respondents were married, and 14.5% were widows/widowers. Majority of the respondents were married being 79.5%, secondly 14.5% were widowed. The lowest numbers of respondents were divorced and separated. 4% of the respondents were unmarried.

Table 3
Distribution of Respondents According to Head of the Household

<table>
<thead>
<tr>
<th>Head of the Household</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self</td>
<td>165</td>
<td>82.5</td>
</tr>
<tr>
<td>husband/ wife</td>
<td>16</td>
<td>8.0</td>
</tr>
<tr>
<td>Son</td>
<td>12</td>
<td>6.0</td>
</tr>
<tr>
<td>other (specify)</td>
<td>3</td>
<td>1.5</td>
</tr>
<tr>
<td>Total</td>
<td>196</td>
<td>98.0</td>
</tr>
<tr>
<td>No response</td>
<td>4</td>
<td>2.0</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Majority of the pensioners (82.5%) enjoyed their elderhood as head of household. 6% sons were recorded themselves as family head in this study. 8% women led their families. It was noticed that elders are honored in our society. But discrimination against women was observed in the research.

### Table 4

<table>
<thead>
<tr>
<th>Help and Support by Relatives</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Always</td>
<td>25</td>
<td>12.5</td>
</tr>
<tr>
<td>Sometime</td>
<td>14</td>
<td>7.0</td>
</tr>
<tr>
<td>Never</td>
<td>49</td>
<td>24.5</td>
</tr>
<tr>
<td>Total</td>
<td>88</td>
<td>44.0</td>
</tr>
<tr>
<td>Missing</td>
<td>Not included</td>
<td>112</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>

In the degree of financial help 44% respondents answered this question among them majority of the respondents were found clear on it, that no one provided them financial help permanently, whereas, 12.5% of all the respondents replied that the financial help is available for them on permanent bases.

### Table 5

<table>
<thead>
<tr>
<th>If Changes in Life after Retirement</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>siblings are not caring</td>
<td>17</td>
<td>8.5</td>
</tr>
<tr>
<td>no one caring in sickness</td>
<td>16</td>
<td>8.0</td>
</tr>
<tr>
<td>not allowing to travel with them</td>
<td>23</td>
<td>11.5</td>
</tr>
<tr>
<td>Other</td>
<td>17</td>
<td>8.5</td>
</tr>
<tr>
<td>Total</td>
<td>73</td>
<td>36.5</td>
</tr>
<tr>
<td>Missing</td>
<td>NOT Include</td>
<td>126</td>
</tr>
<tr>
<td>System</td>
<td>1</td>
<td>.5</td>
</tr>
<tr>
<td>Total</td>
<td>127</td>
<td>63.5</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>

In the above table in 8.5% respondents complained that their siblings did not take care of them, whereas, in 8.0% the respondents told that there was no one to take care of them, 8.5% had no specific reasons and 11.5%, were not allowed to travel with their family members.
In the above table, 69.5% respondents replied that they afforded all expenses of illness by themselves, whereas, 21.5% answered that their sons were responsible to bear all expenses of their illness.

In the above table, 36.5% respondents replied that their sons were responsible to take care of them during illness, whereas, 27.5% answered that they were taking care by themselves, as no one was available to meet this responsibility.
Table 8
Distribution of Respondents According to Caring Grand Children

<table>
<thead>
<tr>
<th>Do You have to Take Care of Grand Children?</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>95</td>
<td>47.5</td>
</tr>
<tr>
<td>no</td>
<td>62</td>
<td>31.0</td>
</tr>
<tr>
<td>sometime</td>
<td>43</td>
<td>21.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The above table states that the respondents’ taking care of their grand children, 47.5% had to take care of their grand children, 31.0% were not required to take care of their grand children, while 21.5% took care of their grand children some time.

The study revealed that every woman whose husband died, has experienced a painful period of bereavement, often accompanied by severe loneliness, obsessive thoughts of the deceased, restlessness, insomnia, somatic complaints, and even hallucinations of the deceased, and poor mental well-being.

Discussion

Access to health and basic necessities of life are basic human rights; and these are duly accepted in article 25(1) and others in 1973 Constitution of the Islamic Republic of Pakistan, articles 38, 39 and few more in the section of basic rights of the citizens. Until 2011, health was the responsibility of the federal government. After the 18th amendment, it has become a provincial subject. Citizens’ health is based on government health policies. International monetary policies, influence national policies and the gap between the rich and the poor in society are directly related to the health of people. The have-nots are increasing rapidly day by day in Pakistan due to joblessness and unemployment. Health is only basic criteria for hiring a person on a particular job for a particular duration of 25 years or till the age of 60 years. Some who are good in health are re-employed.

In government’s health systems, the lack of good governance and poor community involvement is reflecting government’s performance in this sector. Health and Population Welfare Programmes in Sindh are suffering due to institutional weaknesses. The governance’s weaknesses of the health department have become reasons for health institutions’ failure in providing health services to the elderly. Health care sector continues to have glaring weaknesses all over Pakistan. NGOs come forward and fill this gap for providing health services. NGOs and community working together may resolve the situation.
Around 6000-9000 persons per acre in Karachi city are causing skin diseases like scabies, ARI, GIT etc. and psychosomatic illnesses due to over population and high densification. In slum's environment diarrheal and psychosomatic illness and other related issues are unavoidable. All this is aggravating the situation among low income people living in low income areas of the city. Low wages and, consequently, very low rate of pension in many public and private departments do not help majority of the pensioners to live peaceful lives during the job and even after retirement. Ignorance among the pensioners of their rights and even annual increase sometimes deprives them of many of their rights.

**Conclusions**

The present study intended to examine the Socio-economic, Medical and Domiciliary Problems of the Pensioners (Retired Personnel) with particular reference to Karachi. This study has arrived at the following conclusions:

1. It was found that most of the retired pensioners were living in large-size families; their family members on account of socio-economic activities did not give them proper attention.
2. It was noticed that a large section of pensioners were in poor economic conditions. Therefore, they needed economic support of their family, government institutions and NGOs working for improvement of the ageing people.
3. It was observed that senior citizens needed respect, care and company but at the same time they also had to learn to be patient and tolerant with those looking after them. Furthermore, they were not fully satisfied with the attention given to them by their family members.
4. It emerged that crisis of older people living in rich families was that of ignorance or lack of attention by the young family members. This was due to ignoring our religious and cultural traditions and adoption of western culture, where senior citizens are not given importance; they feel themselves useless creating in them disappointment and frustration.
5. It was noticed that problem of middle class or poor families were that of resources. Due to limited family income, it was very difficult for them to satisfy the needs of their elders. Also, this is the age when one mostly suffers from various diseases, and inability to work.
6. It was also discovered that the size of these families was usually bigger but their income was mostly lower. Here elders, though not ignored but economic problem disturbed both the family members and the elders.
7. It was revealed that welfare schemes and social uplift plans for the retired pensioners were virtually non-existent. Only support they could get was from their own life-long savings or the earnings of their children, both being insufficient. Hence, economic constraints define the problem of old age. Food, health and love needs of the elderly people were rarely satisfied fully.
References


Muhammad Arshad is Lecturer in the Department of Social Work, University of Karachi.

Dr. Nasreen Aslam Shah is Meritorious Professor, Department of Social Work and Director, Centre of Excellence for Women’s Studies, University of Karachi.
The Exchange-Marriage System, Traditional Gender Roles And Obscured Transformations In A Community Of Pakistan: The Interplay Between Structure, Agency And Social Change

Muhammad Zaman
Department of Sociology
Quaid-i-Azam University Islamabad

Muhammad Zakria Zakar
Director Institute of Social and Cultural Studies
University of Punjab

Abida Sharif
University of Versailles

Abstract

This article deals with the traditional and changing gender roles and relationships in the exchange-marriage system that exists in south Punjab, Pakistan. It examines the structural roles and an individual’s independent choices. In-depth interviews were conducted with twenty-four families who have utilized the system of exchange. In this research the guidelines of the Grounded Theory Method (GTM) in order to collect and analyse the data. The study found that pre-determined, structured roles were more influential and they retain more importance than the individual’s choices. It revealed a perpetual tension between structural forces and an individual agency: an emancipated individual tries to assert and wants to exercise her/his choice but finds that the structural pressures are powerful. Some contention grows between the structural agents and the individual agency for the freeing of the individual’s emancipated role. This paper analyses the interplay between the structure and the agency. It also analyses the tensions and the process of slight social change that occurs under given social conditions.
The exchange-marriage system, i.e. reciprocity of a sister/daughter for the marriage of a son/brother, has been long in existence. It is perceived as a system of social welfare, well-being and kinship-alliance formation with the objective of protecting the socio-political interests of the families involved in the exchange. There are various studies that have directly dealt with the system of marriage by exchange. Malinowski (1922), Meek (1936), Mass (1954), Levi-Strauss (1969), McDougal (1979), Richard Tapper (1989), Nancy Tapper (1991), Barman (1997), Boride (1998), Schweitzer and White and Heady (2001, 2003) have all investigated the marriage-exchange system from the structural and individualistic perspectives in various parts of the world. However, none of the studies dealt with the traditional gender roles and changing patterns of the exchange-marriage system in Pakistan. This study bridges the gap in the literature on the subject. Differing from previous studies, this study analyses the gender roles and the transformation in the marriage-exchange system in light of the interplay between structure and agency.

Gender relations vary from one society to another. Mass (1954) argued that a woman is perceived as a commodity and is exchanged as a gift between the two families to create social bonding. From his point of view, the system of exchange forms social cohesion. Levi-Strauss (1969) dealt with the exchange marriage as an instrument to develop alliance between families and groups. He viewed marriage by the exchange system and exchanged couples as a strategy to develop alliances. Similarly, Struthers (1984) examined the marriage by exchange in Melanesian. She traced a woman’s independent role from the structuralist’s perspective in the system of the exchange. She discusses the woman’s reproductive role in the labour market that makes her to be considered as a commodity and to be exchanged. In short, women are treated and traded as commodities to be exchanged. However, the exchange’s rules and the principals of this commodity vary from one society to another.

Various studies in developing countries have shed light on the strict gender roles assigned to women (Tapper 1997; White and Schweitzer 1998; Zhang 2000). For instance, in Afghanistan, women are forced to perform traditional gender roles by applying the repressive force of gender-related norms. Women are considered to be a family resource and proper control of their behaviour protects the family’s honour in the Afghan society. If the control is loosened, it brings enormous shame and humiliation for the family, especially for the dominant man (Tapper, 1991). Kinship politics is an important aspect that brings honour and shame for a person on the one hand. Nancy Tapper (1991) discusses the kinship social structure and power politics based on the resources on the other. She revealed that the exchange system promotes a man’s interests whereas a
woman has to show her loyalty to the man (1991:221). However, findings of the study done by White and Schweitzer (1998) on a community in Java (Indonesia) are contradictory to hers where the marriage is arranged within the matri-lineage only. Local taboos resist arranging a marriage within the matri-lineage. Maternal relationships are stronger than the paternal ones in Java. A woman’s position seems to be stronger than that of a man. The sense that exchange marriages are in a man’s interests seems to be fuzzy and the gender roles do not correspond with the exchange system that is carried out in Indonesian society.

Culturally, exchange marriages are projected as ‘pro-women’ and as a functional necessity to safeguard the interests of women. Though, in some cultures, such marriages are resisted, they are also accepted by the girls under the influence and logic presented by the dominant culture. For instance, Zhang (2000: 60) noted that daughters in rural China were not always willing to get married according to the choice of the parents on the basis of exchange. Zhang, however, does not outline why the daughters were resisting their parents’ decision of the marriage exchange. His study indicates the desire for emancipation of an individual from the structured role. Contrary to Zhang’s study, Jacoby and Mansuri (2008) found willingness in women to have an exchange marriage in the Pakistani study. This study found that the interests and welfare of women are best served by the exchange system. They argued that a woman is in an advantageous position in the exchange system because she confronts the patriarchal authority through this system which, otherwise, is not possible. The findings of this study are also contradictory to Tapper’s (1991) arguments when she pointed out that a man looks for his vested interests, but Jacoby and Mansuri (2008) claim that a woman is in an advantageous position in the system. In one culture, certain rules are adopted in order to practise the exchange marriage and, in another culture, one can find variations in those associated with the first culture. Nevertheless, none of the above studies took into consideration the gender-based roles and relationships in the system of the exchange marriage. With the passage of time, these gender-based roles have changed slightly due to education and cross-cultural influences that also affect the marriage system. Furthermore, these studies did not take into account the interaction between structure and agency.

This article examines the structured role, relationships and obscure gender roles/relations inherent in the exchange-marriage system in the community of Kabirwala, located in south Punjab, Pakistan. It also discusses the interaction between the structure and agency and defines how social change comes into view in the system of the exchange marriage.

**Objectives of the Study**

This study aims to highlight the gender roles and relationships in traditional social set ups and it also investigates the changing patterns of the role and relationship between the
youth and their elders. The research also focuses on the role of education in the process of the change. Nonetheless, this change is very obscured. At the theoretical level, it is about the perpetual and simmering tension between the structure and the agency in implementing/resisting the normative regime of spouse selection through the process of the exchange-marriage system.

Method

The findings of this study are based on field work that was conducted between 2006 and 2007 to explore the issue of exchange marriage. The field work was conducted in the small village of Murad in the town of Kabirwala, District Khanewal, south Punjab, Pakistan. Documented proof was found in the District Census Report, Khanewal (2000) which claims that the town operates under a system of exchange marriage. Therefore, this locality was selected for the study. Almost 1,500 persons are living in the village of Murad and its annexed settlements. Overall, the national literacy rate of Pakistan is about 56% (men - 69% and women - 44%) according to the Economic Survey of Pakistan (2009:158). However, an exact literacy rate of the village is not available, but one can observe illiteracy in the village. The population depends on the agrarian economy and most of the people are from the working class with a low level of income.

In order to investigate the exchange-marriage system, the Grounded Theory Method’s (GTM) guidelines (Strauss, 1987; Neumann, 1997; Glaser, 1992; Glaser and Strauss, 1965; Larossa, 2005; O’Brien, 2005) were used to conduct and analyse the data. The GTM seems to be appropriate while it guides in developing real insight into the social world (Zaman, 2011). The GTM guides that data collection and analysis is a simultaneous process (Corbin & Strauss, 1990). We interviewed the couples (each spouse individually) who were married by exchange, their parents and their children who were supposed to get married in the near future after securing their formal permission. In this way, we compiled twenty-four family case histories based on forty-eight individual interviews. Four respondents from the group of spouses declined to be interviewed, however, we added two parents and two young persons in the interview. We used an interview guide as a tool for the collection of the data. As per guidelines of the GTM, we identified themes as we were proceeding with the data collection. In other words, themes and concepts were developed from the data. Since the principal investigator was familiar with the social setting and the local language, it was easy to approach the community and retrieve the relevant data, which has been annotated and interpreted here in this article.

Findings and Discussion

We found the following themes and categories from the theoretical sampling as per the GTM guidelines (Corbin & Strauss, 1990; Zaman, 2011).
Spouse Selection and Gender: Structured and Traditional Roles

As a part of local tradition, a family prefers to marry its son/daughter within a similar genealogical relatedness (the local term is *biradari*) on the basis of an exchange. A woman herself feels comfortable to get married to a relative\(^2\). The woman takes the initiative in arranging the marriage of her daughter/sister. Therefore, they prefer endogamy on the basis of the exchange marriage. Akbar\(^3\), a 57-year old man tells: “In my opinion women are benefited more in the exchange-marriage system than any other because this system provides complete social security to them.”

It is perceived that the strong social bond with a sister/daughter maintains the equality of the relationship with the other exchanged couple. It creates reciprocity in social relationships for the prevention of domestic violence for one’s own daughter/sister. A strong bond between brothers and sisters compels a person to be tolerant so that the sister/daughter does not face any problem as per the “rule of the game”. It creates ‘deterrence’ which holds the other man to remain conformed to the norm. These relationships make the actors dependent, connected, adjusted, as well as vulnerable, within the social network of the kin. Ultimately, the system of the exchange strengthens traditional gender roles.

Gender Segregation (*chadar and char devari*): Restraint Roles

The marriage-exchange system segregates the genders: both families (involved in the exchange) want to protect their honour at home and do not allow their women to mix with strangers. In the local normative and cultural context, women are supposed to stay inside the home to carry out the household responsibilities. Restricting women to the home also serves the purpose of their segregation from the ‘stranger-men’ in order to ensure the local notion of strict, protective confinement of women within the four walls of the house locally called as “*chadar and char devari*”.

A woman is supposed to have the company of a *mehram* (a man who has a kinship relation with the woman) from the family while coming outside of her house. The accompanying person can be her father, brother, a boy/girl from the family and in the case of non-availability, a child (at least) is considered necessary. The conformity of the woman with the local norms gives her a secure feeling, a sense of belonging and confidence. Nonetheless, only those women who respect these norms are considered respectable and conforming.

However, those who violate these norms may run the risk of being labelled as having a ‘loose character’. For example, a woman/girl travelling alone, may be considered to be modern and liberal yet raises questions about her character in the village of Kabirwala.
Such a woman feels insecure and remains open for stalking, bullying and vulnerability while travelling alone.

Saima, a girl who is 21 years of age expresses how she is forced to be a conformist to the norms of chadar and char devari: “I have no choice but to stay at home because if I were to go outside alone, I would be considered responsible for all of what people would do to humiliate me. This applies to me even if I am married outside of my relatives or I am married without exchange”. Another respondent Razia, a 28-year old woman, however has a different consideration of such traditional norms: “I think that a woman should stay at home and marry a cousin as it is against our tradition to go outside alone or to get married without exchange. I think this is for her own benefit if she respects this norm and does not give a chance to others to question her character.”

Gender segregation is perceived as a structural solution in order to avoid trouble and restrain the roles of the individual. Therefore, a woman marries within her own extended relatives in order to avoid mixing with strangers on the basis of exchange and the restricted role.

The Hierarchy of Relationships: The Authority of Structural Agents

Gender relations were found to be hierarchical in the village under investigation. A person can find an organizational chart of the relationships within the extended family with a few omissions and additions, but in certain situations, it is difficult to find hard or soft rules regarding the authority and occasionally one can notice the overlapping of the gender relations. However, usually, authority resides in grandparents, parents, brothers/sisters in hierarchical order (Qadeer, 2006:200). The hierarchy of the roles determines the authority and relationship among kin. For instance, brothers enjoy more authority after parents than that of sisters, but they are also responsible to take care of their sisters. Among brothers, the elder brother has more respect and he enjoys more decision-making authority after their elders. Between sisters, an elder sister enjoys more respect and honour than the younger ones do.

Grandparents and parents are the heads of the family. They enjoy decision-making authority in every family affair. This rule also applies to the selection of one’s spouse. The elders of a family make the marriage decisions of their children after having carried out an in-depth analysis of their perspective future spouses. If the future spouses are educated, then the elders regard their choices in a few cases of spouse selection. In many cases, grandparents decide the matter and everybody, even the parents, are reluctant to challenge this decision. These elders justify their decisions by saying that they have enough experience and authority to decide the marriages properly. They believe what they are doing for their children is in their best interests. Over non-compliance, the
son/daughter could be declared as deviant. The young generation obeys and appreciates the decisions of the parents as Nadia, a 21-year old, woman respondent tells: “Look! In our system, young people are not considered mature enough to make the decisions of their marriage. It is the grandparents or parents who make the decision and the youth are expected to obey it silently. Any resistance or questioning on the part of the youth is considered as a sign of disobedience. If it happens to be a girl, the resistance may have catastrophic consequences.”

The elders of the family assume authority from traditional interpretations. For instance, a father and a mother are wali (guardians) of the children and the children should obey them. This traditional authority of the parents comes from the customary interpretations that empower them to make the decision and to finalize it, without even considering the ‘will’ of their children.

After having conducted in-depth interviews, it was revealed that the marrying of one’s children is a complex issue in the community of Kabirwala and its complexity mounts when it comes to the question: “Who decides the marriages of the children and how?” In many situations, decision-making does not necessarily require the will of the real actors whose marriage is being decided. However, it is mandatory to consider the elders’ opinion about who should marry whom and who should be exchanged for this marriage to take place in the community of Kabirwala. One of the interesting aspects of the decision-making process about the marriage of children is the considerable and important role of elder women. Grandparents decide the marriages, parents agree with their decision and proceed to compel the children to do as their elders wish and have decided. Thus, the latter have no right to deny or utter a single word against their decision. Parents view these marriage decisions as sweet memories of their late elders (if they died); some of the young remain ambivalent, while others accept it. Sometimes, these young people take these decisions as a matter of ‘ego’ and firmly practise traditions while others may secretly disagree or openly show discontent, but they are hardly able to refuse it. If any of the young people declines, the other will gossip about the disobedience. However, a mother or any other close, female relative plays a pivotal role in the decision of the marriage of her son/daughter or relative while negotiating on the basis of her children.

The mother or any elderly woman shows consent, discontent on the behalf of the children or relative to her husband or parents in-law. Sometimes, she/he uses indirect words to indicate her consent/discontent about a decision. Such a person plays the role of an individual agency that directly or indirectly negotiates on the behalf of the individual concerned (future spouses are not allowed to communicate with their parents directly in general, but exceptions are possible). This is a socially accepted way to safeguard a son/daughter’s interests with the structural agents (parents or grandparents in this
situation). Nevertheless, there is a hierarchy in the relationships that is based on the birth order of a person, gender, age and the relation with kin and has some set patterns to communicate or watch one’s own interests within the kin relationship.

The Choice of Spouse: The Dependency Syndrome

Children are dependent upon their parents until the time of their marriages and, in many cases, even after the marriage. Such a situation has given birth to a dependency that the son/daughter has on his/her parents and/or on the grandparents. If the parents are absent, someone else from the close relatives (especially a close, male relative) takes guardianship of the children. This kinship institution operates as a ‘safety network’ for the son/daughter. Amin, a 32-year old man explains:

“The family discusses and decides upon the selection of the mate. However, the important decisions are taken by my father, who is the head of the household or else my mother…. I like their decisions. Whatever they do, they (grandparents or parents) do for our welfare. They are a blessing of God…. Being our elders, they are sensible and experienced as compared to our vision and they can decide right or wrong for us in a better way.”

A mother is considered to be more close to the children (than the father) in everyday life because of the emotional attachment in this cultural context. A mother delivers lenient orders as compared to the father’s hard actions. A father is expected to exhibit stern behaviour so that the youngster should learn and face the hard realities of life. Nevertheless, the orders of the parents and elders are obligatory to be obeyed. Owing to established, customary practices, children never try to violate such orders.

Saban, a 35-year old woman elaborated her point of view:

“At my parental home, after the death of my father, my mother decided the marriages of my brother and sister on the basis of exchange. She consulted my brothers, but did not ask me about my consent while arranging my marriage….My mother-in-law enjoys more decision-making power along with her elder son. My father-in-law also decides but, most of the time, matters are finalized by my mother-in-law.”

Karim, a 35-year old man explains:

“My parents arranged my marriage when I was 20 years old. My parents kept in mind the level of education, age, the employment of myself and my spouse….A family does not think badly about their children and they have kept in mind the choice for them…. My wife and I did not see each other before the sohag raat (first night of marriage) because we were distant cousins and lived far away from each other….However, we were happy
when we saw each other and we were happy about the choices made by our parents.”

Khalid, a 35-year old man claimed that a parent’s decision is in the favour of both spouses. He tells:

“It was a good rishta (spouse) because, on the one hand, my father-in-law’s family was a religious one, which I liked. On the other hand, my wife herself was quite a reasonable spouse for me....My wife and I are comfortable with each other. We like each other.”

Family choices regarding the selection of a mate are considered ideal and family has the responsibility of arranging the marriages of their son/daughter. After the birth of a child, parents start to search the possible and potential spouse for their offspring. The mother starts thinking about the dowry of the daughter and the spouse for her. The father thinks about earning enough money for the dowry and the education of his children. However, girls, who have no facility of schools, help their mother in household chores. They assist their mothers in everyday household tasks such as cooking, washing and sewing. This dependency of an individual on the family is a dominant pattern that was found in the studied locality. It is evident not only from the daily affairs of the people, but is also visible in the selection of mates under the system of the exchange marriage.

The Dynamics of the Husband-Wife Relationship: Priority for the Siblings

Residents of the studied community considered that the responsibility of a husband is to fulfil the economic needs of his family, including his parents and the kin (especially brothers and sisters) who cannot earn a livelihood. A wife’s responsibility is to manage the household affairs of the family. This includes cooking, chopping, mopping and washing the clothing for the family. Women also commonly work and assist men in the cultivation and harvesting of their land in the village. Nevertheless, a husband and wife are dependent upon each other in various other ways in the system of the exchange. A wife holds power in relation to controlling the behaviour of her husband due to the exchange mechanism. She enjoys a reciprocal relationship with her husband. In the case of a husband who does not take care of his wife, his exchanged sister will get the same response from her husband. In such a difficulty, a man’s sister remains to be the priority for the man, even more so than his wife. This is contradictory to the Western marriage system, where a person disconnects from his/her family of origin and remains loyal to his/her marriage partner. Nevertheless, a husband and wife are seen as having a structural dependency on both partners, but the priority lies with the sibling.
Vulnerability (bride and in-law family relationships): Weak Individuals and Reciprocity

In the early days of the exchange marriage, the bride perceives she is vulnerable to being adjusted in the family of procreation and is totally dependent on a number of relatives of the family-in-law. She is supposed to be careful and passive while settling in with the family of orientation, i.e. the in-laws. In the beginning, she is carefully watched and even a small ‘mistake’ made by the bride can create a problem. This problem can lead to a “cold war” in relations among the family members (Versa-Sanso, 1999). This trouble may even reach the exchanged couple. Therefore, the bride has to take care of a number of people at one time in a brand new home setting. She is treated as ‘ideal’ if she takes care of her relatives properly according to the “rules of the game”.

However, normative rules for the groom are different. Usually he is neither relaxed from the strict observatory norm nor does he experience much vulnerability. He cares for his relatives but he also enjoys the reciprocal relationship more as compared to the bride. While explaining the asymmetrical and differential cultural expectations of the bride and bridegroom, one woman, aged 45, tells that “a bride can only express this relationship as that she is ‘exchanged’, but she cannot force her husband to reciprocate with her parents”.

The status of bride is not strengthened in a new family-in-law situation until the birth of a first or second child (preferably a boy) takes place. After that, a woman attains the level of maturity in accordance to the local norms and then she becomes the ‘custodian of the house’. A man begins extending his authority with his marriage and becomes independent after the death of his father (in ‘ideal’ terms), but it depends on the given social conditions. At the stage of being grandparents, both the man and woman enjoy almost equal authority in household affairs, if they have still control on the economic resources. In the case where the grandparents are unable to control the economic resources, they become vulnerable and dependent upon their children. In such a situation, they may still enjoy the obedience of their children, but some children deny and ignore their elders. Children and youngsters are expected to be shy in front of their elders.

Obedience to the Wife (run-mureed): Dominance and the Emphasis on Masculinity

Men are socialized to be authoritative, rough and masculine. A typical husband is considered to be dominant over his wife. Conversely, if a wife is dominant, it is considered as a ‘weaknesses’ of the husband. Culturally, to be subservient to one’s wife (in local language called run-mureed) is a negative and stigmatized character on the part of a husband. Such a man would be the laughing stock of the community and, therefore, the family of the “subservient husband” may exert pressure on him to behave “in a manly and proper manner.” It is difficult for a man to resist such pressure.
In times of trouble with one exchanged couple, the second exchanged couple has to reciprocate equally as per the normative rules. However, if the second exchanged couple does not want to reciprocate as per the rule of the game, then the man of the second couple is declared as a “run-mureed”. He is declared to be unmasculine, weak and subservient to his wife. A 38-year old, male respondent, Rahim, said that he is not a run-mureed and he does everything according to his own wish and does not like to consult with or inquire regarding the wish of his wife. He remains loyal to his family of procreation rather than the family of orientation in order to avoid the notion of being labelled as a run-mureed. According to him, it is against the local culture to be obedient to one’s wife.

However, some people may privately be run-mureeds but, publicly, are “dominant husbands”. Contrarily, Khalid, a 30-year old man, tells that he was labelled as a run-mureed, but he did not care about these notions and, instead, focused on his conjugal affairs. Consequently, according to him, he has a happy marital life. He maintains a reciprocal relationship with his wife.

Obedience is considered to be a negative stance for a man to take and a positive symbol for a woman, which indicates the gender imbalance in this cultural context. Masculinity is the dominant value in the community that was studied. If a person resists this notion, he is perceived as a weak individual. Structural agents (family and kin) pressurize the man and try to make him conform to the normative roles in order to preserve the overall norms of masculinity.

**Dependence on a Wife’s Earnings (run di kamai or nikhato): Social Pressure**

Men are supposed to earn money. It is their sole responsibility while women stay at home and manage the household. Hence, gender-specific earning is a dominant trait. An earning woman is considered to be a kamao aurat (earning woman) while an earning man is said to be a kamo-murd/putar (earning man). In the studied community, it is an insult for a man if his wife is earning and the man is dependent upon her. Depending on one’s wife’s monetary earnings is a matter of shame and humiliation for a husband. In the marriage-exchange system, the dependency on a wife’s earning brings further problems to the second exchanged couple.

It may be noted that it is not just a gender-specific division of labour or may not be a matter of personal choice, but it is a will of the society. For example, if a man depends on his wife’s income, it is matter of serious concern to his parents. The family does not prefer that a woman should earn. A male respondent told us that he avoided becoming stigmatized due to relying on his wife’s earnings as people label such a man as a nikhato (a lazy person).
In the very process of socialization, both men and women are made conscious regarding their traditional roles. Accordingly, the wife expects and prefers to live at home, care for the children and do other home-related tasks. To accomplish such duties, she knows that she may not need much formal education. Therefore, while not sending daughters to high school, parents usually reason that “we do not except earnings from our daughters”. In essence, the engagement of paid employment on the part of a daughter and later as a wife is considered a humiliation and dishonour for the family’s prestige. A woman is comfortable being dependent upon her family and is accustomed to these norms. A female respondent tells that this dependency of a woman on her family makes her relax and she is then happy with her traditional role as a wife. In the marriage-exchange system, the second family compels the man who is not earning to get employment or to do some work/business in order to provide proper food and household items for the exchanged lady. He receives social pressure or even some kind of abuse (in local terms “taanay”) to force him to reciprocate adequately. A person must earn in order to save his honour.

**Family Honour: Symbolic Culture**

A woman is the symbol of the cultural and family honour (Hussain, 2005). This honour must remain within the family in the case of marriage. Honour is further protected if it is reciprocal as in the exchange-marriage system. Girls are taught to take care of their parents’ honour and family’s prestige. They are trained to adopt a particular behaviour so that if they do marry on the basis of love, then they are responsible for spoiling their parents’ prestige and honour. If someone wants to marry on the basis of love, then she has to do a court-marriage. After the court-marriage, she has to face sanctions from her family. Finally, girls keep quiet because of parents’ honour. These differences start from birth and continue throughout their life, even until death. Such differences are more significant for a woman to adopt than a man.

After marriage, a woman has to adjust in the new family set up. There may be a lot of differences between her parental and in-law homes, but the bride has to adjust there. Kalsoom, a 28-year old woman explained that her cousin, to whom she was engaged, wears traditional dress *dhoti* (name of the local dress) and she does not like him. This respondent claimed that her expected fiancé (who is also a cousin of the respondent), expects them to adopt their traditional way of life which makes her sceptical about being his wife and so she prefers not to marry him. However, it is difficult for her to decline this intended arrangement and she has to be the wife of that person, irrespective of her personal choice. In the case of refusal on her part, she will be subjected to punishment on the basis of honour. Therefore, she has to adjust herself in such a situation, but a male may escape from such a norm. Since her father already declared her exchange marriage, her deviancy is perceived as a violation of family honour. Such gender roles are stricter for a woman because she is perceived as a symbol of family honour and respect more so
than a man. Caring for one’s own family is a symbol of honour and is the prime aim of the life of the individual in rural Pakistan.

Socialization and Reciprocity: Social Construction of the Reality

Children are trained in a way that they develop their ‘social frame’ and ‘social construction of the reality’ and they design their ‘world view’ (Berger & Luckmann, 1966; Berger, 1967). Children utilize the world view which they gain from their family and the prevailing social environment. In the village of Kabirwala, the people only have their own local world view: they learn from their family and cousins about their social values. They do not consider any alternative values as suitable substitutes for them.

From birth, there is a difference in the practices of socialization that take place for boys as compared to those for girls. A woman looks after a man’s support from birth until death. A woman with the status of mother, daughter, sister and wife is honourable. According to a female respondent, “without these relations, she is nothing but a woman, which has question of worth and prestige”. Children are believed to be the property of the elders and the extended family. They are taken care of in such a way that they likewise respond when the elders need their help. There is evidence of some discrimination regarding girls’ education in a few places by thinking that they have to remain inside the home and, therefore, a little bit of education is enough for the girls. Therefore, there is a wide gap in behaviour between spouses that shapes different world views. A person’s social construction of reality is formulated within the given social and cultural conditions. This social construction of reality is based on the everyday experiences of the people. Individuals reproduce their social reality within the existing social frame.

A Slight Change in the Spouse-Selection System: Obscured Emancipation of the Individual’s Role

An individual’s emancipated or different role is traditionally resisted, even in personal affairs such as marital choice, but now it is changing slightly. Traditionally, an individual’s identity is associated with family and kin. In ancient periods, a woman and children were considered as subordinate and dependent on a man (Urlin, 1969). Even nowadays in traditional communities, a woman and a man have to rely on their family. The individual’s empowerment has always been the notion held by the modernist and feminist activists and is one that has affected everyday life in the West and other developing countries around the globe. It empowered the individual, especially women and has brought them into the mainstream of the society.

However, traditional societies (like Pakistan) are still struggling for this kind of social change. For instance, a son/daughter and a woman are all vulnerable in the village of Kabirwala. They have begun to argue about the traditional gender roles. We found two
case histories where the spouses challenged the traditions and they violated the norms of the exchange marriage and they arranged their own marriages on the basis of love. One couple received severe, serious physical punishment from their respective families. The bride got more severe punishment than the groom and the couple had to divorce each other in order to marry their cousins on the basis of exchange. The other couple had even more serious consequences where the bride was killed while the groom managed to escape. Both of the couples were punished due to the ‘violation’ of the norms and the marriage-by-exchange system that had been pre-determined since their childhood. According to the local tradition of the exchange marriage, if a woman has not been exchanged with another woman, she suffers a lower social status.

Nonetheless, we also found some level of obscure transformation in the marriage-exchange system. We found three couples who have their own marriage exchange, but they argued that they will not exchange their children, in order to avoid troubles. One couple declared that they “will not exchange” their children, but they will “arrange” their marriages among cousins. The second couple informed that they will not only decline the exchange but arrange their children’s marriages by choice beyond cousins. The third couple, who was educated, seemed totally convinced about the love-marriage arrangement for their children without parents’ consultation and they want to completely get rid of this “outdated tradition”.

There are two approaches regarding this marriage-by-exchange system. (1) A woman enjoys a complete status because of the deterrence that is the balancing force in terms of the system in the studied locale. This ‘deterrent’ regulates both families who exchanged two women for their sons’ marriages and therefore empowers these exchanged women. It is for the women’s protection according to the local interpretations. Perceptions of the prevailing gender insecurity are common and a woman has a feeling of security from this exchange system (Jacoby & Mansuri, 2006).

(2) According to a second opinion, it is an “outdated tradition”. Some young respondents oppose the woman-exchange system. They claim that such a tradition is inhuman. A few elders also argue that the indigenous thinking of the women possesses outdated value. They claimed that the exchange system does not empower an individual. In this view, an individual must be free from the traditional role and responsibilities. The actors of the second approach (young generation) are challenging the tradition of exchange marriage which creates tension and conflict within the family. Owing to these problems and possibly to avoid such tension, the elders have started to garner the consent of the prospective, young couples, especially from the male who, by nature, is much more of a trouble-maker than a female. Such a situation leads to addressing the concerns of the young generation and trying to adjust to their modified or negotiated roles. For instance, now the families are arranging the marriages of their son/daughter on the basis of mutual consent of the couples but such arranged marriages are still limited to the cousins. Such a
change is restricted to some educated and economically-independent persons. Furthermore, this option is more open for a man than for a woman.

**Changes in Education, Employment and Marriage: Obscured Transformation in the Gender Roles**

A slight, but steady transformation in marriage and gender roles is coming into the remote, rural community of Kabirwala. There is an emerging trend of considering the personal choice of the actors, contrary to the traditional system, among a few families. We found an educated family who supported their children (both a son and a daughter) not only to get higher education, but also to marry a cousin of their choice without exchange. They also allowed their daughter to teach at a local girl’s school.

Similarly, some ‘love marriages’ were being celebrated by some families (but limited to cousins) because the children did take serious action. They tried to convince their elders as was reported by one respondent. Some spouses imagined that they will not impose their choice on their own children to arrange their marriages on the basis of exchange to avoid possible future tension in the family. A woman respondent narrates: “My husband thinks that if any proposal for his children seems fit to him, he will not object. He will marry his children without any type of family interception”. Love-arranged marriage is the emerging trend among some of the community members although it is scarce and strictly controlled. This indicates a transition and new ideas in exploring the possibilities regarding marital relationships.

The community of Kabirwala is reshaping itself by taking some trends and attributes of modernization from other societies, for example ‘love marriage’ and reshaping itself according to the indigenous culture. This is the transitional phase from traditional to emerging global trends: changes in the values are visible that are interpreted according to the local values. For example, respondents try to link their actions within the customs. Despite the fact that their arguments may lack real theory related to culture or tradition, people maintain a rationality of their actions within the normative structure. According to a respondent “a boy and girl are the ‘real actors’ who perform the play (marriage) on the stage. Elders are the directors, while family/friends are supportive in understanding the real essence of the play and are the ones who influence the performance of the actors.” The conjugal relationship depends upon these modified roles.

Education, awareness and employment opportunities can bring this tradition of the exchange marriage to an end. Both male and female respondents defended the stance that children’s education leads towards an independent role for an individual. Education empowers a person and leads him/her to play an independent role as an individual. The trend to permit girls to acquire an education is increasing in the village of Kabirwala.
According to Kalsoom, a female respondent, girls are now permitted to get higher education in college and university in limited cases. In the past era, girls were permitted to study but they could not pursue higher education. Now the trend is changing. They are permitted to get more education and even if they want to do a job, they can do so. However, on the contrary, girls are still not allowed to get married according to their own choice. This trend is increasing with the passage of time.

However, Aslam, a male respondent, does not agree with Kalsoom. He argued that it is common thought that girls have permission to study up to the matriculation level (ten years of schooling) or even until the completion of secondary-school (twelve years of education) but, in this case, they have to seek guidance within the village. According to him, co-education is not permissible in the village, but still they are encouraged to get education. In order to secure their reputations, girls do not go to university as the thought is that co-education harms their character and will affect the family’s quality of repute. Meanwhile, separate universities for women have paved the way for females to pursue higher education if they are not interested in the co-education that exists in general universities.

This field work does not reflect a representation of a large segment of Pakistani society as it is limited to just some villages of Pakistan. Nonetheless, to some extent, it reflects the now-broader value system of the rural society. There are emotional, social and political forces attached that are helping the individual to adopt the ‘situation-specific behaviour’ which is close to the Hildenbrand (2007) concept of ‘conditional matrix’.

Nonetheless, social relationships between men and women are always under debate among the gender/feminist theorists. Gender roles and relationships have variations. In the West, a man and a woman have little dependence on their families. A man and a woman might have an equal level of autonomy (Becker 1974, 1991; Goody 2000; Sabean, Teuscher and Matheiu, 2007). In the East, a man and a woman have different roles and relationships, but they enjoy a limited degree of independent roles (Das 1973, 1976; Homa 1997). Our findings differ significantly from those of previous studies of the exchange marriage. We identified segregated gender roles and relations which are based on seniority and traditional authority. However, a woman is more inclined towards the exchange marriage than a man due to its “gender-specific structural roles” and the “rules of the game”. A woman feels comfortable while following the traditions. However, at some point, the younger generation is ambivalent about the tradition of the exchange-marriage system and some of the young people remain reluctant to follow such traditions. Previous studies on the subject neglect the younger generations’ opinion on the subject; they were taken for granted like an object. However, in this study, they were considered along with the “rules of the game”.
A Theoretical Approach: The Interplay between Structure and Agency

We interpret the system of the exchange marriage and gender roles within the context of the interplay between structure and agency. According to Giddens (1984), there is ongoing interplay between structure and agency which is reciprocal. Structure is produced and reproduced in an ongoing interaction between the actors (Giddens, 1984). For Giddens, the actors are constantly and actively involved in the reproduction of the society. He labelled it “dualism of structure and agency”. An actor produces social rules by his/her activities and then acts according to such rules. Social rules are “generalisable procedures, implemented in enactment or reproduction of social practices” (Giddens, 1984:21). From these social rules, a number of them are formal, clear, and codified and others are informal social rules (Giddens, 1984). Such social rules enable a person to have smooth relations with the society. He argues that the rules of the social order may only be latent but they are manifested when social expectations are not fulfilled and a reaction emerges from others. According to Giddens, a society provides the resources that facilitate an actor to learn a sense of 'social rules'. Giddens reveals that the authoritative resources (status and authority) establish command over other people (1984).

Differing from Giddens, Swell (1992) defines structure as based on fundamental constructs. He explains that the theory of structure accounts for agency, allows for change and bridges the gap between the semiotic and materialistic description of the structure. He explains the rule of symbols within the structure.

Meanwhile, Archer (1996) is critical of Giddens and she proposes that structure and agency are independent entities because both sides of the interplay can be analysed. She examines the independent domains of structure and agency and their relationship. Furthermore, she discusses the relative autonomy of culture from structure and agency. For her, the process by which complex transactions lead not only to changes in the structure of the system but also to an end product-structural elaboration which she calls “morphogenesis” (Archer, 1996: xxiv). She discusses the structural conditions and their effects on social interaction and how this interaction, in turn, leads to structural elaboration. She revealed that the relationship between culture, structure and agency has been neglected. She believes that the individual agency has the ability to either support or resist the pressure of the cultural system.

However, Dépelteau (2008) is critical of the co-determinism of Giddens and Archer. He criticizes the co-deterministic theories of structure and agency. He discusses the modern presuppositions: freedom, individualism and the search for a new social order (Dépelteau, 2008). He criticizes the notion of co-deterministic (structure ↔ agency).

Dépelteau, (2008:51) proposes a relational approach (actor ↔ actor ↔ structure).
Regarding the issue of the exchange marriage and gender roles, relations can be analysed with this theoretical perspective. The gender relations, starting from the birth family, in hierarchical orders and circles around the family and the biradari (clan) are predominant in the village of Kabirwala. This order is shaped in patriarchal power and patronage in the village life of the Pakistani society (Lyon 2004 and Lindholm, 1982). The family controls the relationships for the whole life of an actor in the sub-continent (Jejeebhoy & Sathar, 2001). An individual is subjected to adopting to the family and the biradari. A girl/boy, totally dependent on the family and the family-in-law, to becoming an independent person and then transforming to become the sole authority in later age is that which gives coercive authority in the villages of Pakistan.

Conclusions

The structure requires the conformity of the actor. However, the actor resists and demands for freedom, personal choice, emancipated roles and relationships. Structural forces (family, kin) compel a person to accept the standard social values. The actor either resists them or follows them. The interplay between structure and agency is dependent on certain prevailing social conditions. There is an on-going contradiction between the structural forces and an individual agency. Structural forces emphasize the maintenance of the “rules of the game”, but an individual may resist, delay or deviate and want to maintain his/her emancipation and personal choice. Social forces of the structure (the family members and kin in our study) are responsible for maintaining the structure. The social conditions determine the nature of interaction between the structure and individual agency. This kind of interplay between social structure and agency brings social change. The change is negotiated, mediated and, in some social situations, is a controlled phenomenon in the social world.

End Notes

1. Pseudonym of the village is given to protect the privacy of the respondents.

2. This finding is similar to Bullock and Khalid’s (1995) work.

3. Names of the respondents have been altered to protect the privacy of the respondents.


5. We found comparatively more educated men than woman in Kabirwala community.
Conditional matrix defines that actor is subjected to adopt the situation specific behaviour and structural forces direct the actor to act accordingly.

References


The Exchange-Marriage System, Traditional Gender Roles and Obscured Transformations in a Community of Pakistan: The Interplay between Structure, Agency and Social Change


___________________

Dr. Muhammad Zaman is Assistant Professor in the Department of Sociology, Qauid-i-Azam University.

Prof. Dr. Muhammad Zakria Zakar is Dean of Social Sciences, Director Institute of Social and Cultural Studies, University of Punjab.

Abida Sharif is Ph.D. Scholar at the University of Versailles, France.
Exploring The Reasons Of Discontinuation Of Practicing Medicine Among Female Medical Students In Karachi

Nasreen Aslam Shah
Shagufta Nasreen
&
Asma Manzoor
Women’s Studies
University of Karachi

Abstract

From the late nineteenth century onwards, women in both industrial and non-industrial countries have entered the most skilled and up to date branches of professions. The number has increased but in some fields women are dominating. The medical profession is one such field in which women are concentrated. The ratio is alike in Pakistan where girls dominate enrolment in medical colleges. More than 70% of students are females in medical colleges in urban areas especially Punjab and Sindh. Regrettably, not all of them end up practicing medicine. The objective of the study was to explore the reason for the high drop out. The study was conducted with a total 60 female medical graduates from different government and private hospitals of Karachi. Both qualitative and quantitative methods were used to do face to face interviews. The results show that most of them leave due to marriage and home responsibilities. The medical field has its own demands and to fulfill those responsibilities family, society and institutions have to help the woman medical profession to manage it. Otherwise, a human resource will be lost every year. It is also important to review the policies from time to time because to fulfill the needs of health services it is a reality that we need more doctors.
Introduction

The status of women varies across classes, regions and cultures and rural/urban divide. Therefore, we see women in positions of Governor of State Bank of Pakistan, pilots, judges, police officers, army officers, athletes and world renowned artists and at the same time women face violence, discrimination and restrictions as well. Due to gender discrimination they are invisible in some fields and in majority in others, for instance labour force participation in Pakistan shows mostly women are found in service sector and mainly in the field of teaching and medicine. According to a recent report of Pakistan Employment Trends (2013), share of female employment in health and social work sector is 1.7% as compared to males which is 1.3%. The ratio for female enrolment in medical colleges is high.1 According to a news report Pakistan Medical Association secretary general shared that 80 to 85% students of medical colleges are female especially in Punjab and Sindh while in Baluchistan and KPK men still outnumber women.2 Despite the large number of enrolment statistics shows that many of them discontinue the practice after completion of education. The objective of this paper is to analyze the reasons of drop out of female medical students between and after their studies.

While different form of healing methods have existed since humans began, but after the introduction of modern science allopathic form of medicine became the dominant. History shows that since the beginning of civilization medicine has been practiced almost exclusively by men. In Greece, at Hippocrates’ time, women were always relegated to secondary importance. They were deemed incapable of carrying out medical activities; at most, they worked as midwives (Millan, 2009). Feminist argue that women practiced traditional medicine but as medicine, often crude and much worse than herbal remedies, became a male profession, they made efforts to de-legitimize women traditional practices and bar them from the new medical profession. Modern Medical knowledge is largely the result of men’s pioneering work since the eighteenth century, a revolution paralleling those taking place in farming, industry and transport. Men therefore have dominated the work. From the late nineteenth century, however, women in both industrial and non-industrial countries were entering the most skilled and up to date branches of the professions. In Europe and the United States, in colonial times, medical schools did not accept female students, although some of them worked as midwives or apothecaries. Harrier Hunt (1850–1875) was not allowed to attend medical classes in Boston and, after overcoming some obstacles she succeeded in getting a doctorate in Homeopathy. After being rejected by several schools, Elizabeth Blackwell (1821–1910) was accepted to a small school in New York. Anticipating that her admission would be denied, the principal asked the students whether she should attend the medical course. Believing that it was a joke, the students gave their favorable opinion to it. The fact gave rise to an uprising in
Nasreen Aslam Shah, Shagufta Nasreen, Asma Manzoor

Despite all difficulties, from the 50’s the presence of women in medicine could be slowly but gradually noticed. In his literature review, De Angelis (1991) reported that in 1960 only 5% of physicians in the US were women. In the nineties, this number increased to 30%. Female doctors’ academic performance has usually been similar to male doctors’. They concentrate particularly in pediatrics (where they are majority), gynecology-obstetrics and psychiatry specialties. Only 4% of female resident doctors choose surgery. While 90% of the female population in the US is married, only 67% of female doctors are so. They divorce less when compared to the general population but twice as much as their male colleagues. Female doctors have later pregnancies and fewer children than the general population. Female doctors earn less money than male doctors. Their participation in academic life and scientific publications is smaller than men’s. According to De Angelis (1991), Gordin et al. (1991), despite ongoing challenges, there are currently more women in medicine than at any point in history. They also note women frequently face discrimination in the profession and are overburdened with the responsibilities for raising children. Millan (2009) call our attention to the fact that women are promoted to the office of professor four times less than men. A survey conducted with medical students, assistant doctors and teachers showed that women think that their family commitments are a barrier to academic life. They receive less support from mentors over their professional life.

In previous centuries, health care had been provided by a range of itinerant and community-based healers, many of whom were women, and it was the elimination of these types of healers, together with the control of newly emergent ones, which were processes at the core of medicine’s modern evolution (Larkin 1983). By the mid-nineteenth century, however, medical diagnosis and treatment had become the exclusive prerogative of medical men, and women had become restricted to the care of the sick, as nurses, and to the attendance of women during natural labour, as midwives. When the profession formally unified in 1858, male groups of physicians, surgeons and apothecaries were included whilst the female group of midwives was not (Verluysen 1980). So the history of the transition from the pre-modern to the modern practice of medicine is also the history of the restructuring of gender divisions in health care as women were excluded from certain spheres of competence and confined to others.
There were two key developments relating to the organization of medical practice which were at the core of the transition from pre-modern to modern medical practice and are of particular significance in charting the demise of female medical practice. The first has to do with changes in the market for medical services, and the second with changing forms of organizational control over medical practitioners.

In the Wall Street Journal, Josh Mitchell reported that "Women account for a third of the nation's lawyers and doctors, a major shift from a generation ago." The report was triggered by a new analysis of occupations from the Census Bureau, which showed women increased their share of doctor and lawyer by four percent and six percent, respectively, from a decade earlier. These professional advances mark "very significant progress," according to feminist economist Heidi Hartmann. She further agrees that it's a glass-half-empty perspective. But women are much more likely to drop out of these professions (and others). She quotes that among early-career professionals—people ages 25 to 44—who list their most recent jobs as doctor or lawyer, one can see that women are much more likely to be out of the labor force.³

At the beginning of the twenty-first century in industrialized nations, women have made significant gains, but have yet to achieve parity throughout the medical profession. Women have achieved parity in medical school in some industrialized countries, since 2003 forming the majority of the United States medical student body. In 2007-2008,
women accounted for 49% of medical school applicants and 48.3% of those accepted. According to the American Association of Medical Colleges (AAMC) 48.3% (16,838) of medical degrees awarded in the US in 2009-10 were earned by women, an increase from 26.8% in 1982-3.4

The situation of Pakistan is also somewhat similar, where enrolment of female students has increased but many of them are not able to provide benefit to the nation. In 1991, the Supreme Court of Pakistan abolished the ratio of 60:40 for males and females and granted the admission on open merit. The interest of research was developed in this topic because as discussed in introduction on open merit female students were taking admission in medical schools but during studies or after completion many of them were not continuing the field of medicine. This situation may lead to restricting a quota of 50:50 percent justifying that women do not agree to work in rural areas or do not work after marriage thus wasting a seat.5

Karachi is the biggest city of Pakistan with a number of economic and educational opportunities for both males and females. In Karachi there is a large number of female engaged in higher education like medical, but many of these graduates do not continue it in future. Every year, thousands of women become doctors but only half of them practice. Research undertaken by the Sindh Health Department on five medical college shows that a total of 5,036 female students were enrolled in public sector colleges from the years 2005 – 2010, but only around half of them, 2,518 students, were practicing doctors.6 The gender breakdown of doctors remains lopsided. According to another report, of the 132,988 doctors registered with the Pakistan Medical and Dental Council, 58,789 are women. The number of female specialists is even smaller: 7,524 out of 28,686.7 Despite the fact that the medical professions are among the most popular for women, researchers are concerned to know why so many female medical students drop out because of the consequences for the country’s health care system.

This area of research has not gained attention of researchers that’s why very few research studies mentioned this topic in their work. Rehman (et.al, 2011) explore about selection of field of specialty in medicine. The study shows that there are two most important reasons of drop out of doctors. Although the number of doctors is not increasing apart from increasing enrollments, for male doctors migration to other countries in search of better future prospects and discontinuation of practice after marriage for females. There are also cultural impediments. Women who do work often don't want to do so in rural areas far from their families or don’t want night shifts, given the country's deteriorating law and order. Some male patients only want to be treated by men because they don't want women touching them or because they perceive the men to be smarter and more qualified.8
Methodology

In this research the issue of high drop-out ratio among female medical students is analyzed. The study is an exploratory research with 60 female medical college graduates including 30 students who completed their studies and did not continue practice of medicine and 30 students who are studying now. Both qualitative and quantitative methods were used to prepare a questionnaire for ascertaining the students’ socio-economic profile containing questions about gender, age, marital status, motivation of choosing medicine, opinion about suitability of medical profession for females, the influence of their marital status on their studies and its future implications. The universe of the study was 16 Medical Colleges based in Karachi including both private and public sector hospitals. The questionnaire was filled by face to face interviews. The data was converted into simple frequency tables to interpret the data.

Results

The study was to explore the reasons of high drop-out ratio among female medical college passed out and current students. Results showed that female students faced many problems during their studies. Table 1 shows that mostly those who left the medical field was due to marriage and taking care of home and children. They shared that they were very passionate when they joined the field. Unfortunately, it has become a status symbol for parents to enroll their daughters in medical colleges to find a future spouse for them. Once they find a good proposal their education becomes a secondary concern and parents pressurize them to get married and continue studies and practice later.

<table>
<thead>
<tr>
<th>Reasons of not Practicing Medicine</th>
<th>F</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Due to family pressure</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Couldn’t afford fees</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Got Married</td>
<td>18</td>
<td>60</td>
</tr>
<tr>
<td>Taking care of home and children</td>
<td>9</td>
<td>30</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>30</td>
<td>100</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feelings after not Continuing Practice</th>
<th>F</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mentally disturbed</td>
<td>18</td>
<td>60</td>
</tr>
<tr>
<td>Disappointed on destiny</td>
<td>12</td>
<td>40</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>30</td>
<td>100</td>
</tr>
</tbody>
</table>
Table 2 shows that it leaves them mentally disturbed because they are unable to achieve their goals, while 40% blamed their destiny of being female. They thought it was not in their control to decide about it.

Table 3
Distribution of Respondents According to Reaction of Family and Friends When They Heard about their Decision Leaving Medicine

<table>
<thead>
<tr>
<th>Reaction of Family and Friends after not Continuing Practice</th>
<th>F</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Normal</td>
<td>14</td>
<td>47</td>
</tr>
<tr>
<td>Not happy</td>
<td>03</td>
<td>10</td>
</tr>
<tr>
<td>They blamed that a medical student seat is wasted</td>
<td>13</td>
<td>43</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 3 shows that 47% said their family reaction were ‘normal’ i.e. parents were generally satisfied when their daughters dropped out, when they left the field. It shows that people mostly believe that primary responsibility of females is marriage and taking care of home and children. While 43% thought that if they were not able to continue their profession it will be lost of resources. General perception about female students who do not practice has gained a strong resentment among male students due to this notion.

Table 4
Distribution of Respondents According to their Views about Reasons of Female Drop out in their Opinion

<table>
<thead>
<tr>
<th>Opinion about Drop out of Females</th>
<th>F</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Due to family or social pressure</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Due to marriage or marital responsibilities</td>
<td>46</td>
<td>76</td>
</tr>
<tr>
<td>Male Dominance</td>
<td>1</td>
<td>1.5</td>
</tr>
<tr>
<td>Girls are sensitive</td>
<td>4</td>
<td>6.5</td>
</tr>
<tr>
<td>Women lack job attitude</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>60</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The question of reasons of drop out of female medical students was asked from all 60 respondents and 76% had confirmed the point of view that it was marriage and its responsibilities which was a major cause of it. However, they also mentioned about girls attitude that they don’t want to continue job.
Exploring the Reasons of Discontinuation of Practicing Medicine among Female Medical Students in Karachi

Table 5
Distribution of Respondents According to Who Suggested to Join Medicine

<table>
<thead>
<tr>
<th>Who Suggested to Join Medicine</th>
<th>Practicing Medicine</th>
<th>Non-Practicing</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>%</td>
</tr>
<tr>
<td>Father</td>
<td>12</td>
<td>40</td>
</tr>
<tr>
<td>Decided by themselves</td>
<td>15</td>
<td>50</td>
</tr>
<tr>
<td>Friend</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Mother</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100</td>
</tr>
</tbody>
</table>

Interestingly, when they were asked about their motivation of joining this field, 50% current students said it was their own decision, and second highest rate was where decision was made by fathers. Those who discontinued after marriage in them majority decision makers were fathers followed by mothers and only 36% decided by themselves. This also shows the lack of interest in the beginning of the field.

Table 6
Distribution of Respondents According to Restart your Profession

<table>
<thead>
<tr>
<th>Restart your Profession</th>
<th>F</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>17</td>
<td>57</td>
</tr>
<tr>
<td>No</td>
<td>13</td>
<td>43</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100</td>
</tr>
</tbody>
</table>

Majority non-practicing graduates said they wish to continue practice in future. All of them thought that medicine is a suitable profession for females but managing home, children and job becomes difficult.

Discussion

The purpose of this research was to find out the extent of gender inequality or imbalances among medical students. In Pakistan, women constitute half of population and they always threaten in terms of culture and social pressures. Although, in urban areas, girls have access to all kind of educational opportunities but socio-cultural restrictions play an important role in shaping their lives and their choices. The situation has changed a lot in the last two decades but the transition is creating some new problems as well. Women are entering in formal and informal employment but they are expected to fulfill their household responsibilities as well. This job, family and other activities create triple burden on them. Generally people have different views about this situation. Traditionalist suggests that it was better for women to fulfill household responsibilities modern society has increased burden on them. Modernists give the examples of Western world and suggest that women should be highly educated and should take part in every field. In the
The decision of open merit admission for medical college students resulted in a dominance of enrollment for girls in medical colleges which was a positive step. But the high ratio of discontinuation of practice after completing their education has become a debate to revise this decision or to establish medical colleges only for men to fulfill dearth of doctors in the country. In Karachi, there is large number of women enrolled in medical colleges but not all of them are continuing to work because of pressure of families to get married and difficulties in managing job and home after marriage. Every year thousands of women become doctors but half of them practices as doctors. It adversely affects our economy as well as our institutes.

Conclusions

The research found out there was imbalance and gender in-equality in medical profession in Pakistan. It was also found that the major reason of drop out of females was marriage and marital responsibilities and it caused females to quit their medical profession. Females do not drop out their studies; they usually drop out because of double burden of work i.e. family responsibilities and professional responsibilities. Medical field has its own demands and to fulfill those responsibilities; family, society and institutions has to help to her manage it. Otherwise, a human resource will be lost every year. It is also important to review the policies from time to time because to fulfill the needs of health services it is a reality that we need more doctors. Therefore, it is necessary to take suggestions from stake holders and revise the admission policy of medical colleges.

End Notes


References


Dr. Nasreen Aslam Shah is Meritorious Professor in the Department of Social Work and Director, Centre of Excellence for Women’s Studies, University of Karachi.

Dr. Shagufta Nasreen is Teaching Associate in the Centre of Excellence for Women’s Studies, University of Karachi.

Dr. Asma Manzoor is Teaching Associate in the Centre of Excellence for Women’s Studies, University of Karachi.
Elder Women’s Socio-Economic Problems And Their Impact: A Feminine Perspective On Experiencing Old Age Problems In Karachi, Pakistan

Sakina Riaz  
Department of Social Work  
University of Karachi  
Mahe Darakhshan  
Department of Media Studies  
Bahria University  
Samina Rauf  
Department of Social Work  
University of Karachi

Abstract

This study was conducted from the period of October to December 2013 with a selected population of elderly women who belongs to urban and rural areas of Karachi. The aim of the study was to investigate the Socio-economic conditions, health status, psychological condition, living style and also social support mechanisms among the elderly women in both rural and urban areas. Stratified random sampling method was used to collect the data. A sample of 300 female senior citizens was selected from two different communities of two union councils namely, “Jut Lines” and the “Central Jacob Line” of Jamshed Town from urban area and two from Malir town to represent the rural population of Karachi, Pakistan. The respondents were interviewed through a formulated questionnaire that was cross-translated into Urdu language to determine the participant’s socio-economic problems. The study respondents belong to different walks of life and they participated voluntarily in this study. Similar studies are needed to be conducted in other community settings for recommending appropriate changes in public behavior towards elder women problems’ in our society.
Elder Women’s Socio-Economic Problems and their Impact: A Feminine Perspective on Experiencing Old Age Problems in Karachi, Pakistan

Key Words: Elder Women, Socio- Economic Problems, Impact, Karachi.

Background

With a growing older population, ageing has become an important issue especially for women in Pakistan. Ageing refers to a decline in the functional capacity of the organs of the human body, which occurs mostly due to physiological transformation, it does not mean that everything has been finished or out-dated but it can be define as a process of deterioration in the functional capacity of an individual that results from structural changes, with advancement of age. Ageing is a series of transition from one set of social roles to another structured by the social system of a society (Niaz et.al. 2009).

If we review the history, it is revealed that women have a low social status as compare to men. Even today, in many cultures of our society, they were considered to be physically weak and intellectually imperfect, requiring the protection of father in infancy and childhood, of husband during their adulthood, and of sons, in their old age. Ironically enough, in modern times, social changes seem to have aggravated the situation. Women’s participation in education, remunerative work and community affairs is patently and woefully low. (Archana Kaushik, 2008). The population of the elderly persons has been increasing over the years. As per the UNESCO estimates, the number of the aged (60+) is likely to 590 million in 2005. The figure will double by 2025. By 2025, the world will have more elderly than young people and cross two billion mark by 2050. Pakistan’s demographic trends show that between 1990 till 2010, the population aged 60+ years increased by 75.1 %. (Gapminder) It is projected that the life expectancy will increase to 72 years by 2023. WHO report (1998) projected that 5.6 % of Pakistan’s population was over 60 years of age, with a probability of doubling to 11% by the year 2025.It is estimated that in the more developed countries, about 15 percent of the population is of persons 65 years and above compared with nearly 5 % in the less developed countries in the year 2005, and these percentages may be higher if assessed for ages 60 years and above (Population Reference Bureau, 2005). Further, it is expected that South Asia will experience a dramatic increase in its elderly population by nearly nine times between 2010 and 2025, when life expectancy will increase to 75 years for men and 82 years for women (Rehmatullah, 2011).

The feminization of aging is a process that has begun in Pakistan but is not occurring equally throughout the country. This problem is deep rooted and has many dimensions. According to a website, in Pakistan, the process of ageing is well on its way due to declining trends in mortality and fertility levels and an increase in the average span of life in recent decades. Pakistan’s life expectancy was increased from 45.6 years in 1950 to 66.8 years in 2008 (Gapminder). Hence, the changing demographics and social trends in terms of shifts from extended to a more nuclear family system has raised concerns about
the rising old-age dependency ratio and the adequacy of future family support for the elderly (Naushin Mahmood, 2008). Besides, the varying effects of ageing on some major aspects of the society such as health, social security, education, business opportunities, sociocultural activities and family relations (Kocaman, 2007), there are, however, factors which create problems for persons with old age. Among them the most important factor is the changing functions of family institution. Although family has still a central position in addressing emotional and socio-economic needs of them (Hamid Alam, 2013). The ability of persons with old age to cope with the changes of health, income and social activities depend to a great extent on the support the person gets from his/her family members (Sivamurthy & Wadakannavar, 2001). Needs of the elderly are hardly met when the total economic dependency of the elderly upon the family is accompanied by the lack of a holistic socio-economic developmental strategy in the country that targets the welfare of its ageing population (Ali & Kiani, 2003) Deterioration in health is one of the natural consequences of physiological ageing. People who have had to give up their career because of health concerns often suffer from stress and psychological problems (Strandh, 2000). In an analysis Agrawal (2012) pointed out that elderly who are living alone are likely to suffer more from both chronic illnesses, such as asthma and tuberculosis, and acute illnesses, such as malaria and jaundice, than those elderly who are living with their family, even after controlling for the effects of a number of socio-economic, demographic, environmental and behavioural confounders.

The 1998 Census and the Pakistan Demographic Surveys present valuable information on the socio-economic and demographic distinctiveness of the elderly population. (Afzal, 2000) The ageing process in Pakistan is expected to gain momentum that will narrow the age structure at the base and will enhance the old age dependency ratio (ORD). 

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
<th>Sex Ratio M/F</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>2.92</td>
<td>1.68</td>
<td>1.24</td>
<td>135</td>
</tr>
<tr>
<td>1972</td>
<td>4.57</td>
<td>2.63</td>
<td>1.94</td>
<td>135</td>
</tr>
<tr>
<td>1981</td>
<td>5.88</td>
<td>3.40</td>
<td>2.48</td>
<td>137</td>
</tr>
<tr>
<td>1998</td>
<td>7.34</td>
<td>3.99</td>
<td>3.35</td>
<td>119</td>
</tr>
<tr>
<td>Projected Estimates for 2013</td>
<td>11.19</td>
<td>5.69</td>
<td>5.50</td>
<td>103</td>
</tr>
<tr>
<td>2030</td>
<td>22.07</td>
<td>11.09</td>
<td>11.09</td>
<td>99</td>
</tr>
</tbody>
</table>

In 1999, government of Pakistan designed a National Policy for the promotion of better health of the Elderly. This policy incorporated training of primary care doctors in geriatrics, availability of dental care, domiciliary care, and a multi-tiered system of health care providers for elderly including physical therapists and social workers. “Green Slips” for prescriptions were also made. (Health Systems Profile Pakistan Regional Health Systems Observatory –EMRO). Unfortunately, implementation of this policy is still being awaited (Sabeena Jalal et al., 2012).

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Both Sexes</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>60-64</td>
<td>34.3</td>
<td>62.4</td>
<td>1.6</td>
</tr>
<tr>
<td>65-69</td>
<td>32.6</td>
<td>58.0</td>
<td>1.7</td>
</tr>
<tr>
<td>70-74</td>
<td>29.6</td>
<td>52.3</td>
<td>1.4</td>
</tr>
<tr>
<td>75+</td>
<td>24.9</td>
<td>44.5</td>
<td>1.2</td>
</tr>
<tr>
<td>Total (60+)</td>
<td>30.9</td>
<td>55.5</td>
<td>1.6</td>
</tr>
</tbody>
</table>


The above-mentioned table shows that the female literacy rate is only 8.9 percent and their work participation is reported as low as 1.6 percent. Furthermore, women from low socio-economic strata, who have little or no formal education, depend almost exclusively on their male family members. This financial dependence is frequently associated with helplessness, fear and insecurity, and position the women at more vulnerable for poor mental health. Several reports from the United Nations, World Health Organization, and World Bank note that world-wide 70% of women live in poverty and earn only 10% of the world’s total income (Care, D. M. 2005). As pointed out by Lopez-Claros & Zahidi, (2005) that “Worldwide, outside of the agricultural sector, in both developed and developing countries, women are still averaging slightly less than 78% of the wages given to men for the same work, a gap which refuses to close in even the most developed countries”. Besides, the varying effects of ageing on some major aspects of the society such as health, social security, education, business opportunities, socio-cultural activities and family relations (Kocaman, 2007) Gender, education, marital status, family structure, income of the family, personal incomes of the respondents, economic and social problems are the important dimensions of social adjustment in old age. (Furdous et al. 2008).

Although there are numerous studies conducted on the problems of elder women, but unfortunately remain poorly understood and often unclear in our society. Yet, the policy makers have failed to develop employment -oriented budgets or fiscal system especially for elders in Pakistan. These problems are exacerbated by a lifetime of gender based discrimination, often stemming from deep-rooted cultural and social bias. It is compounded by other forms of discrimination based on class, caste, disability, illiteracy,
unemployment and marital status. Patriarchal hierarchy and access to property rights are also prejudiced. Burdened with household chores for a longer span of time compared to older men, older women do not have time for leisure or recreational activity. Women experience proportionately higher rates of chronic illness and disability in later life than men. Women suffer greater non-communicable diseases and experience lower social and mental health status, especially if they are single and/or widowed. Approximately, over 50% of women over age 80 are widows. The increase of demographic ageing process in our country has a series of socio-economic problems as well as health problems. Elderly are high users of medical resources. It is estimated that at least 6–7% of elderly visiting geriatric clinics at the Aga Khan University Hospital Karachi are living alone with little assistance (Sabzwari et al., 2010) There is no wide-spread practice of health insurance coverage, hence, population relies on out of pocket expenditure for the treatment of all ailments. (Sabeena et al., 2012)

The Millennium Development Goals (MDGs) set for 2015 clearly connect women’s empowerment with the achievement of global health for all. The key to women’s autonomy is considered education and employment (WHO, 2005). Despite global improvements for elder women in the last few decades, lots of efforts are still required for elder women’s ability to claim their rights and realize their full potential as citizens in the development of their communities.

**Social Theory of Ageing**

Several theories of ageing are developed to observe the ageing process of older adults in society as well as how these processes are interpreted by men and women as they age (Phillipson et al. 2007). It is recommended that older adults should remain socially active in their later years (Bergstrom et al. 2000).

Disengagement theory was developed by Cumming and Henry. According to this theory, older adults and society engage in a mutual separation from each other.

Activity theory was developed and elaborated by Cavan, Havighurst, and Albrecht. This theory argues that the more active elderly person are, the greater their satisfaction with life. In order to maintain a positive sense of self, elderly people must substitute new roles for those lost in old age. Exchange theory of ageing views that aged has less power in relation to younger people because they possess fewer resources and continued interaction with the younger becomes more costly.

Role theory argues that role lose accompanies the ageing process. This could be associated with the loss of identity and esteem. Continuity theory argues that the ageing person substitutes new roles for the lost ones, and continues to maintain typical; ways of adapting to the environment.
Modernization theory argues that the role and status of the aged is inversely related to the level of societal industrialization. This tends to have a distinctly negative impact on the status of the elderly. With modernization comes a decline in small, socially cohesive, tradition–oriented communities. Individualization and the expansion of individual choice tend to weaken the position of the elderly.

Life course Perspective According to this Perspective ageing occurs from birth to death. Ageing involves social, psychological, and biological processes. Additionally, ageing experiences are shaped by cohort historical factors (Hage et.al., 1972)

Age stratification theory: According to this theory, older adults have born during different time periods form cohorts that define “age strata”. There are two differences among strata: chronological age and historical experience. This theory examines the movement of successive birth cohorts across time, known as “cohort flow”. Each cohort is unique in that it has its own characteristics (e.g. size, gender, and social class distribution). Each experiences particular historical events which affects its member’s attitudes and behaviors.

Research Methodology

This study was carried out among the elderly women living in urban and rural areas of Karachi with the following objectives:
1. To assess the socio-economic and demographic characteristics of elderly women living in urban and rural areas of Karachi.
2. To examine the social and health problems among the elderly women across different socio-economic groups.
3. To evaluate the interest and activities of elderly women living in urban and rural areas of Karachi.
4. To study the felt needs of the elderly women for the betterment of their quality of life.

Research Questions

Specifically, this study addresses the following questions.
1. What is the level of poverty among the elderly women?
2. What is the level of illiteracy among the elderly women?
3. How are the senior women being discriminated especially for access to health care treatment when required?
4. What is the need of the elderly women and what problems they are experiencing in their old age?
To conduct this research work, mix methods research has been used (both qualitative & quantitative methods were applied for data collection). Primary data has been collected from in depth interview strategy whereas; secondary data has been collected from credible e-books, journal, publications, internet articles and official websites. Considering Karachi the hub of Pakistan, the study was carried out in different urban and ruler communities of Karachi. These communities were selected as one of the oldest and densely populated communities for the sample population. For this study, Two Urban site (two different communities of two union councils namely, “jut lines” and the “central Jacob line” of Jamshed Town) and for Rural representation we choose Malir Town (Jam Goth & Memon Goth) of Karachi as strata, and the sample will be the elder women using stratified random sampling technique. To ensure representation from all strata, four sampling areas were selected from the urban and rural areas adjacent to the Karachi city. The distribution of respondent is given in Table I.

<table>
<thead>
<tr>
<th>Karachi City</th>
<th>Respondents Background</th>
<th>No. of Respondent</th>
<th>Area Selected for the study</th>
<th>No. of Respondent</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jut lines</td>
<td>Urban (Group A)</td>
<td>150</td>
<td>Jut lines</td>
<td>55</td>
<td>36.6%</td>
</tr>
<tr>
<td>Central Jacob line</td>
<td></td>
<td></td>
<td>Central Jacob line</td>
<td>95</td>
<td>63.3%</td>
</tr>
<tr>
<td>Memon Goth</td>
<td>Rural Outskirts’ (Group B)</td>
<td>150</td>
<td>Memon Goth</td>
<td>83</td>
<td>55.3%</td>
</tr>
<tr>
<td>Jam Goth</td>
<td></td>
<td></td>
<td>Jam Goth</td>
<td>67</td>
<td>44.6%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>300</td>
<td></td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

Field survey of household was done in the study area according to laid down criteria that eligible respondent should representative mixture of socio-economic backgrounds. Households were selected for the survey on the basis of the presence of an elder women aged 60 years and above (study population). A structured questionnaire consisting of about 58 questions was used as study tool to collect the data on some important health and social conditions of the elderly. The questionnaire was tested on 18 participants from the same sample population for content validation before it was administered. The participation was voluntary and based on verbal informed consent. The questionnaire comprised socio-demographic details of the participants such as their age, gender, educational level and employment status, followed by research questions. The target study sample was divided into two groups, A and B Group. In group A consisted of senior women belongs to Urban areas whereas, Group B represent the senior women of Rural areas of Karachi. In each group of the study population, the target was to include every section of the society.
A total of 300 elder women were included in this study. The vast majority of the respondents were Muslim, (94.3%), while the remaining were Christians (6.7%). Most of the respondents were from lower or middle class / income group. They were either jobless at the time of data collection or had very little income and could not able to meet their financial expenses. In this study, majority of the elderly women from rural study area were illiterate (32.6%), majority were married (32.6%), and aged 70 and above years old. 35.6% of the respondents were housewives while (21.4 %) have been engage in financial responsibilities as Daily wage earner and perhaps this might have been one of the reasons for negligence in their health problems. In both the study areas 26% of the elderly women were in lower socio-economic group, 70.5% in middle socio-economic group and only 4% were in upper socio-economic group.

In a study Pandey and Jha (2011) found that poor economic conditions have a mediating effect on the relationship between widowhood and health. It shows that widowhood has an adverse effect on health – both directly and through reduction in their employment opportunities and economic freedom. It is revealed by this study that elderly women who belongs to 70 and above of the age group have come in the lower socio-economic group (urban 34.6 % vs. rural %) if the per capita income was also included to assess the SES. This study indicates that women aged between the age group of 60-64 and belongs to urban background were widows only 35.3% of the women were widows from rural areas of the city.

<table>
<thead>
<tr>
<th>Age Group in Years</th>
<th>Respondents Background</th>
<th>Single</th>
<th>Married</th>
<th>Widowed</th>
<th>Divorced</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>60-64</td>
<td>Women (U)</td>
<td>29 (19.3%)</td>
<td>37 (24.6%)</td>
<td>59 (39.3%)</td>
<td>25 (16.6%)</td>
<td>150</td>
</tr>
<tr>
<td></td>
<td>Women (R)</td>
<td>20 (13.3%)</td>
<td>50 (33.3%)</td>
<td>53 (35.3%)</td>
<td>27 (18.0%)</td>
<td>150</td>
</tr>
<tr>
<td>65-69</td>
<td>Women (U)</td>
<td>22 (14.6%)</td>
<td>41 (27.3%)</td>
<td>58 (38.6%)</td>
<td>29 (19.3%)</td>
<td>150</td>
</tr>
<tr>
<td></td>
<td>Women (R)</td>
<td>24 (16.0%)</td>
<td>47 (31.3%)</td>
<td>61 (40.6%)</td>
<td>18 (12.0%)</td>
<td>150</td>
</tr>
<tr>
<td>70 and above</td>
<td>Women (U)</td>
<td>28 (18.6%)</td>
<td>46 (30.6%)</td>
<td>52 (34.6%)</td>
<td>31 (20.6%)</td>
<td>150</td>
</tr>
<tr>
<td></td>
<td>Women (R)</td>
<td>27 (18.0%)</td>
<td>49 (32.6%)</td>
<td>52 (34.6%)</td>
<td>22 (14.6%)</td>
<td>150</td>
</tr>
</tbody>
</table>

Table 1
Distribution of Respondents According to Age & Marital Status
This study shows the sad and bitter scenario of life that during the last two three decades of the end of the life span of many elderly women are spent as widows due to existing socio-cultural factors in the country. In most of the cases this condition is characterized by economic dependence on others or complete destitution.

**Table 2**

<table>
<thead>
<tr>
<th>Educational Status</th>
<th>Women (Urban) (%)</th>
<th>Women (Rural) (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td>26(17.3%)</td>
<td>49(32.6%)</td>
</tr>
<tr>
<td>Primary &amp; Middle</td>
<td>58(38.6%)</td>
<td>24(16.0%)</td>
</tr>
<tr>
<td>Matric &amp; Intermediate</td>
<td>15(10.0%)</td>
<td>02 (1.3%)</td>
</tr>
<tr>
<td>Graduate &amp; Above</td>
<td>14(9.3%)</td>
<td>29(19.3%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150</strong></td>
<td><strong>150</strong></td>
</tr>
</tbody>
</table>

**Table 3**

<table>
<thead>
<tr>
<th>Family System</th>
<th>Respondents Background</th>
<th>Women (Urban)</th>
<th>Women (Rural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nuclear</td>
<td>77(51.3%)</td>
<td>60(40%)</td>
<td></td>
</tr>
<tr>
<td>Extended</td>
<td>73(48.6%)</td>
<td>90(60%)</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150</strong></td>
<td><strong>150</strong></td>
<td></td>
</tr>
</tbody>
</table>

In the rural set up 40% of families were nuclear while only 51.3% were nuclear families in urban set up.

**Table 4**

<table>
<thead>
<tr>
<th>Family Income (in Rs.PM)</th>
<th>Respondents Background</th>
<th>Women (Urban)</th>
<th>Women (Rural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family income Rs: 10000-12000</td>
<td>15(10.0%)</td>
<td>28(18.6%)</td>
<td></td>
</tr>
<tr>
<td>Family income Rs: 12000-14000</td>
<td>23(15.3%)</td>
<td>26(17.3%)</td>
<td></td>
</tr>
<tr>
<td>Family income Rs: 14000-16000</td>
<td>26 (17.3%)</td>
<td>47 (31.3%)</td>
<td></td>
</tr>
<tr>
<td>Family income Rs: 16000-18000</td>
<td>55(36.6%)</td>
<td>30(20.0%)</td>
<td></td>
</tr>
<tr>
<td>Family income Rs: 18000- and above</td>
<td>31(20.6%)</td>
<td>19(12.6%)</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150</strong></td>
<td><strong>150</strong></td>
<td></td>
</tr>
</tbody>
</table>
### Table 5
Distribution of Respondents According to their Source of Income

<table>
<thead>
<tr>
<th>Main Source of Income</th>
<th>Respondents Background</th>
<th>Women (Urban)</th>
<th>Women (Rural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pension</td>
<td></td>
<td>15 (10.0%)</td>
<td>28 (18.6%)</td>
</tr>
<tr>
<td>Dependent on children</td>
<td></td>
<td>23 (15.3%)</td>
<td>26 (17.3%)</td>
</tr>
<tr>
<td>Business</td>
<td></td>
<td>19 (12.6%)</td>
<td>34 (22.6%)</td>
</tr>
<tr>
<td>Own Laboring</td>
<td></td>
<td>42 (28.0%)</td>
<td>38 (25.3%)</td>
</tr>
<tr>
<td>Property</td>
<td></td>
<td>51 (34.0%)</td>
<td>24 (16.0%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>150</strong></td>
<td><strong>150</strong></td>
</tr>
</tbody>
</table>

### Table 6
Distribution of Respondents by Type of Medical Practitioner Consulted

<table>
<thead>
<tr>
<th>Type of Medical Practitioner</th>
<th>Women (Urban) (%)</th>
<th>Women (Rural) (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government doctor</td>
<td>26 (17.3%)</td>
<td>49 (32.6%)</td>
</tr>
<tr>
<td>Private doctor</td>
<td>58 (38.6%)</td>
<td>24 (16.0%)</td>
</tr>
<tr>
<td>Dispenser / paramedical staff</td>
<td>15 (10.0%)</td>
<td>02 (1.3%)</td>
</tr>
<tr>
<td>Hakim / homeopath</td>
<td>14 (9.3%)</td>
<td>29 (19.3%)</td>
</tr>
<tr>
<td>Faith healer</td>
<td>15 (10.0%)</td>
<td>22 (14.6%)</td>
</tr>
<tr>
<td>Medical store</td>
<td>09 (6.0%)</td>
<td>11 (7.3%)</td>
</tr>
<tr>
<td>Self-treated at home</td>
<td>13 (8.6%)</td>
<td>15 (10.0%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150 (100)</strong></td>
<td><strong>150 (100)</strong></td>
</tr>
</tbody>
</table>

Regarding the utilization of the services of health centers in urban set-up, very few were availing the services due to lack of medicines, overcrowded hospital environment, shortage of doctors or lack of proper transport facilities and personal help.

### Table 7
Distribution of Respondents According to their Social Position in Family Different Situation

<table>
<thead>
<tr>
<th>Social Position in Family</th>
<th>Women (Urban) (%)</th>
<th>Women (Rural) (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respect by family members</td>
<td>23 (15.3%)</td>
<td>30 (20.0%)</td>
</tr>
<tr>
<td>Sense of security</td>
<td>16 (10.6%)</td>
<td>25 (16.6%)</td>
</tr>
<tr>
<td>Family members Daily Sit &amp; talk &amp; spend time with them</td>
<td>14 (9.3%)</td>
<td>17 (11.3%)</td>
</tr>
<tr>
<td>Feeling inferior</td>
<td>25 (16.6%)</td>
<td>12 (8.0%)</td>
</tr>
<tr>
<td>Liability on Family</td>
<td>34 (22.6%)</td>
<td>38 (25.3%)</td>
</tr>
<tr>
<td>Good Relations with Relatives/ Neighbors</td>
<td>28 (18.6%)</td>
<td>38 (25.3%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150 (100)</strong></td>
<td><strong>150 (100)</strong></td>
</tr>
</tbody>
</table>
Table 8
Priority Distribution of Respondents According to Major Categories of Problems Identified by them

<table>
<thead>
<tr>
<th>Type of Problems</th>
<th>Women (Urban) (%)</th>
<th>Women (Rural) (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial</td>
<td>38 (25.3%)</td>
<td>29 (19.3%)</td>
</tr>
<tr>
<td>Health</td>
<td>23 (15.3%)</td>
<td>33 (22.0%)</td>
</tr>
<tr>
<td>Housing &amp; living conditions</td>
<td>10 (6.6%)</td>
<td>15 (10.0%)</td>
</tr>
<tr>
<td>Transport / mobility</td>
<td>14 (9.3%)</td>
<td>19 (12.6%)</td>
</tr>
<tr>
<td>Loneliness</td>
<td>27 (18.0%)</td>
<td>16 (10.6%)</td>
</tr>
<tr>
<td>Limited Recreational opportunities/visit outsides</td>
<td>12 (8.0%)</td>
<td>18 (12.0%)</td>
</tr>
<tr>
<td>Conflict with son/daughter in Law</td>
<td>10 (6.6%)</td>
<td>7 (4.6%)</td>
</tr>
<tr>
<td>Availability of food on time</td>
<td>16 (10.6%)</td>
<td>13 (8.6%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150 (100)</strong></td>
<td><strong>150 (100)</strong></td>
</tr>
</tbody>
</table>

Lack of accessibility to transport was one of the reasons for the elderly women in rural set-up due to which they could not utilize health care services. It was highlighted by elder women that during traveling they faced problems especially when they used public transport. Few respondents shared that most of the bus driver ignore their request for sitting in the bus and they do not stop their buses to pick them and run quickly. It was also shared with great concerns that wash rooms construction are not made according to aged people requirements especially in rural areas. Loneliness was the common psychological distress seen among the study group in both the areas. Nearly all respondents reported having experienced loneliness (urban 18.0% vs rural 10.6%) in their elderly period.

Table 9
Distribution of Respondents by their Consultation in Family Matters

<table>
<thead>
<tr>
<th>Consultation in the Family Matters</th>
<th>Urban Yes</th>
<th>Ruler Yes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gift giving</td>
<td>23 (15.3%)</td>
<td>32 (21.3%)</td>
</tr>
<tr>
<td>Purchase of household assets</td>
<td>15 (10%)</td>
<td>18 (12%)</td>
</tr>
<tr>
<td>Purchase of new clothes</td>
<td>10 (6.6%)</td>
<td>12 (8%)</td>
</tr>
<tr>
<td>Purchase of property</td>
<td>8 (5.3%)</td>
<td>11 (7.3%)</td>
</tr>
<tr>
<td>Children’s education</td>
<td>30 (20%)</td>
<td>21 (14%)</td>
</tr>
<tr>
<td>Grandchildren’s marriage</td>
<td>41 (27.3%)</td>
<td>22 (14.6%)</td>
</tr>
<tr>
<td>Participation in Ceremonies</td>
<td>23 (15.3%)</td>
<td>34 (22.6%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150 (100)</strong></td>
<td><strong>150</strong></td>
</tr>
</tbody>
</table>
More than 25.3% of the elderly women enjoyed social relations, social interactions and social support mainly from their family members (spouse, children, or in-laws). Any type of community support such as financial assistance, organizations, elderly women’s club or provision of raw food items were not available to these women in either the rural or urban set up. The study indicates that to a large extent support in the form of general care—that is, physical support, financial support, moral support on a regular basis come from spouse, children or in-laws. It can be stated that family set up is an important contribution towards healthy and constructive support network. Government assistance was enjoyed by very few elderly women in the study group (only about 10% were utilizing old age pensions). The study indicated that age is not only an economic and social factor but also leads to physical, medical and psychological disability to a larger extent. The information shows that majority of the respondents in the area feel weaknesses, discomfort and weakness in their old age.

In an analysis Agrawal (2012) found that elderly who are living alone are likely to suffer more from both chronic illnesses, such as asthma and tuberculosis, and acute illnesses, such as malaria and jaundice, than those elderly who are living with their family, even after controlling for the effects of a number of socio-economic, demographic, environmental and behavioural confounders.

Comparing urban and rural respondents pertaining to the categories of problems identified by the respondents, it is reveals that regardless of location (urban vs. rural), women financial (urban 25.3% vs. rural 19.3%) and health related matters (urban 15.3% vs rural 22.0%) are the major problem of old age. This study confirms that the socio economic and health needs of the elderly are enormous but, unluckily, the financial resources, policies and programmatic capacity available to meet them are insufficient in our society.

Recommendations

The following recommendations are proposed for different stakeholders to minimize the problems of elder women:

1. All the elderly women opined that they were in need of health and personal care. Strategies should also be developed to create general awareness on the specific problems of the elderly women.
2. Geriatric medicine and gerontological information, as an important component should be introduced in the Medical curriculum: NGOs should be encouraged to take up mobile geriatric services to rural area.
3. Arrangements should be made for providing free physical aids such as spectacles, wheel chair, hearing aids, dentures etc at any time free of cost for elderly women.
especially for widows and for those who belong to poor socio-economic background.

4. Keeping in view the existing health care services system, it is suggested that Health Workers should be given training in female geriatric services. Mobile geriatric unit could be more effective as it can cover a large number of aged women especially in rural areas.

5. Health Insurance policy for the elderly woman in rural areas has to be formulated and Rehabilitation of the elderly should be done through integrated community Development Programmes.

6. Day care centers and senior women’s club, organizations with recreation facilities should be established in urban and rural areas.

7. Traditional role of respecting and caring elders should be reinforcing through school level and interventions from the primary level. Elderly women should be given legal security against abuse and harassment.

8. This research recommended that there is a dire need to analyze pressing social issues such as, elder female disrespect and abuse, the gendered nature of age, the changing status of elderly female in society, the politics of power relations between older people and family, state/society and community care.

9. Efforts should be made to provide Free/ concessional medical care facilities at all government hospitals for the elderly women. Immunization like Tetanus and Toxoid should be provided free of cost to all the elderly through PHC / Government Hospitals.

10. It is strongly recommended that to develop an inclusive social security program for elder women at grass root level while utilizing tools like value based education, awareness generation, research & advocacy in order to protect their Rights and our family value system. Public awareness policies should be made in both government and public sector.

Conclusions

Elderly women and their problems needs special attention as their numbers are likely to increase in the future. The findings of this study highlight the urgency of the need for an effective government policy, which enables a strong partnership between the public and private sectors to ensure implementation of an affective sustainable program as the first step in addressing the socio-economic problems of elder women in Pakistan. It was observed with great concerns; during the period of data collection that Over 50% of women over age 65 are widows and with the passage of time and rapid changing socio-economic scenario, industrialization, rapid urbanization, higher aspirations among the youth and the increasing participation of women in the workforce, roots of traditional joint family system has been eroding very fast. The family value concept of traditional joint family system has become thing of past. In such changing situations, majority of
older women, who have passed most part of their life with their joint/extended families are on the verge of isolation or marginalization in old age. At this age, when they need family support most, they have to live on their own. Even basic needs & rights of many of them are not addressed. There is a dire need to promote concrete changes in policies, institutions, and practices — both by working with civil society groups and researchers to provide opportunities for public discussion and, where feasible to engage directly with national ministries for the promotion of women and other state agencies and ministries to advocate change and make necessary policies specially for the welfare of older women.

End Note

1. This ratio is usually estimated as the ratio of the population aged 60/65 years and older to the working age population aged 15-59/64 years, and the inverse of this ratio is called the support ratio. The values of ODR for Pakistan is estimated as .10 in 1998 which compares well with .09 in Bangladesh, .13 in India and .15 in Sri Lanka for the years 2000 (Rajan and others, 2002).

References


Dr. Sakina Riaz is Assistant Professor in the Department of Social Work, University of Karachi.

Mahe Darakhshan is Lecturer Department of Media Studies, Bahria University, Karachi.

Samina Rauf is Assistant Professor in the Department of Social Work, University of Karachi.
A Study About Attitude Of Parents Towards Participation Of Females In Sports

Shaista Naz
Department of Education
Sindh Madressatul Islam University

Hina Fazil
Department of Special Education
University of Punjab

Nasir Sulman
Department of Special Education
University of Karachi

Abstract
The history of sports is generally one of the masculine domination. That’s why women in sports have been a topic completely ignored by most scholars in Pakistan. The paramount purpose of this study was to find out the attitude of parents which are having influence on the female participation in sports so that a realistic standard programme for their increased participation in sports is assured. The findings of the study suggested that the parental attitude was having a significant influence in moving female participation in sports.

Key Words: Attitude, Sports, Participation, Girl Child, Parents

Introduction
Historically sports has been a myth rather than a reality for women because in society she has to assume roles in private spheres like wife, mother, house maker and there by immensely contributing expressive enrichment of social life. Parents allow boys a greater freedom to explore their play environment and that they believe female child is more
fragile and in need of assistance (Dennison, 2002). It is believed that parental behaviour is natural that they stem from a deeply embedded cultural ideology which unconsciously assumes that females are unable or incapable of performing certain activities without help (Huddleston, Mertesdorf & Araki, 2002). This belief dictates parental behavior and triggers a sequence of parent-infant handling which indirectly dissuades females from most forms of physical activities. Females in response to parental influence learn to view physical activities as behaviour reserved especially for males.

Bourntiler & Giovanni (1983) were of the opinion that because girls play indoor more and have limited experiences in interacting with their environmental surrounding they tend not to play team or competitive game. Udoh (1988) reported that “In general, a father will show his son how to hold a ball and as the son grew older, how to throw and catch. Daughters may learn appropriate female activities because her mother serves as a role model.”

In our society, sport, vigorous play/work, and risk taking are still considered appropriate for males and are still negatively coded for females. This concept is supported by parents, other adults, teachers, coaches, text books and media. The basic problem is the public perception of sports as an activity which is a sexual signature of masculinity the media seems to support and perpetuate this attitude.

The participation of female athletes may be related with the gender of the coach they were engaged. The decline in number of women, coaching females may also contribute to the participation percentage of females in organized sports.

Acosta & Carpenter (1990) have attempted to explain the decline in the number of women, coaching females. They attributed this decline to the media’s reinforcement of stereotypical ideology of women in sports has contributed to the dearth of female sport leaders.

There are some major areas of concern with regard to co-educational physical education during adolescence and these appear to be underlying causes which differently and detrimentally affect the behaviour of girls in mixed groups. On the one hand there are biologically based concerns of the onset of secondary sexual characteristics (menstruation) and sex differences in physical capacities; on the other hand there are the socially-based concerns of intensified gender-related role expectations and different teacher expectations.

Following puberty, biological differences between girls and boys emerge which favour males in all categories of physical activity. Most girls are at a disadvantage at that time in activities when compared with boys while participating in physical education activities.
According to Shelby (1977) physical contact and sexuality related issues have the potential to increase in co-educational physical education classes. Teacher-student and student-student contact, sickness and the required provision of treatment of injuries, short skirts can become problem areas in mixed sex groupings. Browne, Embrey & Rate (1987) observed that girls are harassed both verbally and physically by individual boys and groups of boys. Girls are verbally abuse by boys, so girls withdraw from sports. They further explained that boys ridicule girls about their body shape leading to embarrassment for girls.

Scraton (1990) provided an interesting finding that “In team games, forced integration means that only the most proficient girls have a chance to play, leaving the majority of girls unable to participate because either they are not skillful enough, or the boys exclude them.”

Pakistan is a society where sports are integral to the formation of dominant forms of masculinity. Through playing sports adolescent boys recognize them as being masculine. Whilst for young women, participation in sports on one hand challenges hegemonic notions of ideal feminist, while at same time challenging sports as a male domain. Taylor & Toohey (1998) found that girls often refrained from participation due to factors including time constraints, family responsibilities, lack of social skills, lack of information and culturally appropriate programs. They further added that the use of public space has also an impact on the female physical activity patterns.

Finally, because of the traditional, cultural and social attitudes towards women in sports, some women have been limited in their opportunities and their outlook. Many girls have not reached the full potential because they have been defeated psychologically even before they compete. Female participation in sports has been hampered by myths and superstitions.

To consider all these facts in mind, the present study was conducted to ascertain female students studied in under graduate programs of selected universities of Karachi, on the influence of parental involvement on their participation in sports. This is with the bid to unveil the status of family as a necessary factor in female participation in sports.

**Methodology**

The study was conducted in the city of Karachi which has a large number of educational institutions including universities supported by the Federal Government of Pakistan and the provincial governments. There are also various private universities supported by philanthropists, businessmen, welfare bodies and societies. Ten universities which are included in the approved list of Higher Education Commission, Pakistan was selected.
through lottery method of random sampling. Table 1 summarizes the universities surveyed, along with their response rate, accordingly.

<table>
<thead>
<tr>
<th>Name of the University</th>
<th>Sector</th>
<th>Survey Distributed</th>
<th>Survey Received</th>
<th>Response Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. University of Karachi</td>
<td>Public</td>
<td>250</td>
<td>232</td>
<td>93%</td>
</tr>
<tr>
<td>2. Dow University of Health Sciences</td>
<td>Public</td>
<td>100</td>
<td>91</td>
<td>91%</td>
</tr>
<tr>
<td>3. The Federal Urdu University of Arts, Sciences and Technology</td>
<td>Public</td>
<td>100</td>
<td>67</td>
<td>67%</td>
</tr>
<tr>
<td>4. Jinnah University for Women</td>
<td>Private</td>
<td>90</td>
<td>78</td>
<td>87%</td>
</tr>
<tr>
<td>5. NED (NadirshawEduljeeDinshaw) University of Engineering and Technology</td>
<td>Public</td>
<td>60</td>
<td>43</td>
<td>72%</td>
</tr>
<tr>
<td>6. The Institute of Business Management (IoBM)</td>
<td>Private</td>
<td>40</td>
<td>23</td>
<td>58%</td>
</tr>
<tr>
<td>7. ShaheedZulfikar Ali Bhutto Institute of Science and Technology (SZABIST)</td>
<td>Private</td>
<td>40</td>
<td>28</td>
<td>70%</td>
</tr>
<tr>
<td>8. Sir Syed University of Engineering and Technology, (SSUET)</td>
<td>Private</td>
<td>40</td>
<td>37</td>
<td>93%</td>
</tr>
<tr>
<td>9. Preston Institute of Management Sciences and Technology (PIMSAT)</td>
<td>Private</td>
<td>40</td>
<td>26</td>
<td>65%</td>
</tr>
<tr>
<td>10. Hamdard University (HU)</td>
<td>Private</td>
<td>40</td>
<td>29</td>
<td>73%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>800</td>
<td>654</td>
<td>82%</td>
</tr>
</tbody>
</table>

Total 654 (82% response rate) female students who were pursuing their undergraduate course during the academic year 2012 – 2013 were finally participated in the study. These participants were those who have either participated or not participated in any sports activity.

Instrument

The questionnaire was prepared taking into consideration the multifarious aspects of the study. The questionnaire contained three major sections. Section one was intended to get personal information related to the name, age and department of the respondent. This section was also asked about parental occupation, educational qualification and their monthly income. Information regarding nativity and availability of playing facilities during early years were also gathered. Section two contained 35 statements intended to get information regarding their parents’ attitude towards female participation in sports.
during early years and afterwards. The last section of the questionnaire contained the participants’ suggestions for more female participation in sports.

A three point scale was used to find out to what extent the statements describe the parental influence on female participation in sports. The response for every statement were made on a three point scale such as agreed, undecided and disagreed. Scoring was done as follows:

- A score of ‘3’ was assigned to ‘Agree’
- A score of ‘2’ was assigned to ‘Undecided’
- A score of ‘1’ was assigned to ‘Disagree’

The questionnaire was developed at various stages. In the first stage, the investigators personally interviewed various university female students those who have either participated or not participated in sports and also met various experts in physical education. The selection of the statements was done keeping in the mind that they should be specific, clear, simple, related to the study and double negatives were eliminated. The prepared questionnaire was evaluated by the experts in the fields of psychology, physical education and women studies. They were asked critically to evaluate the statements of the questionnaire about their appropriate and give suggestions for improvement.

In the light of the recommendations from the experts, necessary changes were made in the questionnaire and it was finalized. The questionnaire was further tried out as a pilot study on fifteen under graduate female students to judge whether they understand the statements and were able to give responses and it was found out to be quite suitable.

**Findings**

The results of the analysis are presented below. The response on parental influence on female participation was analyzed and presented in Table-2.

<table>
<thead>
<tr>
<th>Statements</th>
<th>Agree (%)</th>
<th>Undecided (%)</th>
<th>Disagree (%)</th>
<th>Chi Square</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. My parents are actively interested in sports</td>
<td>104 (16%)</td>
<td>249 (38%)</td>
<td>301 (46%)</td>
<td>91.870</td>
</tr>
<tr>
<td>2. They use to take me out with them to watch sports competitions.</td>
<td>144 (22%)</td>
<td>72 (11%)</td>
<td>438 (67%)</td>
<td>313.570</td>
</tr>
<tr>
<td>3. They provided me with sporting equipment in my sport of interest.</td>
<td>91 (14%)</td>
<td>105 (16%)</td>
<td>458 (70%)</td>
<td>363.370</td>
</tr>
<tr>
<td>4. They allowed me watch sports on TV.</td>
<td>562 (86%)</td>
<td>0 (0%)</td>
<td>92 (14%)</td>
<td>753.690</td>
</tr>
<tr>
<td>5. My parents encouraged me to participate in sports in spite of my academic work load.</td>
<td>177 (27%)</td>
<td>78 (12%)</td>
<td>399 (61%)</td>
<td>231.930</td>
</tr>
<tr>
<td>Statement</td>
<td>Frequency (%)</td>
<td>Total Frequency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------------------------------------</td>
<td>---------------</td>
<td>-----------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. My parents encouraged me to participate in sports though I have to perform certain domestic activities after university hours.</td>
<td>58 (9%)</td>
<td>452 (69%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. My parents were always cooperative and understanding though I come late to house after participating in students’ activities.</td>
<td>20 (3%)</td>
<td>484 (74%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. My parents never feared that my participation in sports may lead to losing their personal vigilance over my behaviour.</td>
<td>13 (2%)</td>
<td>209 (32%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. My parents never felt that their dignity in the society would be degraded because of my participation in sports.</td>
<td>255 (39%)</td>
<td>340 (52%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. My parents always encouraged me to wear sports uniform though many parents considered it as immodest.</td>
<td>12 (1%)</td>
<td>628 (96%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Community always recognizes outstanding sports women for their achievement.</td>
<td>464 (71%)</td>
<td>151 (23%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Coverage of women sports by electronic media created lot of enthusiasm among women.</td>
<td>6 (1%)</td>
<td>131 (20%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. My friends &amp; relative always encouraged my participation in sports.</td>
<td>72 (11%)</td>
<td>556 (85%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Participation in sports will help to get a good name in the society.</td>
<td>562 (86%)</td>
<td>92 (14%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. My parents feel that attitude of the men in the society will discourage women to take parts in sports.</td>
<td>582 (89%)</td>
<td>72 (11%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Religious beliefs &amp; family customs never restricted my participation in sports.</td>
<td>569 (87%)</td>
<td>85 (13%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Social customs &amp; conventions never opposed my participation in sports.</td>
<td>497 (76%)</td>
<td>157 (24%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. I continued to participate in sport even after adolescence.</td>
<td>33 (5%)</td>
<td>621 (95%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. My parents allowed me to train by men coach.</td>
<td>33 (5%)</td>
<td>621 (95%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. I always feel that participation in sports has got no link with my marriage prospects.</td>
<td>392 (60%)</td>
<td>262 (40%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Men always prefer to select sports women as their brides.</td>
<td>27 (4%)</td>
<td>621 (95%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. Now a day women doesn’t have any restriction to participate in sports because of the nativity urban or rural.</td>
<td>117 (18%)</td>
<td>517 (79%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. Play field is a great leveler where no difference of colour, creed, religion, &amp; status is shown.</td>
<td>6 (1%)</td>
<td>642 (98%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. Growth &amp; development of the human beings can be maximized through participation in sports.</td>
<td>144 (22%)</td>
<td>438 (67%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
25. Participation in sports will develop the quality of punctuality & discipline. 7(1%) 0 (0%) 647 (99%) 1158.490
26. Women always possess the physical stamina required for sports activities. 0 (0%) 549 (84%) 105 (16%) 719.310
27. Women have the mental courage to accept failures in competitive field of sports. 0 (0%) 576 (88%) 78 (12%) 815.290
28. Women are equally tough to men & also fit to participate in highly competitive sports. 471 (72%) 6 (1%) 177 (27%) 454.930
29. Participation in sports help women to develop the ability to get along with team mates as well as the people around. 12 (2%) 465 (71%) 177 (27%) 423.310
30. Participation in sports activities provides relaxation from monotonous life. 7(1%) 0 (0%) 647 (99%) 1158.490
31. Participation in sports will remove tension & worries. 7(1%) 0 (0%) 647 (99%) 1158.490
32. The quality of boldness to face any kind of difficult task is developed through participation in sports. 7(1%) 0 (0%) 647 (99%) 1158.490
33. I prefer participating in group games rather than individual games. 412 (63%) 0 (0%) 242 (37%) 362.410
34. I get adequate & proper information regarding sports competitions for women. 7(1%) 0 (0%) 647 (99%) 1158.490
35. Sports will make women lose their femininity. 386 (59%) 78 (12%) 190 (29%) 202.122

Chi square tabulated value at 0.05 level of confidence = 5.991

The table shows response to questions on parental influence on female participation in sports. Responses to the statement taken for discussion are reported below:
1. There is a lack of sports awareness among the parents.
2. Parents did not take their daughters out to watch sports events and competitions.
3. Parents did not provide sports’ equipment to their girl child in their sport of interest.
4. Parents allowed their daughters to watch sports channel.
5. Parents felt that their daughter’s participation in sports would hinder their academic progress.
6. Women have more domestic day to day responsibilities before and after university hours and hence no time to participate in sports.
7. Parents do not permit their daughters to return home late in the evening after participation in sports.
8. Regarding personal vigilance many girls response was undecided. But, it was due to shyness only. It was assumed that parents fear that girls may lose vigilance if they were allowed to participate in sports.
9. Parents felt that their dignity will be degraded if the girls were allowed to participate in sports.
10. Parents hesitate to encourage daughter’s participation in sports because they consider it immodest for their daughters to wear sports uniform.
11. Most of the female students (71%) agreed for the statement regarding community always recognizes outstanding women for their achievement. This positive answer may be attributed to role modelling.
12. Friends and relatives do not encourage female to participate in sports.
13. Participation in sports and winning laurels and titles will help to get good name in the society. It was agreed by 86% of the respondents.
14. The attitude of men in the society is to discourage female participation in sports.
15. Nowadays, family customs are not restricting female participation in sports.
16. Social customs also in the present era are not restricting female participation in sports.
17. Participation in sports after the adolescence period causes problems.
18. Parents never allowed female to play along with men because it may have some ill affect on their marriage prospects.
19. Women studying in rural areas have more restrictions than those in urban areas.
20. Participation in sports may lead to understand changes in their character and there won’t be any development and growth.
21. Participation in sports will develop indiscipline.
22. Women do not possess physical stamina required for sports activities.
23. Participation in sports is waste of time and energy. It will not help any more.
24. Women always prefer moving in group, engaging in subtle indoor activities.
25. Participation in sports makes them masculine and their feminity will be lost.

From the analysis of the responses to each statement in the questionnaire and with the help of percentages, it was found that majority of the respondents disagreed. The chi square value for all the statements was significant at 0.05 level of confidence and it inferred that the hypothesis, parental support may not influence female participation in sports was rejected. This means that parental support does influence female participation in sports.

**Discussion**

Through socialization one can develop observational learning, indirect coaching. Female university students have been poorly socialized by their parents towards sports during their formative years. A parent socializing their daughter to take part in sports at their formative years is related to parents’ lack of interest in sports and their non-participation in sports. Due to combination of these factors they do not take their daughters out to watch sports competitions. They feel that the best recreation for girls should involve subtle indoor activities. Parents usually feel that sports will spoil their daughter’s beauty and charm. In other words, through participation in sports they become masculine and is
more likely put their femininity at risk because their participation in sports, challenges hegemonic notions of ideal femininity.

As the women are not exposed to varied objects in their life journey as men are, the sports activity goes less important in their scheme of life and this reflected in their level of sport activity considering the low level of attitude towards sports being dominant among them, a doubt arises whether their sports participation is prompted by internal motivation. Rather inducement and persuasion may be responsible for their entry into sports participation. This can be understood from the fact that in schools and colleges intramural tournaments and inter scholastic and inter collegiate tournaments, the women participation is not on their accord, but on the inducement exercised upon them by the authorities in-charge of the tournaments. In order that there is at least nominal representation of women in the contingents of sports persons for the tournaments, the authorities persuade and induce the women to participate in the tournaments. So, in the absence of the free will and involvement, the participation of female in sports goes mechanical and inspired in such a condition, one cannot expect a high level of influence towards sports participation among them.

Sports activity is basically a masculine activity and it may in a way undermine their femininity and masculanise them. They have a fear in their minds that as participation in sports entails a heavy schedule of physical exercise, it may cause some adverse changes in their bodily structure, resulting in the loss of delicacy and other female qualities. The tendency of female as a reflection of the existing cultural myth that sports activity will undermine their feminine qualities. Above all, traditionally the roles of athlete and female are treated as opposite. Because sport is historically viewed as a male activity, females regarded it as one against their feminine image.

Sohi & Yusuf (1990) had taken 180 subjects from India and 200 from Nigeria and conducted a study on family induced socialization into sports cross national observation. They found that parents of Nigerian students significantly participated as compared to those in India.

Sohi & Singh (1990) selected 342 students of Ibadan University and conducted a study on socio-cultural deterrents to university female students’ participation in sports and investigated that the subjects significantly greater number of them, of course considered the participation in sports as unfeminine behaviour. The socio-cultural beliefs, values and attitudes had been perceived by the female students as deterrents to their participation in sports.
It is because of the factors that the female do not view the sport activity with zeal and fervor as men do. Lack of parental support and involvement, they are not in a position to appreciate the value of sports.

**Recommendations**

The investigators proposed here the following recommendations:

- Parental education regarding children participation in sports should be organized in schools and colleges.
- Teachers of physical education should provide up to date information regarding sports events. This can be done in the form of sending newsletter, parents’ seminar, parent-teacher meetings and conferences.
- Physical education teachers should evolve parental involvement in sports activities.
- The existing system of education can be modified in such a way that physical education is given equal importance like any other subjects in the curriculum.
- Female students should be duly motivated and properly encouraged to take part in sports.
- Female students who perform meritoriously in sports can be given preferences in admission in educational institutions and appointment and promotion in jobs.
- Required number of physical education teachers should appoint for girls.
- Involvement of various women organizations can contribute immensely for the development and for larger participation of women in sports.
- Provision of separate playgrounds for women would go to a long way in encouraging female participation in sports.
- Community sports clubs and service centres exclusively for women can be set up in each locality.

**References**


Dr. Shaista Naz is Assistant Professor in the Department of Education, Sindh Madressatul Islam University.

Dr. Hina Fazil is Assistant Professor in the Department of Special Education, University of the Punjab.

Prof. Dr. Nasir Sulman is Chairman in the Department of Special Education, University of Karachi.
Views & News

Underage Marriage Seen as a Major Cause of Maternal Deaths

Rawish Zafar

May 9, 2014, Daily Dawn

Pregnancy is not a disease, yet a large number of women use their life while giving birth because of multiple factors, all of which are preventable, said health experts. In Pakistan, underage marriages are common in some areas. Underage marriages cause fistula leading weakness or injury to the ligaments, connective tissues and muscles of the pelvis. As a result of that bladder, urethra, small intestine, rectum, uterus or vajina drop down occurs. Due to these health problems, girls become very weak and have vitamin and iron deficiencies. The news referred above highlights a social issue leading to all these problems. The need is to take necessary steps such as awareness raising and laws to control underage marriages.

Love Kills

Maheen Waseem

July 6, 2014, Daily Dawn

Sharmeena Obaid Chinoy describe the story of a women who is the survival of honor killing in her article “Love Kills”. A girl named Saba was tried to kill by her father and uncle just because she choose to marry a man she was in love with. The article “Love Kills” as indicating the dark side of a Pakistani society where love is considered as a crime or evil act and with the large consequences. Most of the lovers especially women are killed and murdered by their families just because they love someone and wants to marry that person. In Pakistani society the honour of the family relates to the women and it become disrespectful for their families that their women choose a person for her against the family will. It become practice in most of the rural and urban areas of Pakistan to kill a woman for the sake of their family honour neither
our religion nor our law permit honour killing. Although, there is a law against honour killing but it needs to be implemented effectively against this practice which emboldens other to continue the crime.

Free Education for Children may be a Distant Dream

Eaman Kaiser Alavi

April 26, 2014, Daily Dawn

The news is about slow progress for a bill that was tabled in Punjab Assembly in 2013 the bill has not been passed yet therefore in needs priority attention by the government. Government should take serious actions on free education for children from grass root level. Not only bill should be passed in parliament but also education should be made compulsory and free so that our generation would be educated. Civil society should play their major role for free education so that the bill would be in public for an open debate which would be free of controversies and apprehensions.

Lawyer Burnt in Acid Attack

Fozia Safi

February 15, 2014, Daily Dawn

“A lawyer suffered burns after her husband threw acid on her at their home on the Lajpat Road, Shahdara, on Friday. Police says suspected Zeeshan threw acid on his wife Mansoor Shahzadi following a dispute. The woman suffered burns on her shoulders and was shifted to hospital. Shahdara Police registered a case.” In our country there are laws enacted to give rights to women like “Law of Acid Attack” which is enacted in 2010. Women face violence even regardless of their educational background and class, status and position. There are so many reasons behind it like lack of threat management policy, lack of confidence in women, lack of respect in society, unfounded and unreasonable jealousy. Women are unable to get justice due to incompetence and corruption prevailing in the society, discriminatory laws and due to fear if they report the case they will be further violated.
Violence Main Cause of Child Workers Death

Khadija Qarni

January 21, 2014, Daily Dawn

Majority of domestic workers are facing a horrible situation all over Pakistan. There are many children who are facing mental and physical torture. The domestic workers are forced to work due to poor economic situation at home. The constitution of Pakistan also protect children rights but unfortunately there are issues in implementation of the laws related to child labour protection. It is depressing to note that while child labour is still being justified in certain quarters, including by proponents of child rights on the grounds of financial necessity, the ability of the state or the parents to give reasonable standard of living to the same child is made conditional on their economic capacity.

Rawish Zafar, Maheen Waseem, Eaman Kaiser Alavi, Fozia Safi & Khadija Qarni are Students of M.Phil. in Centre of Excellence for Women’s Studies, University of Karachi.
Book Review

**Title:** Qualitative Research in Multidisciplinary Perspective  
**Subject:** Research  
**Author:** Profulla C. Sarker  
**Publishers:** CR, HRD and Publications, Prime University  
**Published Date:** 08/09/2014  
**ISBN:** 978-984-33-7405-9  
**Edition:** 1st

Qualitative Research in Multidisciplinary Perspective is published by the Center for Research, HRD and Publications, Prime University in June, 2014. Professor Dr. Profulla C. Sarker, distinguished Vice Chancellor of the Prime University, 2A/1, North East of Darussalam Road, Mirpur-1, Dhaka, Bangladesh authored this valuable book. This book is divided into nine chapters in 223 pages. The book is appropriately designed to inspire readers to gain knowledge about the entire gamut of research methodology and understand the concept of research, its scope and various types of research including approaches to research in geo-social settings. It includes a chapter on ethical issues likely to crop up in various types of research, especially for collecting information and analyzing data in avoiding plagiarism. This volume also discusses ways of writing a research project proposal citing examples and using different methods and techniques to conduct research as well as to collect data.

The author carefully deliberates on different types of sampling, pointing out which sampling is more suitable for a particular type of research for the selection of the study population and at the same time for the selection of the study area. The book focuses on different types of qualitative research methods and techniques applied to conduct in depth as well as intensive studies along with their limitations. Moreover, topics like qualitative vs. quantitative research and their strengths and weaknesses, data analysis methods and techniques, writing research report, drawing conclusions and policy implications along with guidelines for using references are all included in this volume.
The book “Qualitative Research in Multidisciplinary Perspective” covers in particular such wide-ranging subjects as Anthropology, Sociology, Social Work, Economics, Political Science, Public Administration, International Relations, Peace Studies, Gender Studies, Development Studies, Demography, Criminology and Gerontology, and in general touches on disciplines of Law, Business Studies, Education and Public Health. The book is well-written and is undoubtedly a comprehensive repository of knowledge about research methodology. The book can be an excellent reference material for academics, researchers, administrators, practitioners and the students of social sciences. I strongly believe the book will be a complete guide for those who are devoted to doing research, particularly those focused on social sciences and students doing research for advanced studies.

______________

Anjelika Hasan
Department of Law
European University of Bangladesh,
Dhaka, Bangladesh
Abstract

Islam elevated the status of women from the level of a mere chattel to the level of human being. Al-Quran' declares that men and women proceed from the same stuch, they are members of the same species, and they are born of the same parents. The Qura'n invariably calls men and women as spouses of each other, companions and helpmates. Besides, restoring women dignity, Islam bestowed women innumerable rights in almost every field of human life. The aim of this article is to explore in detail the rights bestowed to women by Islam. The study shows that rights regarding inheritance, ownership of property, marriage, dower, divorce, maintenance, acquisition of education, earning and participation in socio-political life have been dilated upon.
شیخ محمد نبی کر کہ منکنے کی ادیبیات کی تہہ جذبہ کے چھوٹے ہوئے، لوکوں نے کہا کہ کہ اس کے سلسلے میں اس کے علاوہ میں دیگر جملے پزیر پڑا ہے۔ میرے کے پاس ہے کہ یہ سرکاری تعلیم کی کولنی کے نظر مردوں کے نام پر میں اس کے علاوہ ایک فرض کرتا ہوں کہ لوکوں نے کہا کہ یہ بے نقشہ ہے۔ یہ لوکوں نے کہا کہ یہ بے نقشہ پڑا ہے کہ کیا کہ کہ یہ بے نقشہ پڑا ہے۔ اس کے علاوہ میں دیگر لوکوں نے کہا کہ یہ بے نقشہ ہے۔
اعلای نور، جنوب کویمبر و کنگری، دنیا کے سامنے ہے اسلام کا ایک ماہر ہے۔ اسلام کے بعد خیالات کا جائزہ کیا گیا ہے۔

تبہی کہ میں اس طرح بیان کا جواب ہے۔

زمرہ: اسلام کے حوالے سے مضمون کے لیے اہم ہے۔

اعلای نور نے اپنی مفعولیت کے ذریعے اسلام کے بعد خیالات کا جائزہ کیا گیا ہے۔
جاہاں کہوئے، جاہاں کہوئے، کہوئے کہوئے، کہوئے...
क्रमशः क्रममें निर्देशित के अनुसार क्रमशः निम्नलिखित हैं:

1. बी. ए. जनवरी के लिए उपस्थित रहने वालों की संख्या 100 होती है।
2. वी. ए. जनवरी के लिए उपस्थित रहने उम्मीद की संख्या 50 होती है।
3. सी. ए. जनवरी के लिए उपस्थित रहने उम्मीद की संख्या 25 होती है।

तीसरे क्रम में नामांकन प्रस्तुत करने पर तीसरे क्रम में नामांकन प्रस्तुत करने के बाद, उपस्थित रहने वालों की संख्या का अनुसार क्रमशः निम्नलिखित होती हैं:

1. बी. ए. जनवरी के लिए उपस्थित रहने वालों की संख्या 150 होती है।
2. वी. ए. जनवरी के लिए उपस्थित रहने उम्मीद की संख्या 75 होती है।
3. सी. ए. जनवरी के लिए उपस्थित रहने उम्मीद की संख्या 37.5 होती है।
انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 Ан آیت-بیت صاف طوراً و دیگر کتاب‌ها و دیگر موارد که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.

 انها در شرق نه دیگر نمی‌توان ان سه فرمولی که تا این کلیه را نوید. هر یک از این رو سالمان از طریق یک سایت دیگری که مهم است.
سال شاہ کو نارمن آئی ہو- اس ہم جنگواں کا دھمکی پڑ ہے، جو دو دنlí ملتantly (گھر بھی) مورور دقیق ایسی دعا کرتے ہو- 

اسلام، نے جس عورت نامی، ملاقات ور تعلقات کے ساتھ مورور کا کراء دیا تھا، سے نوازی بہت کشمیر کا معاونت نہ ہے 

اسلام کیا مورور کو کلا قائنہ میں دیکھی جا سکتا ہے، یہ زجہ ہمیشہ تعلقات کے ساتھ مورور کی کامیابی کی تجربہ کی ہے- کیا مورور کا کوئی ایک مرد کے برادر ہے- جدودیتی ذریعے ذریعے دو دنí ملتantly مورور کے معاونت میں مورور کی گذشت کا سیرے سے سمجھنے کی تحلیل کی ہے- اس نتائج کے حاصل کی بدولت یہ کہ ہماری ابتدا پہلے رخ کے لین، دو دنí ملتantly کا بارے میں مٹھی آئی ہے- 

ترجمہ:

"اس پر چھپی مورور میں سے دو دنí ملتantly کی گذشت اور دو دنí ملتantly مورور کے معاونت میں مورور کا قریب کہا ہے۔"
لا يمكنني قراءة النص العربي. لا يمكنني قراءة النص العربي. لا يمكنني قراءة النص العربي.
جی ہیں غلط

تیر آن مجید نے سورة ابیر میں مورد کو کصلت ہیں ہیں دیہی۔ اوراس سے آیت نمبر 38723ہو تاکہ

تیلی رواںیں تم سے حقیقی کہا ہے اگر گروہت اس مفہوم کا تحقیق نہیں کے مرض کے ساتھ اکساں اکسا نا کا ہے ناک کیا ہے تاکہ ہوئے شہر

یہٹا لگکر ہے کہ ہواں سے مطالعہ دی۔ سے مملک اوریں میں خوناک شکے لیے ہیلا زم سے کہ ہوئے میں نیوی کوئی کوئی کے بگیا۔

زیریں:

"ہر آرٹ کریں خوف یہوہ علیکم کو حمدوالله قام درکمن جس کے مغلوں وہ یہوہ یکی فن کا جو ہے کہ بہت

بھارت نے کا رازی کے حوالے کے۔ بہت

دیکھ رہے ہے مروس ببی پی بی کوئی کوئی کوئی دیکھا جا اور کا اکثر ہے:

زیریں:

اوٹی متبادل سے لیے (شخبرون کے لیے) ہیں۔ اکثر کہ ہے (ہم مہر) تم انیم(یہی ہوپن) کو سے پہچان

اکس سے کے سaji والنی سے لیا۔

صح وی رواہت

اسلام سے مورد کو محوال کے سائیڈ کو علاقوں کے حوالہ کا کی حقیقی ہے۔

زیریں:

"ادرمن آپ بے دورہ کے بزرگ کے بزرگ کے میں خواہو وہ خواہو ہو اور یاد کریں کہ کہ خاصہ ہے اور یاد کریں۔

طرف سے ملتی ہیں۔"

والدین کے بے سان وراہت کا

تمہاری اواد کی متخلص الیکا ہیتا کھاکی کم ہے بہت کہ کہ کہ خدا کے کہ لیہو وہ دنیا کے کہ بدآمہ ہے جس کے میں اور

تیلی روایت میں سے اور کہا کرکے لگا جا تھا اس کا کہ پتھر کے سے مسرتی کرتا ہے اور کہا جا تھا اور ہے۔"
غیرے کے مال وراثت سے متعلق

"اور نسبت میں کیسے کہے جان کہ ایک پھوٹھری حکم سے آرگھتابی کو کیا اور ہوئیں اور ہوئیں اور پھر کہا ہوا تجویز کے ساتھ ایک بھی نہیں میں ان کے لئے حکم کا کوئی اور حق کا اور رحمت نہیں کیا۔" 

عورت کے ماحوری حقوق

اسلام نے عورت کو ماحوری حقوق دے جاچکے ہیں اس میں عورت کے ماحوری حقوق کی لحاظ میں مخصوص نہیں۔

قرآن نبی نے عورت کی رہائی کے لئے بہت کہا ہوا ہے۔

ترجمہ:

"اور نسبت کے کیسے کہے جان کہ ایک پھوٹھری حکم سے آرگھتابی کو کیا اور ہوئیں اور ہوئیں اور پھر کہا ہوا تجویز کے ساتھ ایک بھی نہیں میں ان کے لئے حکم کا کوئی اور حق کا اور رحمت نہیں کیا۔" 

عورت کے ماحوری حقوق

اسلام نے عورت کو ماحوری حقوق دے جاچکے ہیں اس میں ماحوری حقوق کی لحاظ میں مخصوص نہیں۔

قرآن نبی نے عورت کی رہائی کے لئے بہت کہا ہوا ہے۔

ترجمہ:

"اور نسبت کے کیسے کہے جان کہ ایک پھوٹھری حکم سے آرگھتابی کو کیا اور ہوئیں اور ہوئیں اور پھر کہا ہوا تجویز کے ساتھ ایک بھی نہیں میں ان کے لئے حکم کا کوئی اور حق کا اور رحمت نہیں کیا۔"
حق ملازمت قطارات

تاکید دو جزء کی بنا کی جاں بھی طریق سے سفر کرنے روزی مکمل سہ بی ام دیا گیا ہے اور جرائم میں نگرانی کے کام استعمال کی ہے۔

حق مہربانی

حق مہربانی مردوں کے ساتھ میں زندگی کے کام میں کام دوستی جو وہ ایک کامدار بنا ہوئے تھے اور قوم کا مکملہ قوم کے کام کی

حق قرآن

حق قرآن مردوں کا علم کے علاوہ خوشی اور کوئی اگر خوشی سے اس میں سے ہم کوئے بہترین میں قرار کا قرآن کا علم کا

حق تعلیم و تربیت

اصلا قاطعہ کا آغاز اٹھا سے آگے گاہی ہے اور علم میں علمیہ سہ ہی راستہ اور مذاہب کا علم ہو گا ہے

حق قرآن

حق قرآن کا علم بہتر ہے اور کوئی اگر خوشی سے اس میں سے ہم کوئے بہترین میں قرار کا قرآن کا علم کا علم کا

حق تعلیم و تربیت

اصلا قاطعہ کا آغاز اٹھا سے آگے گاہی ہے اور علم میں علمیہ سہ ہی راستہ اور مذاہب کا علم ہو گا ہے

حق قرآن

حق قرآن کا علم اور علم میں علمیہ سہ ہی راستہ اور مذاہب کا علم ہو گا ہے

حق تعلیم و تربیت

اصلا قاطعہ کا آغاز اٹھا سے آگے گاہی ہے اور علم میں علمیہ سہ ہی راستہ اور مذاہب کا علم ہو گا ہے

حق قرآن

حق قرآن کا علم اور علم میں علمیہ سہ ہی راستہ اور مذاہب کا علم ہو گا ہے

حق تعلیم و تربیت

اصلا قاطعہ کا آغاز اٹھا سے آگے گاہی ہے اور علم میں علمیہ سہ ہی راستہ اور مذاہب کا علم ہو گا ہے

حق قرآن

حق قرآن کا علم اور علم میں علمیہ سہ ہی راستہ اور مذاہب کا علم ہو گا ہے
پاره نگرفته شما کسانی که
خطرت سرچرخی نہ ہے، اور متعاقبہ
ہویں کو اس کا ایک بنیادی
مختلفی ہے۔ یہ ایک عمومی فضاحت
ہے کہ ہمارے کاوش کی ایک جدید
بنیادی تحقیقی طرح اور ایک
عمومی تحقیقی طرح کا معاشرت
یادي ہے کہ ہمارے کاوش کی ایک
جدید بنیادی تحقیقی طرح
ہے۔
حاشیہ مطابق

اسلام کی تاریخی درختان روايات کی ایک کتاب ہے۔ دروماں سے اسلام نے غورت کو میٹ خیج، سہیلی، معاشرتی، تاریخی اور ادبی اشیاء کا نظر انداز کیا ہے۔ اسلام کے بانی کی اور ضرورت اور محتویات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

حقیقت سے ہماری لوگوں کے لیے ایک اور نمونہ ہے۔ اس کا اور اس کا پہلا پر اردو کا اور اس کو کھڑا ہو گیا۔ اس کے چبھہتی چھجاتی چنبھتی چہرہ کا اور اس کی کھڑا ہو گیا۔ اس کے پہلا پر اردو کا اور اس کو کھڑا ہو گیا۔ اس کے چبھہتی چھجاتی چنبھتی چہرہ کا اور اس کی کھڑا ہو گیا۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔

خواجہ ت‌، ایسا اور ان کے اورضیافتات کے خصوصی کہ کہ کیے لوئی بھی اور ہو سکتے ہیں۔
القرآن: سورة الحج، آية 9-18

جاج 찾아ت ملكي من بين شعقي المعروف بابن عساكر "سيرة مشق أحمد" مطبوع وارضاء القراء في بريطانيا

سيدي نور الدين "الدي من باب" كتاب منزلة للورد ص 100-122

القرآن سورة الأعراف، آية 12-13

القرآن سورة التوبة، آية 7-8

القرآن سورة البقرة، آية 19

القرآن سورة النحل، آية 10

القرآن سورة النحل، آية 95

القرآن سورة ألقاب، آية 13

القرآن سورة الأعراف، آية 10

القرآن سورة النحل، آية 13

القرآن سورة النحل، آية 12

القرآن سورة النحل، آية 11

القرآن سورة النحل، آية 10

القرآن سورة النحل، آية 9

القرآن سورة النحل، آية 8

القرآن سورة النحل، آية 7

القرآن سورة النحل، آية 6

القرآن سورة النحل، آية 5

القرآن سورة النحل، آية 4

القرآن سورة النحل، آية 3

القرآن سورة النحل، آية 2

القرآن سورة النحل، آية 1
اکثر عادی یا پچر یہی کشفیت است کہ یہانی انتہائی گہری اور مرحلہ اصلی تا کہ جامع مکاراپی میں خدمات انجام دے رہی ہیں۔

اکثر عادی یا پچر یہی کشفیت است کہ یہانی انتہائی گہری اور مرحلہ اصلی تا کہ جامع مکاراپی میں خدمات انجام دے رہی ہیں۔

محمدرضا خان کشفیہ است کہ یہانی انتہائی گہری اور مکاراپی میں خدمات انجام دے رہی ہیں۔
پاکستان پیشکاپ عجیب خواطر

شہرہ میتھرہ 9

مغرب مالی

مなかったی

غیرکار

موات کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

1

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں

عاءیا چوپینی، کی پریمین بھارت کو ہن خان

کلمان کی عالمی تقریب ایک کمی روش میں
پاکستان بیٹل آف جوہر راشدیز

ایتھر
نسرین اسپہ

سیئور چک ایک چھوٹی قارون نیز
جامکری پی
کراچی-پاکستان
Call for Papers

Pakistan Journal of Gender Studies
Publication of the Centre of Excellence for Women's Studies
University of Karachi

Pakistan Journal of Gender Studies is launched under the patronage of Prof. Dr. Muhammad Qaiser, Vice Chancellor University of Karachi by the Centre of Excellence for Women's Studies, University of Karachi. The journal's main objective is to generate and disseminate knowledge regarding gender issues nationally and internationally with a critical perspective. Its aim is to promote consciousness and awareness about gender equity and balance in human interaction including academic work. In this regard, the journal explores what is meant by gender needs and gender perspective and how these can be best met. In view of our national needs, this publication is bilingual, both in the Urdu and English languages. Pakistan Journal of Gender Studies is indexed in EBSCO. It is recognized by Higher Education Commission (HEC) in ‘Y’ category.

The Journal Would Publish

- Interdisciplinary research in the field of Gender Studies.
- Research on curricula, course outline, reading list and teaching strategies related to Gender Studies.
- Review of books, film and theatrical performances.
- Reports on National and International conferences, symposia and workshops etc. on Gender Studies.

Guidelines for Submissions

- Submissions are invited both in the Urdu and English 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 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.

Citations and References

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

Web page:


Contact address:
Professor Dr. Nasreen Aslam Shah
Director, Centre of Excellence for Women's Studies &
Editor, Pakistan Journal of Gender Studies
University of Karachi
Phone: 92-21-99261654
E-mail: cewsku@yahoo.com
Last date for submission: 30th December, 2014
پاکستان جرئل
اف جینڈر استیڈیز

یونیورسٹی آف کراچی، پاکستان