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# Gender Differences: Understanding Perceptions

## National Baseline Study



April 2012

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The study was carried out by Applied Economic Research Centre (AERC) and AASA Consulting.

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**April 30th 2012**







# Preface

The Gender Equity Program (GEP) is happy to present Pakistan's premier representative primary data study which benchmarks existing knowledge, attitudes and practices about women's rights, their empowerment and gender based violence in the country.

A program of Aurat Foundation implemented in collaboration with The Asia Foundation and supported by USAID, GEP has been at the forefront of mainstreaming research in gender interventions in Pakistan during the last two years.

This baseline is the first nationally and provincially representative study that captures insights into the situation of women's rights in Pakistan by juxtaposing responses from men and women. This allows the study to examine gender differentials in knowledge and attitudes while examining a wide range of critical issues for women's development such as; women's right to inheritance, women's mobility, their right to political participation, economic empowerment, domestic violence and other customary forms of gender based violence.

It is our belief that this research, while playing a significant role in GEP, will benefit the Government of Pakistan, civil society and the development sector at large by providing analytical primary research.

We would like to thank the Applied Economic Research Center (AERC) and AASA Consulting for their dedication and spirit in undertaking this exercise. We would especially like to thank Dr. Nuzhat Ahmad, Mr. Zohair Ashir, Mr. Riaz Husain, Mr. Haroon Jamal, Ms. Meher Marker Noshervani and Ms. Birjis Jaleel for their strategic inputs and hard work. Their willingness to interact closely with GEP team and take on board our many suggestions in this colossal exercise is deeply appreciated.

Simi Kamal  
Chief of Party  
Gender Equity Program

# Acknowledgment

This baseline study is a key milestone in understanding the challenges and issues related to gender gap in Pakistan. It is a first study of this magnitude and scope focusing on gender development. This study would not have been possible without the support and cooperation of many.

Thanks are due to USAID, Aurat Foundation, The Asia Foundation (TAF), Syed Hassan Akbar and the Gender Equity Program team. In particular we will like to acknowledge the contribution of Ms. Simi Kamal, Chief of Party, Mr. Hasan Akbar, Ms. Muneezeh Saeed Khan, Ms. Jodah Bokhari and the other members of the GEP team. We also want to extend our thanks to Ms. Bushra Jafar Malik, Mr. Babar Aziz, Ms. Amena Raja, Mr. Kamran Yousaf, and other members of the TAF team for their support and assistance.

Special thanks to our project partner AASA Consulting led by Mr. Zohair Ashir and supported by Ms. Birjis Jaleel, Ms. Meher Marker Noshwairani, Mr. Danish Rashdi and Ms. Sana Zaffar Khan and other members of his team who worked closely with us in ensuring that the project is brought to a successful completion and within the project timeframe.

I also want to extend my appreciation to the AERC team for their contributions particular Mr. Riaz Hussain, Mr. Haroon Jamal, Mr. Minhajuddin Siddiqui without whose tireless efforts this task would not have been completed.

But most of all we want to show our appreciation extended to the many thousands of respondents who gave their valuable time and freely shared their views on a critical issue of national significance.

Prof. Dr. Nuzhat Ahmad  
Director, AERC

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# Acronyms

AERC	<i>Applied Economics Research Centre</i>
CEDAW	<i>Convention for the Elimination of All Forms of Discrimination Against Women</i>
CNIC	<i>Computerized National Identity Card</i>
CSO's	<i>Civil Society Organization's</i>
FBS	<i>Federal Bureau of Statistics</i>
FIR	<i>First Information Report</i>
GBV	<i>Gender Based Violence</i>
GDI	<i>Gender-related development index</i>
GEP	<i>Gender Equity Program</i>
GRAP	<i>Gender Reform Action Plan</i>
KAP	<i>Knowledge, Attitude and Practices</i>
KPK	<i>Khyber Pakhtunkhaw</i>
MDG's	<i>Millennium Development Goals</i>
MoWD	<i>Ministry of Women's Development</i>
NADRA	<i>National Database and Registration Authority</i>
NCSW	<i>National Commission on the Status of Women</i>
NGO's	<i>Non Government Organization's</i>
NPA	<i>National Plan of Action</i>
PSUs	<i>Primary Sampling Units</i>
TORs	<i>Terms of Reference</i>
UN	<i>United Nations</i>
UNDP	<i>United Nations Development Programme</i>
VAW	<i>Violence Against Women</i>
KAP	<i>Knowledge, Attitude, and Practice,</i>
WDDs	<i>Women Development Departments,</i>
PTCL	<i>Pakistan Telecommunication Limited</i>
PIA	<i>Pakistan International Airlines</i>



# Executive Summary

## *Study Framework*

The Constitution of Pakistan states that all citizens are equal and there should be no discrimination on the basis of sex. Hence women are guaranteed fundamental rights, and are considered equal citizens in all respects. Yet, in 2010, more than 8000 cases of violence against women were recorded, according to an Aurat Foundation report on Violence against Women in Pakistan. Among these 486 cases of domestic violence, 557 cases of honor killings, 928 cases of rape and gang rape, and 74 of sexual violence were reported.

Between 2010 and 2012, six progressive laws supporting women's empowerment were passed. These included the Anti Sexual Harassment Act, National Commission on Status of Women Act, and the Domestic Violence Bill. And during this time, the Protection against Harassment of Women at the Workplace was implemented which brought around 2000 Government and private organizations to comply with the law, according to a National Commission on the Status of Women Report (2010–2012).

But the gap between theory and practice continues to widen – between legislation and implementation, urban and rural disparity, and the reality of the average woman is in stark contrast to the progress being made in the political process, in laws passed, and at policy level. The reasons underlying the gap are a lack of awareness of fundamental rights, limited access to justice, illiteracy, poverty, prevailing patriarchal attitudes, archaic traditions and customs, and little knowledge of women's rights among the general population. It is in this context that the Gender Equity Program (GEP) is being implemented.

## *The National Baseline Study on Knowledge, Attitudes and Practices*

One of GEP's initiatives is this national baseline study, being conducted for two major reasons: first, to provide a basis for program impact evaluation in the future; and second, to identify existing on-ground realities with respect to GEP objectives.

The objectives of the national baseline study are to:

- a) benchmark existing knowledge, attitudes and practices (KAP) with respect to women's rights, women's access to justice and institutions;
- b) women's empowerment;
- c) and all forms of gender based violence.

Each of the above objectives consists of a set of indicators which have been measured and analyzed in the study.

## *Scope of the Study*

The study adopted a holistic research methodology incorporating quantitative and qualitative research tools, and using scientific random sampling. The study was conducted on a nationwide basis covering 11200 adult males and females in the quantitative survey; and 43 Focus Group Discussions (FGDs), 53 Key Opinion Makers (KOM) Interviews and 15 Case Studies, in the qualitative survey in Punjab, Balochistan, Khyber Pakhtunkhwa, Sindh and Gilgit-Baltistan.

## Major Findings of the Study

The findings of the study are based on the quantitative survey and qualitative discussions. The findings are conveniently divided into the main objectives of the GEP.

### Objective 1: Human Rights and Justice

Various aspects of human rights and justice are explored in the study including equal rights for men and women, rights relating to marriages and divorce, inheritance, political participation, and access to institutions of justice. Results in the report are presented with three different angles, namely knowledge, perceptions and actual practices prevalent in the household. The results indicate that majority respondents believe that women should have equal rights as men. Most men and women were knowledgeable about these rights. Respondents say that women should have the right to marry of their own choice, right to demand divorce, right to decide Haq-e-Meher and Khula and the right to inheritance base on Shariah. However comparatively fewer respondents were of the opinion that women should have the right to demand divorce and the amount of Haq-e-Meher. They also seem to be less support for women's participation in sporting events. Participation in political activities has a lot of support especially to exercise the right to vote but in actual practice few women cast their votes according to their own choice and the decisions are often influenced by the husband and other members of the family. One major conclusion regarding human rights is that in almost all cases female respondents are more in favour of these rights than male respondents. When perceptions and rights are compared to the actual practices prevalent in the households regarding these right large differences are observed between female and males respondents. For instance more men than women say that women have a share in inheritance in their household, and the right to divorce, marriages of their choice and right to Khula etc.

Similarly, most of the women felt that if they wanted justice, it is necessary to even go out of the home for seeking it. Seeking justice outside of home mostly comprises of going to the police station or to the court. Yet, women also feel that such as step is necessary if disputes and issues are not settled within the family or if the situation becomes such that going outside the home becomes necessary.

It can be concluded that women lack knowledge and awareness of the social justice system. Women perceive the legal system as negative and find their access to it restrictive, due to the behavior and attitude of the police and the complicated and often unending process involved in settling issues in courts. The feudal system continues to control the political process in most parts of the country. In most cases, women vote under the male influence.

### Objective 2: Women's Empowerment

Women's empowerment is a key factor in the well-being of women and their households. However, the measurement and quantification of empowerment is quite difficult. It can be only approximated by using proxies and indicators as it is a dynamic process that cannot be observed directly. The results of the study show that most women (80 percent) believe they should work to earn a living, most men felt that it was not their role to do so. What is encouraging is that at least 93 percent of working women say that they can spend their income as and how they want. And around half of the total women interviewed enjoyed permission to work.

It was also observed through qualitative findings, that for women who prefer to and could work, there

are not equal opportunities especially in areas which traditionally are dominated by men; and therefore the options for women are limited to the stereotyped gender roles as care-givers, teachers, nurses, etc. Barriers to women's participation have been defined as restrictions from the family, male insecurity in terms of losing control over women, and gaining economic independence. The religious section of the society view women as having separate roles from men, which is why they maintain women cannot be given all the opportunities and roles that men can enjoy.

Most women (70 percent) also feel they should be part of the financial decisions pertaining to their households. Men however have a different view to this. For them, making household financial decisions is not a woman's forte and that they don't even have the knowledge to do so, and women cannot make appropriate decisions.

Women's empowerment has been based on the number of decisions a woman could take pertaining to household. The decisions included those on education, health, marriage, home chores, employment, family planning, and daily ration. Not many women had bank accounts, and even fewer had taken personal loans. But in most cases, the loans had been taken on husband's instructions, and not necessarily of their own choice.

Women's mobility has also been seen as part of women's empowerment, and the extent of women's mobility has been gauged through answers to the question "For what purpose are women allowed to leave the house"? Majority of women say they can easily step out of the house to meet neighbors, and many also do so for sale and purchase of items, visit to the hospital, or to attend weddings. Mobility of women however is limited in case of education, job and visits to bank. Mobility is further restricted by the fact that women need permission from family members do not out and usually have to be accompanied by someone. Interesting men think women have more freedom of mobility that females' responses indicate.

The concept of empowerment appears to be narrow; most women define environment in terms of their basic needs. Women are not able to move about freely and even those who do must inform their families first. Implementation of existing laws is seen as a main priority in empowering women, followed by education, family support, freedom to work, power to make their own decisions, economic independence and political empowerment. For women who work, there appears to be a complete lack of awareness of any labor laws, or legislation which protect women against sexual harassment in the workplace.

### Objective 3: Gender Based Violence

A recent study on Gender-Based violence<sup>1</sup> in Pakistan concluded that "Gender-based violence is a living reality in present day Pakistan. Though these crimes are prevalent around the world, in Pakistan they are uniquely legitimized in the name of culture, tradition, religion, and morality". A module of domestic and gender-based violence was introduced in the quantitative survey to obtain perception as well as incidence of domestic and gender-based violence. The worst gender based violence takes the form of honor killing, acid throwing, physically and sexually abusing women and sexual harassment.

A small percentage of the women feel men have the right to hit women, and strangely enough, at least 9 percent women find honor killing justified, while an even lesser percentage agrees with the concept of

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<sup>1</sup> "Gender-Based Violence in Pakistan—A Scoping Study" by Gender Equity Program of Aurat Foundation (January 2011).

*wanni/swara*. These are women who feel that under certain circumstances a man has the religious right to hit a woman after he has failed to verbally settle the dispute; because the “honor” of the family rests on her behavior. What is apparent is that the onus is on the woman, to be faithful, “proper” and obedient, and it is her responsibility to avoid domestic violence. A majority of women however believed that men did not have a right to hit woman, and even according to Islam, no such right has been given.

Majority of respondents however strongly oppose men hitting women. But the study shows that 15 percent of women had been hit by their husbands in the past and 1.5 percent also disclosed they were sexually abused. In the qualitative research it was highlighted that mental abuse is an aspect of violence which is not easy to identify, since it is not physically visible. The women who identified with it instantly were those in the shelter homes, who had been through mental violence. As mental abuse has no physical manifestation, it was described as mental stress. However, the women feel that extreme cases of violence should be reported to the police, or NGO’s, or the media.

It is generally admitted that GBV begins at home, and from the very beginning inequalities start to become visible between male and female siblings. GBV has been defined as prostitution; physical beating of women by men, and women forcibly confined at home and not allowed to step out of the house. In Balochistan women are said to be forced into frequent pregnancies – seen as a form of sexual violence – due to the husband’s wish to have more male offspring.

Reporting of gender based crimes is very low because when a woman complains, she is blamed, and the judicial system is not such that it becomes easy for her to seek justice. In the event a case is reported, the woman’s family becomes an outcast, and society does not support a rape victim, and she is blamed for the incident. Police are not trusted; in fact they are feared, and demand witnesses, so women do not want to pursue the case.

It is clear that there is awareness of gender based violence (GBV) amongst the masses, and masses do recognize the types of violence being perpetrated against women. What is unfortunate is that violence against women start at home. Some women think that hitting another woman is justified. Within the family unit, women themselves perpetuate gender discrimination and violence. Harassment against women has increased across the board as in markets and bazaars, transport and public places. There are perhaps many more instances of GBV than are being reported – majority of the cases are simply not reported as the system of justice and reporting are manipulated in such a way that it brings only further hardship for women.

Finally, it is apparent that a huge gap continues to exist between legislation and implementation and while the Constitution of Pakistan allows a number of rights to both men and women, it does not ensure that the implementation of such rights is enforced.

Very few women were aware of the recent laws which had been passed in Parliament for Violence against Women, but they thought that since the legal system was corrupt, and the men had economic power, the law would not be enforced.

This study has raised various issues that women face in the Pakistani society. While there is general awareness of gender-based issues being faced by women, no concrete steps are being taken to ensure that the root causes of such issues are addressed, and that implementation of penalties and rights is enforced to ensure protection to women.



# Section A: Introduction

## 1.0 Preamble

In support of the Government of Pakistan's gender policies, Aurat Foundation and Asia Foundation are implementing a five-year USAID funded Gender Equity Program (GEP). The Project aims at closing the gender gap in Pakistan by proactively supporting the development of women. GEP seeks to facilitate behavioral change in society by enabling women to access information, resources and institutions, and improve societal attitudes towards women's rights issues. A series of sub-grants and consultancy services will be awarded to the local Pakistani academic and research organizations with the objective of affecting real behavioral change and contributing to a productive gender debate within Pakistan.

One of the sub-grants was for a national baseline of information and national opinions/attitudes in relation to the GEP objectives. According to the Terms of Reference (TORs) "this national baseline was designed to benchmark existing knowledge, attitudes and practices with respect to women's rights, women's access to justice and institutions, women's empowerment and all forms of gender based violence. The baseline was designed to meet the following two functions namely; provide a basis for program impact evaluation in the future; and identify existing on-ground realities with respect to GEP objectives. The baseline study has adopted a holistic research methodology incorporating quantitative and

qualitative research tools".

A consortium of Applied Economics Research Centre (AERC), University of Karachi and AASA Consulting was awarded the "Baseline Study for Gender Equity Program" in October 2011. According to the methodology and scope of work recommended in the submitted proposal by the Consortium, a nation-wide quantitative survey of about 11200 adult males and females was to be conducted to record existing Knowledge, Attitude and Practices (KAP) related with GEP stated objectives. As part of the Quantitative study, 43 Focus Group Discussions, 53 Key Opinion Makers Interviews and 15 Case Studies were planned to understand the underlying issues and behavior.

This report highlights major findings of the baseline study in terms of opinions, attitude, knowledge and practices relating to various aspects of gender equity and rights. The report is organized in three sections. Section A of the report briefly describes the current scenario on the state of women in Pakistan, focus areas and indicators and describes the scope of work for this study. In addition the demographic profile of the respondents is also included in this section. Section B is devoted to the study findings with sub-sections of Human Rights and Justice, Women Empowerment, Gender Based Violence followed by Conclusions. Section C covers the research methodology used to undertake this study.

## 2.0 Study Framework

### 2.1 State of Women in Pakistan

*“All citizens are equal before law and are entitled to equal protection of law. There shall be no discrimination on the basis of sex.”*

Article 25 Fundamental Rights and Principles of Policy: The Constitution of Pakistan,

According to the Constitution of Pakistan all citizens are equal and there should be no discrimination on the basis of sex. Hence women are guaranteed fundamental rights, and are considered equal citizens in all respects. Yet, in 2010, more than 8000 cases of violence against women were recorded<sup>2</sup>. Among these 486 cases of Domestic Violence, 557 cases of honour killings, 928 cases of rape and gang rape, and 74 of sexual violence were reported. These gender based crimes indicate a continuing trend of violence against women which prevails in this society. And since these figures are only of crimes reported, *they do not show the numerous cases of violence against women which are unreported and remain hidden.*

Similarly, the 2010 Global Gender Gap Index shows that Pakistan has moved from being ranked 127th in 2008 to 132nd in 2010<sup>3</sup>, which also means that inequalities between men and women are increasing. A recent study on police reporting and investigating mechanisms<sup>4</sup> has revealed a number of problems in reporting and investigation of GBV cases in Pakistan. Similarly, the Shaheed Benazir Bhutto Women's Centers (SBBWCs) which provide a crucial service to women victims of violence because they are usually the first place of refuge for a woman who has suffered an act of violence are in disarray and almost non-

functional<sup>5</sup>. According to the Human Rights Watch, gender based violence “occurs as a cause and consequence of gender inequalities<sup>6</sup>”.

Gender disparity continues to exist between men and women in the country. Negative social values, cultural practices, discriminatory legislation, absence of political will, the lack of implementation of affirmative policies for women, combined with women's low economic, political, and social status in society continues to perpetuate a cycle of oppression for women. Women lack control over resources, assets, and services, and their mobility is restricted. Women are denied access to tertiary education, reproductive health care, and the increase in violence against women, are factors which reinforce social structures that oppress women. Crimes against women such as “honor killings”, and murders in the name of religion and custom are common, which impede women's progress and increases their vulnerability. Lack of access to justice, and basic services, exclusion from the political process, corruption, and weak institutions, absence of law and order, and absence of safety nets restricts their participation in the decision making process. Therefore, unless adequate and effective measures are taken to promote women's rights; gender inequality will increase.

The issue of violence against women is a central theme of the women's movement since the 1980's and with the increase in the information and data available in recent years (due to the combined effort of Civil Society Organization's (CSO's), activists, media, donors, and international human rights organizations), the incidence of Violence Against Women (VAW) has been recognized<sup>7</sup>. At the national level, gender policies and programs such as the National Plan of

<sup>2</sup> Annual Report 2010, January – December, Violence Against Women in Pakistan, A qualitative review, Aurat Foundation

<sup>3</sup> Annual Report 2010, Aurat Foundation

<sup>4</sup> Police Reporting and Investigating Mechanism, An Investigative Study, NCSW

<sup>5</sup> Crisis Centers & Gender Cell, An Investigative Study, NCSW

<sup>6</sup> Gender Based Violence in Pakistan, A Scoping Study, Aurat Foundation, GEP

<sup>7</sup> Situational analysis and mapping of Women's Human Rights in Pakistan, Rabia Khan submitted to CIDA Pakistan Programme August 2009.

Action (NPA), the National Policy for Empowerment and Development for Women, and the Gender Reform Action Plan (GRAP) are mechanisms to promote gender equality. Women's participation in the political process, in policy making and legislative forums has been restricted so they remain isolated and marginalized from the mainstream. Moreover continuing prevalence of discriminatory laws, ineffective public institutions, negative attitudes, and limited legal services impede women's access to justice. Gender sensitization of law enforcing agencies, and women's involvement in planning, monitoring, and implementation of projects is essential to increase access to justice and women's human rights.

At the policy level, in the last three years, between 2010 and 2012, six progressive laws supporting women's empowerment were passed. These were; The Anti Sexual Harassment Act, Anti Women Practices Act, Acid Crimes and Control Act, Women in Distress and Detention Fund, National Commission on Status of Women Act, and the domestic Violence Bill passed by the Senate. And during this time, the Protection against Harassment of Women at the Workplace was implemented which brought 2000 Government and private organizations to comply with the law<sup>8</sup>.

In April 2010 the 18th Constitutional Amendment was passed, which devolved a number of responsibilities to the provinces. The Federal government retained a few powers, such as reporting on all international commitments made by Pakistan on women's rights, which has been retained at the federal level. These international commitments related to women's rights include the Convention to End all Forms of Discrimination against Women (CEDAW) the Beijing Platform for Action 1995, and the Millennium Development Goals (MDGs) 2000<sup>9</sup>.

Reporting on these will now be the responsibility of the Ministry of Human Rights. However, the portfolio of implementation of women development and gender mainstreaming has been given to the provincial Women Development Departments, (WDDs)<sup>10</sup>. The gaps and challenges at the provincial level still have to be addressed to ensure gender mainstreaming and to maintain a momentum towards gender equality.

Another positive measure towards women's empowerment was the establishment of the National Commission on the Status of Women (NCSW) in 2000. The NCSW is "a statutory body, mandated for the promotion of social, economic, political and legal rights of women, as provided in the Constitution of Pakistan, and in accordance with international declarations, Conventions, Treaties, Covenants and Agreements relating to women, including the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW)<sup>11</sup>". Just recently, the National Commission on the Status of Women (NCSW) was given full autonomy through a new bill passed by the cabinet which will enable NSCW, now renamed National Commission for Women (NCW) to operate independently. It will be attached to the Ministry of Human Rights thereby further strengthening its administratively and strategically to deal with the challenges of women issues.

Women's Empowerment, Gender Equality, and Women's Rights, are complex issues and multidimensional. In a country as diverse as Pakistan, there are contradictions at every level. The gap between theory and practice, between legislation and implementation, urban and rural disparity, and the reality of the average woman is in stark contrast to the progress being made in the political process, in laws passed, and at policy level. And yet this dimension of progress is also a reality for women. The reasons for this inequality

<sup>8</sup> National Commission on the Status of Women, Annual Report, March 2010 – March 2012

<sup>9</sup> Gender Based Violence in Pakistan, A Scoping Study, Aurat Foundation, GEP

<sup>10</sup> Assessments of the Capacities of Women Development Departments, An Investigative Study, NCSW

<sup>11</sup> National Commission on the Status of Women(NCSW) Annual Report March 2010-March 2012

and gender disparity are a lack of awareness of fundamental rights, limited access to justice, illiteracy, poverty, prevailing patriarchal attitudes, archaic traditions and customs, and little knowledge among the general population towards women's rights. Gender based crimes, violence against women, and domestic violence, have deep social, psychological, and mental affects on women. These destroy a woman's confidence, her respect, her status, and position within the family. Gender based crimes reinforce the social structures which believe that women are subservient to men, and have no human rights as an individual.

It is within this scenario that the Gender Equity Program is being implemented. The three objectives for which baseline study was conducted are:

- Enhancing gender equity by expanding women's access to justice and women's human rights;
- Increasing women's empowerment by expanding knowledge of their rights and opportunities to exercise their rights in the workplace, community, and home;
- Combating gender-based violence;

The baseline provides a basis for program impact evaluation in future and also identifies ground realities with respect to GEP's objectives. The national baseline has provided a quantitative and qualitative database on the current situation of GEP's objectives. The perceptions of women, and men, the prevailing attitudes of Key Opinion Makers, the knowledge of respondents from various sectors of society, and the practices at the community level, among individual homes, and within the family have been collected, and analyzed to understand the issues, constraints, and parameters that define a woman's life in Pakistan.

## 2.2 Scope of Work for This Study

In order to assess the progress towards stated objectives of the Gender Equity Program, this national baseline was designed to benchmark

existing knowledge, attitudes and practices with respect to women's rights, women's access to justice and institutions, women's empowerment and all forms of gender based violence. The baseline was designed to provide a basis for program impact evaluation in the future and also to identify existing on-ground realities with respect to GEP objectives.

Following the TORs, the study is national in scope and incorporates knowledge, attitudes and practices from Punjab, Baluchistan, Khyber Pakhtunkhwa, Sindh and Gilgit-Baltistan. Both quantitative and qualitative research tools are used to observe the behavior and responses.

A structured questionnaire was administered to a nationally representative sample of male and female respondents. The survey questionnaire was designed with the help of GEP team and covers almost all aspects or focus areas described above. Moreover, about 43 Focus Group Discussions, 53 Key Opinion Makers interview and 15 Case Studies were also conducted throughout Pakistan to assess perceptions and feedback of wide range of individuals at all level of society. All survey instruments (quantitative as well as qualitative) were shared with GEP team and finalized after incorporating comments as well as field pre-testing results.

## Objectives

The baseline was designed with the purpose of benchmarking existing knowledge, attitudes and practices to assess progress towards GEP objectives with respect to women's rights, women's access to justice and institutions, women's empowerment and all forms of gender based violence. The baseline provides a basis for program impact evaluation in future and also identifies ground realities with respect to general GEP objectives. The study uses both quantitative and qualitative research tools in a holistic way.

The three objectives for which baseline study was conducted are:

*Objective 1: Enhancing gender equity by expanding women's access to justice and women's human rights;*

*Objective 2: Increasing women's empowerment by expanding knowledge of their rights and opportunities to exercise their rights in the workplace, community, and home;*

*Objective 3: Combating gender-based violence;*

As per the TOR of the study, indicators for qualitative and quantitative instruments were identified under each of the three objectives. The baseline study has been carried out based on these indicators, listed below:

Objective 1: Enhancing gender equity by expanding women's access to justice and women's human rights:

- Public awareness about justice and governance,
- Police attitudes towards women's issues and level of conducive environment provided at police stations for women,
- Legal literacy amongst women,
- Access to legal services for women,
- Support for women joining law enforcement and judicial systems, and,
- Current environment (e.g. child care facilities, separate sitting rooms and bathrooms) for women lawyers, judges, police and litigants in public district courts.

Objective 2: Increasing women's empowerment by expanding knowledge of their rights and opportunities to exercise their rights in the workplace, community, and home;

- Level of economic empowerment amongst women,
- Awareness level of women's rights amongst general population (should be measurable separately for men/women, youth and religious groups)
- Awareness level of inheritance rights amongst women,

- Awareness level on labor laws amongst women workers in private and public sectors,
- Gender gap in voter registration, CNIC registration and other state registration schemes

Objective 3: Combating gender-based violence:

- Awareness level of different types of GBV, their incidence, reporting and redress among the general population,
- Awareness level of different types of GBV, their incidence, reporting and redress among judicial officers, police officers, shelters and health facilities,
- Incidence and prevalence of various kinds of violence targeting women (sexual harassment at workplace, domestic violence, rape etc),
- Percentage of men, women and youth etc. that believe that domestic violence against women is acceptable or can be condoned under any customary or religious sanction, and,
- Level of satisfaction with counseling, shelter and health services for GBV victims.

### *Scope of Work*

The major activities to be completed during the course of this assignment include:

- Reviewing of Project Documents and Secondary Data
- Preparing Sampling Methodology
- Preparing Implementation Plan
- Monitoring and Quality Assurance
- Developing Instruments for Data Collection (Quantitative and Qualitative)

### *Geographic Coverage*

The study is national in scope and incorporates knowledge, attitudes and practices from Punjab, Balochistan, Khyber Pakhtunkhwa, Sindh and Gilgit Baltistan.



### 3.0 A Profile of Respondents

A look at the summary of characteristics of sample respondents is crucial for a better understanding and interpretation of results of the study especially those of the quantitative survey. This section briefly summarizes major demographic and socioeconomic characteristics of sample respondents in Tables 3.1 to 3.3.

The demography of sample respondents across provinces is displayed in Table 3.1. As discussed in detail in Chapter 8 on methodology the analysis is based on the sample after applying statistical weights. Application of these weights is necessary to compensate for unequal probabilities of selection due to sample design. The adjusted sample shows the actual provincial population

Table – 3.1  
Demographic Characteristics of Respondents by Province

		Punjab	Sindh	KPK	Balochistan	Gilgit
Number of Respondents		3605	2400	2420	2445	403
[Adjusted – Weighted Sample]		6372	2689	1571	556	85
Urban/Rural	Rural	64.0	64.2	72.6	81.0	89.6
	Urban	36.0	35.8	27.4	19.0	10.4
Mother tongue of respondent	Urdu	10.7	7.1	4.1	2.5	0.5
	Sindhi	0.1	79.0	0.6	18.2	0
	Pashto	0.9	1.0	63.9	27.8	0.2
	Hindko	1.2	0.6	17.2	0.1	0
	Punjabi	68.5	2.2	0.7	2.4	0
	Saraiki	15.0	4.2	12.8	2.4	0
	Balochi	0	3.8	0.2	36.6	0
	Kashmiri	0.2	0	0	0.1	0
	Potohari	2.7	0	0	0.2	0
	Brahavi	0	0.2	0.2	9.6	0
	Sheena	0	0	0	0	40.9
	Baroshki	0	0	0	0	53.1
	Khawar	0	0	0	0	1.7
	Wakhi	0	0	0	0	2.7
	Others	0.7	1.8	0.2	0.1	0.6
Marital status	Married	82.7	87.9	84.4	88.2	68.5
	Single	13.8	8.8	12.7	7.7	29.5
	Widow	3.1	3.1	2.8	3.2	1.5
	Divorced	0.3	0.2	0.1	0.6	0.5
	Separated	0.2	0	0.1	0.4	0
Average Age at Marriage		23	22	25	25	24
Average Age of Respondent		49	45	50	47	59

Note: Figures are column percentages except number of respondents and age

proportions. Actual and adjusted sample magnitudes across provinces are displayed in the first two rows of the Table. Urban and rural proportions are also close to the actual proportions according to the current estimated population, except for the Sindh province. Sindh sample is slightly more for the rural population due to the exclusion of Karachi. This is also reflected in the language section of the Table where only 7 percent of respondents have reported Urdu as their mother tongue. Except in Gilgit, more than 80 percent respondents are married. No striking differences are observed in the average age at marriage across provinces. The average age at first marriage ranges from 22 years to 25 years, while age of respondent, on the average varies from 45 years to 59 years across provinces.

Socioeconomic characteristics by gender are shown in Table 3.2. No gender differences are

observed in terms of family size, number of earners, schooling of head of household and type of dwelling. However, as expected the education level of male respondents is quite high compared to female members in the family. Majority of respondent (90 percent) reported ownership of house irrespective of gender. Per capita average monthly expenditure is recorded at rupees 2632 with no significant gender differences.

Access to media across gender is reported in Table 3.3 below. The incidence of internet use and of watching television is the highest among respondents with slightly more males doing so than females. The figures demonstrate the power of the media among both female and male members of the family. The habit of reading newspaper is reported by only 13 percent respondents, whereas only 6 percent of them reported use of computers. Listening to a radio is no longer a popular activity with only 7 percent of

**Table – 3.2**  
**Socioeconomic Characteristics of Respondents by Gender**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents		5632	5641	11273
Average Family Size		8	8	8
Average Earners		2	2	2
Mean Schooling Years – Head		7	7	7
Mean Schooling Years – Respondent		4	7	6
Highest Schooling - Female Members in Family		6	6	6
Highest Schooling - Male Members in Family		8	9	8
Type of House (Percent)	Flat	3.4	2.2	2.8
	House	49.4	52.6	51.0
	Banglow/ house 400yds	11.5	10.5	11.0
	Semi structured house	30.2	29.3	29.8
	Katcha/hut	3.7	2.6	3.1
	Others	1.8	2.7	2.3
Ownership of House (Percent)	Yes	89.2	89.6	89.4
	No	9.6	9.1	9.4
Average Per Capita Monthly Expenditure		2671	2600	2632

the respondents reporting their use. Significant gender differences are observed, especially in reading newspaper, using computers and using

mobile phones. For example mobile phones are used by 73 percent males and 31 percent females.

**Table – 3.3**  
**Media habits of Respondents by Gender**

	<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents	5632	5641	11273
Listening to the Radio	3.6	10.1	6.9
Watching TV	48.2	56.2	52.2
Reading Newspapers	4.2	21.4	12.8
Reading Magazines	2.1	1.3	1.7
Using Computers	2.5	8.9	5.7
Using Internet (Computer Users)	55.7	66.2	64.0
Using Mobile Phones	30.6	73.1	51.8



# Section B: Study Findings

## 4.0 Human Rights and Justice

One of the objectives of Gender Equity Program (GEP) is to enhance gender equity by expanding women's access to justice and women's human rights. For the national baseline of information and opinions, various aspects of women rights, including democratic, inheritance and marital, were inquired in the field survey<sup>12</sup> with the help of detailed structured questionnaire. Gender perceptions were obtained by asking identical questions from women and men. Moreover, information on access to institution of justice and

perception regarding these institutions were also obtained. This section provides provincially disaggregated information regarding perceptions of women and men in terms of these rights, while detailed reasoning and logic behind these perceptions are tabulated in Annex (Statistical Tables).

### 4.1 Women's Equal Rights

The quantitative survey was started with a direct question "In your opinion, what rights do women have in our country?" This question was asked both of men and women respondents.

**Table - 4.1.1**  
**Perception About Women's Rights**  
*[Q: In your opinion what rights do women have in our country?]*

	Female Respondents	Male Respondents	Overall
<b>Number of Respondents</b>	5632	5641	11273
Right to Education	62.7	72.5	67.6
Right to do Job/Business	34.0	39.9	36.9
Going in and out of house at free will	23.6	16.8	20.2
Working in every field of life	7.9	10.0	8.9
Getting married of own choice	7.4	7.9	7.6
To have equal rights as men	7.1	6.5	6.8
To make own decisions about future	6.4	6.6	6.5
The right to live separately after marriage	6.6	6.1	6.3
Others	1.9	1.8	1.9

<sup>12</sup> Survey refers to the quantitative survey of male and female respondents. Detail methodology and sample distribution are provided in Section 7 (Part C).

Surprisingly, no sharp or striking gender differences are evident in the opinions and perceptions except for mobility where significantly more females than males think that women have the right of going in and out of the house freely. (Table-4.1.1). However, what is disturbing is that still about 30 percent of respondents do not think that women have the right to education. Not surprisingly, very few (7 percent) think that women and men have equal rights. Similarly, majority (90 percent) of the respondents do not think that women have the right of working in every field in Pakistan and only 6 percent respondents, irrespective of gender, think that women have the right to make their own decisions about their future.

The answer to the question regarding perceptions on equal rights and opportunities “Do you think women should be given equal rights/opportunities in comparison to men in every field of life?” are tabulated in Chart 4.1.1. The results shows perceptions regarding gender equality in terms of equal rights and opportunities. It is not surprising that overall 31 percent of male respondents do not think women should have equal rights as men. The highest percentage (52 percent) is associated with male respondents of KPK province. However, it is unexpected that a similar percentage is observed in case of Gilgit where relatively more gender equity is assumed, due to

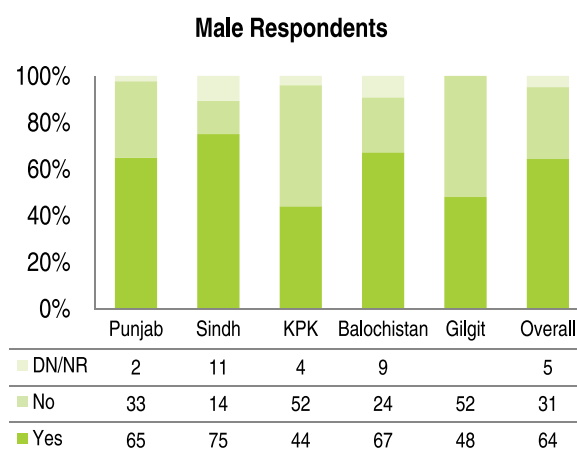
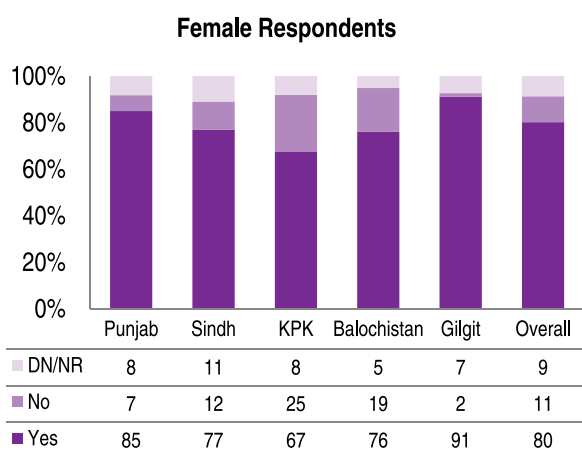
the high level of literacy and intervention through Aga Khan Rural Support Programme. The lowest percentage is observed in Sindh where only 14 percent men think that women should not have equal rights.

Among females, 25 percent and 19 percent respondents of KPK and Balochistan respectively were of the opinion that women should not be given equal rights and opportunities. Interestingly on probing ‘why not’, a majority (62 percent) of respondents simply argued that ‘women are not equal to men’ and therefore should not have equal rights. The other arguments given in favor of unequal rights include; ‘women are weaker than men’, ‘Norms and traditions do not allow’, ‘women are less knowledgeable than men’, ‘women are less capable’, and ‘women make emotionally driven decisions’ (See Table 4.1.2, Annex).

The qualitative findings on this issue also supports that women in general have limited social, political, or economic rights in society. Rights are perceived in a narrow definition of the right to education and the right to employment only. Girl’s rights are often seen as merely the right to food, clothes, and shelter. This perception is based on the belief that a girl has to be “given” her rights and the source of such right is generally the male member of the family. A section of the

**Chart – 4.1.1**  
**Equal Rights and Opportunities**

[Q: In your opinion should women be given equal rights/opportunities as men in every field of life?]



male population in the urban and rural areas view education as a right, followed by the right to health, security, employment, to vote, marriage “khula”, and access to justice. Such men also acknowledge that theoretically these rights are available to women but not seen in practice. Differences between women’s rights in rural and urban areas are also apparent. Some males also feel that very often even men are deprived of certain rights, in which case giving rights to women becomes more of a distinct possibility. Women’s participation in the public sphere is also seen as an indicator of the extent of rights available to women.

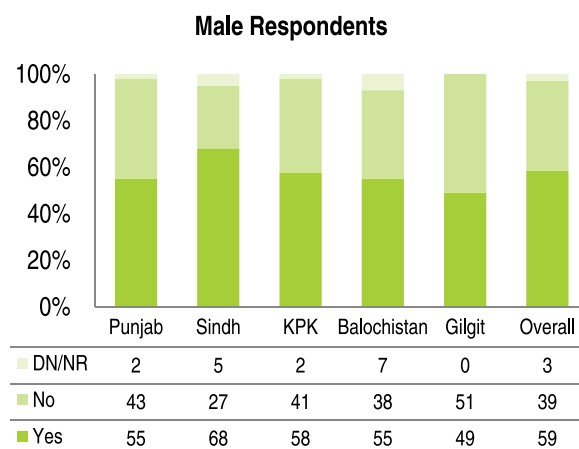
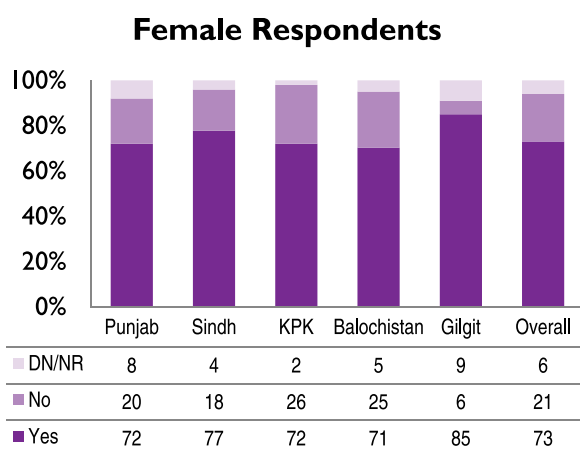
Women are perceived to have rights according to the Constitution and religion (Islam), but in practice those rights are absent mainly due to the patriarchal system and cultural pressures that limit women to their traditional roles. Rights are linked to class, mobility, and age, and women “earn” rights as they become older or get married. The implementation of rights varies according to rural and urban distribution, cultural and religious norms, and women’s access to the legal system. The feudal mindset that urban women are “progressive” is creeping into the urban society and rural women do not support the females from urban areas.

Majority of respondents in the qualitative component believe that women do not have equal rights/opportunities to men and they have to claim their rights, by convincing their family and society. A general phenomenon prevails that a girl should not be given “freedom” or “azadi”. Barriers to women’s participation were defined as restrictions from the family, male insecurity in terms of losing control over women, and gaining economic independence.

Men believe that women don’t have equal rights because of their social roles as mothers, sisters and wives, who are better off taking care of their families. Some men also feel that where girls could have equal rights, the feudal system refuses to allow them to avail those rights. Equity was identified as a greater concern than equality, such as the need to be promoted in education and health.

The qualitative findings also show that because men and women have different roles to play, they cannot have equal rights and opportunities. Some men also see claiming of equal rights as a ‘western agenda’. However, there was consensus on the fact that women should be given rights in accordance with Shariah. Yet, there is also a perception that by giving women equal rights entails additional responsibilities, such as managing

**Chart – 4.1.2**  
**Women Right to Marry of their own Choice**  
*[Q: Should women have the right to marry with their own choice?]*



a household and the family, which is seen as a man's responsibility. Men also observe that when women move away from their assigned roles and responsibilities, they are exposed to sexual harassment – because they don't remain indoors and intermingle with men, either at workplaces or elsewhere.

#### *Right to Marry with Own Choice*

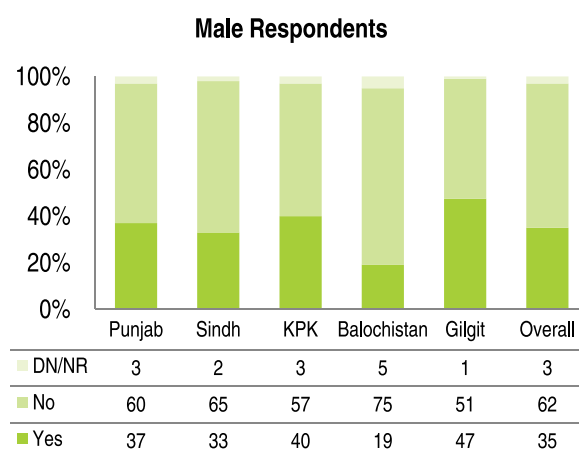
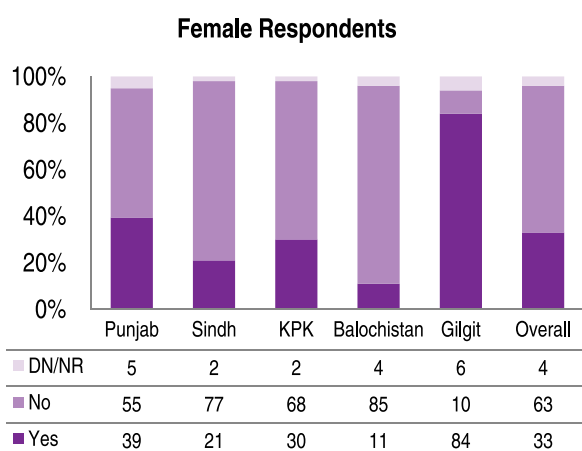
The answers to the question on the right of women to marry with their own choice are presented in Chart 4.1.2. The results indicate that 39 percent of the men and 21 percent of females do not think that women should have this right. Provincial and gender differences in opinions are evident from the Chart. More men than women think that women should not have the right to marry with their own choice across all provinces with the gender difference being the lowest in Sindh.

The respondents who answered 'No' to the above question were asked the reason why not. The responses are recorded in Table 4.1.3 (Annex). Sixty-two percent women and 56 percent of male respondents argued that it is the right of elders to decide about the life partner for women. Around 31 percent of male respondents

were convinced that this right should not be given to women because women tend to make emotional decisions which are wrong; 20 percent of the men are of the opinion that women lose self-control and 18 percent think women's right to marry with their choice would increase the rate of divorce in the society and thus leave women unprotected.

After obtaining perception of respondents in term of women's right to marry with their own choice, the respondents were asked about the actual practice prevalent in their households. Chart 4.1.3 shows the responses. Overall figures indicate that 33 percent of the females and 35 percent males indicate that women have the right to marry with own choice in their households. The lowest percentage is evident in case of Balochistan province for both males and females. Gilgit is at the top, but with considerable gender differences with 85 percent of the female respondents saying that the women were given the right to marry of their own choice while only 51 percent males indicating so. Perhaps the men in Gilgit are giving an impression of being more orthodox as far as given the right to women to marry of their own choice.<sup>13</sup>

**Chart – 4.1.3**  
**Practices Prevalent in household on the Right to marry with own choice**  
[Q: Do women in your household have the right to marry with own choice?]



<sup>13</sup> See comment on the sample size and its interpretations for Gilgit in Chapter 9 on Methodology

As part of the Focus Group Discussions (FGD), majority of respondents admit that women have the right to marry of their own choice – as also allowed in Islam – but as it is a social contract and parents/ family must be involved in such a momentous decision. In practice, however, the family is the one that makes the marriage decision on behalf of the girl herself. This notion is often backed by the fact that girls generally are not aware of the implications of marriage decision and therefore must be guided. Women who do marry of their own choice are often not seen with respect for their so called ‘boldness’.

#### *The Right to Divorce*

Women’s right to demand divorce was the next question asked in the ‘women’s right’ section of the structured questionnaire and the results are presented in Chart 4.1.4 below. Overall only 47 percent of male and 56 percent of female respondents are in favor of giving this right to women. No significance differences are observed in case of female respondents, while significant variations exist in the responses by corresponding males with the highest percentage of males in Sindh in favor of this right for women.

The most important reasons behind such a large percentage of people being against giving the right to women to demand divorce may be the fear that it will increase the proportion of divorces

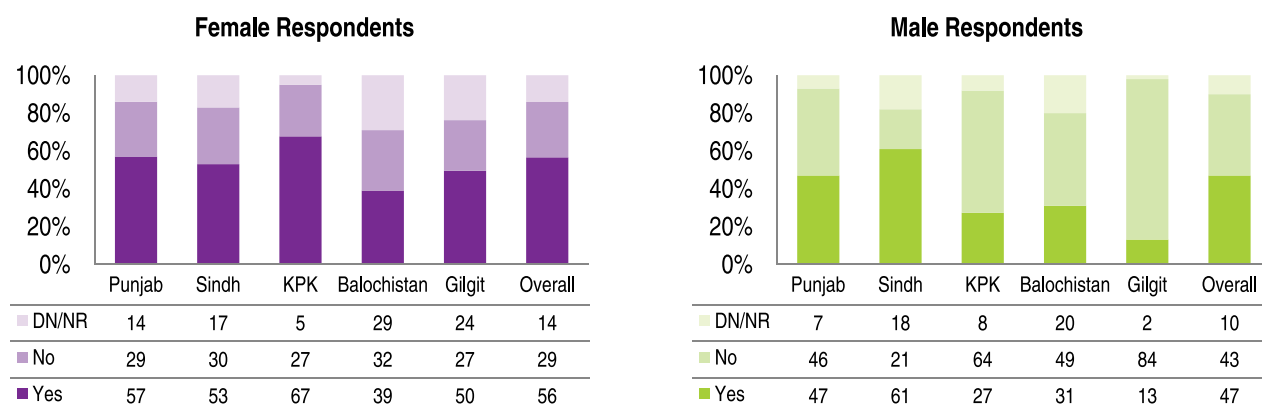
(See Table 4.1.5, Annex) because women usually lose self-control and make emotional decisions. It was also argued that girls will not be given due respect in front of in-laws after having this right.

Just like marriage, the right to divorce exists legally, but is rarely given and exercised by women. This kind of right is viewed as a “bad omen” for the family, and is therefore not encouraged. CSOs, media and women rights activist feel strongly that a woman’s right to divorce should be enshrined in the Constitution, and not be one that women have to ask for.

Another dominant view was that in Islam women have the right to *khula* which excludes the need for a right to divorce, according to the qualitative findings. Minority groups highlighted the importance of divorce papers because sometimes men do not give women their divorce papers and these women return to their parents. The man later remarries but the girl is unable to remarry without divorce papers. The right of divorce is not given to women in general because of cultural constraints, females are emotionally weak as compared to men in times of crisis /childbirth/ menstruation and therefore make irrational decisions and divorce rate would go up in the society, was the view held by men in FGDs.

**Chart – 4.1.4**  
**Women’s right to demand divorce**

[Q: Should women demand the right to divorce in their marriage certificates “Nikahnama”?]



### The Right to Decide 'Haq-e-Meher'

Another important aspect of women's marital life is the amount of "Haq-e-Meher"<sup>14</sup> which is presumably decided by the parents in almost all cases of arranged marriages. The results of answer to this question in the survey indicate that overall around 56 percent of female and 60 percent of male respondents say that women have this right in Pakistan. Chart 4.1.5 displays perceptions across provinces and gender. One surprising result is that more females than males think that women do not have this right in Punjab and Sindh provinces, while reverse pattern is observed in KPK and Balochistan provinces.

Major reasons cited by the respondents as to why women should not ask for the right to determine their 'Haq-e-Meher' include "Family members make correct decision" (48 percent), "In Sharia this right belongs to men only" (20 percent). A smaller proportion of respondents also recorded their concerns such as "this will increase the proportion of divorce", "women will become greedy, "this can make marriage into a profitable

business for women", and "girls will try to acquire the "Haq-e-Meher" immediately" (See Table 4.1.6, Annex).

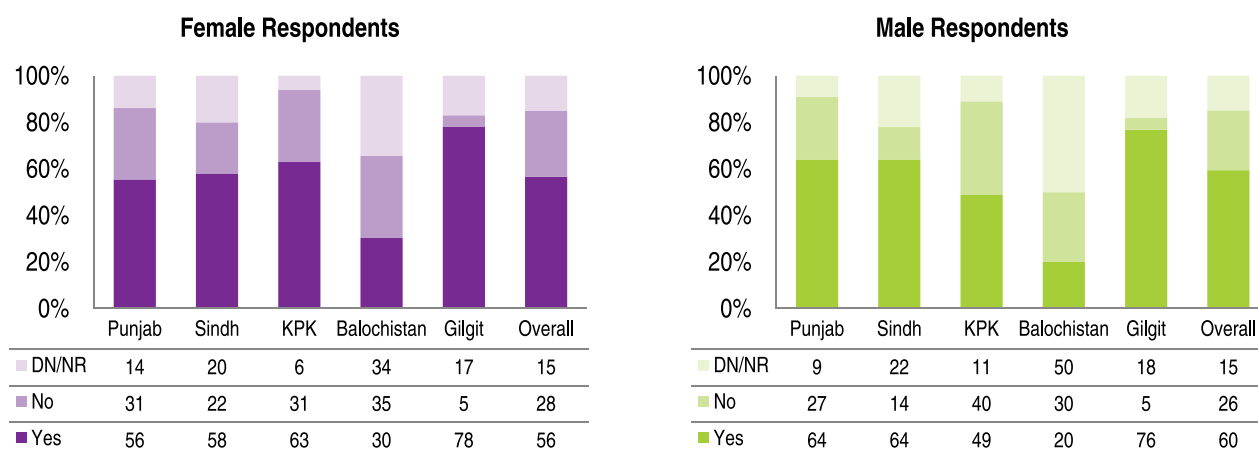
*Haq-e-Meher* remains the decision of the family, determined by the financial status of the male. Although women do have this right and even Islam gives this right to women, majority of women are unaware of it, and willingly allow their parents to decide for them.

### The Right to 'Khula'

Opinions on "Khula"<sup>15</sup> (right of a woman in Islam to seek a divorce or separation from her husband), were also obtained during the survey. Overall majority of respondents both male (64 percent) and female (66 percent) are of the opinion that women have the 'Sharia' right to 'Khula'. However the rate of no response is quite high in females (23 percent) and males (21 percent) as shown in Chart 4.1.6. There are no significant differences in the responses of males and females across provinces.

**Chart - 4.1.5**  
**Right to decide "Haq-e-Meher"**

[Q: Do women in Pakistan have the right to decide the amount of "Haq-e-Meher" for themselves?]

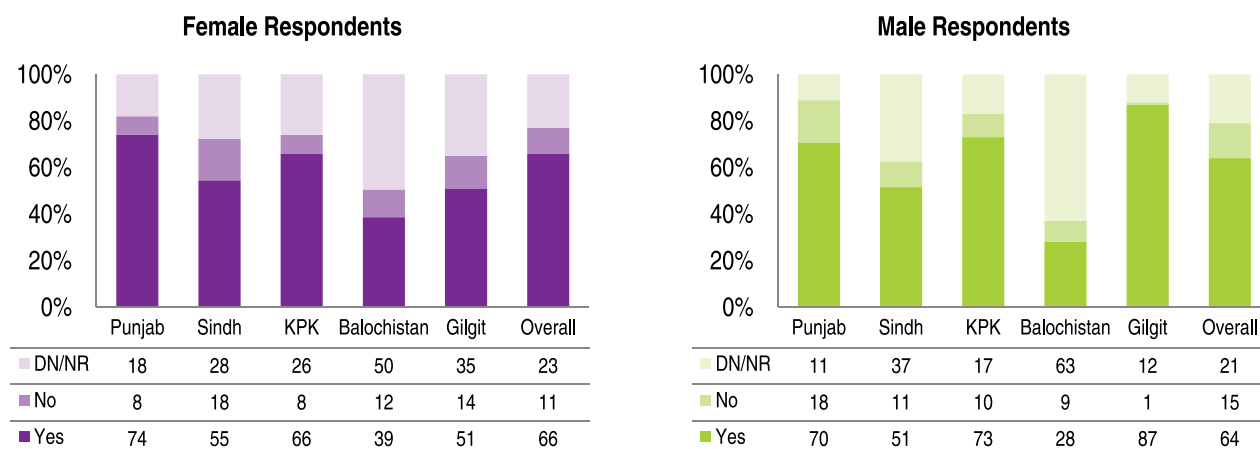


<sup>14</sup> The dower (Haq-e-Meher) is an important part of the contract of Muslim marriage. Without fixing the haq-e-meher marriage cannot be solemnized. The dower is payable on consummation or valid retirement or on dissolution by death of any party.

<sup>15</sup> It is the right of a wife to seek a release from the marriage bond. A Muslim woman may petition a *Qadi* to grant her a divorce, overruling the husband's refusal. This authority of the *Qadi* is subject to certain criteria which differ amongst the jurisprudential schools (fiqh), and subsequent to attempting reconciliation between the parties, failing which further arbitration to seek an amicable solution and voluntary proclamation of triple "talaq" by the husband.

**Chart – 4.1.6**  
**‘Sharia’ right to ‘Khula’**

[Q: Do women in have the Sharia right to ‘Khula’?]



Major justification behind the opposition to the right to ‘Khula’ of women was the fear that giving this right to women will increase the incidence of divorce (See Table 4.1.7, Annex). It was also suggested by these respondents that girls should compromise and reconcile rather than breakup marital life.

It therefore stands to reason why the decision of *Khula* is frowned upon by society in general and is considered ‘*maayub*’. As the right of *Khula* has to be exercised through courts there is a need for easing this process as in some cases the legal

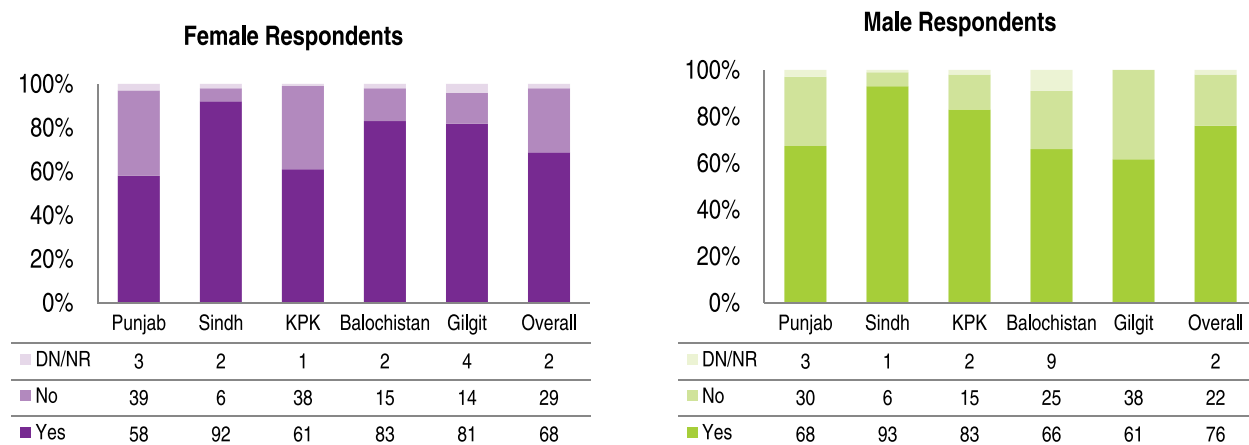
system makes the procedure complicated. Awareness level of this right is greater in urban and semi-urban areas.

#### Dowry

Chart 4.1.7 presents respondents’ perceptions regarding dowry. The majority of respondents (68 percent females and 76 percent males) are in favor of that girls being given more and worthy dowry. The highest percentage of such respondents is in Sindh (92 percent females and 93 percent males). The arguments in support of more and better dowry include (See Table 4.1.8,

**Chart – 4.1.7**  
**Dowry**

[Q: Should women be given more and worthy dowry?]





Annex); “this is needed by girls” (63 percent), “this will increase her respect in the eyes of in-laws” (42 percent), “it is a women’s right” (34 percent), “it will increase a girl’s empowerment” (17 percent) and “it gives protection to the girl” (16 percent). All these reasons cited for giving dowry point toward need for dowry mainly to protect and empower women while in reality it may make them much more subservient to men.

#### Participation in Sporting Events

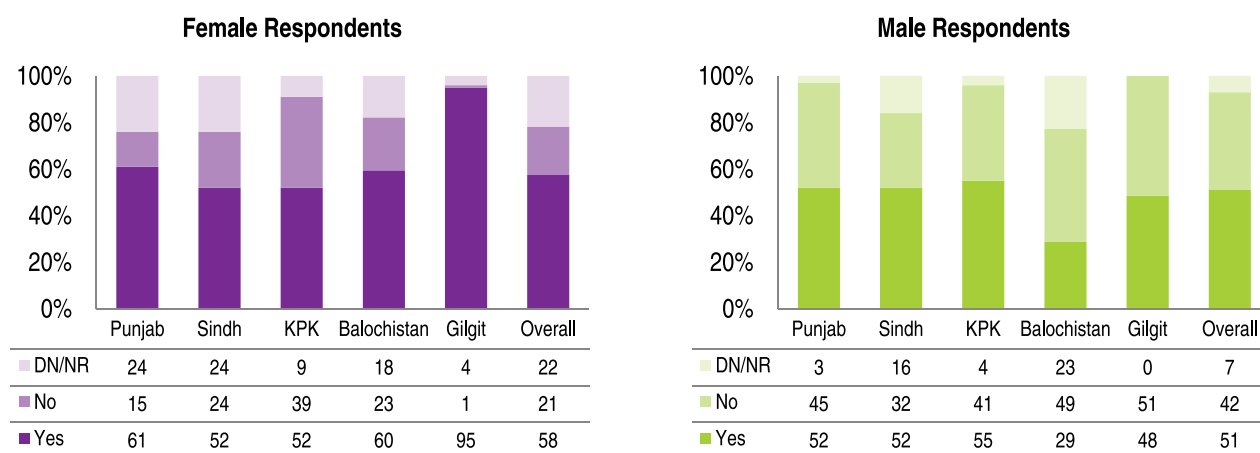
Both men and women were asked the question whether in their opinion girls should participate in sporting events or not. The responses are presented in Chart 4.1.8

More than 50 percent of both males and females respondents said that girls should participate in regional, national and international sporting events. The results show considerable gender differences in responses in Balochistan and Gilgit with more females favoring participation. It may also be noted that there was high no response to the question from females of 22 percent. Only in KPK more males are in favor of female participation in sports than females. Those respondents who were opposed to the idea were asked to cite a reason and the responses are documented in Table 4.1.9, Annex. Interestingly almost 40 percent of the female and 51 percent of

male respondents, maintained that “Islam does not give permission” for girls to participate in sports. More than 35 percent male and female respondents also make the case that “our society frowns upon women participating in sporting activities” because sportswomen have inappropriate outfits and strange men also watch women sporting events. Around 6 percent of both respondents argued that women participation in sport complicates pregnancy and other related matters of reproductive health.

In the qualitative discussions all the participating groups agreed women should participate in sports at regional, national, and international level. There is now an acceptance of sports for girls in society although it was banned for a while, such as, Zia ul Haq’s era. In general the issue highlighted with women participation was that they should be modestly dressed within the confines of Islam and the fact that sports must be separate for each gender. The CSO’s and donor representatives spoke about the limited places for women to practice sports, and there are many talented women athletes, who are ignored and denied opportunities to excel in this field, “it is unfortunate that women are not allowed to wear the appropriate clothing in sports”. Yet, “there is never the issue of morality for men”.

**Chart – 4.1.8**  
**Girl’s participation in Regional, National and International Sports**  
[Q: Should girls participate in Regional, National and International sporting events?]





### Women as Heads of State, Institutions and of Household

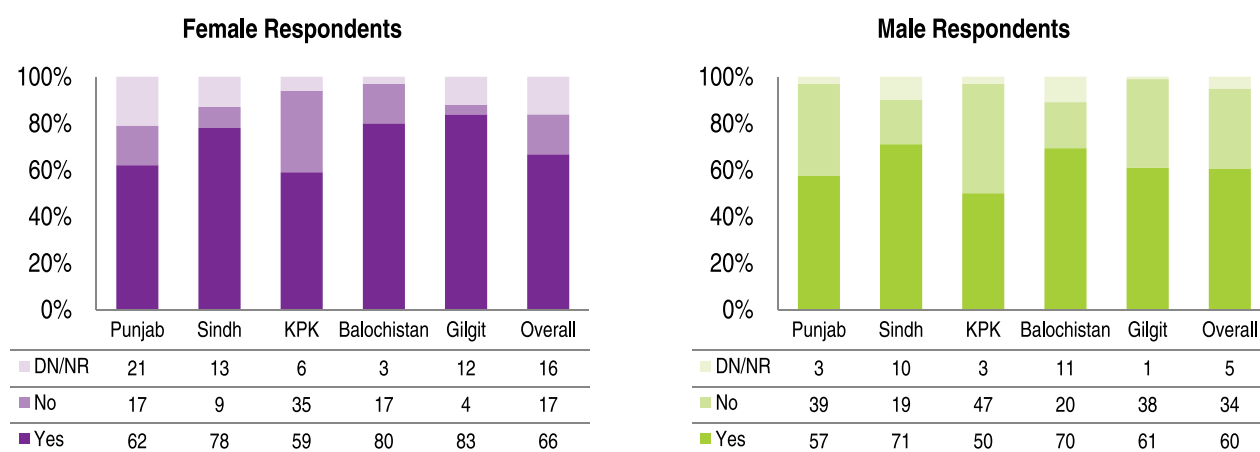
Generally not a very high percentage of both male and female respondents are opposed to the idea of women being a Head of State. Overall only 34 percent male and 17 percent female respondents said that women should not be the head of State as shown in Chart 4.1.9. The lowest percentage, irrespective of gender, that opposed the idea is observed in Sindh province. This may be due to Benazir Bhutto factor. Major reasons among the respondents who opposed the idea are; "Against

the Islamic Principles" and "involvement in politics will destroy a woman's household" (Table 4.1.10, Annex).

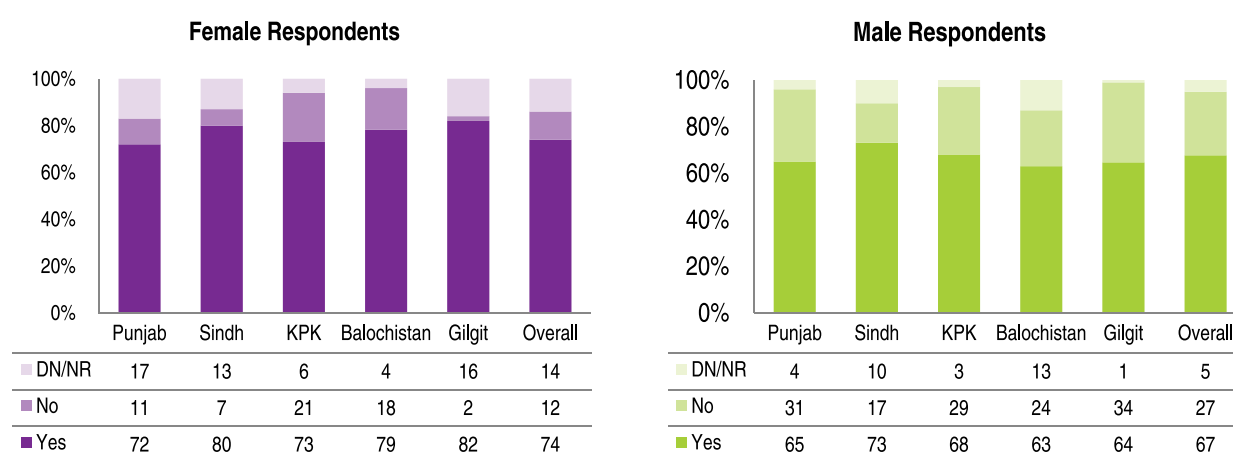
Roughly similar patterns are observed when asked "Should women be the head of any organization?" According to the results in Chart 4.1.10, about 27 percent male and 12 percent female respondents did not approve the idea.

The question "Should women be the head of household?" was posed and the results are

**Chart – 4.1.9**  
**Women as Heads of State**  
[Q: Can a woman be a Heads of State?]



**Chart – 4.1.10**  
**Women as Heads of Organization**  
[Q: Can a women be a Head of an Organization]

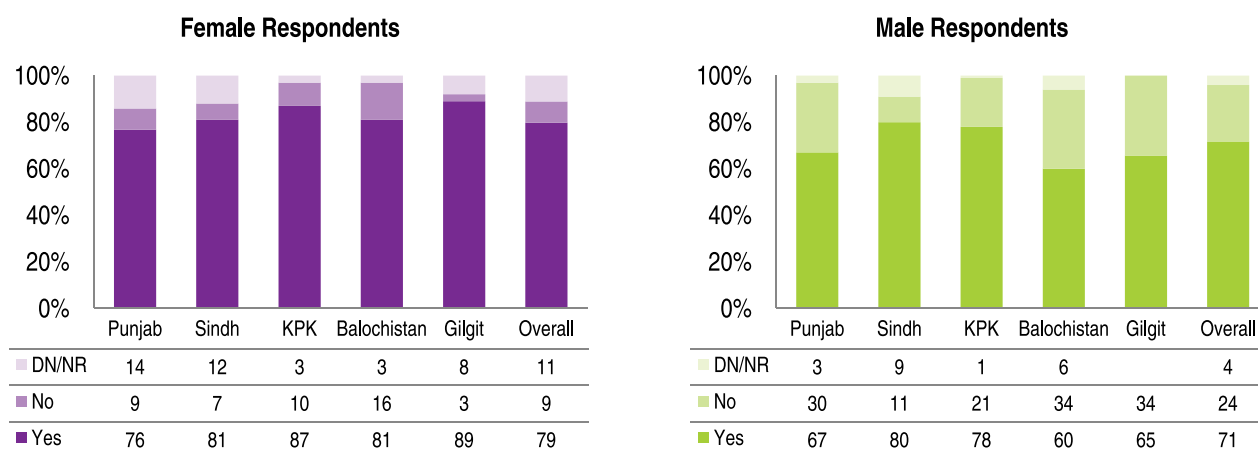


reported in Chart 4.1.11. Here significant variations exist in the responses by gender. Even in Punjab which is relatively more developed, about 24 percent of male respondents categorically condemn the idea, while the correspondent percentage in case of female respondents is only 9. The rationales behind this perception according to respondents include; Islam does not give permission", "such a position is un-just to women", "women make emotionally driven wrong decisions", "women are less capable/skills" and "women will lose self-control" (Table 4.1.11, Annex).

A summary of the finding on women heading the State, Organization and Household are presented in Table 4.1.11a below and show that overall a higher percentage of both females and males think that women should be heads of households than heads of organization and State. The pattern is similar when comparisons are made across gender. Interestingly more than 60 percent of males and females think that females should be heads of State. The high no response rate needs to be noted though.

While women could be considered as heading the

**Chart – 4.1.11**  
**Women as Heads of Household**  
[Q: Can a Woman be a Head of a Household?]



**Table 4.1.11a**  
**Should Women be the Head of State, Organization or Household?**

	Female Respondents			Male Respondents			Overall		
Unweighted Counts	5632			5641			11273		
	State	Organization	Household	State	Organization	Household	State	Organization	Household
Yes	66.4	74.3	79.4	60.3	67.4	71.3	63.4	70.9	75.4
No	17.3	11.6	9.2	34.4	27.1	24.3	25.8	19.3	16.7
Do not know	16.3	14.1	11.4	5.3	5.5	4.4	10.8	9.8	7.9

All figures are column percentages except Number of Respondents

household, questions are raised about their ability to do so. Yet, in many cases women are heads of households, but such cases are mostly seen with a traditional eye – as most believe that the status of the family is lowered if women are heading them. But a good majority also feels that the position of the head of household should be shared between both men and women.

#### *Women Claiming Their Rights*

As part of the qualitative study, opinions sought on how women could change the current situation, and claim their rights mostly revealed that women could claim their rights only if their family allowed it, since the attitude of the men in the family governed their life. In Balochistan, some women believe that the environment for women has changed, and women can leave their homes for education and employment. In KPK and Gilgit, women feel they have to fight for their rights, by convincing their family, society, and disregarding occasional criticism that comes their way in doing so.

Education has been seen as a key to change. Some rural males however feel that education is a 'double-edged sword' which gives girls confidence and awareness but at the same time could lead to unacceptable acts and behaviors which they saw as 'talking on phones and going out of houses'.

The belief that, "if girls are educated they will ask for their rights and if they ask for their rights they will be killed" still unfortunately prevails in some parts of the country.

In a society where men themselves are denied rights, claiming rights for women becomes even more tedious. This requires raising awareness levels for both men and women leading to greater equality and requiring cultural change. In general women do not claim their rights because of early marriage, lack of support from family, and the absence of government policies for women. Other reasons include poverty, lack of implementation of laws, lack of awareness of legal rights, religious extremism, the prevailing law and order situation and precedence of attitude and behaviors transferred over the generations.

**Change in Women's Position over Last Ten Years**  
Our qualitative findings also indicate that majority of both men and women observe that awareness among men and women has increased, and positive development in terms of women's rights, specially the right to education and marriage, can be seen at least in the cities. It is generally felt that in cities specially, women are no longer confined to "char divari" and have made progress in professions like medicine, nursing, etc. and change in parents' attitude have been noted. Yet, media has been continuing to portray the image of women as dependent, confined, and devoid of their rights – which is not entirely true.

The areas where there is progress in terms of women rights include acceptance of women share in property and inheritance, women's participation in the political process, and women owning small businesses. Also, the way women dress in the urban areas speaks volumes about the freedom women are availing in current times.

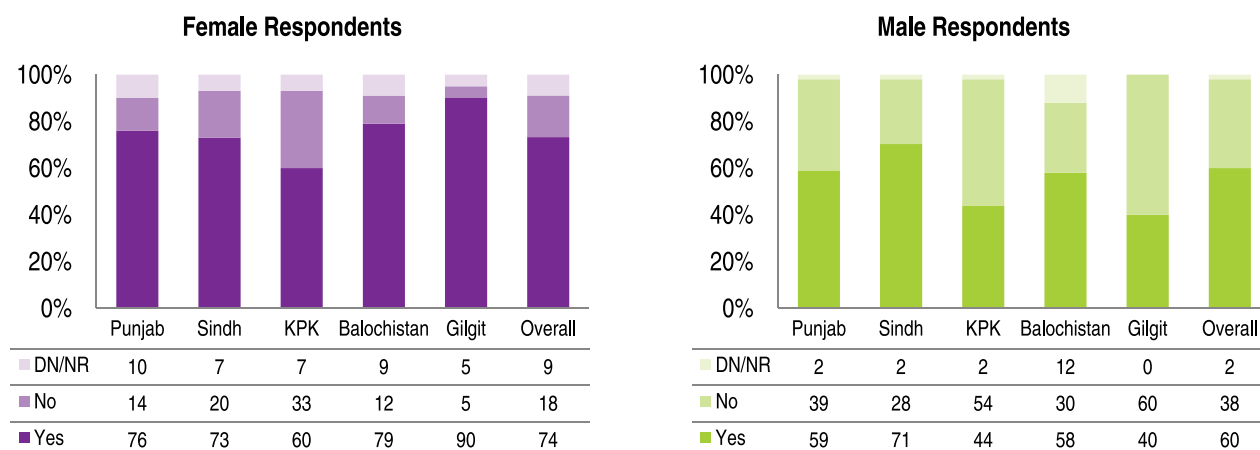
The role of NGO's which have supported women's rights is also worthy of note, and the increase in legal protection, and the additions in number of seats in Parliament during the Musharraf government are cited as factors which have led to greater political participation of women.

## **4.2 Democratic Rights**

#### *Participation in Political Activities*

This section of the report summarizes the responses to democratic rights i.e. participation in political activities and right to cast vote. The results are reported in Chart 4.2.1 and show that 74 percent of women and 60 percent of men are of the opinion that women should participate in political activities. Comparison of responses by females and males indicate that more of the women think they should participate in these activities than men across all provinces.

**Chart – 4.2.1**  
**Participation in Political Activities**  
*[Q: Should women participate in political activities?]*



Major reasons against the idea of women's participation in politics cited by the respondents are "politics is not for women", "this is not the responsibility of women", "women make emotional and wrong decisions", "Involvement in politics will destroy a woman's household", "women are less capable", "women will neglect their family", and "women lose self-control" (See Table 4.2.1, Annex.)

The prevailing view is that women should be part of the political process; as they are able to cross the gender divide. Women can come into the male sphere and can go back into women's space easily which a man cannot do. Respondents cited the examples of our current Foreign Minister, Ambassador to the United States and even the Speaker of the National Assembly as positive and progressive sign. The political process was seen as the arena where power lies, and where real change can be made. Representation of women on fixed quota seats was considered a healthy sign, even though the seats were filled with women from feudal families it represents progress. At the district level, however, it is suspected that women participation in politics may be less accepted because of the male-dominated environment and culture.

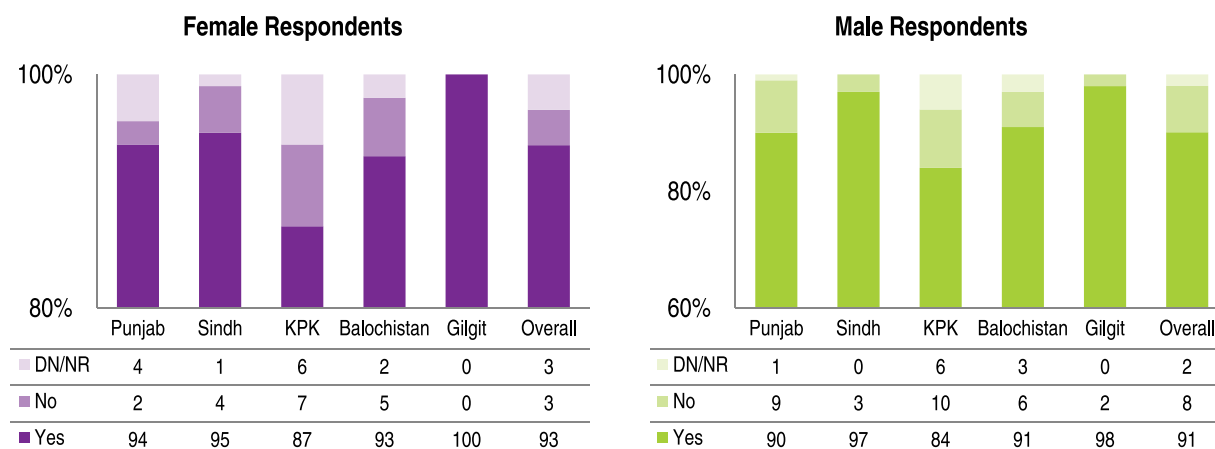
#### *Right to Cast Vote*

A majority of both men and women (over 90 percent) think that women should exercise their right to vote as shown in Chart 4.2.2 below. KPK province has the highest 10 percent males and 7 percent females who opposed the idea. A small percentage of respondents who are against this cite reasons as: "women do not have sufficient knowledge about politics", "women make emotionally driven wrong decisions", "this is not a women's responsibility" and "women are less capable (Table 4.2.2, Annex).

The actual practice of casting vote by women in their household is displayed in Chart 4.2.3 is somewhat different in comparison to the perceptions with 88 percent of male respondents and 71 percent of female respondents saying they cast their votes in the last election. (There is zero non-response). The men considerably overstate the women's participation in political activities. The Chart also suggests different responses by male and female respondents across provinces. For instance, 67 percent female respondents in the Punjab province said that women in their household did not cast their votes in the general election of 2008. Similar patterns were observed across all provinces.

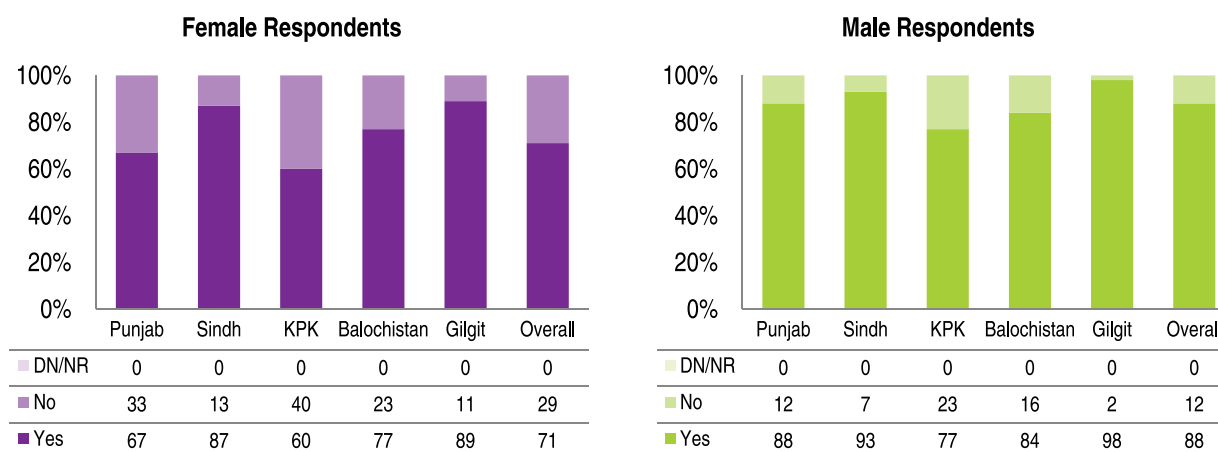
**Chart – 4.2.2**  
**Right to cast votes**

*[Q: Should women exercise the right to cast their votes?]*



**Chart – 4.2.3**  
**Practices on casting votes**

*[Q: Did you/women in your household cast vote in the last election?]*

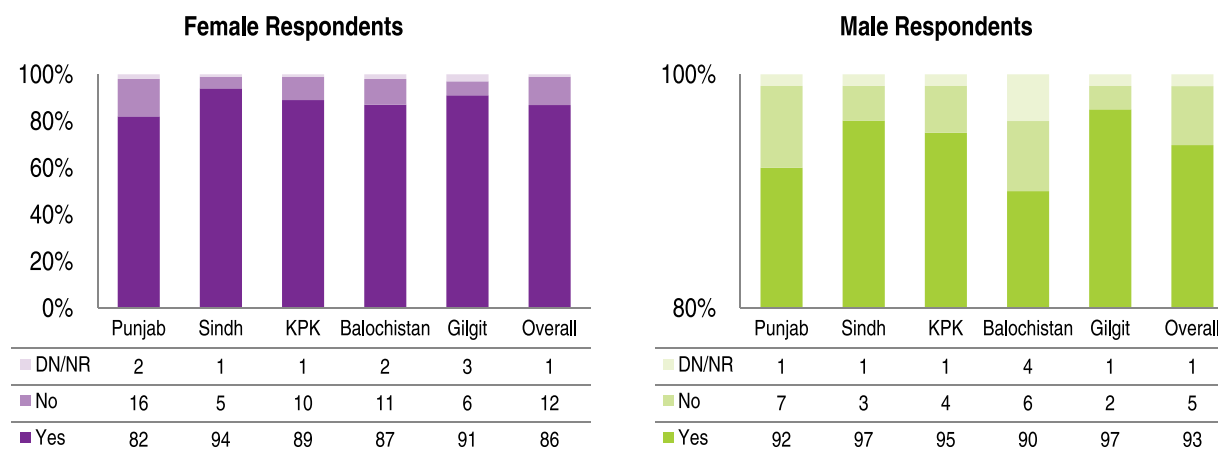


The most important reason for females not to cast their votes as declared by both male are presented in Table 4.2.3 Annex. The major reason cited by the respondents was not having Computerized National Identity Card (31 percent male and 58 percent female respondents). This substantial difference in the responses of men and women is very interesting. Around 17 percent respondents overall categorically stated that women were not allowed to cast votes in their household with a higher percentage of males citing this reason. Another reasons for not casting

votes were “no use of voting”, reported by 18 percent of respondents. Other reasons for not casting votes include; “no one to accompany them”, “the polling booth was far away” and “did not know where polling booth was”. Interestingly over 9 percent of respondents responded that no one in their household voted in the last election.

Table 4.2.3 (Annex) also indicates that over 22 percent of the women do not cast their vote for the candidate of their choice. Out of these a very

**Chart – 4.2.4**  
**Computerized National Identity Card (CNIC) for Women**  
*[Q: Do women in your household have a computerized CNIC?]*



high percentage of 56 said that they casted their vote according to their husband's choice and 32 percent according to the choice of other family members. There are significant gender differences in responses with male members stating that women cast their votes according to family members' choices rather than their husbands.

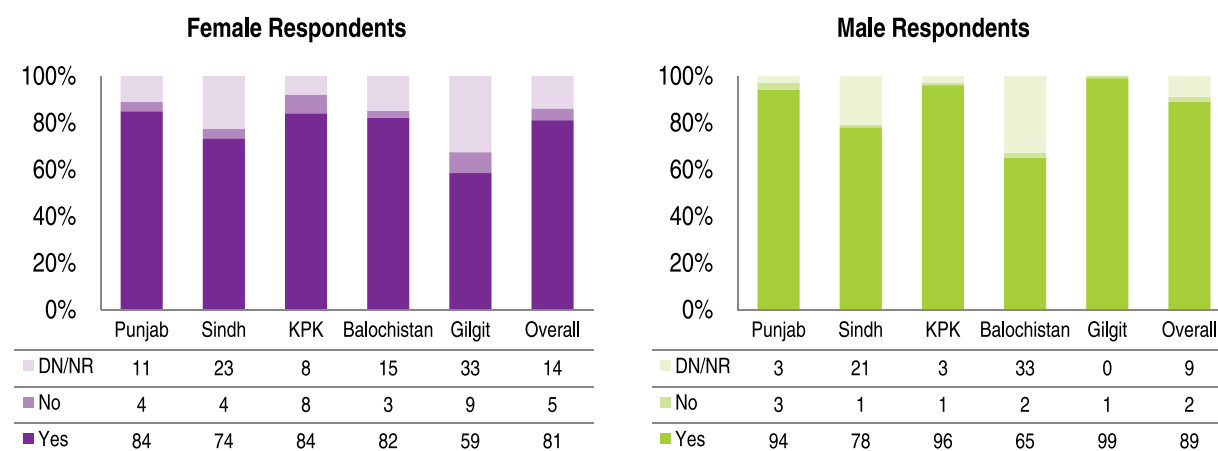
According to Chart 4.2.4, about 12 percent women do not have CNIC according to female respondents, while male respondents stated that only 5 percent women in their households do not have CNIC. Surprisingly, this percentage is quite

high (16 percent) in the Punjab which demands further investigations. The majority of respondents of households where women do not have CNIC just argued that "it is not necessary". Other reasons for not having CNIC include: "National Database and Registration Authority (NADRA) office is far away" and "no permission to take a picture" (Table 4.2.5, Annex).

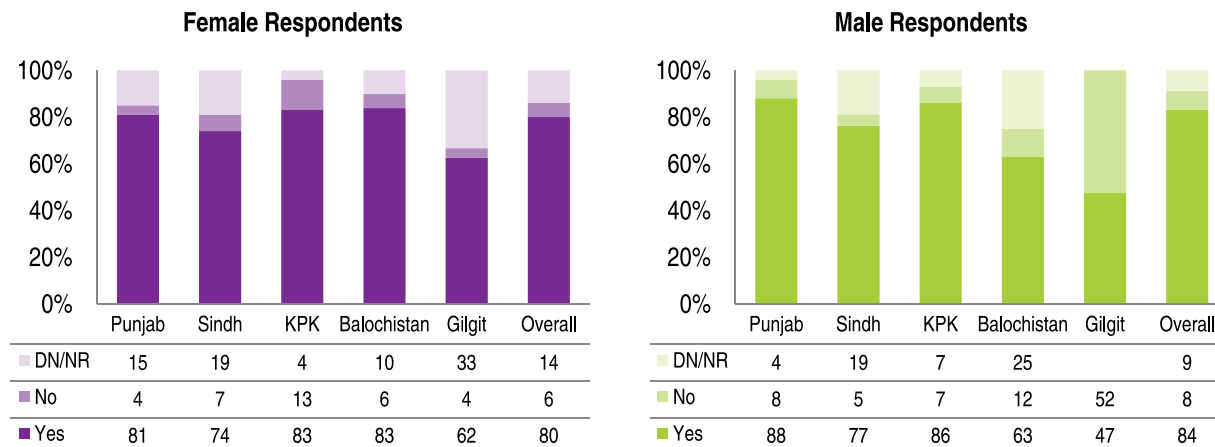
### 4.3 Inheritance Rights

The importance of securing women's property and inheritance rights has been recognized in a

**Chart – 4.3.1**  
**Awareness: Women's share in inheritance**  
*[Q: Do you know if women in our country have a share in inheritance?]*



**Chart – 4.3.2**  
**Perceptions: Women's share in inheritance**  
*[Q: Should women have a share in inheritance?]*



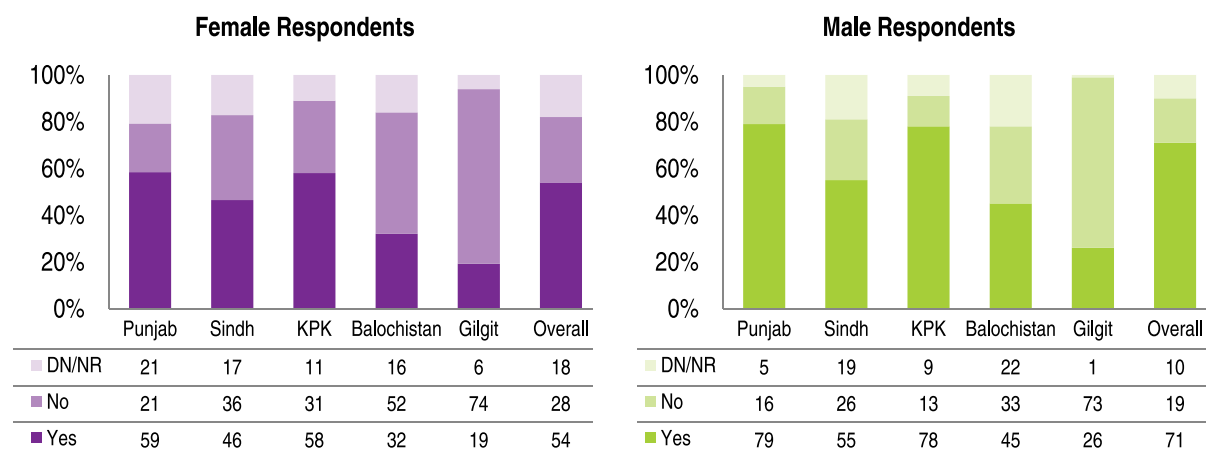
growing number of national, and international laws (e.g., in the International Covenants on Economic, Social, and Cultural Rights and on Civil and Political Rights and the Platform of Action adopted at the 1995 Beijing World Conference on Women).

An attempt is made in the quantitative survey to quantify the extent of knowledge perceptions and practices on women's inheritance rights in Pakistan. Chart 4.3.1 shows knowledge about inheritances. Overall 80 percent respondents (81 percent of females and 89 percent of males)

stated that they were aware that women have a share in inheritance. The male respondents were more aware of this than female respondents except in Balochistan. There is however a high non response rate with 14 percent of females and 9 percent not answering the question. The perceptions are displayed in the Chart 4.3.2 overall 80 percent of women and 84 percent men think women should have a share in inheritances.

Actual prevalent practices in households regarding women's inheritance are recorded in Chart 4.3.3 and indicate quite different responses than those

**Chart – 4.3.3**  
**Practice: Women's share in inheritance**  
*[Q: Do women in your household have a share in inheritance?]*



for perceptions. A much lower percentage of women (54) than men (71) say that women get a share in inheritance in their households. Gender differences in responses can also be observed across all provinces with fewer women stating that they get a share in inheritance than men. This chart depicts the greatest differences in male and female responses from the survey.

There is an agreement that women have a right to inherit, based on the Muhammadan Law, yet women generally are denied their share. Part of this situation can be attributed to their unawareness of the inheritance concept in Islam or the law, as well as social, and cultural norms, which discourage women from claiming their share.

#### *Property and Ownership Rights*

Reported property rights or household asset ownership across and gender are presented in Table 4.3.4. The table shows some striking differences with much greater ownership by men than women across all types of assets including land and property. The highest differences are observed ownership of property land, Gold/Silver. Even the household durables like fridge, TV, deep freezer, washing machine are owned by the men. There is also huge difference in ownership of mobile phones.

**Table - 4.3.4a**  
**Household Property and Asset Ownership?**  
*[Percentage of Respondents Who Reported Ownership]*

	Female	Male
Un-weighted Counts	5632	5641
Home/ Shop/ Factory/ Workshop	13.3	68.9
Plot/Agricultural land	4.5	27.5
Gold/Silver	8.9	29.7
Car	0.9	4.6
Motor Cycle	2.6	24.3
Share, Bonds, Securities	0.7	2.9
TV	9.3	47.2
Fridge	4.9	31.6
Deep Freezer	0.4	3.0

**Table - 4.3.4a**  
**Household Property and Asset Ownership?**  
*[Percentage of Respondents Who Reported Ownership]*

	Female	Male
Washing Machine	7.2	37.2
Air Conditioner	0.9	4.0
Air Cooler	1.5	10.4
Mobile Phone	9.1	52.8
Cattle and livestock	3.3	26.4

The major sources of obtaining ownership of property or household assets among female respondents are inheritance and dowry. Few female respondents reported 'personal saving' as a source of obtaining the assets (Table 4.3.4, Annex). The major source of obtaining assets for males is earning or through personal savings.

#### *4.4 Institutions of Justice*

The bench mark for the National baseline in terms of the perception and practices of women's access to justice is developed with the help of series of questions in the quantitative survey. Beside general perceptions, specific concerns related to environment, facilities and staff attitude in institutions of justice (police station, lawyer, and court, informal systems of justice, feudal lords, human rights organizations and media) were included. This section briefly summarizes major findings, while detailed institution-wise information is compiled in Annex (Table 4.4.4 through 4.4.10).

##### *Going outside the Home Seek Justice*

Respondents were asked the question whether women should go outside the home to seek justice, responses are displayed in Chart 4.4.1. Around 37 percent of male respondents are not in favor of women going outside the homes to seek justice the corresponding figure is 13 percent for females. The results indicate significant differences in the responses of the males and females with more of the males indicating that women should not go outside the

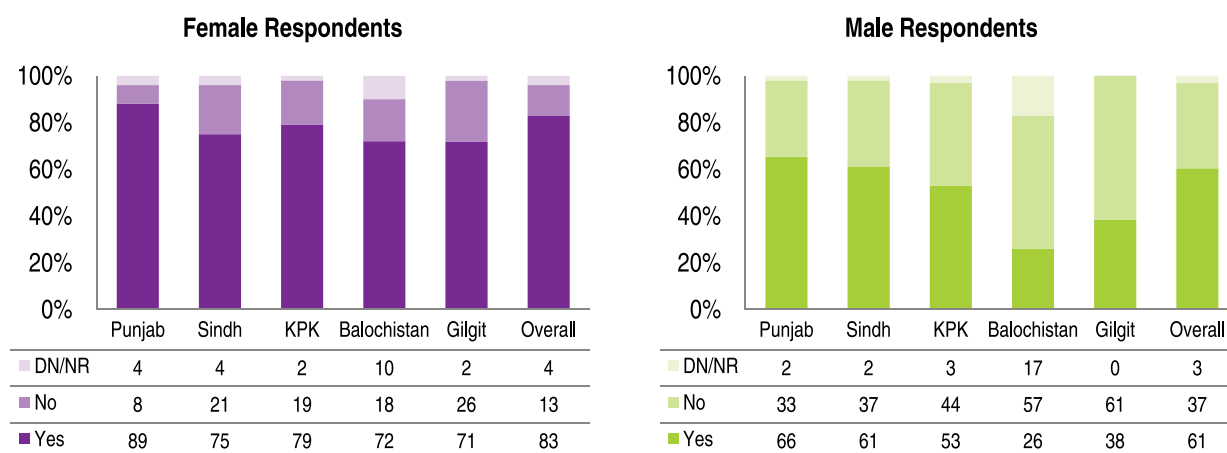


home to seek justice consistently across all areas. Interestingly the men who opposed the idea give reasons as: “This is not women’s work”. Other factors or thinking behind this perception include; “women who visit police stations and court are not approved by society”, “women do not have appropriate knowledge”, “it is difficult to seek justice”, “women cannot make decisions” and finally “it is easy to fool a woman” (Table 4.4.2 Annex).

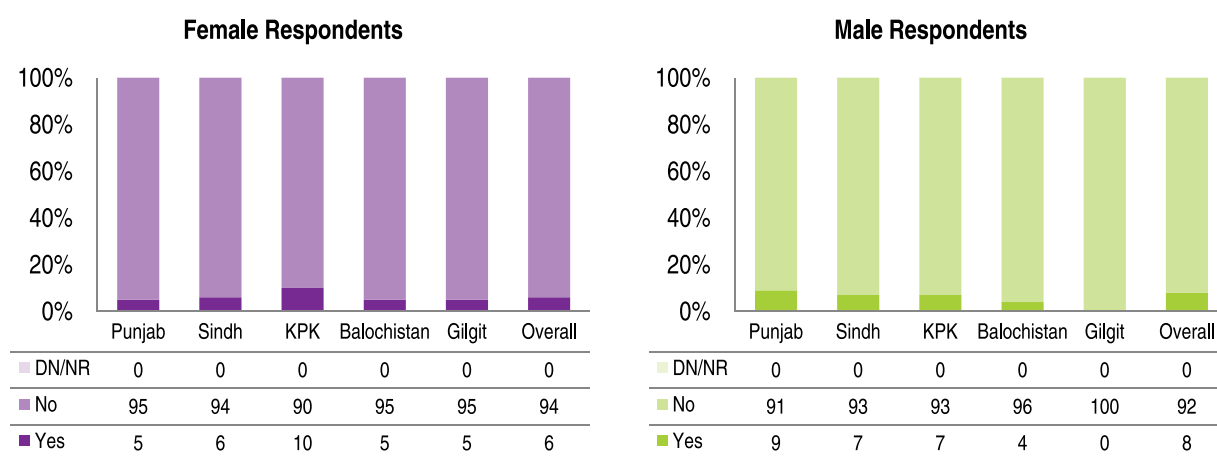
When actual practices are tabulated on the

subject only 6 percent female respondents and 8 percent of male respondents said that women in their household visited any institution to seek justice. The highest percentage of females (10 percent) in KPK and lowest percentage of men in Balochistan (4 percent) said that women from their household visited institutions to seek justice. As expected, about 87 percent respondents answered that there was never any need for them to seek justice while a few complained that “to obtain justice is difficult” and “The environment is very bad” (See Table 4.4.3, Annex).

**Chart – 4.4.1**  
**Seeking justice from institutions outside the home**  
[Q: Should women go outside the home to seek justice?]



**Chart – 4.4.2**  
**Practice: Seeking justice from institutions outside the home**  
[Q: Has any woman in your household ever gone out of the home to seek justice?]



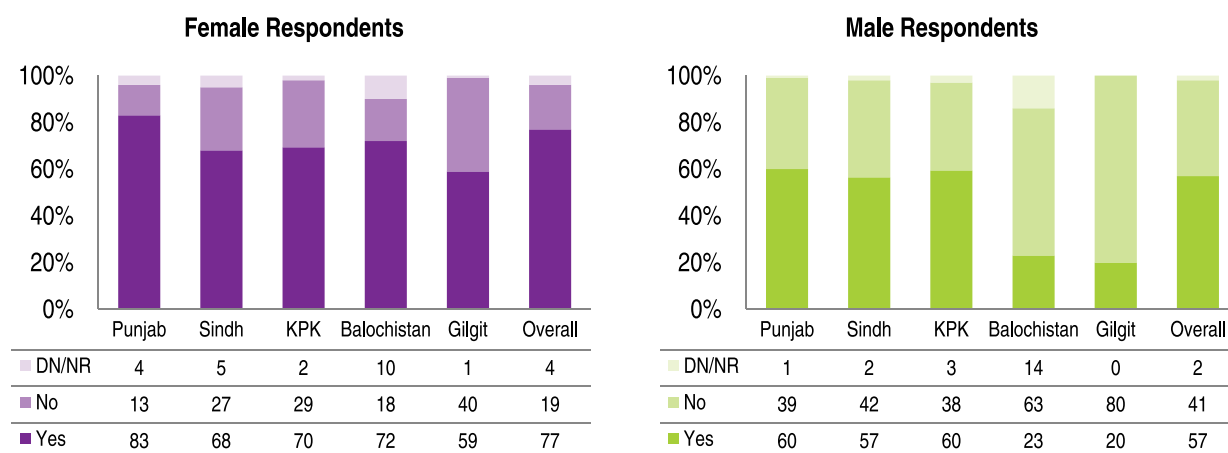
### Going to Police Stations to seek Justice

As the highest incidences of female visits are observed in case of police station and courts, specific questions regarding women's access and mobility were asked both from male and female respondents. Chart 4.4.3 reports the perception of respondents regarding the visit to police station if required. About 41 percent male and 19 percent female respondents did not agree that women should go to the police station even if required. These percentages are quite high in case of Balochistan (63 percent males). Major reason cited include; "the environment is very bad" (57 percent), "Staff interacts rudely", "this is not

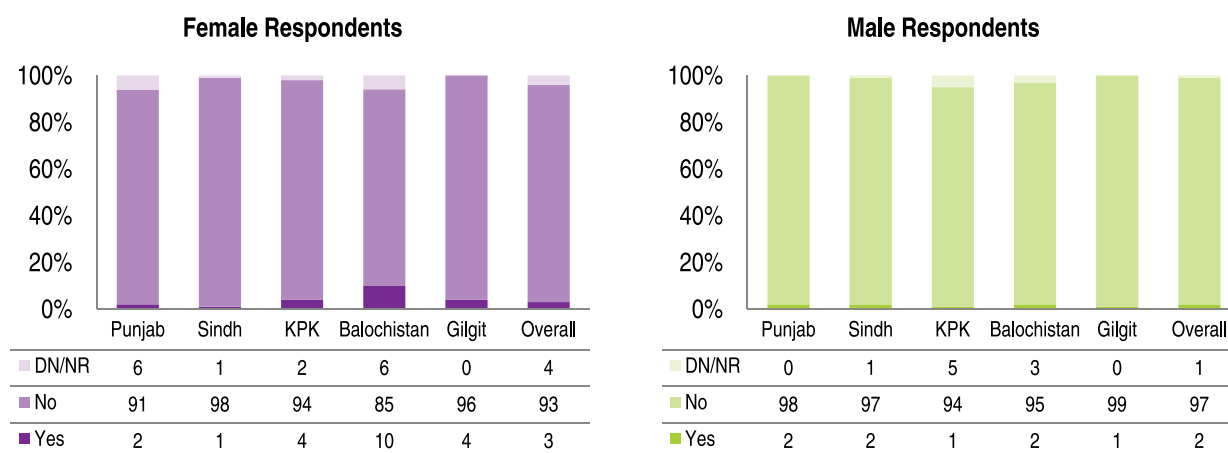
women's job", "women are uninformed", "women cannot make the right decisions", "it is easy to fool women" and "women's respect will not be maintained" (Table 4.4.11, Annex).

The actual incidence of women's visit to police station is presented in Chart 4.4.4 below. The results indicate that few women ever visit a police station. Overall only 3 and 2 percent incidence is declared by female and male respondents respectively and the major reasons for the visit was to file First Information Report (FIR) and to seek information. However the incidence of visits is relatively high at 10 percent in Balochistan.

**Chart – 4.4.3**  
**Perceptions: Women's visit to Police Station**  
[Q: Should women go to the police station if required?]



**Chart – 4.4.4**  
**Practice: Women visit to Police Station**  
[Q: Have women in your household ever visited a police station?]



While majority of responses indicate that women should visit police station only if extremely necessary. This is because the attitudes, behavior and environment at the police station are not women friendly, and is sometime even hostile. For majority of men, women going to the police station is seen as a stigma and dishonor to the family. In KPK, however, police is seen as supportive and helpful. And at times when police fails to be effective, the informal system provides speedy justice which is seen as a most preferable alternative to women.

The general opinion about police in the country is extremely negative as per our qualitative study. Apart from a few exceptions or isolated incidents where police have proven to be helpful, seeking help from police has not been advisable. The underlying reason is rampant corruption and blatant influence of the elite and feudal on the police. In the gender context, police response to women depends on what class or social status the woman belongs to, her education, language and confidence, as well as the way she dresses. While police is generally rude and crude in their dealings, they may have the proclivity towards sexually exploiting women if they get a chance. This is the reason rural and even urban women detest approaching the police station – unless they desperately have to.

Women police are no better. In fact, there are

views that women police is worse than their male counterparts in behavior and attitude. Yet, in Balochistan, women police marginally fare better than those in other provinces.

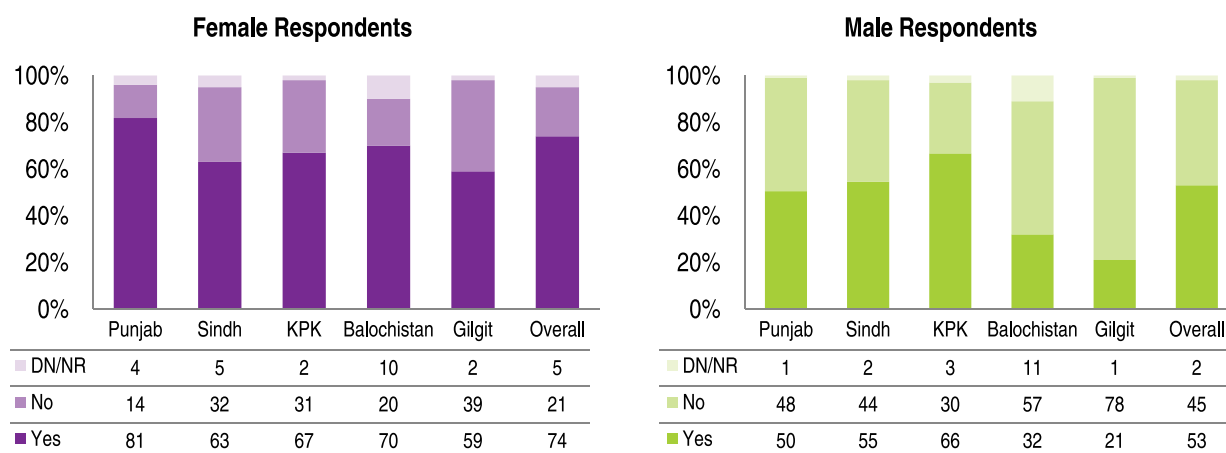
With the kind of male domination and environment that characterizes police in Pakistan; it is not surprising that few women opt for a career in police. Even to be a police, a woman has to be the certain 'type' – strict, hardheaded, and crude – to be able to join the police force.

#### *Going to Court to seek Justice*

Chart 4.4.5 reports the perception of respondents about women visit to courts in case of emergency. The variations in responses by gender are evident. About 45 percent male respondents are against women's visit to courts, while the corresponding percentage is 21 in case of female respondents. The rationale and justifications for not sending women to courts in case of need and emergency are almost similar to those described above for police stations.

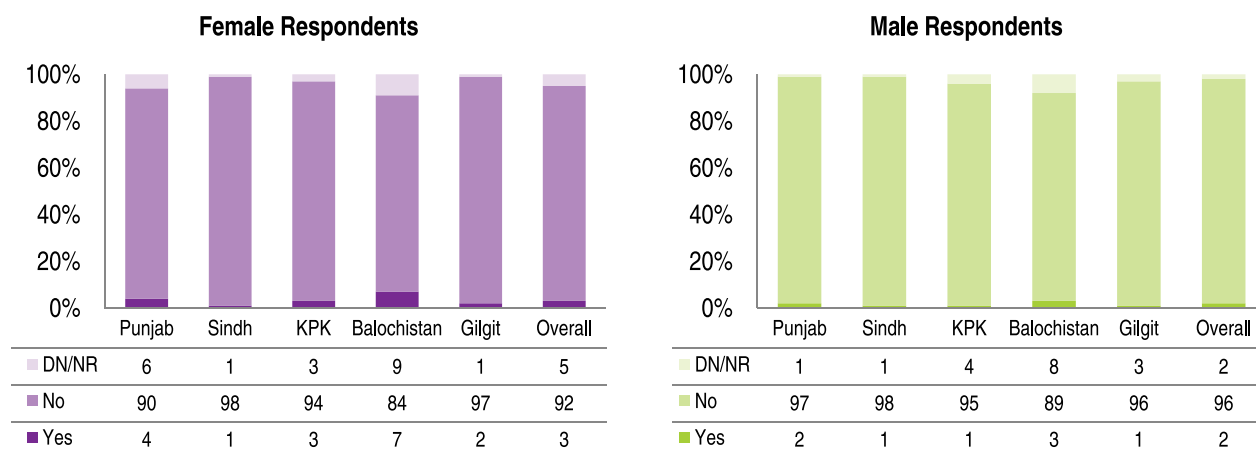
Percentages of women who ever visited courts are displayed in Chart 4.4.6. The pattern is the same and even incidences are similar to the case of police stations. The reasoning and purpose of visits to court were; "for filing the case", "for seeking information" and "for bail or as witnesses" (Table 4.4.14, Annex).

**Chart – 4.4.5**  
**Perceptions: Women visit to Courts**  
[Q: Should women visit courts in case of emergency/need?]



**Chart – 4.4.6**  
**Practices: Women visit to Courts**

[Q: Has any woman in your household ever visited Courts?]



#### Ranking of Institutions of Justice

During the survey, an exercise was carried out where the respondents were asked to rank Institutions of Justice with the specific question; “Where should an individual go to seek their right to justice against injustice and cruelty?” Respondents were asked to rank these institutions according to their perception regarding the importance of these institutions. Table 4.4.1 and 4.4.2 provide the result of this ranking module for female and male respondents respectively.

A look at both tables reveals that there are no sharp differences among male and female respondents in terms of ordering institutions according to their importance. For instance, 56 percent of female and 55 percent male respondents awarded first rank to police station. Similarly, both assign first rank to family and second to land lords as the most important institution. It may also be noted that human rights organizations, lawyers and courts are not ranked that high by both male and female respondents.

**Table - 4.4.1a**  
**Ranking of Institutions of Justice: Female Respondents**

	Rank Order		
	First	Second	Third
Number of Respondents Who ranked	5161	4849	4206
Police	56.3	23.7	19.9
Lawyer	9.3	59.6	31.1
Court of law	17.2	31.3	51.5
Jirga, Informal systems of justice	26.1	48.4	25.5
Land lord, Khan, Wadera	24.4	58.9	16.7
Human rights organizations	12.5	38.4	49.2
Media	13.9	28.6	57.5
Family	64.1	20.0	15.9

All figures are **row percentages** except number of respondents

**Table - 4.4.2b**  
**Ranking of Institutions of Justice: Male Respondents**

	Rank Order		
	First	Second	Third
Number of Respondents Who ranked	5306	5122	4678
Police	54.5	28.6	16.9
Lawyer	8.4	65.0	26.6
Court of law	17.8	24.9	57.4
Jirga, Informal systems of justice	33.3	40.7	26.0
Land lord, Khan, Wadera	34.4	46.8	18.8
Human rights organizations	18.7	36.7	44.5
Media	21.1	30.4	48.5
Family	61.5	14.2	24.3

All figures are **row percentages** except number of respondents

*Facilities Available in Institutions*

An exclusive section was included in the questionnaire to determine perceptions of female respondents only regarding the environment and facilities available in public institutions. Extent of available facilities in these institutions as reported by female respondents is summarized in Table 4.4.4, while detail tables are provided in the Annex (Tables 4.4.16a through 4.4.16b).

Women feel that the public institutions are not women friendly, and they fail to provide the services expected of them. The reasons behind this notion is lack of accountability, nepotism, the

quota system, hiring individuals without the required educational qualifications, inefficient services, and incompetent staff that lacks gender awareness,. However, some institutions were seen as helpful and professional in their services, such as PTCL, NADRA, followed by Passport Office and banks.

Women in majority complain that public sector institutions preferred men over women, because dealing with men was perceived to be easier compared to women; and that for women, several facilities are needed, which becomes difficult to manage. Also, abusive language in such institutions

**Table - 4.4.3**  
**Facilities Available in Public Institutions**  
**[Female Respondents]**

	Police Station	Courts	NADRA Office	Passport Office	Post Office	Electricity Office
Female Staff Available	45.6	65.8	89.6	58.5	32.7	24.0
Separate seating arrangement available	34.5	59.5	79.6	70.3	38.0	24.0
Separate counter available for women	18.8	49.0	72.8	59.5	26.5	21.6
Separate toilet available for women	20.6	38.6	53.4	43.4	34.8	12.8
Separate prayer area available for women	60.3	53.0	37.9	40.3	23.4	50.7
Women can visit this institution alone	22.4	33.0	60.1	61.8	74.2	54.1

	Municipality Office	Water and Sewerage Office	Government School	SUI Gas Office	Bank	Government Hospital /Dispensary
Female Staff Available	46.1	69.1	91.1	55.3	79.0	94.5
Separate seating arrangement available	46.1	68.0	87.6	38.4	78.1	83.6
Separate counter available for women	39.0	37.0	68.2	35.0	66.8	73.0
Separate toilet available for women	100.0	46.9	70.9	15.7	40.9	77.3
Separate prayer area available	10.5	54.4	59.5	30.3	34.3	61.1
Women can visit this institution alone	14.9	73.3	87.1	55.1	78.6	69.4

is the reason why it has fewer women. Intimidation and harassment are termed common in the public sector institutions. Various organizations such as NADRA, PIA and PTCL, are cited for having special facilities for women.

Women suspect that institutions that fail to provide proper facilities for female are those that view women as not important enough and camouflage this thinking with flimsy reasons such as lack of resources etc. Another factor behind lack of proper facilities for women is the notion that because it is men who generally visit the public sector institutions, there arises no need for installing special facilities for women. Apart from facilities, staff dedicated to catering to women is lacking in public sector institutions.

#### 4.5 Case Studies: Women Rights and Justice

These names used in the case studies are fictitious and their real name is withheld to protect and maintain confidentiality.

##### 4.5.1 AsThma Bibi: No Access to Justice

Asma Bibi lives in a remote village near district Jaffarabad, in Balochistan. Her family consists of her husband and three children, as well as her parents who live in the same vicinity. Farmers by

profession, they rear cattle in the fields. Their daily peaceful life was shattered one day by an incident that happened with Asma Bibi around 3 years ago.

On day according to her usual routine, Asma Bibi was working in the fields while her husband had gone to cut grass from a nearby pasture. At around midday, two men entered the field where Asma Bibi was working. Their faces concealed with cloth, the men pounced on Asma Bibi, in an attempt to rape her. Asma Bibi started crying for help, and fought hard to resist them. As their faces were hidden, she could not identify who they were. When the men were unable to have their way, they started hitting and beating Asma Bibi and broke her right hand. Asma Bibi was in severe pain and screamed loudly for help. The men finally fled from the scene fearing they might get caught. Asma Bibi reached home with her broken arm, physical bruises and narrated the story to her father, brothers and husband, who took her to a hospital for treatment.

The family approached the police to find the culprits. When police asked for suspects, Asma's husband gave two names. When the police caught the alleged culprits, their relatives approached the *sardar* of the area, pleading that their people were innocent. As is generally the trend, the *sardar* asked the alleged culprits to swear on the Quran

that they were innocent – which the alleged culprits readily did. The Sardar resolved the case, saying the alleged persons were not guilty.

Asma Bibi said it was not possible for a woman to approach the police station or a court, in such matters. In my case, *“First, my husband reported the incident to the police; but after my divorce, due to our traditions, a divorced woman cannot go for justice. Where should a divorced woman go to seek justice?”* asks Asma Bibi.

Shortly after, the incident was reported to the media, as it had already gained publicity in the area. Local newspapers also reported the case and the police widened the net. Soon, police was able to arrest the alleged culprits confirming they had assaulted Asma Bibi.

Asma Bibi's was told about the arrests. Her husband who had been distancing himself from her, start becoming normal towards her. Asma Bibi feels it was the media that had actually played a constructive role and had led to the arrest of the criminals.

#### 4.5.2 Forced Marriage of Marvi

Marvi lives in a small hut. She is 50 years old, weak and frail. She comes from a poor family in Sindh, where she spent her childhood in poverty. All through her adolescent years her family remained poor, yet Marvi dreamt of a better future – but she had no idea what was going to happen to her. *“I had not the faintest idea as to how unhappy my life was going to be”* said Marvi recalling with terror the event unfolding in her life.

One day Marvi's father came home and said he wanted to get Marvi married. This wasn't all: he said he had a man in mind whom Marvi had to get married to. The man, living in the same village, was double Marvi's age - and certainly not Marvi's choice. It did not take Marvi long to understand that she was being forced to marry the old man, as, despite her pleas, her father was adamant, and even Marvi's mother could do nothing to dissuade

him from putting his daughter through this trauma. She pleaded with her mother for support, and implored that she be spared from this injustice. But her mother was helpless and had to give in to the demand of her husband. Marvi detested the old man she was getting married to, as she felt she *‘did not deserve this’*. Her father did not bother to seek her consent or even discuss the matter with anyone in the family. *“This is perhaps how things happen in villages,”* says Marvi.

During those days, there was no opportunity of going to the courts, or the police for such matters, and if they did the police would treat this as a domestic issue which did not warrant police involvement. The day the marriage was arranged, Marvi was very unhappy, and cried, but to no avail - no one would come to her rescue, neither her mother nor her uncle whom she had been looking to for support. The only words her uncle murmured were that it was her father's decision and there was not much he could do about it.

Marvi continued to try and persuade her Uncle to speak to her father, and her constant pleading made her uncle compelled him to talk to her father in the hope that he might change his mind. He tried to convince him requesting him *‘not to wed her without her consent, as this is not acceptable in Islam, and is a sin.’*

But Marvi's father would not listen, and had made up his mind. At night people started gathering for the wedding; the *nikkah* witnesses approached Marvi for her consent, but she had cried so much she had almost fainted. A woman sitting beside her forcibly shook Marvi's head as a gesture of her agreement to the marriage, and soon everyone around started chanting “Mubarak, Mubarak.” This was a marriage against Marvi's wishes; Marvi's mother too was in tears, but no one could help them – not even the villagers. No one helped or supported Marvi. There was no one in the entire village who would challenge her father for the injustice he was inflicting on his daughter. After the wedding, Marvi was thrown into a tractor trolley with her hands tied and



taken away by the old man who she had been forcibly married to. *"I was crying deliriously, and against my wishes I was being taken away by this old man"*, recalls Marvi.

*"These two days were like hell for me...as if these were two whole years of my life"*, said Marvi. She had grown feeble, and was considering committing suicide – for there was no other way out for her.

One day, she found an opportunity and ran away from her husband's house, and approached a local influential *wadera*. *Waderas* are generally powerful people, and even the police submits to them. With this in mind, Marvi approached the *wadera* for help. She narrated the entire incident to the *wadera*. After listening to her story, he asked her if she wanted to go back to her husband or to her father. Marvi said she didn't want to go to any one of them, and begged the *wadera*, to be kind enough to provide her shelter.

The *wadera* agreed and asked her if she would work as a maid in his house – which Marvi readily agreed to, and was escorted to *wadera's* house for further instructions. Marvi became a maid servant to the *wadera* and did all household chores – cooking, washing clothes and doing the dishes, and various other chores, and was paid for all the work she did. Marvi also alluded to certain tasks that the *wadera* would ask her to perform, which she said she couldn't mention – but could perhaps border on exploitation.

She was also given food, clothes and other necessities by the *wadera*. Occasionally when Marvi's mother and brother came to visit her, she would help them by giving them her hard earned money. Her father, however, never came to meet her.

#### 4.5.3 Chand Bibi, Forced Marriage

Chand Bibi is 24 years old. She studied in Mardan up to class twelve and went to Peshawar for further studies at a University. There, she fell in love with a classmate. Chand Bibi's parents had in

the meanwhile arranged her marriage with someone else, not knowing she wanted to marry her classmate.

She was informed by her family that she was getting married, and had no choice nor did they ask her for her consent. When Chand Bibi heard the news she told her mother that she liked her classmate and wanted to marry him. Her mother was the first person she thought of seeking help from in this matter. Chand Bibi's determined style, however, made her mother worried.

Her mother felt that Chand Bibi would get into trouble for her decision. Her mother wanted to speak to Chand Bibi's father about this, but did not have the courage to do so, and so she tried to portray that the person they were going to get Chand Bibi married to was not fit for her as she had grown up in a different environment and would not be happy. But her husband refused saying that it would be putting their honour at stake if they even considered anything to the contrary, as the date had been fixed and he had given a final word to the other family.

Her mother wanted to help Chand Bibi but was helpless in the midst of severe family and social pressure. Chand Bibi's mother tried but failed to stop the marriage: all she could do was to comfort her daughter and tried to assure Chand Bibi that life would become better once she got married. Chand Bibi tried to stop the marriage but no one helped her. The boy she loved could not appear in front of the family, to deal with the situation, as these matters lead to forming enemies and resulted in killings on both sides. Chand Bibi pleaded with her mother saying she could not live with a person whom she did not love.

Chand Bibi could not even think of going to the police or media in such a matter, as this would surely hurt the pride of her family, and especially her father. *"In our society, family decorum and respect is more important than lives, if I had called the police or media, it would bring more trouble to me. I was not secure in either case,"* said Chand Bibi.



Chand Bibi finally got married but after spending two days with her husband, came back to her parent's home. Her family tried to resolve the issue and settle things but she told them that she had married only for the sake of her father's promise given to the other family, but could not live with her husband.

Both families were in a dilemma. Chand Bibi's in-laws tried to persuade her but Chand Bibi did not agree, and yet they were not ready to let her go. The situation became worse, and then unexpectedly Chand Bibi's husband committed suicide. Chand Bibi's father in-law sensed that there was someone for whom Chand Bibi had been doing all this. He took out her mobile phone call details and found her classmate's contact number. He had lost his son, and was now convinced that Chand Bibi's classmate was the reason for his son's loss.

He obtained the classmate's contact details, went to his house and accused and threatened him with death. The classmate denied the accusations, and said he had nothing to do with Chand Bibi's husband's suicide. The classmate tried to resolve this with Chand Bibi's father-in-law, as he feared that if his own father found out that he knew Chand Bibi, he would kill him as well.

Chand Bibi's father in-law also threatened to go to police and the court. Chand Bibi's classmate was just 22 years old, and did not know how to deal with the situation. So, he approached his father's friend, a police officer, and narrated the entire story to him and begged him to maintain confidentiality to avoid disastrous consequences. Chand Bibi's father-in-law still wanted her back, so that he could marry her to his younger son, because he believed Chand Bibi was their family honour now, and if she refused, he threatened to kill her.

At the same time, the father-in-law had threatened the classmate with severe consequences; the classmate finally agreed to visit the police station with Chand Bibi's father-in-law to settle the matter. He had already requested his

friend's father, the police officer, to be there. The police officer helped resolve the situation by explaining to Chand Bibi's father-in-law that the boy was not guilty as he had done nothing wrong – he neither killed his son, nor kidnapped his daughter-in-law – and that if anybody was at fault it was the elders who had tried to impose their wishes on the girl and did not let Chand Bibi and the classmate marry each other, which was their right. *"All this happened because of you elders, not this boy or the girl. Love is not a crime"*, said the police officer. Things have improved for Chand Bibi, who is living with her parents now.

#### 4.5.4 Noor Jahan Forced into Marriage

Qamar Jahan, a resident of Faisalabad, was living a happy life with her family some time ago. She has a younger sister named Noor Jahan. A year ago, she was engaged to her cousin Aamir, who is a graduate and working in a local bank.

A couple of months later, Qamar Jahan's in-laws came up with the idea that Qamar Jahan's sister be married to Aamir's younger brother Bilal – creating this as a condition for Qamar Jahan's marriage with Aamir. In the event Qamar Jahan's family refused, Qamar Jahan's engagement with Aamir will be cancelled.

Noor Jahan was just 16 years then, and was a student in 10th grade. Being the youngest in the family, Noor Jahan hardly knew anything about marriage. Qamar Jahan's family felt pinched by this precondition, yet felt that if both sisters were to be married together and had the same in-laws, it would perhaps be better and they would live a happy life.

However, Noor Jahan had a different view about this. She was not able to communicate this, but felt being forced into something she was not prepared for at that stage. She was a very obedient girl and accepted this decision of her parents wholeheartedly. Qamar Jahan's family went to the in-laws and had a meeting on wedding dates and arrangements. Qamar Jahan's parents wanted some gap between the marriages of their

two daughters, but the in-laws were adamant that their sons get married at the same time.

Now Qamar Jahan's family was again pushed but they accepted considering the idea of getting their daughters married at the same time – and they finally agreed. During this time, Noor Jahan discussed this matter with a friend, whose father was a Islamic scholar. When he got to know of this, he said it was necessary that Noor Jahan be spared of this cruelty, as Islam allows a girl to marry of her own choice. If that is not the case, she cannot at least be pushed into something she didn't want to do.

The Islamic scholar visited Noor Jahan's family and requested permission to discuss the matter with the in-laws to enlighten them as to the wrong they were committing. Initially, the in-laws refused, but later they agreed considering the scholar was prominent and had a good reputation. The in-laws had a session with the Islamic scholar who explained to them the rights of a woman in Islam and educated them about how customs were in clash with religion. Finally, the in-law agreed and apologized to Qamar Jahan's family for the pressure they had mounted. They finally accepted Qamar Jahan and Noor Jahan was happy to once again continue her studies.

## 5.0 Women's Empowerment

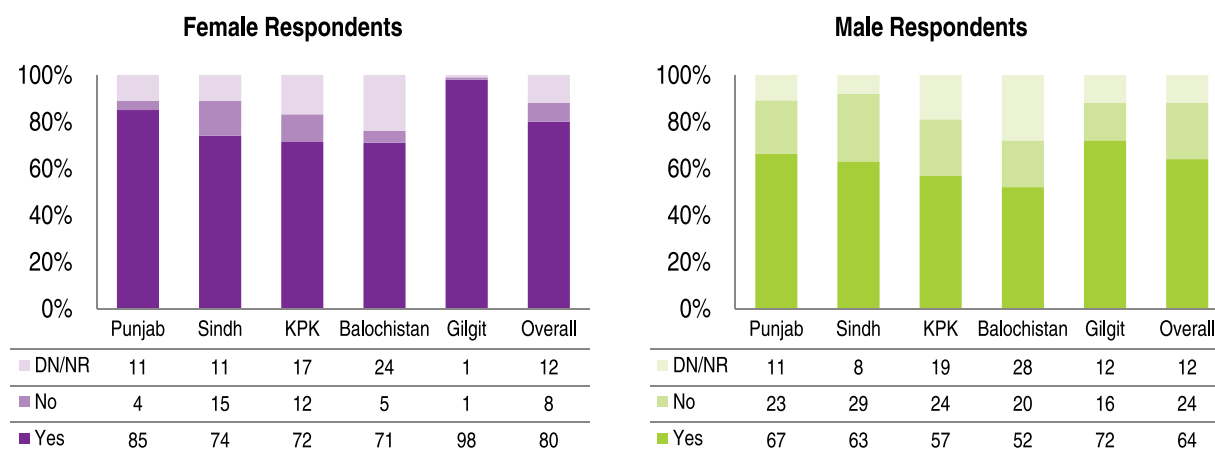
Women's empowerment is a key factor in the well-being of women and their households. However, the measurement and quantification of empowerment is quite difficult. It can be only approximated by using proxies and indicators as it is a dynamic process that cannot be observed directly. A women's empowerment module was included in the structured questionnaire of the quantitative survey. The module male and female perceptions regarding women's include earnings, employment, participation in decision making and mobility. Following two sections briefly presents the major results of the analysis.

### 5.1 Women's Empowerment and Decision Making

#### Women's work for a Living

Respondents were asked whether in their opinion women should work to earn money for livelihood responses are presented in Chart 5.1.1 below. As expected fewer women and more men are opposed to the idea of women's right to work for earning across all areas. Provincial variations exist in case of female respondents with 85 percent in Punjab favouring women work among males. The highest percentage of opponents is in the

**Chart – 5.1.1**  
**Perceptions: Women's work for livelihood**  
[Q: In your opinion should women work to earn money for a livelihood?]



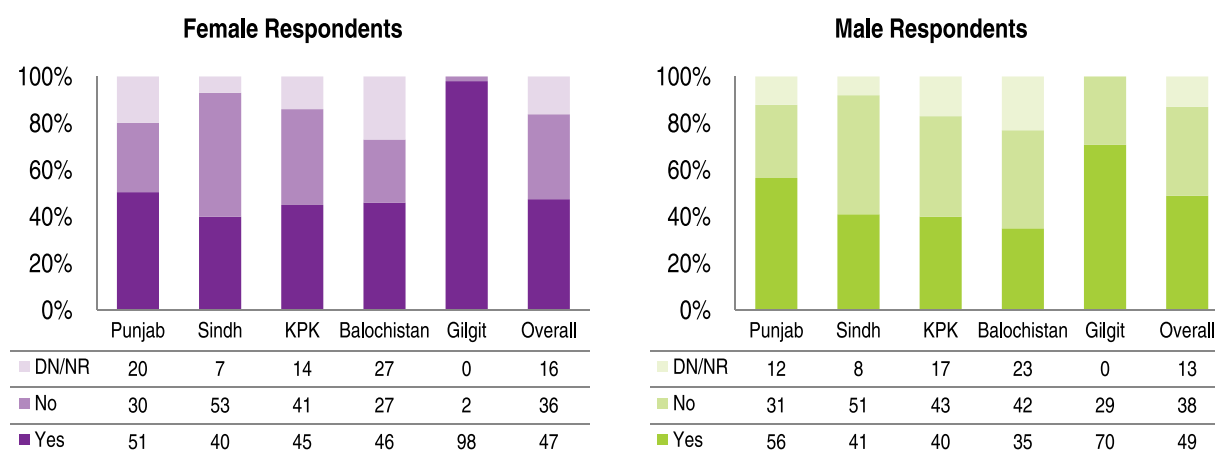
province of Sindh (29 percent) among male respondents.

The major reasons cited for the opposition to women's work are "this is not women's responsibility" (78 percent), "women are not capable" (20 percent) and "women will lose self-control" (17 percent). There is not much difference in the reasons given by male and female respondents.

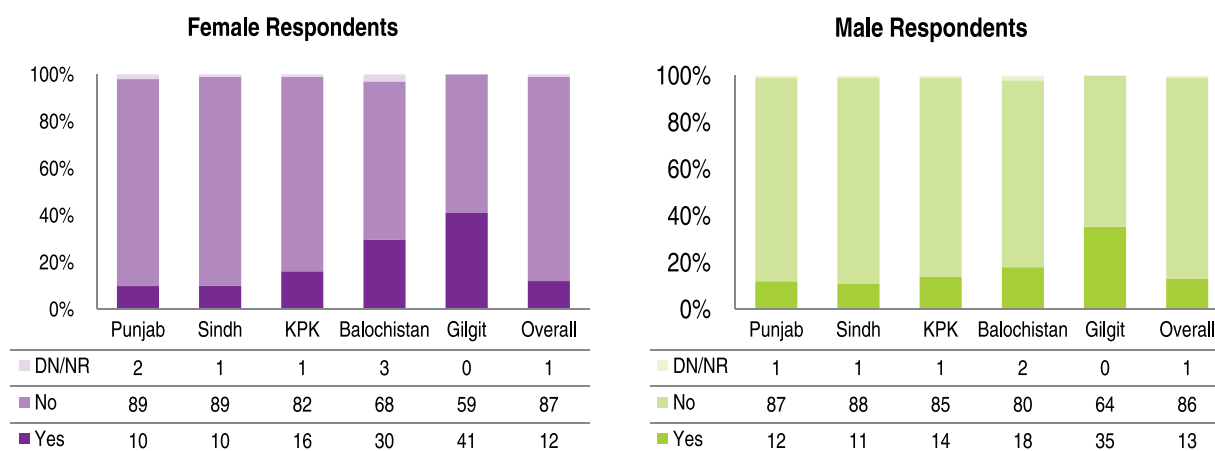
The actual situation relating to women's work in households is discussed in this section of the report. Chart 5.1.2 records responses to the

question whether women have permission to work. Chart 5.1.3 presents responses of both males and females to the actual practices prevalent in the household on women's work. According to findings presented in these charts, only 49 percent if men say that women are allowed to work. Gender differences are also observed with more of the women saying they have permission to work than men across all provinces. The actual practices as depicted in chart 5.1.3 show contrasting results. With only 12 percent women working. So the results indicate that while in theory majority of women can think that they have permission to work in

**Chart – 5.1.2**  
**Women Allowed to work for a livelihood**  
[Q: Do women in your household have permission to work?]



**Chart – 5.1.3**  
**Practices: Women's work for a livelihood**  
[Q: Do women in your household work to earn a living?]



practice only a few are actually working.

The major reasons cited for women not to have permission to work are: “this is not women’s responsibility”. Again the major reasons were; “this is not a women’s responsibility”, “women are less capable” “women will lost self control”. Other reasons are “it is against Islam”, “not required” and “against the norms of society” were only mentioned by a few respondents (about 2 percent). (Table 5.1.2, Annex). It is encouraging to note that the majority (about 93 percent) of those women who are working can spend their incomes with their own free will (Table 5.1.3, Annex).

Our findings from the qualitative study also, overall supported the survey findings. For women who preferred to and could work, there were not equal opportunities. Women believe they don’t have enough opportunities especially in areas which traditionally are dominated by men; and therefore the options for them are limited to the stereotyped gender roles as care-givers, teaching, nursing, and the cosmetic sector. Barriers to women’s participation were defined as restrictions from the family, male insecurity in terms of losing control over women, and gaining economic independence, and they thought that even illiterate men had more opportunities than women.

The religious section of the society view women as having separate roles from men, which is why they maintain women cannot be given all the opportunities and roles that men can enjoy. Yet, there is general acceptance of the fact that women can earn a living if she has to, but within the confines of religion (Islam) – such as maintaining *hijab/purdah*, etc.

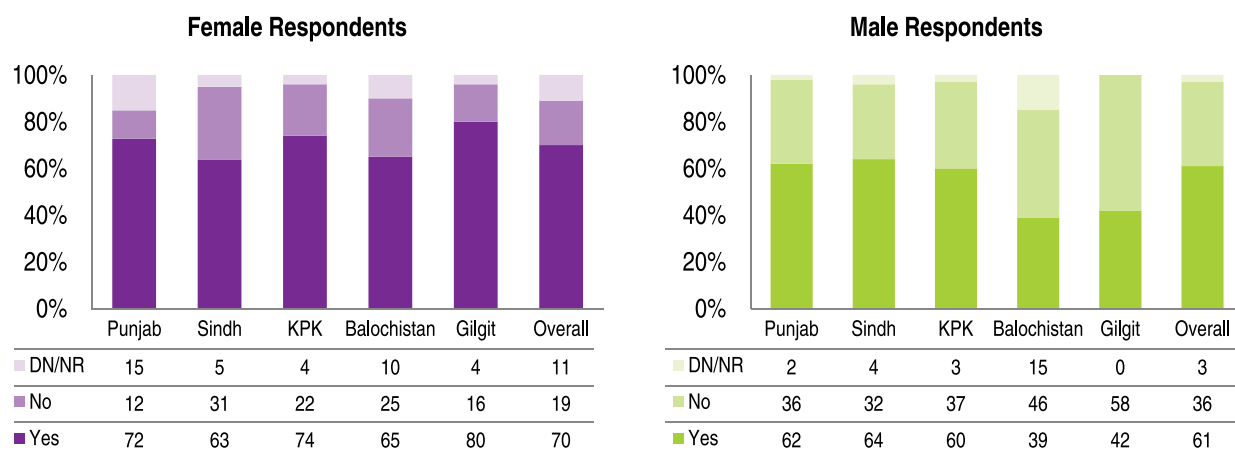
#### Decision Making

Women’s participation in household financial decision-making was assessed through perceptions of the respondents with the specific question “In your opinion, should women participate in financial decision in their family”? The results are presented in Chart 5.1.4 below.

Overall 70 percent of female and 64 percent of male respondents say that women should be involved in financial decision-making. Among female who are opposed the percentage is highest in Sindh (31 percent). The men seem to be more opposed to this than women across all areas. Major reasons behind this attitude include; “this is not a woman’s business”, “women do not have knowledge about these things”, and “women cannot make the appropriate decision”. What was surprising was that 66 percent of female respondents argued that financial decisions of the household were none of their business (Table 5.1.4, Annex).

**Chart – 5.1.4**  
**Financial Decisions Making**

[Q: In your opinion should women participate in financial decisions in their family?]



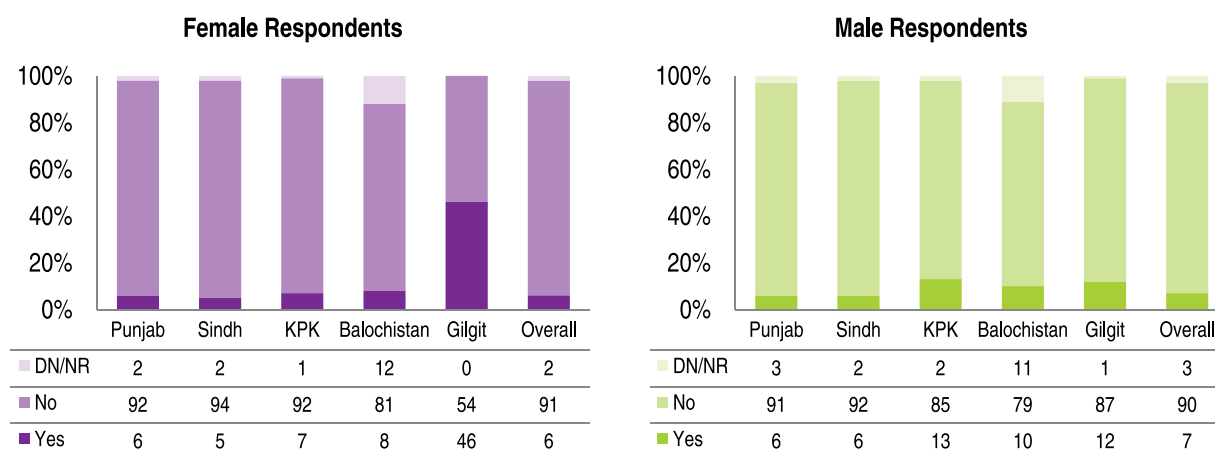
Women's empowerment was also judged by the number of women operated bank accounts and obtaining personal loans. This information is displayed in Charts 5.1.5 and 5.1.6. Overall, 7 percent of male respondents confirmed that women in their households have bank accounts. Around 5 to 8 percent of female respondents declared having own bank accounts except in Gilgit. Questions regarding details of bank accounts indicated that 60 percent accounts are single, 30 percent are joint account and the remaining (excluding no response of 2.5 percent) are controlled by the husband or men in the household (See Table 5.1.5, Annex).

According to Chart 5.1.6 which displays the incidence of obtaining personal loans by women from formal sources 6 percent female and 2 percent male respondents confirmed that women were taking loans. Surprisingly, the percentage is quite high (17 percent by female respondents) in case of Balochistan which needs further investigation. As expected the results also indicate that 46 percent of these loans by women were obtained on instructions of husbands, while 35 percent were taken on women's own choice (See Table 5.1.5, Annex).

Table 5.1.1 presents results for women's decision

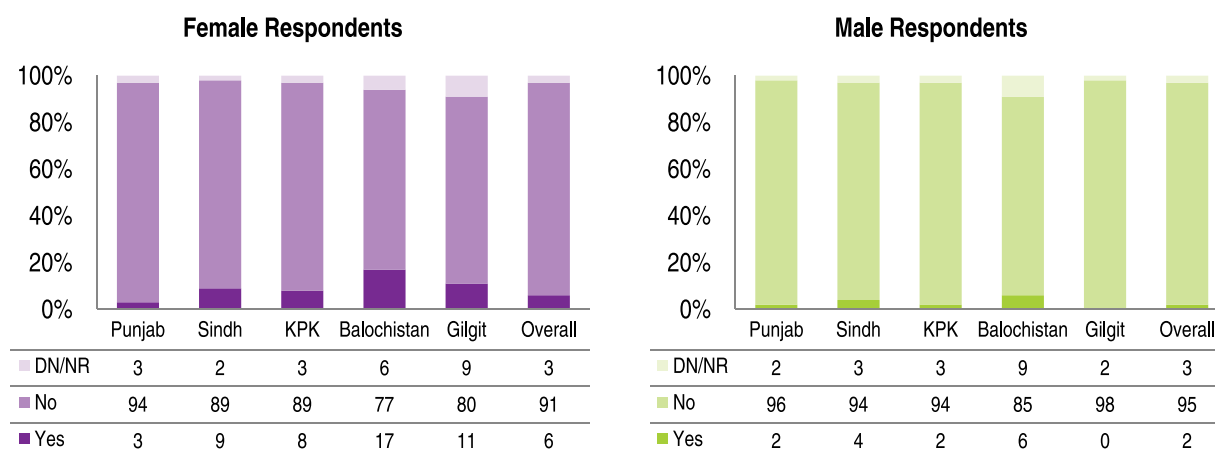
**Chart – 5.1.5**  
**Women's Bank Account**

[Q: Do women in household have a bank account?]



**Chart – 5.1.6**  
**Personal Formal Borrowings by Women**

[Q: Has any woman in your household ever taken a personal loan?]



making power (female responses only) and shows whether the decision is made by the women alone, or shared with husband as made by other member of the family. The highest percentage of decision making by other family members clearly indicate the low level of empowerment of the women in all types of decision making. Women generally have the power to make decisions relating to the daily ration, education and health and recreation. Still even in these decisions other members of the family are involved.

Decisions on health and recreation, entertainment, purchase of durables marriages etc are usually shared with the husband. Even decision making on family planning are share by other than husband in the family. The results also indicate that women have the least say in participation in political events, and sale and purchase of livestock. The table generally indicates low decision making power for women.

An attempt is also made to quantify women's empowerment with the help of their participation and involvement in various household decisions. To develop empowerment score is calculated where, 1 is assigned if the decision is made by women herself and 0.5 if both wife and husband jointly decide. Zero is assigned if others make the

decision. Individual score range from 0 to 1, while range of overall score is 0 to 12 . The questions were asked both from male and female respondents and results are reported in chart 5.1.7 below.

Chart 5.1.7 clearly indicates a gender bias. Male respondents have a score of almost 7, while the score for female respondents is only 3. No sharp distinction is evident in terms of provincial scores, especially in case of male respondents.

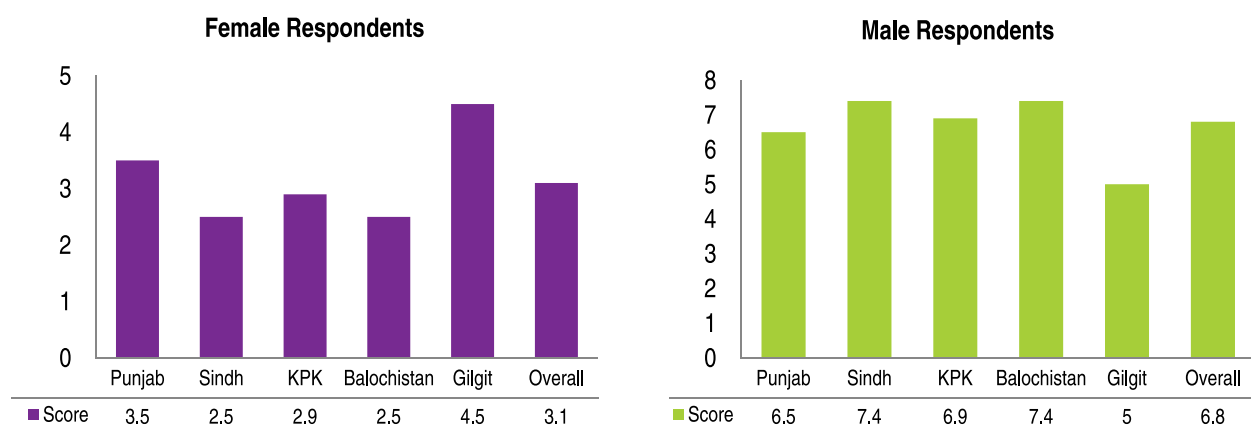
## 5.2 Women's Mobility

The freedom of mobility is considered to be one of the fundamental ways of women to be empowered. The question, in the structured questionnaire for quantitative survey relating to the extent of women's mobility was phrased as "For what purpose are women allowed to leave the house"? The categories were divided into: to meet neighbors, for sale and purchase of items, for visiting a hospital/doctor, for attending wedding ceremony, to visit a bank, to attend a meeting conducted by NGO, for a job, for education and to visit other village/city for any work

**Table - 5.1.1**  
**Women's Empowerment in terms of Decisions Making**

<b>Decisions:</b>	<b>Myself/ Spouse</b>	<b>Husband and Wife</b>	<b>Others</b>
Daily ration	37.3	19.6	43.2
Education	16.2	35.5	48.3
Health and recreation	13.0	39.5	47.6
Entertainment	8.7	38.8	52.4
Home appliances e.g.: TV, fridge, fan etc	7.4	37.1	55.5
Marriages and other arrangements	7.2	38.5	54.3
Property/ land purchase	5.7	27.5	66.8
Renovation of house	5.7	31.8	62.5
Cattles/ herds and live stock sale and purchase	4.7	21.3	74.0
Employment for women	5.4	19.9	74.7
Participation in Political, non-political and NGO events	4.7	15.1	80.2
Family planning	7.5	50.2	42.3

**Chart – 5.1.7**  
**Women's Empowerment in Household Decision-Making – Average Score**  
*[Q: In your household who decides .... (Decisions)]*



Note: Score for individual decision ranges from 0 to 1, while the range for overall score is 0 to 12

Each of the responses are then recorded into two categories: 'Cannot go' and 'Can go'. The 'Can go' category is then further divided into 'Can go alone' Can go with Children, Can go with adult women, Can go with adult male. The women were then asked if they needed permission to go out. The responses (females only) on the above are displayed in Table 5.2.1a. Men were asked the same questions regarding women's mobility and

the responses are recorded in Table 5.2.1b. The results indicate that majority (more than 50 percent) cannot go to banks, to attend NGO meetings for jobs for education. Women are allowed to go to meet neighbours, hospitals, attending weddings they usually cannot go alone. Interestingly where women 'can go' they can only do so with permission from other members of the family.

**Table - 5.2.1a**  
**Women's Mobility**  
*[Q: For what purpose are you/allowed to leave the house?]*  
**[Female Respondents]**

	Cannot Go	Can Go	Can Go alone	Can Go with child	Can Go with adult women	Can Go with adult men	Need Permission to go to visit
To meet neighbors	4.5	95.5	80.1	6.5	5.9	3.0	66.2
For Sale and purchase of items	13.8	86.2	50.6	13.1	14.3	8.2	68.2
For visiting a hospital/doctor	6.1	93.9	45.8	15.8	19.5	12.8	77.7
For attending wedding ceremony	7.7	92.3	43.0	13.6	21.3	14.4	78.0
To visit a bank	73.3	26.7	10.1	3.8	6.8	6.0	24.0
To attend a meeting conducted by NGO	85.1	14.9	6.5	1.8	3.5	3.1	13.1
For job	84.1	15.9	6.8	1.8	3.8	3.5	14.5
For Education	81.4	18.6	8.4	2.2	4.2	3.8	17.1
To visit other village/city for any work	44.7	55.3	18.2	6.8	13.7	16.6	48.0



**Table - 5.2.1b**  
**Women's Mobility**

[Q: For what purpose are women allowed to leave the house?]

[Male Respondents]

	Cannot Go	Can Go	Can Go alone	Can Go with child	Can Go with adult women	Can Go with adult men	Need Permission to go to visit
To meet neighbors	3.9	96.1	72.4	11.0	7.8	4.9	75.8
For Sale and purchase of items	17.5	82.5	45.9	11.2	15.5	9.9	72.7
For visiting a hospital/doctor	5.4	94.6	41.8	12.5	24.7	15.6	86.8
For attending wedding ceremony	6.5	93.5	38.3	10.9	26.6	17.7	88.5
To visit a bank	58.2	41.8	19.6	3.3	6.4	12.5	38.3
To attend a meeting conducted by NGO	69.0	31.0	17.6	2.3	5.1	6.0	27.9
For job	64.6	35.4	21.0	2.1	4.8	7.5	32.2
For Education	54.0	46.0	26.7	3.4	6.2	9.7	42.8
To visit other village/city for any work	33.6	66.4	20.2	3.7	15.5	27.0	63.2

In most cases these are no striking differences between male and female responses, except when it comes to attend NGO meeting, for jobs and for education where men report higher percentages in the category of 'can go' and 'can go alone'. Therefore in general men report that women have more freedom of mobility than what the women in their household report.

### 5.3 Case Studies: Women's Empowerment

These names used in the case studies are fictitious and their real name is withheld to protect and maintain confidentiality.

#### 5.3.1 Sadia's Pursuit of a Peaceful Life

Sadia is a 35-year-old woman, mother of seven children (five daughters and two sons). She was born and raised in Charsadda and was only 14 years old when she got married. At the time of her marriage, her husband was a normal man with the potential to lead a good successful life. After three years of their marriage, when they had 2 children, her husband became addicted to drugs. Hash was his first addiction and then he graduated to heroin. Sadia's husband would still earn by working for the landlords of the area, but he

would keep most of the income to himself – for drugs – and leave very little for his wife and children.

He was getting weaker and could only earn to buy himself drugs. As Sadia was living in a joint family, she was able to feed her children but that too was not to last for long. Since she had become dependent on her in-laws, the latter had started quarrelling with her on petty matters. She was being held responsible for the addiction of her husband. Her mother-in-law would accuse her of bringing bad fortune to her husband. Soon, both the mother-in-law and Sadia's husband started torturing her physically and mentally.

Routine beatings and abusive conversation about Sadia in the family became a norm. Just because they were giving her food, she felt dependant on her in-laws. She started work with the "Khan" of the village and was feeding her kids and husband. Now her husband started demanding money from her. Sadia's mother-in-law would prompt her son to buy drugs with Sadia's money, saying she was earning quite well.

Sadia was being blamed for all misfortunes befalling the family. She never missed her duty to



earn food, while giving birth to a child almost every year. Many times she tried to convince her husband and mother-in-law to give her permission for family planning, but would be severely beaten as a result of such 'audacity'. "You want to get rid of us? You want to stop it because you want to leave us, and it will be easy for you if you do this family planning", is what her mother-in-law would retort.

Sadia's husband's elder brother was also a drug addict and his wife was in the same situation as her, but that woman's family took her out of that predicament and took her to Mardan where she now peacefully takes care of her children. Sadia also followed suit, and started a job in Mardan. Sadia's mother-in-law soon kicked her son out and sent him to Sadia, because she was unable to afford his drug expenses. Sadia was now feeding five children and also paying the house rent. She would toil from morning to evening and her husband would demand money for drugs and beat her if she refused. Often, the money brought by Sadia would not be adequate enough for drugs, and many a time children would go to bed hungry.

Sadia's mother-in-law would visit her once or twice in a month, and criticize for one thing or the other. One day when Sadia returned home after long day's job, her husband upon not being given money for drugs, beat her up with steel rod and wooden sticks, and even tried to strangle her to death. "I could not think, and there was no one to help me out in this situation", says Sadia. It was the people in the neighbourhood that heard her cries and came to her rescue. She then approached the police station and told them about what happened. "They came with me and asked my husband about what he did to me. They warned him to change his habits or face jail for life", remembers Sadia.

She was able to gather strength as neighbours helped her by warning her husband that they would beat him if he did not behave. Her husband promised he would never beat his wife again. The neighbours also warned Sadia's mother-in-law that they would call in the police and approach

the court if their attitude remained violent and hostile towards her.

Sadia's patience and long struggle showed a ray of hope as her husband had quit heroin and her mother-in-law became cautious fearing Sadia would not tolerate her cruelty and the people would be on her side if a dispute broke out. Sadia is now working more on keeping the family intact and happy, and looks forward to an improved life.

### 5.3.2 *No End to Misery for Gulbano*

Gulbano was born in a family residing in Wali Bagh, Charsadda. When she grew up, she was married to a man named Shahjehan. The couple was living a happy married life; and after a year, their joys multiplied with the birth of their first child.

Shahjehan was a healthy man, earning enough to support his family. However, his mother, was finding it difficult to bear the joy-filled life of her daughter-in-law, and therefore occasionally taunted her – and the frequency increased. Her mother-in-law was cruel and tried different ways to taunt Gulbano. This did not only affect Gulbano, but also the whole family. The environment turned the happy couple into a morose and stressed one.

The constant bickering in the house caused severe tension to both Gulbano and Shahjehan, who soon started finding respite in drugs. He was a good farmer before, and was taking care of the Khan's lands. He soon grew badly addicted to drugs and Gulbano's life became even more miserable. They were in a joint family, where she and her kids were given food, but food was served with torture. Her husband had started beating Gulbano up if he did not get his dose. His mother started blaming her for making her son unhappy.

Gulbano's brothers were giving her money and taking care of her needs, but Gulbano's family was only expanding – she had by then four children. She was tortured mentally by her mother-in-law

all the times for no reason. She would even get beaten everyday by her husband because her mother-in-law wanted this.

One day, Gulbano was so severely beaten that she became unconscious. One of her friends from the neighbours informed Gulbano's parents, who came over and took her away and rented a separate house for her. Shahjehan was arrested for beating his wife.

Gulbano started her life anew with her children in the new house. She finally got to know that her husband had been granted bail and that he was angrier than ever. One day Shahjehan along with his mother and sister barged into Gulbano's place, beat her up, and took away the elder three children. Gulbano broke down. When her family heard this, they were in a rage and went after Shahjehan to teach him a lesson.

But the elders of the village came forth and a jirga was called to settle the matter. The Jirga members warned Shahjehan that he would be killed if he continued with his atrocities. It was decided that both husband and wife would live together with their children. Life started trudging back to normalcy. During those days, Gulbano's mother-in-law took her little daughter and a son to live with her. But since the children were not happy with their grandmother, Gulbano asked Shahjehan to bring the children back. Upon hearing this, the old woman became angry and started scolding Shahjehan. Gulbano was again pregnant – it was her third month. She was once again tortured badly this time by her husband, who locked her in a room and ran away because Gulbano was again unconscious. Her children informed the neighbours, who rushed her to hospital where doctors found a displaced kidney, and reactive hepatitis C in her blood.

Shahjehan was missing for some time and Gulbano's mother took her home along with her kids. As she was recuperating, her mother-in-law again sent a message saying she wanted her grandchildren back. Since Gulbano was aware of her mother-in-law's nature, she took her children

back to her home. The elder children started working in nearby houses after school and Gulbano started working for the landlord whose house she had rented.

One day Shahjehan came home and threatened to divorce her if she stepped out of the house, insinuating bad character on her part and earning money through immoral ways. Life had become too difficult for Gulbano who, after her delivery, had become weak and occasionally had nothing to eat. Her husband would take money for drugs, from the houses where his sons were working. Food given to the children was more often eaten by their father.

Some representatives of NGOs were surveying the area, and they came across Gulbano, who informed them of the situation she had been facing. The members of the NGO were convinced that Gulbano needed urgent help. They started counseling her and her husband, who had initially refused, but later he agreed.

The signs of things getting better appeared, as her husband, initially disallowing, started allowing Gulbano to move around in the neighbourhood, and relatives started visiting their place. She is relieved her husband doesn't beat her anymore, and gives time to his family. The family later profusely thanked the NGO staff that made their lives worth living again.

### 5.3.3 Unsuccessful Marriage Case

Shaheen, now 28, was 5 years old when her mother passed away. When she grew up, she was engaged to her cousin, her fiancé developed an interest in another girl, yet proceeded with the wedding with Shaheen.

He was going ahead with this wedding only because of a pressure from his family. After the wedding, life for Shaheen was not easy at all. In fact, it was growing from bad to worse with each passing day. Her husband had started becoming violent in his behaviour towards Shaheen and started mentally

torturing and physically abusing Shaheen. Shaheen's uncle gave her a cheque of Rs 70,000/= at the time of her marriage. She also received gold jewellery and many other items as dowry. Her husband had kept an eye on these assets and continued to rely on this wealth instead of finding work to make a living.

Shaheen had tried to encourage her husband to start a business from her money, but he would only take the money and never start a business. Soon, Shaheen discontinued this monetary support to her husband hoping he would then seriously consider doing something to earn money.

But on the contrary, when she stopped giving him money, he started physically abusing her and one day even went to the extent of breaking her arm. This happened when he was discussing with her the prospects of a second marriage.

He wanted to marry the other girl, and was seeking Shaheen's permission by way of a written consent, but Shaheen refused to do so, upon which he started beating her violently. Finally, Shaheen agreed and submitted to his request. Shaheen had faced with patience all hardships and sorrows till now, only so that her marriage remains intact.

When Shaheen's family learnt about her predicament, especially the broken arm, she was taken to her sister's home and spent a few days there. During this time, Shaheen's husband started threatening her with severe repercussions.

Shaheen waited for her husband for many days but he didn't show up. Finally, one day, her husband called, and uttered three most dreadful words to Shaheen. He had spelled out the divorce verdict to her.

He even threatened to keep this divorce a secret

so that others would not know, and that Shaheen might now marry again. Shaheen's family approached the court but her husband refused to acknowledge any notices sent by the court. Finally, the court gave the verdict in favour of Shaheen.

In the meanwhile, her husband had sold all her gold jewellery. The court therefore ordered compensation by way of ordering her husband to pay an amount equal to the value of the jewellery. At the end Shaheen got the money as well as the divorce with the help of court. Shaheen's marriage lasted only 2 dreadful years. She has now decided to pursue further studies so that she may find a good job for herself to survive respectably in this society without being dependent on others.

## 6.0 Gender-Based Violence

According to the recent literature on the subject of gender based violence women in Pakistan experience violence throughout their lives. There is high incidence of physical mental and psychological violence and they are often subjected to sexual violence. A recent study on Gender-Based violence<sup>17</sup> in Pakistan confirmed these results and highlighted the seriousness of issue demanding that instant attention be paid to it. Though these gender based crimes are prevalent in a number of countries across the World in Pakistan these are often legitimized in the name of culture, tradition, religion, and morality.

Most of the work on Gender Based Violence (GBV) in Pakistan has been based on newspaper articles and police reports<sup>18</sup>. This report addresses the important issue by directly approaching the women and asking them about these crimes. A separate module of domestic and gender-based violence was included in the quantitative survey to obtain perception as well as

<sup>17</sup> "Gender-Based Violence in Pakistan—A Scoping Study" by Gender Equity Program of Aurat Foundation (January 2011).

<sup>18</sup> Except a recent study by Rutgers WPF in 2012.

incidence of domestic and gender-based violence. Both men and women were asked the same questions, but in separate sessions. The questions relating to sexual violence were only addressed to the females due to their sensitive nature. The Section of the report presents the results of the analysis on.

## 6.1 Domestic Violence

### Men's Right to Hit a Women

The first question relating to perception about domestic violence in the questionnaire was "In your opinion, do men have the right to hit women"? The results reported in Chart 6.1.1 indicate considerable acceptance of the right of men to hit women. About 18 percent of all males and 15 percent all females think that men have this right. Across provinces the acceptance for female respondents ranges between 22 percent to 24 percent with higher percentage, in KPK and Balochistan. Among male respondents the acceptance of the right of men to hit women is also high and ranges between 12 percent in Punjab to 50 percent in Gilgit with high level in other provinces as well. Therefore, more men than think they have the right to hit women across all areas of the country.

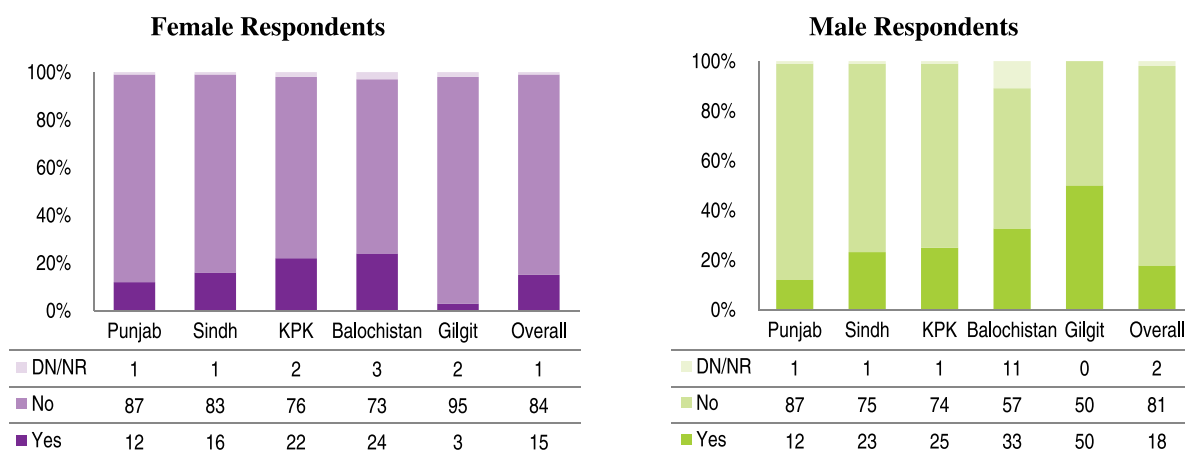
The major reason for justifying men's right to hit

women is: "It is important to build character" which was reported by 41 percent overall 59 percent of male and 20 percent. A high number of respondent both female (31 percent) and male (20 percent) insisted that "Islam allows it", while other justifications include; "it is a man's right", "man is the bread winner of the family and thus has a right", "women remain under men's control- psychologically", and "to release men's anger" (See Table 6.1.1, Volume II).

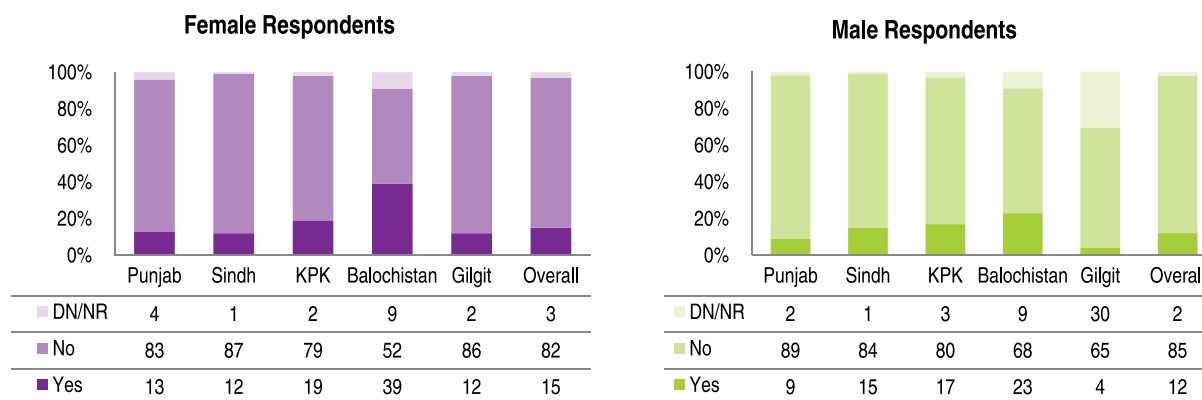
When actual prevalent practices in the household are record the responses indicate that overall 15 percent female respondents reported that men hit women in their households, while the comparative percentage is 12 in case of male respondents. Chart 6.1.2 displays responses of this question across provinces and gender, which indicate quite a high incidence of men hitting women. Highest percentage of respondents was from Balochistan province for both male and female respondents.

A majority of women however believed that men did not have a right to hit woman, and even according to Islam, no such right has been given. Qualitative discussions indicated that some women felt that under certain circumstances a man had the religious right to hit a woman after he has failed to verbally settle the dispute;

**Chart – 6.1.1**  
**Perceptions about Domestic Violence**  
[Q: In your opinion do men have the right to hit women?]



**Chart – 6.1.2**  
**Prevalent Domestic Violence**  
*[Q: Do men in your household hit women?]*



because the “honour” of the family rests on her behavior. What is apparent is that the onus seems to be on the woman to be faithful, “proper” and obedient, and it is her responsibility to avoid domestic violence.

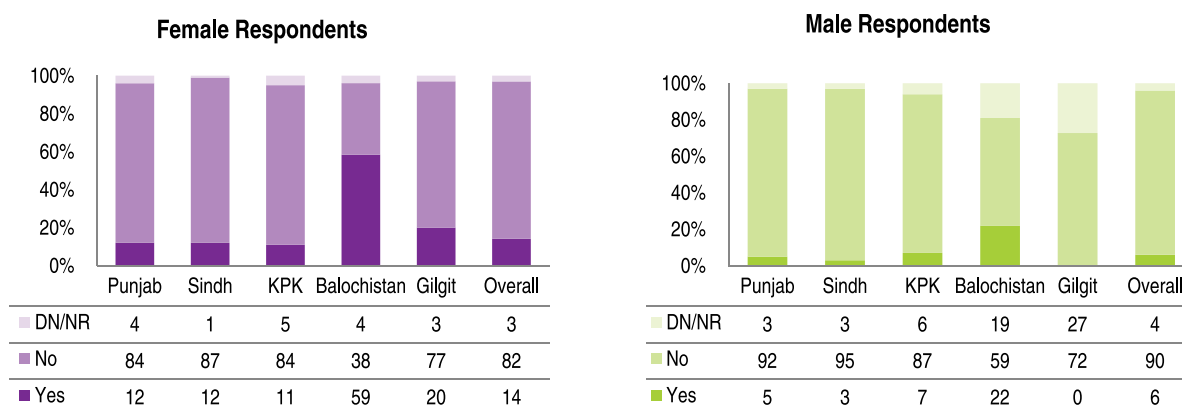
#### *Physical and Mental Violence*

Charts 6.1.3 and 6.1.4 report results of incidences of mental and physical violence against women within the household. Fourteen percent of the female respondents and 6 percent of male respondents report that women suffer from mental and physical violence in their households. Again, Balochistan reports the highest incidences of mental and physical violence against women.

About 59 and 22 percent of female and male respondents of Balochistan confirmed that women in their households have been victims of mental violence, while correspondence percentages are 37 and 21 in case of physical violence.

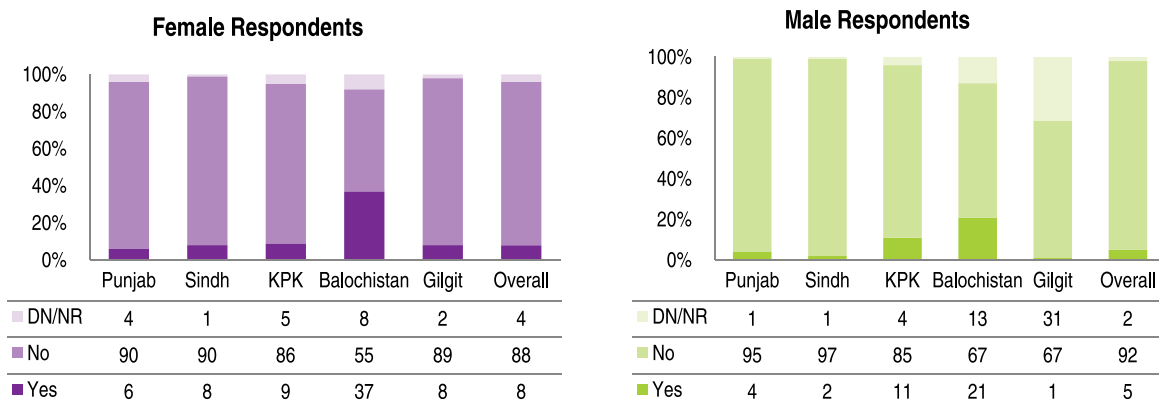
Women are not only subjected to violence by members of their own households but also suffer in the hands of outsiders. The responses to violence outside the households are reported in Chart 6.1.5 below. The results indicate that women in Balochistan do not only suffer violence in the hands of family members but the incidences of physical harassment outside household are also

**Chart – 6.1.3**  
**Mental Violence Within Households**  
*[Q: Has any woman in your household have ever been a victim of mental violence?]*



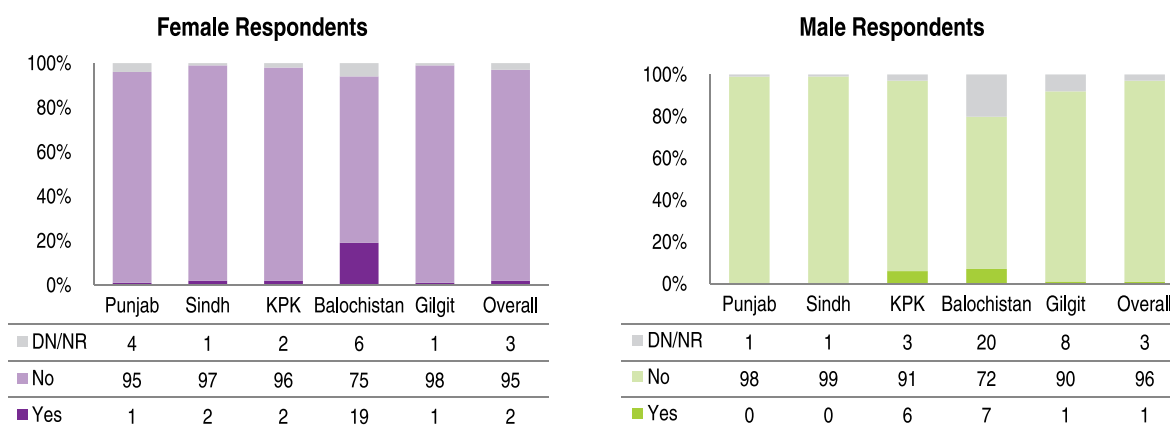
**Chart – 6.1.4**  
**Physical Violence within Household**

*[Q: Have you/women in your household ever been a victim of physical violence?]*



**Chart – 6.1.5**  
**Physical Violence by Outsiders/Strangers**

*[Q: Has anyone outside household ever slapped, punched, kicked or physically hurt women in your household?]*



reported there. Overall, incidences of physical violence outside households are reported by 2 percent of respondents. In 59 out of 100 cases of physical violence, male cousins were the offenders. Other offenders were neighbors, teachers and friends (Table 6.1.4, Annex). Major forms of mental violence as reported by female respondents include; abusing (62 percent), scolding/yelling (48 percent), taunting and insulting in front of others (26 percent) and threatening (13 percent). (See Table 6.1.2 Annex)

In the qualitative research it was highlighted that mental abuse is an aspect of violence which is not

easy to identify, since it is not physically visible. The women who identified with it instantly were those in the shelter homes, who had been through mental violence. As mental abuse has no physical manifestation, it was described as mental stress. However, the women felt that extreme cases of violence should be reported to the police, or NGO's, or the media.

The study has identified reasons for mental and physical violence along with types of mental and physical violence being committed against women which are displayed below:

Types of Domestic Violence	
<b>Mental Abuse</b> <ul style="list-style-type: none"> <li>• Taunting remarks (education, behavior, women family members)</li> <li>• Denied employment,</li> <li>• Fear of <i>karo kari</i>,</li> <li>• Suspicion - constant lack of trust, suspicion or “<i>shak</i>”</li> <li>• Husband “ignoring” his wife,</li> <li>• Forcing females to abort a pregnancy,</li> <li>• Refusing to give her money for household expenses,</li> <li>• Using abusive language, “<i>gali galo</i>ch” in front of her family and children,</li> <li>• Deliberate restriction of mobility and communication,</li> <li>• Enforced isolation of the woman from society,</li> <li>• Threat of divorce, taking away children and second marriage</li> <li>• “Rape” within the confines of a marriage (forcing marital rights)</li> <li>• Husband not showing up</li> <li>• Husband leaving house for weeks</li> </ul>	<b>Physical Abuse</b> <ul style="list-style-type: none"> <li>• Slapping,</li> <li>• Kicking,</li> <li>• Punching,</li> <li>• Pulling of the hair, and</li> <li>• Pushing a woman into a wall</li> <li>• burning parts of the body with cigarettes,</li> <li>• Denying access to medicines.</li> <li>• Forced labour</li> <li>• Forced marriages, marriages to the Quran,</li> <li>• Child trafficking,</li> <li>• Rape (gang rape),</li> <li>• Murder</li> <li>• Forced prostitution,</li> <li>• Kidnapping and extortion.</li> </ul>
<b>Reasons for Mental and Physical Violence</b> <ul style="list-style-type: none"> <li>• Male dominated society (show their strength)</li> <li>• Men consider women as their property, “<i>aurat paun ki jooti hai</i>”</li> <li>• Men are habitual of abusing women</li> <li>• Drug addicts - use of drugs increased the frequency of violence</li> <li>• Marriage is a “certificate” to physical and mental torture</li> <li>• Domestic disputes over financial issues</li> <li>• Frustration due to stress</li> <li>• Unemployment</li> <li>• Conflict between mother-in-law and daughter-in-law</li> <li>• Women not dressed according to their requirement such as not covering the head with a <i>dupatta</i></li> <li>• Women are considered weak “<i>aurat ko muthi ma rakho.</i>”</li> <li>• Women tolerate the abuse for their children sake</li> </ul>	



### *Perpetrators of Physical and Mental Violence*

Hitting women is the major form of physical violence as reported by respondents who confirmed incidences of physical violence in their households. Burn/acid burns or cutting off hair/make bald was reported in 2 percent of households (See Table 6.1.3, Annex). In majority (80 percent) of incidences, husband was the offender (See Table 6.1). The incidences of physical violence are shared with someone by 31 percent of victims, while only 4 percent cases are reported to the Police.

### *6.2 Gender Based Violence*

Women were asked the question who was responsible for mental violence and the answers are presented in Table 6.2 below. In more than 80 percent cases of mental violence, husband was the offender, while other members responsible were Father/Brother (13 percent), Father in law/brother in law (15 percent) and Mother in law/sister in law (15 percent). So in most of the cases of mental violence the male members are the offenders. There is little reporting of these cases of mental violence and, overall only 33

**Table - 6.1**  
**Perpetrators in case of Physical Violence**

	<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Husband	87.1	85.1	86.4
Father/ Brother	9.5	16.7	12.2
Father in law	9.7	10.7	10.1
Mother/ Sister	7.8	2.9	6.0
Mother in law/ sister in law	7.2	7.2	7.2
Daughter in law	0.3	1.3	0.7
Son in law	0.0	0.5	0.2
Others	2.0	2.0	2.0
Did not respond	2.1	0.6	1.5

**Table - 6.2**  
**Perpetrators of Mental Violence**

	<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Husband	81.2	90.7	83.9
Father/ Brother	10.9	21.5	13.9
Father in law/ brother in law	15.9	11.3	14.6
Mother/ Sister	7.1	0.8	5.3
Mother in law/ sister in law	17.8	9.5	15.4
Daughter in law	1.2	0.4	1.0
Son in law	2.6	0.1	1.9
Others	1.0	0.4	0.8
Did not answer	3.2	1.7	2.8



percent cases of are shared with anyone (See Table 6.1.2 in Annex).

#### Types of Gender Based Violence

Women are often subjected to different forms of violence. One such form of gender based violence faced by women is being teased by men. A question was asked as to what forms of teasing women commonly suffer and the responses are documented in Table 6.2.1 below. Phones,

especially mobile phones, are the major instrument which is used in Pakistan to harass women in the community. Around 60 percent 32 percent and 16 percent respondents stated use of phones, SMSs and pictures through cell phones respectively being used for teasing women. Other notable forms of harassment include; "following during travel", "whistling/ hooting", and "through Email/Letters"<sup>19</sup>.

**Table - 6.2.1**  
**Types of Gender Based Violence**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents		5632	5641	11273
How are women teased in our society	Through phone	54.7	64.6	59.7
	Following during travel	32.1	31.9	32.0
	Whistling/ Hooting	30.7	28.7	29.7
	Through SMS	23.4	32.7	28.0
	Taking photos using cell phone	17.1	15.9	16.5
	Do not know	13.2	10.9	12.0
	Forced marriages	12.5	10.0	11.3
	Through Email/ Letters	9.0	8.2	8.6
	No Response	3.6	2.6	3.1
Kind of Gender Based crimes	Rape (zina-bil-jabar)	41.2	54.2	47.7
	Killing	42.1	37.0	39.5
	Sexual violence	24.9	34.9	29.9
	Burns and Acid Burns	22.9	21.1	22.0
	Forced marriages	21.4	15.8	18.6
	Honor killings Karokari	14.3	21.6	18.0
	Kidnapping	13.5	13.8	13.6
	Do not know	13.4	10.2	11.8
	Selling women	13.1	10.1	11.6
	Others	0.2	0.1	0.2

All figures are column percentages except number of respondents

<sup>19</sup> For provincial variation in the forms and methods of teasing women and type of gender based crimes, see Tables 6.2.1a and 6.2.1b for female and male respondents respectively in Volume II

### Custom of Karo-Kari and Wanni

The most common types of crimes against women as highlighted in the second part of Table 6.2.1 are rape, killing, sexual violence and forced marriages.

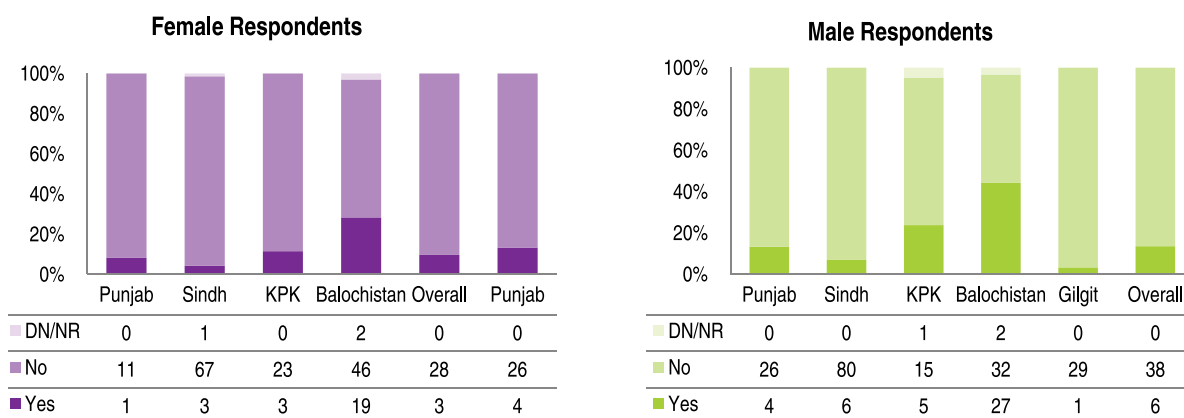
Perceptions about two well-known customs viz., 'Karo-Kari' and 'Wanni' are summarized in Charts 6.2.1 and 6.2.2. These charts show that 49 percent of female and 6 percent of male respondents think that these customs are justified. The highest percentage of these is recorded by both men and women in Balochistan province.

The arguments presented by those in favour of 'Karo-Kari' honour killing include: "stops shamelessness" (80 percent) "stops illicit relationships" (56 percent) and "society remains controlled" (40 percent). (See Table 6.2.7).

Seven percent of females and 5 percent of male respondents justified the custom of wanni (See Chart 6.2.2). Again the highest percentage of those who justified it was in province of Balochistan. Among those who say it is justified, 6 percent favor the custom 'giving away women in case of resolution of dispute' (Table 6.29, Annex). The arguments in favor of 'Wanni' as recorded by these respondents are "it avoids bloodshed

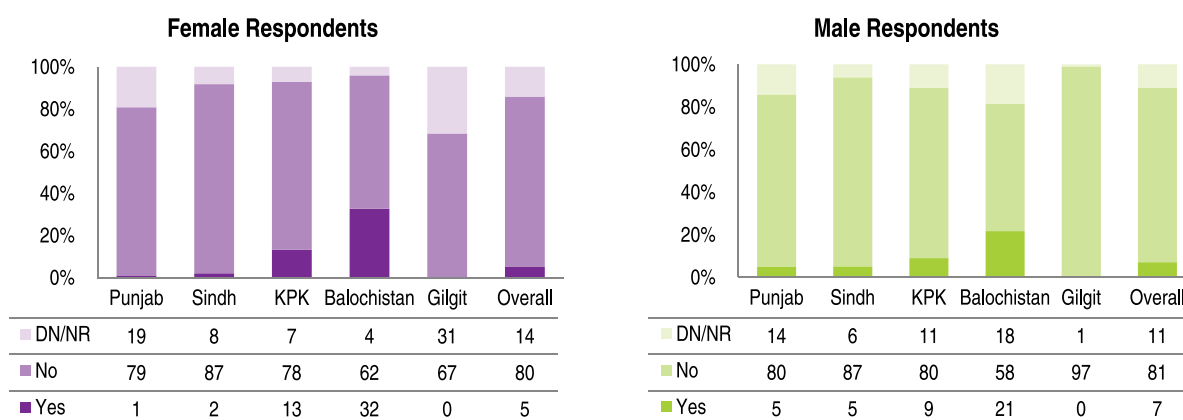
**Chart – 6.2.1**  
**Perception about Honor Killings**

[Q: In your opinion is honour killings (karo-kari) are justified?]



**Chart – 6.2.2**  
**'Wanni'**

[Q: In your opinion is wanni/swara is justified?]



between two or more families" (81 percent), "it avoids killing of innocent people" (37 percent), "society remains under control" (18 percent) and 'women get permanent support' (14 percent).

Based on our feedback from the FGDs and KOMs, Karo-Kari, or honour killing, has been severely condemned but it remains firmly rooted in the provinces of Sindh and Balochistan. Ignorance is cited as the main cause for *Karo-Kari* and people have also become callous about these issues and tend to ignore them. This custom is most commonly practiced in South Punjab and Upper Sindh. There are those that believe that the spirit of *Karo-Kari* is beneficial as it serves as a corrective measure for societal norms but unfortunately it is being misused. It was reported that *qisas* and *diyat* law encourage this practice. Family, land, and property are the main causes, and such heinous crimes against women are committed because the offender believes he will not be punished.

Similarly, the customs of *wanni/swara* where women are exchanged during the resolution of disputes are considered inhuman, and religious leaders condemn it as '*illegal and an insult to humanity... an uncivilized custom*'.

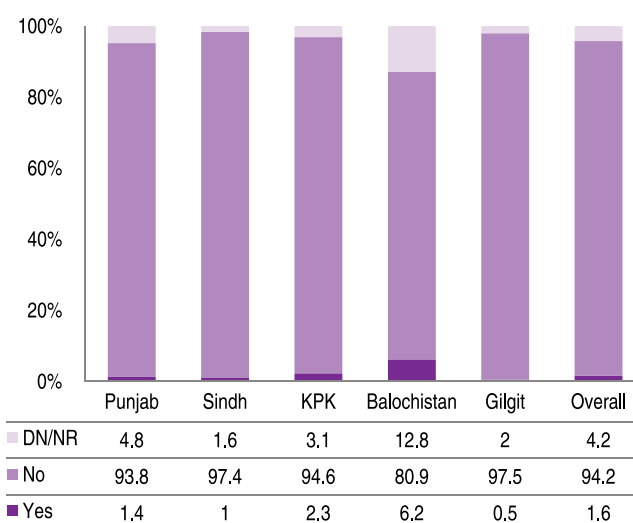
### Sexual Violence

A module of sexual violence was included in the questionnaire exclusively for female respondents. The enumerators were trained to be sensitive and ask the question appropriately around 2 percent cases of sexual abuse was substantiated with 4.2 percent no response. Highest (6 percent) incidences were observed in Balochistan province, while about one percent female respondents of Sindh and Punjab provinces, confirmed that they were sexually abused (Chart 6.2.3). Given the nature of the questions the response received was above expectations. When women who were sexually abused were asked who the offender was they reported that strangers, male relatives, ex-husband and neighbors were the main culprits. Around 23 percent of victims of these abuses sought help to protect themselves against incidences in future from family members and in-

laws. Most abused women sought help from other family members including in laws. Only 7 percent of cases of sexual abuse were reported to the police reflecting a sense of mistrust for the police and their lack of conviction of their ability to help victims of such abuses. (Table 6.1.5, Annex).

**Chart – 6.2.3**  
**Sexual Abuse**

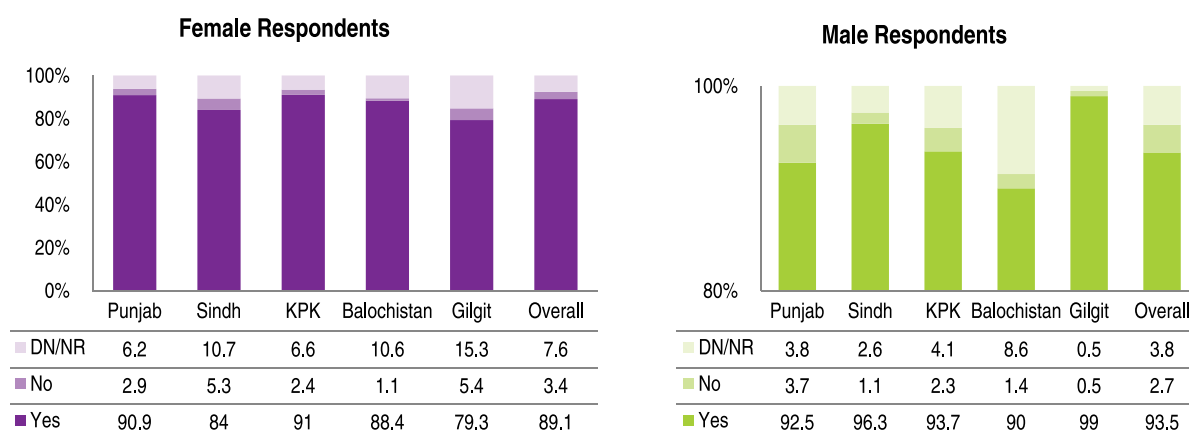
[Q: Has anyone ever abused you sexually?]



Opinion about punishment in the incidences of sexual abuse was also asked from both male and female respondents in the survey. The responses shown in Chart 6.2.4 show that majority of both female and male respondents were in favour of punishing those who were involved in cases of sexual abuse. Of these 28 percent stated that culprits should be handed over to the police. Around 19 percent of respondents were for more drastic punishment such as death. Other forms of punishment suggested by respondents include; "punishment according to severity of action", "punishment according to Shariah", "banished from the locality", "paraded and humiliated in locality (black face)", "punishment according to the law", "lashed/whipped", "stoned to death", "public humiliation" and "handing over to influential elders in the community". It is worth to highlight that only 10 percent respondents, who favor punishment suggested that punishment should be according to law. (See Table 6.6.1, Annex).

**Chart – 6.2.4**  
**Punishment for Sexual or Physical Abuses**

[Q: If someone abuses sexually or physically should he/she be punished?]



When women's views were ascertained as part of the qualitative study, sexual abuse was strongly condemned as a crime – by society, constitution and Islam. People generally are aware of the Hudood Ordinance and the Pakistan Penal code, but their knowledge of these documents is limited. The concept that once a woman loses her respect, it is impossible to regain it remains strong; as such a woman is also alienated by friends and family both. This is because even if a girl is innocent she is presumed guilty – and therefore can never redeem her status.

#### *Punishment for Gender Based Violence*

In the discussion on the subject it was generally admitted that GBV begins at home, and from the very beginning inequalities start to become visible between male and female siblings. GBV has been defined as prostitution; physical beating of women by men, and women forcibly confined at home and not allowed to step out of the house. In Balochistan women are said to be forced into frequent pregnancies – seen as a form of sexual violence – due to the husband's wish to have more male offspring.

An important aspect of illicit relationship is how men and women should be punished in case of illicit relationship is shared below (Table 6.2.2). Irrespective of gender, three most important punishments quoted by respondents were:

“Punishment according to Shariah”, “Should be Killed” and “Handed over to the police”.

Illicit relations between a man and a woman was condemned as immoral and not approved by the society. The punishment in such a case is equal for both and that for a married individual it is “stoning/saansaar” and for an unmarried person it is “lashing”. A general phenomenon of our patriarchal society was quoted that normally in such cases men do not get punished while women are the ones who are punished.

#### *6.3 Reporting of GBV Cases*

Reporting of gender based crimes remains sketchy and minimal at best. Reporting of gender based crimes is very low because when a woman complains, she is blamed, and the judicial system is not such that it becomes easy for her to seek justice. In the event a case is reported, the woman's family becomes an outcast, and society does not support a rape victim, and she is blamed for the incident. Police are not trusted; in fact they are feared, and demand witnesses, so women do not want to pursue the case.

“Mental stress can't be reported” a woman at a shelter said, and most of the others said there was no use of reporting domestic violence, since there was no justice, they were too poor to bribe

**Table - 6.2.2**  
**Punishment for illegal/illicit Relationships**

*[Q: If a man/woman has illegal/illicit relationship, how they should be punished?]*

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
How a man should be punished?	Punishment according to Shariah	23.1	31.4	27.3
	Killed	18.2	30.1	24.3
	Handed over to the police	20.8	22.1	21.5
	Punishment according to severity of action	12.1	19.8	16.0
	Punishment according to the law	11.4	18.7	15.1
	Lashes/whips given	11.2	12.6	11.9
	Stoned to death	15.4	5.8	10.5
	Banished from the locality	10.1	9.1	9.6
	Married off to each other	8.2	9.3	8.8
	Paraded and humiliated in locality (black face)	9.8	4.0	6.8
	Face social boycott	5.7	5.7	5.7
	Public humiliation	5.8	2.5	4.1
	Handed over to influential elders in the community	5.4	2.9	4.1
	Don't know	5.6	.2	2.8
	Left on their own	2.6	2.6	2.6
	Other	0.2	0.6	0.4
	No response	0.1	0.1	0.1
How a woman should be punished?	Punishment according to Shariah	25.0	32.3	28.7
	Killed	17.7	29.3	23.6
	Handed over to the police	18.4	19.7	19.1
	Punishment according to severity of action	12.9	20.4	16.7
	Punishment according to the law	10.8	17.4	14.2
	Lashes/whips given	10.1	11.7	10.9
	Married off to each other	9.9	10.1	10.0
	Stoned to death	11.9	5.7	8.7
	Banished from the locality	8.1	8.7	8.4
	Face social boycott	6.9	5.9	6.4
	Paraded and humiliated in locality (black face)	9.0	3.0	5.9
	Handed over to influential elders in the community	5.3	3.6	4.4
	Public humiliation	4.5	1.9	3.2
	Left on their own	3.4	2.6	3.0
	Don't know	5.8	0.2	2.9
	Other	0.4	0.5	0.4
	No response	0.1	0.2	0.2

the officials to get justice and the police say *"bibi ghar ka mamla hai, tou ghar mein nimtao"*. However, the women felt that extreme cases of violence should be reported to the police, or NGO's, or the media.

#### 6.4 Case Studies: Gender Based Violence

These names used in the case studies are fictitious and their real name is withheld to protect and maintain confidentiality.

##### 6.4.1 No Recourse to Violence

This story is about a dispute among neighbours, a common occurrence in rural areas of Pakistan. Conflict over petty matters often happens, but in this case, events took a different turn and this is what happened to Zubaida – the incident was aggravated to the extent where it became violent and horrific.

Zubaida lived in a village which was also home to several of her relatives, but her neighbours were not her relatives and presumably did not get along well with each other. One day, her neighbour, who was also of the same caste, started arguing with Zubaida over a petty matter, and as their voices became louder, it caught the attention of the neighbour's wife's husband, who was sitting inside. Zubaida's husband was away from the village for some errand. The dispute finally led to a scuffle between the two women. Seeing this, the neighbour's husband ran out and without asking the reason for the fight, started beating Zubaida. He dragged her into his house, and shaved off her head. *"This was a traumatic and frightening moment for me"*, said Zubaida.

When Zubaida's husband returned, she narrated the entire incident to him; the same evening they both went to the police for help. The constables initially refused to let Zubaida in, but when they insisted, the police let her meet the head constable, who told her that no case can be registered if the SHO did not allow it. The police first refused to lodge any complaint against the culprits, but when they gave the police some

money – which is common practice – the police registered the FIR against their neighbours. Despite this, the culprits were free *'they were powerful people and exercised influence on the police as well'*, believes Zubaida.

The attitude of the police was unprofessional and callous. Later, it also became clear that the culprits had bribed the police, so that no action could be taken against them. Zubaida and her husband did not go to the court because they knew the court would require money, and they were not in a position to afford legal expenses.

They even visited a local influential *wadera*, but he did not help them either. It was only when Zubaida persistently sought help from the media, and fought against the odds, that something started happening. Zubaida approached the daily newspapers and informed them of the incident, and newspapers finally started publishing her story.

This mounted considerable pressure on the police, and because of Zubaida's constant struggle for justice, police had to act. The culprits were arrested and the case was heard in a court for several months, but finally it was decided in Zubaida's favour. Even though years have passed, she has a vivid memory of this event. She feels the media and court have helped her to get justice and feels if all crimes are reported the same way, the society could become a better place.

##### 6.4.2 The Horror of Gang Rape

Naveeda is now a woman in her 20s. Naveeda's family had been displaced by the floods of 2010 and shifted to Ratodero where they found shelter and food in relief camps set up in the area by the local government.

At the camp, Naveeda's family was provided with basic shelter and food by the government and by people helping the flood affectees in the area. Hardly a week had passed by that some trespassers who belonged to a tribal group found an opportunity to stalk Naveeda and kidnapped

her one evening and took her to a nearby village where they imprisoned her for a month. Naveeda was subjected to rape, torture and abuse.

Upon her disappearance, Naveeda's family searched for her throughout the vicinity but could not find her. Her father went to the police station seeking police help in finding his daughter, and to lodge a complaint against the tribal men, whom he suspected of kidnapping his daughter.

The police however only registered the case but did not lodge a complete FIR. Naveeda's father visited the police station daily, but to no avail. As the camp was occasionally frequented by representatives of NGOs, the case drew their attention and the NGOs helped Naveeda's father by taking him to the Ratodero Press Club where they arranged a press conference highlighting the police indifference and callousness and the incident.

The following day, newspapers carried Naveeda's story and the press conference proceedings. Most of the Sindhi channels reached the camp to hear the story in detail. They interviewed Naveeda's father and other family members as well as the members of the NGO for details, which they later broadcast. This and various civil society institutions started mounting pressure on the police for action.

After a month of searching, the police was able to recover Naveeda from the tribal men, only to keep her for another 3 days at the police station without informing her family. *"I pleaded with the police SHO to take me back to my family, but the SHO kept me there for 3 days and subjected me to rape,"* reveals Naveeda.

Naveeda's father was worried, and did not know at the time, that his daughter was in police custody being physically abused by the police themselves. After two days in custody, the SHO sent Naveeda to the DSP who also physically abused her. During this time, the entire story had reached the press and the press once again pursued the case more seriously and police was

then compelled to present Naveeda before the court claiming to have recovered her that very day.

*"At the court, I met a lawyer to whom I narrated what had happened to me, and he was the one who finally took me back to my family,"* Naveeda said. Later, she narrated the entire account to her family and the media, and the news was broadcast across the province of Sindh, and the police was severely condemned for their behavior, which led to the arrest of the SHO along with the people who had assaulted her.

NGOs came forward against this cruelty, and demanded strict action against the wrong-doers. While Naveeda was back with her family, no one really knew if any action had been taken against the police. But later, people of the area, as well as the NGOs, encouraged Naveeda to pursue the matter and helped her come forward for justice. Naveeda's family were filled with rage, but felt they were helpless as the newspapers were filled with stories about her plight and constant pressure was mounted on the police. As a result of Naveeda's persistence the culprits and the SHO of the police were sentenced to jail for 10 years.

#### 6.4.3 Karo-Kari – Mehrooze A Survivor

In a remote town in Sindh, one day, Mehrooze's uncle barged into her house holding a gun. He shouted at Mehrooze and accused her of having an affair with a boy. Terror-stricken, Mehrooze ran for safety, fearing her uncle was going to kill her.

In all this chaos Mehrooze's uncle started shooting at her, spraying four bullets in her body. As a result, Mehrooze fell to the ground and became unconscious. Mehrooze's father rushed her for treatment at a nearby health facility, and later approached the police for an FIR against the culprit. Mehrooze was given full support not only by her family, but also the entire village where she lived. She was admitted to a hospital where she recuperated from the wounds within a few days,



and knew she had been very lucky to have survived the attack.

Her uncle was finally arrested by the police after the report was lodged. The boy whom Mehrooze had been accused of having an affair with had to leave the village fearing for his life, and the lethal repercussions of the accusations. Normally both *karo* and *kari* are killed, and their bodies are left to rot, as no one comes forward to bury them. In Mehrooze's case, she was very lucky to survive the attack and also get support from her family and her village people as well.

While this happened, Mehrooze's uncle was sent to prison. Members of the extended family and some of the villagers pressurized Mehrooze's father for the release of her uncle who had been in jail for six months. Her father refused saying he would not forgive the person who tried to kill his daughter. Months later, as the emotional pressure mounted further, and Mehrooze's father had to give in to the pleas of the uncle's family and requested the court for his release.

In this entire incident, Mehrooze did not approach the police or the court on her own, because she felt that the family had a system whereby issues and matters were settled through the *jirga* or the extended family. Another reason for not approaching the law enforcement agencies was that the woman that is declared *kari* would not dare visit the police station or the court, as the tribal system does not allow her access to the formal system of justice. The media somehow got to know about it, perhaps through the villagers, and contacted Mehrooze for an interview and printed her story. But nothing ever came of that effort. Mehrooze is now married with children, but sometimes, when she remembers this incident she recalls the terror of being accused of *karo kari*.

#### 6.4.4 Acid Attack on Nazia Shah-A Victim

Nazia Shah was a pretty girl, and used to play with her siblings during childhood. She is remembered as a kind loving and caring child, who was the

centre of her family. She grew up in the neighbourhood of Larkana in Sindh. She had completed her intermediate examinations and was employed at a local hospital when she was 23 years old.

Commuting to work and back was a challenge, which most women face in rural Sindh. For Nazia, living in a city was somewhat easier for her in terms of transport as rickshaws and buses are easily available. She hired a rickshaw for daily commute to work. This arrangement continued without any problems for a couple of months. The rickshaw driver appeared to be a decent person, and there was no reason for Nazia to fear any of his intentions.

After a few months the rickshaw driver started being informal with Nazia, which Nazia initially did not find threatening. However, his casual behaviour made Nazia feel uncomfortable when the driver began to tease and harass Nazia through suggestive language and inappropriate innuendos.

Soon, the rickshaw driver started to blackmail Nazia. Eventually, tired of his constant pestering, and harassment, Nazia found another rickshaw for her commute. After a few days, the old rickshaw driver found an opportunity to confront Nazia on this matter, and threw acid on her face in apparent revenge. Nazia received severe acid burns on her face and her body.

When Nazia's family heard of this incident, they were shocked, heartbroken and angry. But the most important thing for them was to get Nazia treated. Nazia was first taken to a local hospital and later shifted to Karachi where she started showing signs of recovery.

Nazia's condition drew rage across the city and NGOs voiced concern and offered to help. The media also came forward and supported the family. They covered the case in all the local newspapers which prompted the police which led to the arrest of the rickshaw driver. Newspapers featured stories on acid throwing; TV channels



followed suit, and acid attacks became a common topic of discussion in the local communities. People from the media also interviewed the rickshaw driver but he leveled false accusations against Nazia, saying her family had borrowed money from him.

Even though the culprit was eventually arrested and put into jail, Nazia's family is heart-broken for what happened to their beautiful daughter. Despite being in prison the court did not mete out any severe punishment to the murderer. Nazia and her family were however not satisfied, and wanted the culprit to be given a strong punishment. Nazia approached lawyers and senior police officials and pleaded with them for justice and help. Nazia also gathered members of NGOs and helped develop momentum across the city. All of this mounted pressure on the police and courts lawyers became instrumental in ensuring the case was not delayed and that the criminal was given the strictest of punishments.

Nazia's struggle became fruitful after 9 months, when the court finally gave its verdict, sentencing the culprit to 20 years in jail. While this was some comfort to Nazia, what was remaining was Nazia's treatment by the best doctors. The family started looking for good doctors and came to Karachi for this purpose.

#### *6.4.5 The Kidnapping of Fehmida*

Fehmida, 20, was a student of Hailey College, in Lahore. She was studying commerce, and was enrolled in the evening shift due to various reasons which did not allow her to study in the morning. Her parents were poor, yet it was their desire to educate their children, especially their eldest daughter, Fehmida.

She is said to be a brilliant and diligent student, and remains the favourite of her teachers for these reasons. Belonging to a middle-class family, Fehmida would walk to college.

One evening she came out of college after her classes and was waiting for a rickshaw, and since it

was quite late she did not want to walk home. While she was waiting, the area which was usually crowded was deserted and there were not many people except some students of her college waiting for their bus.

Suddenly, a van came out of a lane and screeched to a halt in front of Fehmida, who froze in terror. Within seconds men stepped out of the van and dragged her into the vehicle. Shocked, the bystanders started shouting for the police. When the news reached Fehmida's family, the family panicked and rushed to the police station along with the witnesses. The next day, students started reporting the incident to the media and outside their college for the search of their classmate. It was the students that approached the media and sought their help in the matter. Reporters and media crew rushed to the college and started broadcasting the demonstrations.

Later it became known that the kidnappers had taken Fehmida to Rawalpindi. The news of Fehmida's kidnapping prompted law enforcement agencies across Punjab to launch a massive search operation at potential hideouts. One of the students later revealed that the news of kidnapping was on air on various radio channels which caught the attention of the kidnappers too, and made them uneasy about the situation. As a result, after 5 days of the kidnapping, the kidnappers left Fehmida where they had kept her, and quietly fled. When Fehmida sensed that the kidnappers were not around, she immediately contacted her family through a nearby hotel phone, and her family reached the spot. As the FIR had been lodged, police had made several arrests in this connection, but the real culprits are believed to be free.

Fehmida discontinued her studies, following the kidnapping, and awaited justice, as the kidnappers were still at large. She did not reveal whether or not she was subjected to any physical abuse, torture or rape. After 4 months, things had started becoming better for Fehmida, as her family helped her and motivated her to resume her studies. Fehmida found it difficult, but has

finally managed to join the college.

#### 6.4.6 Rashida, living with Domestic Violence

Rashida was 8 years old when her father died and she came with her family (mother, sisters and brother) to her grandfather's house to live with her grandfather and uncles.

When she was 15 years old, she was married to her first cousin, her father's nephew who was an army officer. The younger brother of her husband was also interested in her and he had been told by the elders in the family years ago that he would marry Rashida, but he grew up with bad habits and Rashida's mother refused to allow Rashida to marry the younger brother, and preferred the elder brother instead.

After Rashida got married, her younger brother-in-law and a sister-in-law treated her badly, and their behaviour began to become violent. Soon they started beating Rashida on one pretext or the other, and her husband would simply keep quiet and would not try to stop them.

Rashida's brother-in-law would physically abuse her, sometimes even peeling her off her skin with pliers and exposing her bones, and her sister-in-law would resort to different kinds of mental and physical violence hurting Rashida in every way. There was no one in her in-laws house to stop them or even consider preventing the cruelty that Rashida was subjected to. Rashida's brother was much younger, and her grandfather was an old man, and her family was not as wealthy as her in-laws. The situation was getting worse by the day, and Rashida was helpless. Rashida was not given enough food – only the leftovers after the rest of the family had eaten; and she would do all household work including taking care of livestock kept at home. She was tortured mentally and physically each day and night. This routine compelled her to visit her grandfather's house, and she would say *"I am not going back...I cannot live with those animals."*

But every time a *jirga* was convened about the

matter, she was sent back to her in-laws house who would assure the *jirga* they would not abuse her any further. Despite this, things remained the same, in fact the situation deteriorated when one day both Rashida's brother- and sister-in-law called Rashida's mother and threatened to kill Rashida. Considering Rashida's father and brother were out for some work, Rashida's mother had no choice but to contact the police. She went to the police station and took the police to Rashida's in-laws. The in-laws tried to downplay the issue and assured the police that it was only a domestic matter that would be resolved within the family. And since the in-laws were powerful, they were able to exercise considerable influence on the police.

Rashida's family was now helpless, because they could do nothing: they could not call the police because Rashida's in-laws were influential people in the area. They locked Rashida in a room and threatened to kill her at midnight – Rashida did not know what to do. Later that evening Rashida got a chance to escape, and fled to her grandfather's – with no shoes or shawl she ran through the deserted streets to reach her family. She even had to avoid the main roads fearing her in-laws would be come after her and kill her.

Because family honour was important, it was not appropriate to even think of contacting the media. However, Rashida was not daunted by this traditional hindrance. She spoke to the media to raise issue about the way things were happening to women, and the new extremes the domestic violence was reaching. She stayed at her uncle's place at Kamra Airbase – a protective zone where they were certain she would be safe. She was not allowed to meet her children who stayed with Rashida's husband at her in-laws and were not allowed to meet their mother. Soon her struggle against the injustice being meted out to her, started showing results, as the media contacted Rashida's in-laws and investigated why they resorted to such violence against Rashida. Rashida finally was able to meet her children, much to the dismay of the in-laws, who could not do much due to the exposure in the media.

#### 6.4.7 Fauzia – Sheltered, but for how long

Fauzia was returning from school one day, she was 14-15yrs old and in class 8, to find out she was getting married. She instantly responded that she didn't want to get married but her grandmother who had made this decision on hers and the family's behalf replied, "Our good family girls don't talk back like this..." She wanted to connect the two families through marriage and no one, including Fauzia's mother intervened.

After the marriage, Fauzia moved in to a joint-family household which included her in-laws. She then completed her higher school. As she was not well-versed with household chores she would sometimes receive lectures from her mother-in-law. During this time her husband would not get involved, and the situation within the house was decent and relatively calm for the first year and a half.

At this point Fauzia moved to Karachi as her husband was working with Pakistan Steel Mills and she had her first born. This is when the domestic abuse started – initially verbally, and then physically. Complaints behind this abuse included not fulfilling the peremptory demands of her husband, and for asking normal questions, and various other matters that in no way warranted even a scolding.

Fauzia continued to give birth to children, and could not dare ask for birth spacing. The environment in the house soon turned unhealthy and hostile.

Fauzia finally felt the need to consult and inform someone, so she told her mother what she was going through, telling her she wanted to leave and come back. However her mother's response was that Fauzia should 'wait it out...' In the meantime her husband found out about this conversation, and this time he didn't thrash her alone, but with his cousin, which was so severe that fellow villagers came to the house. The younger daughter then called the eldest to come home

and help with situation. The confusing part however, was that he would constantly change threats. Sometimes he would say leave the house, while at other times threaten her exclusion from her children if she left.

Fauzia was jobless and could not afford to help children financially – in which case the court was likely to favour the husband. She finally consulted her father, whose response was, "I will help you, but you have to leave children behind". This was not something she could do, and was like giving no option at all.

Then about a year before she left her house and came to Panah, her eldest daughter saw an advertisement on a private channel (ARY) on television; which said Help 'Madadgar' and gave a telephone number. The daughter noted this and requested her mom that they should leave the house, however Fauzia wanted her to finish her intermediate studies and said would wait for now.

Meanwhile Fauzia had started visiting Taj Complex- Hospital as she suffered from severe depression and had attempted to commit suicide thrice.

The husband would sometimes hit the children as well, usually the eldest daughter, and even tried to wed her prematurely. This was the point when Fauzia decided that she along with her children had to leave – as she didn't want a similar fate for her daughter.

The daughter then called the number they had noted and Fauzia spoke to Bushra at Panah, at the Saddar office in Karachi.

She shared her experience with Panah, and they offered her shelter. She came to Panah with her children while her husband was on duty. She has been at Panah for over 4 months.

The staff at Panah informed her husband of her current status, and Panah also helped Hainya file a case of Khula. Her husband too has filed for custody of the children. Hainya has yet to figure

out what she will do next. Her relatives had refused to help her.

Her children are the only hope she has. She faces the fact that she cannot hide at Panah forever, and will eventually have to leave for elsewhere – and the threat of being killed will keep lurking.

When speaking of Panah she was highly appreciative of the staff that had supported her but she conceded that this was temporary, as it isn't the ideal place to keep children.

#### *6.7.8 Sundas – A Victim of Gangrape, but Back to Life*

This incident happened around three years ago when some men barged into the house of a girl named Sundas, and locked the door from within. They put the other women in a separate room, and took Sundas into a room, where they gang-raped her. Later, they shaved her head and fled.

After the perpetrators left, the women in the house bursts into screams, catching the attention of the neighbours in the village. Sundas' father and brother also dashed home, and were informed of what had happened. They called on the village men and the feudal landlord. Some people promised to help and fight the culprits and get revenge. The family went to the police station to get help and to file a report. Media too was drawn into this case.

The media reported the case, creating awareness amongst the people of the incident. Media played a crucial role in bringing this incident to limelight. Particularly the Sindhi newspapers made it a high profile case, and published the story almost every third day.

The entire village, including the influential landlords and village elders, came to help, giving both verbal and financial support.

The police filed an FIR, but when it tried arresting some suspects, not a single could be found. Later, the police arrested some people, relatives of the

suspected culprits, and put them in jail. The police's attitude and action were praiseworthy in this incident. Sundas' family approached the court also and engaged a lawyer and the case continued for a year.

Due to the furor the media raised, the relatives of the culprits were intimidated and decided to use one of the old Sindhi customs – sending the Quran and a few women to the affected family for making peace, and asking for forgiveness. In Sindh, in such instances the plea for forgiveness is often not turned down, and peace is made between rivals.

Thus Sundas' father and brother were persuaded into conceding. This decision took place at the feudal landlord's house and the 'jurmana' (compensation for the crime committed) was decided to be given to Sundas' father, after which he changed his statement in the court, and the culprit was set free.

Sundas finally got married and is living a comparatively peaceful life with her husband. While she had not entirely forgotten the cruelty she faced 3 years ago, she finds respite in the peaceful and joyous moments that come by because of a good husband and the support she gets from all the people around her.

## **7.0 Information on the Media**

Most of the information regarding media's attitude towards gender issues was obtained through Key Opinion Makers in which a number of media representatives both from the print and electronic, and public and private sector were consulted. The feedback obtained from them is organized in two sections in this chapter.

### **7.1 Electronic Media**

In the private sector, there is a mixed approach toward gender issues, and as employers, very few TV channels indicated assertive or forward looking approach to issues of gender, such as, gender discrimination or sexual harassment in the

work place. Similarly, in terms of presentation of women related issues on their channels, there is no consistent or focused approach in addressing these issues.

#### *7.1.1 Policies related to gender discrimination*

None of the electronic media in the private sector, except GEO and Express News, have any written gender policy. However some of the major ones have disciplinary rules, not necessarily written, which are applicable to both men and women under which gender policies are somewhat covered. In cases of sexual harassment or any kinds of harassments, these are dealt with through such set of rules. In the public sector, primarily at PTV, the state media also has no written policy about sexual harassment. But such acts are generally not tolerated in order to maintain enabling/safe environment in the work place. Women are extended some support and relief in terms of providing them transport at night to reach home or reimbursed. Generally, women are also not given night duty as a safety measure.

GEO states that they have a written policy on gender discrimination; and the policy further dictates rules governing the working of women. For example, women do not have to stay beyond 6 pm, recruitment is merit-based, and there is zero tolerance for sexual harassment. Express News too has a gender policy but the respondent was not clear as to its intent and content. These two channels seem to be the exception in terms of gender policy.

However, one encouraging aspect cited by most of the respondents was that number of major channels, both in the public and private sectors have women Anchors who are hosting some of the most watched shows in the current affairs programs. In addition, numbers of women are present in this industry working behind the scenes in roles of Producers, Editors, Technicians and Writers. The presence of women in this industry, especially in the urban areas has encouraged greater awareness of women role and also given

them some protection and visibility.

#### *7.1.2 Presentation of Women's Issues*

GEO, Express and various other private sector electronic media have been highlighting issues pertaining to women. Some of the channels have been in the forefront in reporting and identifying cases where media help has prompted police courts to take action against the perpetrators of crime. In general other TV channels do not have fixed programs for social issues but on special occasions and days, like the Women Day, special coverage is given.

These days gender related crimes receive coverage and while there is often criticism about how this coverage is sometimes portrayed (exposing the identity of the victims, overzealous reporters sometimes show insensitivity, etc), however, there is now rising awareness in the industry on how to portray these cases and the channels are beginning to ensure that women are sent to cover women related crimes and there is also an unwritten code of conduct on what to broadcast. But there is much that needs to be done in this area. Since this is a nascent industry, it is expected that with passage of time, some of these gaps will be handled more carefully.

### *7.2 Print Media*

#### *7.2.1 Policies related to gender discrimination*

In the print media, the views ranged from focusing on women's issues proactively with a policy to investigate and bring issues to the surface, and to look at patterns, analysis, and take a holistic view of the situation. The other extreme was to give little importance to gender or women's issues, and even when reported given small space, or relegated to the back page.

Majority of the print media is populated by male staff, due also to the night shift factor. However, print media have few female staff that works on jobs during the daytime. No gender related policies are reported from any of the print media; however, there are other administrative policies under which issues such as sexual harassment are



encompassed. In the print media, gender crimes are usually reported by relatives, or by police, and are kept under crime cases and normally covered by crime beat.

### 7.2.2 Presentation of Women's Issues

Major newspapers and magazines have been highlighting gender issues proactively; the policy is to investigate and bring issues to the surface. All major newspapers have a separate beat for women. Gender crimes reported by relatives, friends or neighborhood, by phone or through police, are highlighted and given coverage.

## 8.0 Conclusions

Based on the findings of the report, the major conclusions are summarized here and linked to GEP's three program objectives.

Objective One: Enhancing gender equity by expanding women's access to justice and women's human rights.

- Generally, women knowledge and awareness of the social justice system is very low.
- Very few women visit police stations or courts to seek justice.
- According to women, the image of the legal system is negative and also access to the legal system is restrictive because women do not feel comfortable going to court /police station where the environment is not conducive.
- Women who do access the social justice system are perceived as bringing disrespect to family.
- Irrespective of gender, even the educated urban men and women do not understand the concept of rights. Even men do not know their rights.
- A high proportion of women vote but in most cases women vote under male influence.
- With a few exceptions the feudal system still controls the political process in the majority of the country.
- Many women believe that they do not have equal rights/opportunities to men and they have to claim their rights, by convincing their

family and society

- Women are denied their inheritance rights because women are perceived as being dependent on men.
- Only half of the respondents are in favour of giving women the right to demand divorce
- The right to divorce exists legally, but is rarely given and exercised by women.
- Women should not ask for the right to determine their 'Haq-e-Meher' as "only family members make correct decisions for them.
- The justification for the right to "Khula" is that women should compromise and reconcile rather than breakup marital life.
- Dowry is given to women to protect and empower them.
- Not many women seek their right to inheritance and give them up for men those who ask for their inheritance are seen as:"mean and selfish women".
- There is significant disparity between urban and rural areas in terms of both awareness about women's rights and access to justice. There is greater awareness and access in urban areas than rural.
- Media has played a positive role in spreading awareness of women rights by highlighting key issues affecting women.

Objective 2: Increasing women's empowerment by expanding knowledge of their rights and opportunities to exercise their rights in the workplace, community, and home.

- The vision of empowerment is very narrow, most women define environment in terms of their basic needs. For example, even if she is working she is not automatically empowered.
- Women are not able to move about freely and even those who do must inform their families first.
- A woman's mobility is further restricted by time, distance and area.
- Implementation of existing laws is seen as a main priority in empowering women, followed by education, family support, freedom to work, power to make their own

decisions, economic independence and political empowerment.

- While there is a general support for women participation in the political process leading to greater empowerment, however, there is strong resistance from the religious and tribal groups, who thought that Islam did not allow women to participate in the political process.
- Right to inheritance for women is provided under the law but due to unawareness, social, and cultural norms, women do not get their fair share of inheritance, they hesitate to claim their right, the male members of the family have control over women's inheritance.
- Police is viewed as corrupt and organized persecutors of innocent people who approach them for help. Police appears to be a tool in the hands of the powerful and the influential who command it to their whims and requirements.
- There was a complete lack of awareness and no knowledge of any labor laws, or legislation which protect women against sexual harassment in the workplace.

### Objective 3: Combating gender-based violence.

- There is awareness of gender based violence (GBV) amongst the masses. The most common form of violence is in prostitution, physical beatings, mental trauma, and physical confinement at home, domestic violence.
- A large number of women think that a man has the right to hit a women and that it is justified.
- The family unit is the seed and source of domestic violence and gender discrimination.
- Within the family unit, women themselves perpetuate gender discrimination and violence.
- In a large number of cases of gender based violence the offenders are husband or other male members of the family, very few cases of any form of violence are reported.
- Women generally do not seek justice for violence and crimes committed against them.
- Harassment against women has increased across the board as in markets and bazaars,

transport and public places.

- There are perhaps more instances of GBV because most cases are not generally reported.
- A woman is considered inferior and weak which promotes gender based violence.
- A huge gap exists between legislation and implementation and while the Constitution of Pakistan allows a number of rights to both men and women, it does not ensure that the implementation of such rights is enforced.
- Very few women were aware of the recent laws which had been passed in Parliament for Violence against Women, but they thought that since the legal system was corrupt, and the men had economic power, the law would not be enforced.





# Section C: Research Methodology

## 9.0 Quantitative & Qualitative Research Methodology

To achieve the study objectives and to better understand the existing knowledge, attitudes and practices regarding various issues of gender equity and gender based violence, both quantitative and qualitative research techniques were used. A national survey of more than 11000 households was conducted for collecting detailed information on the perceptions and practices of households pertaining to gender. Besides this, focus-group discussions, key opinion maker interviews and relevant case studies formed the qualitative part of the study. Following subsections provide a brief description of methodology, coverage and instruments.

### 9.1 Quantitative Survey

A multi-stage stratified sample was drawn from urban and rural areas of all five provinces (Punjab, Balochistan, Khyber Pakhtunkhwa (KPK), Sindh and Gilgit Baltistan). The list of 'circles' in urban areas and villages/mouzas/dehs in rural areas, compiled for 1998 population Census were taken as sampling frame and considered as Primary Sampling Units (PSUs).

#### 9.1.1 Sample Stratification

At the first stage of sampling, districts from each province were selected using an objective criterion. A gender-related education index<sup>20</sup> was developed using data from Pakistan Social and Living Standard Measurement Survey, 2006-07. The gender inequality in educational achievement is also a good proxy of the level of underdevelopment.

For calculating combined index for education, male and female district indices were first developed by assigning two-third weights to adult literacy and one-third weights to combine enrollment for age cohort 5-24. These separate gender indices were then combined using the following formula.

$$\left[ \frac{[Female\ population\ share * (Female\ education\ index)^{-1}] + [Male\ population\ share * (Male\ Education\ Index)^{-1}]}{2} \right]^{-1}$$

These gender-related education indices were ranked for each province into three percentile groups representing low, medium and high gender inequality in terms of educational achievement and enrollment rates. From each category, two districts were selected keeping geographical coverage in mind. However, in Punjab one more

<sup>20</sup> The index follows the principle used by UNDP Gender-related development index (GDI), referred as equally distributed index. The index combines male and female indices in a way that penalize differences in achievement between men and women. The GDI is defined as a "distribution-sensitive measure that accounts for the development impact of existing gender gaps. Distribution sensitive means that the GDI takes into account not only the average or general level of well-being, but focuses also on how this well-being is distributed between different groups within society.

district from each category was added for wide geographical coverage and to control heterogeneity. Thus overall, 27 districts and Gilgit city were recommended for enumeration. The districts covered in the quantitative survey with the values of gender equally distributed<sup>21</sup> education index are displayed in Table-9.1 below<sup>22</sup>.

### 9.1.2 Statistically Desirable Sample Size

The next step was to determine an appropriate sample size for each selected district. Two important parameters are vital for deciding the statistically desirable sample size, viz., the confidence level (Z) and sampling error (e). The confidence level is expressed as a percentage and represents how often the true percentage of the

**Table-9.1**  
**Districts Covered in Quantitative Survey**  
**[Low to High education inequality index by Province]**

Province	Gender Related Education Index	
<b>Punjab</b>		
	Rawalpindi	0.74
	Lahore	0.68
	Faisalabad	0.58
	Sheikhupura	0.53
	Khushab	0.49
	Multan	0.47
	Jhang	0.44
	Pakpattan	0.40
	Muzaffargarh	0.40
<b>Sindh</b>		
	Hyderabad	0.48
	Khairpur	0.35
	Sanghar	0.33
	Larkana	0.32
	Badin	0.28
	Jacobabad	0.16
<b>Khyber Pakhtunkhwa</b>		
	Abbot bad	0.60
	Mardan	0.39
	Peshawar	0.38
	Bannu	0.35
	D. I. Khan	0.26
	Bonair	0.23
<b>Balochistan</b>		
	Quetta	0.54
	Panjgur	0.28
	Chagi	0.27
	Lasbela	0.23
	Loralai	0.19
	Naseerabad	0.10

<sup>21</sup> The value of index ranges from 0, which indicates perfect inequality to 1, which indicates perfect equality.

<sup>22</sup> Due to the non-availability of relevant data, the index is not computed for Gilgit.

population lies within the confidence level. On the other hand, all samples are subject to sampling error, which is the difference between the results obtained from the survey sample and those that would have been obtained had the entire area surveyed.

In most household surveys, a tolerated sampling error of 5 percent with 95 percent confidence level is generally considered acceptable or statistically desirable. According to the formula<sup>23</sup> which is used to determine the sample for a fairly homogenous cluster, a sample size of 400 (384 to be exact) for each district is yielded using the above values of sampling error and confidence level. This sample was allocated to rural and urban areas in the actual proportion of population distribution.

### *9.1.3 Selection of Sample Locations, Households and Respondents*

Primary Sampling Units (villages in rural areas and circle in urban areas) were randomly selected from the list given in the District reports of Population Census, 1998. Following Federal Bureau of Statistics (FBS) criteria, sixteen and twelve households (Secondary Sampling Units) were targeted from each sample village and urban circle respectively.

For each PSU the target sample was equally distributed for male and female respondents. Separate male and female enumeration teams were entered in the chosen PSU from different starting points. For the selection of starting points in urban area, a list of important landmarks (schools, mosque etc.) was developed for the selected urban circle (PSU). Two starting points were preferred in urban areas for each randomly selected location. Six interviews were conducted

around each starting point. In rural area, villages were divided into four hypothetical quarters. Four interviews were conducted in each quarter. Household were selected by systematic random procedure with a random start. A skipping of ten and five households was made after one successful interview in urban and rural area respectively.

From each selected household, male household member with minimum age of 24 years<sup>24</sup> was interviewed by the survey team consisting of male enumerators. Similarly female member of the selected household with minimum age of 24 was interviewed by female enumeration team.

### *9.1.4 Realized Sample*

The distribution of realized<sup>25</sup> sample of 11273 respondents from 28 clusters (27 districts and Gilgit city) across provinces and urban/rural area is furnished in Table– 9.2. About 70 percent of respondents (7947) belong to the rural areas while the distribution of sample across the gender is almost equal (5632 were female and 5641 were male). The overall national sample yields<sup>26</sup> about 1 percent margin of sampling error with 95 percent confidence level. However, relative error margin is quite high in case of Gilgit province. Thus findings and conclusions with respect to Gilgit province should be interpreted cautiously.

### *9.1.5 Applying Sample Weights*

Sampling weights are needed to correct for imperfections in the sample that might lead to bias and other departures between the sample and the reference population. Therefore, to compensate for unequal probabilities of selection due to sample design, analysis should be carried out after applying probability weights. Probability weights

<sup>23</sup> Optimal Sample Size =  $Z^2 [p(1-p)]/e^2$ . The p in the formula depicts estimated proportion of indicators of interest. The proportion value of 0.5 is normally used which gives maximum sample size.

<sup>24</sup> According to Pakistan Demographic Survey (Federal Bureau of Statistics now Pakistan Bureau of Statics, 2005), mean age at marriage is 26 and 22 years for male and female respectively. Therefore, an average age of 24 was decided as a cut-off minimum age to conduct interviews both for male and female respondents.

<sup>25</sup> Twenty-four questionnaires were rejected due incomplete answers or serious inconsistencies in responses.

<sup>26</sup> Using the formula for optimal sample size

**Table-9.2**  
**Realized Sample for Quantitative Survey**

Province	Primary Sampling Units			Secondary Sampling Units [Households]			Error Margin (%) [95% Confidence Level]
	Urban	Rural	Total	Urban	Rural	Total	
Punjab	108	144	252	1298	2307	3605	1.63
Sindh	72	96	168	860	1540	2400	2.00
KPK	55	110	165	662	1758	2420	1.99
Balochistan	39	124	163	464	1981	2445	1.98
Gilgit	4	24	28	42	361	403	4.88
Pakistan	278	498	776	3326	7947	11273	0.92

**Table-9.3**  
**Un-weighted and Weighted Sample**

Province	Un-Weighted Count [Sample Design]	Weighted Count [Corrected Sample]
Punjab	3605	6372
Sindh	2400	2689
KPK	2420	1571
Balochistan	2445	556
Gilgit	403	85
Pakistan	11273	11273

are simply the ratio of population proportions to the sample proportion. These weights are computed at provincial level and entire statistical analysis is performed on the adjusted sample. Table 9.3 provides information regarding weighted and un-weighted sample.

#### 9.1.6 Survey Instrument and Data Quality Control

The questionnaire for the quantitative survey was developed by taking into consideration the objectives of the study and also by focusing on the relevant indicators under each objective. The draft questionnaire was extensively and intensively discussed with the GEP team before field pre-testing. Besides personal and household information and media habits of respondents, the major themes covered in the questionnaire include:

- Women Rights

- Democratic Rights
- Inheritance Rights
- Institutions of Justice
- Women Empowerment and Decision Making
- Women Mobility
- Domestic Violence
- Gender Based Violence

Almost identical questionnaire was administered to male and female respondents. Emphasis was given to the in-house training of field supervisors, enumerators, editing staff and also data entry operators. The modules which were included in the three-days training session were: introduction to the survey, objectives and methodology, conceptual clarity of the instruments, field data collection procedures, general survey instruction and mock interviews. As part of this training, one day field visit was also organized for field experience before the start of field activities. Moreover, a review session was organized for the

trainees to provide them an opportunity to discuss and share relevant experiences during field-testing.

## 9.2 Qualitative Research Techniques

The findings of the quantitative survey of the baseline have been further enhanced by using qualitative research techniques to elaborate, to explain and to add detail insight. As suggested in the TORs, the qualitative side of the survey has encompassed in depth interviews with key opinion makers, focus group discussions and case studies.

### 9.2.1 Focus Group Discussions

The qualitative data has been collected through focus group discussions and the respondents were from various sectors of society. Through these focus groups a wide range of individuals at all levels of society have been included in discussions on gender and empowerment issues, and their feedback and comments have added another perspective to the research. The moderators concentrated on gaining insights about participants' awareness levels about women rights, and issues pertaining to women's empowerment, gender based violence and social justice.

The focus groups had up to 10 to 12 participants in one group. The participants of each group were identified according to the category and indicator selected for the purpose of the discussion. The composition of the focus groups was male and female, from urban and rural areas across all provinces of Pakistan including Gilgit. The categories of participants were from a wide range of occupations and professions, and covered age, income, class, localities, and languages. This included illiterate literate men and women, youth; young girl's and boy's in the age group of 18 to 24 years, housewives, mother-in-law's, professional women, judicial officers, domestic help, women in

shelter homes, health workers, and women police.

Detailed questions around the indicators under each objective were developed based on the scope of the quantitative household survey, to increase the knowledge and depth of understanding of the issues related to gender equity. At the end of each session the moderator was responsible for transcribing & summarizing the session conducted.

A total of 43 Focus Groups Discussions were conducted in the 4 provinces and Gilgit Baltistan area during the GEP baseline survey with a total of approximately 400 participants for all the focus groups. The discussion was focused specifically on the following issues<sup>27</sup>:

- Police attitude and behavior
- Perceptions about public institutions
- Public organizations with women friendly environment
- Awareness of women's right amongst general population
- Awareness about labour laws
- Awareness about GBV cases, police shelters and health facilities

The focus groups had up to 10 to 12 participants in one group. The participants of each group were identified according to the category and indicator selected for the purpose of the discussion. The composition of the focus groups was male and female, from urban and rural areas across all provinces of Pakistan including Gilgit. The categories of participants were from a wide range of occupations and professions, and covered age, income, class, localities, and languages. This included illiterate literate men and women, youth; young girl's and boy's in the age group of 18 to 24 years, housewives, mother-in-law's, professional women, judicial officers, domestic help, women in shelter homes, health workers, and women police.

<sup>27</sup> Checklist of the issues and template for the discussion is provided in the volume II.

Detailed questions around the indicators under each objective were developed based on the scope of the quantitative household survey, to increase the knowledge and depth of understanding of the issues related to gender equity. At the end of each session the moderator was responsible for transcribing & summarizing the session conducted. The breakup of the focus groups conducted nationwide is furnished in Table 9.4.

violence, women's rights and access to justice. The questions focused on similar themes covered in the quantitative household questionnaire, such as awareness of women's rights, female empowerment, decision making and democratic rights, institutions of justice, inheritance, domestic violence, and gender based violence.

**Table 9.4**  
**Focus Group Discussions**  
**Breakup by Groups – Nationwide**

S. No	Participant Profile	Rural	Urban	Total
1	Domestic Help Female	-	3	3
2	Females Illiterate	3	1	4
3	Females Literate	-	4	4
4	Health Workers Female	-	2	2
5	Housewives Illiterate	-	4	4
6	Housewives Literate	-	2	2
7	Judicial Officers	-	1	1
8	Male Illiterate	1	-	1
9	Male Literate	1	-	1
10	Mother In Law	3	1	4
11	Professional Female	-	2	2
12	Shelter Homes	-	4	4
13	Women Police	-	1	1
14	Youth Females Illiterate	2	2	4
15	Youth Females Literate	1	3	4
16	Youth Male Literate	-	1	1
17	Youth Males Illiterate	1	-	1
<b>Grand Total</b>		<b>12</b>	<b>31</b>	<b>43</b>

#### 9.2.2 Interviews with Key Opinion Makers

Additional qualitative data was collected through in-depth interviews with key opinion makers. To conduct the interviews a semi structured questionnaire<sup>28</sup> based on questions related to Knowledge, Attitude, and Practice, (KAP) was developed. The aim of this tool was to assess the knowledge base, attitudes, and current practices among key opinion makers, related to the current situation of gender equity issues, gender based

Key Opinion Makers Categories	No. of Interviews
CSO	4
Donors	5
Government	8
Intellectuals	5
Media	13
Minority	4
Political Leaders	6
Religious Leaders	5
Tribal Leaders	3
<b>Grand Total</b>	<b>53</b>

<sup>28</sup> Provided in the Volume II.

### 9.2.3 Case Studies

As part of the Baseline study 15 case studies were documented. As per the terms of reference through the extensive quantitative data collection exercise and during the Focus Group Discussions (FGD'S) the project team identified cases related to women access to justice, gender based violence, and women's knowledge about their rights. Women who had been through individual experiences of gender based violence and cases of struggles for women's empowerment, and women's rights, illustrate the objectives of the study. The aim was to gain as detailed and comprehensive an understanding of that single phenomenon as possible. The case studies did not focus on negative situations only, but positive examples of women's success stories as well. The basic outline for each case study was:

- Profile of the Person
- Background of the case study.
- Problems/issues that she faced in terms of social/economic/culture/tradition/with respect to gender equity issues.
- Any intervention/actions from various stakeholders on the situation quoted by the respondent.
- What steps did the individual take to deal with the situation?
- How long did the process last?
- What is his/her current status now?
- Quote from the beneficiaries incorporated in the case study.





# **Annex; Statistical Tables**



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## Section 4.1

**Table - 4.1.1**  
**In your opinion, what rights do women have in our country**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
Women Rights*	Education	62.7	72.5	67.6
	Job/Business	34.0	39.9	36.9
	Don't know	23.6	16.8	20.2
	Going in and out of house at free will	19.0	16.5	17.7
	Working in every field of life	7.9	10.0	8.9
	Getting married of own choice	7.4	7.9	7.6
	To make own decisions about your future	7.1	6.5	6.8
	To have equal rights as men	6.4	6.6	6.5
	The right to live separately after marriage	6.6	6.1	6.3
	No response	1.7	2.8	2.2
	Others	1.9	1.8	1.9

All figures are column percentages except Number of Respondents

\* Multiple Response Question

**Table - 4.1.2**  
**Do you think women should be given equal rights/opportunities in comparison to men?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
Why Should Not *	Yes	80.2	64.3	72.2
	No	11.1	30.9	21.0
	Do not know	8.8	4.8	6.8
	Women are not equal to men	51.6	65.6	61.8
	Women are weaker than men	32.2	32.2	32.2
	Women are less knowledgeable than men	11.1	18.6	16.6
	Norms and traditions do not allow it	19.3	15.1	16.2
	Women are less capable/skills	7.0	14.4	12.4
	Women make emotionally driven wrong decisions	10.4	12.9	12.2
	Such a position is un-just to women	5.2	8.4	7.6
	Don't know	4.3	1.8	2.5
	Others	2.1	2.1	2.1
	No response	2.6	1.2	1.6

All figures are column percentages except number of respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 4.1.3**  
**Do you think women should have the right to marry with their own choice?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	73.2	58.7	65.9
	No	20.6	38.6	29.6
	Do not know	6.2	2.8	4.5
Why Should Not *	This is the right of elders	62.5	55.9	58.2
	Women make emotionally driven wrong decisions	19.3	30.8	26.8
	Women will lose self-control	10.2	20.7	17.0
	This will increase the rate of divorce	8.0	18.3	14.7
	Women will be unprotected	10.4	14.2	12.9
	Such a position is un-just to women	4.7	10.8	8.7
	No response	6.6	2.5	3.9
	Others	2.7	0.8	1.5
	Do not know	2.2	1.0	1.4

All figures are column percentages except number of respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 4.1.4**  
**In your HH do girls have the right to decide their own marriage?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	32.6	35.5	34.0
	No	63.3	61.7	62.5
	Do not know	4.1	2.8	3.4

All figures are column percentages except Number of Respondents



**Table - 4.1.5**  
**Do you think women should demand the right to divorce in their marriage certificate?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	56.3	46.7	51.5
	No	29.4	42.9	36.1
	Do not know	14.4	10.4	12.4
Why Should Not *	This will increase the proportion of divorce	33.5	55.9	46.8
	Women will lose self-control	16.8	36.9	28.7
	Women make emotional decisions	18.2	22.2	20.5
	Girls will not be given due respect in front of in-laws	26.0	15.9	20.0
	Compromise and survive	24.0	12.0	16.9
	Girls will try to acquire their Haq Maher immediately	5.1	10.1	8.0
	Do not know	7.0	1.6	3.8
	No response	5.2	1.7	3.2
	Others	2.2	2.5	2.4

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 4.1.6**  
**Do girls have the right to decide the amount of “Haq Maher” for them?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	56.2	59.7	57.9
	No	28.5	25.7	27.1
	Do not know	15.3	14.7	15.0
Why Should Not *	Family members make correct decision	44.9	52.5	48.5
	In Sharia this right belongs to men only	18.8	21.5	20.1
	This will increase the proportion of divorce	10.2	20.1	14.9
	Women will lose self-control	8.8	20.6	14.4
	Women will become greedy	7.0	15.6	11.1
	No response	9.8	3.6	6.9
	This can make marriage into a profitable business for women	5.5	8.1	6.7
	Do not know	8.5	2.6	5.7
	Girls will try to acquire the Haq Maher immediately	4.5	6.6	5.5
	Others	5.6	1.7	3.8

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 4.1.7**  
**Should girls have the sharia right to Khula?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	66.0	64.1	65.1
	No	10.6	15.0	12.8
	Do not know	23.4	21.0	22.2
Why Should Not *	This will increase the proportion of divorce	28.7	47.8	39.8
	Women will lose self-control	25.3	32.8	29.7
	Girls will not be given due respect in front of in-laws	28.8	24.2	26.1
	Compromise and conciliate	25.9	16.1	20.2
	Girls will strive to attain the Haq Maher instantly	9.8	18.1	14.6
	Do not know	11.9	4.9	7.8
	No response	5.5	4.5	4.9
	Others	4.8	3.5	4.1

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 4.1.8**  
**Should girls be given more and worthy dowry?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	68.3	75.9	72.1
	No	29.4	21.7	25.5
	Do not know	2.3	2.4	2.4
Why Should *	This is needed by girls	60.1	64.8	62.6
	Increases her respect in the eyes of in-laws	44.2	40.4	42.2
	It is a women's right	30.0	36.8	33.6
	Gives protection to the girl	16.8	17.4	17.1
	Increases a girls empowerment	14.5	16.5	15.5
	No response	2.3	1.6	1.9
	Do not know	1.2	1.4	1.3
	Others	0.8	0.8	0.8

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered YES

**Table - 4.1.9**  
**Do you think girls should participate in Regional, National and International sporting events?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	57.9	51.3	54.6
	No	20.5	41.6	31.0
	Do not know	21.6	7.1	14.4
Why Should Not*	Islam does not give permission	40.2	51.1	47.5
	Our society frowns upon women participating in sporting activities	37.9	35.8	36.5
	Sports women have inappropriate outfits	24.0	32.3	29.6
	Strange men also watch women sporting activities	29.3	29.4	29.3
	It complicates pregnancy	5.9	6.7	6.4
	Do not know	5.9	2.5	3.6
	No response	2.6	2.8	2.8
	Others	1.4	1.6	1.5

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered NO

**Table - 4.1.10**  
**Should Woman be the Head of State?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	66.4	60.3	63.4
	No	17.3	34.4	25.8
	Do not know	16.3	5.3	10.8
Why Should Not*	Islam does not give permission	24.6	45.8	38.7
	Involvement in politics will destroy a woman's household	22.4	30.0	27.5
	Politics is not for women	19.6	8.4	12.2
	Such a position is un-just to women	13.3	11.1	11.8
	Do not know	11.1	11.0	11.0
	Women make emotionally driven wrong decisions	11.5	9.6	10.2
	Women are less capable/skills	3.9	3.5	3.6
	Did not response	1.7	0.7	1.1
	Women will lose self-control	1.9	0.5	1.0

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered NO

**Table - 4.1.11**  
**Should Woman be the Head of an Organization?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	74.3	67.4	70.9
	No	11.6	27.1	19.3
	Do not know	14.1	5.5	9.8
Why Should Not*	Do not know	47.7	39.3	41.8
	Islam does not give permission	15.0	39.8	32.4
	Such a position is un-just to women	21.1	18.6	19.3
	Women make emotionally driven wrong decisions	10.9	11.5	11.3
	Women are less capable/skills	9.5	6.8	7.6
	Women will lose self-control	3.9	0.7	1.7
	Did not response	2.3	1.0	1.4

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered NO

**Table - 4.1.12**  
**Should Woman be the Head of Household?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	79.4	71.3	75.4
	No	9.2	24.3	16.7
	Do not know	11.4	4.4	7.9
Why Should Not*	Do not know	45.1	32.8	36.3
	Islam does not give permission	15.3	40.7	33.6
	Such a position is un-just to women	22.4	15.7	17.6
	Women make emotionally driven wrong decisions	15.6	16.5	16.3
	Women are less capable/skills	9.6	6.5	7.3
	Women will lose self-control	4.0	1.7	2.3
	Did not response	2.3	1.4	1.7
	Others	0.0	0.1	0.1

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered NO

## Section 4.2

**Table - 4.2.1**  
**Should women participate in political activities?**

	Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]	5632	5641	11273
Yes	73.5	59.6	66.6
No	17.6	38.2	27.8
Do not know	8.9	2.2	5.6
Why Not *			
Politics is not for women	32.3	42.1	39.0
This is not the responsibility of women	36.2	37.0	36.7
Women make emotional wrong decisions	17.4	27.0	24.0
Women are less capable	11.6	19.8	17.2
Involvement in politics will destroy a woman's household	0.0	15.6	16.1
Women lose self-control	17.1	13.4	11.3
This is injustice/ unfair to woman	6.5	10.7	9.4
Women will neglect their family	12.9	5.7	8.0
No response	2.5	2.6	2.6
Do not know	4.0	1.5	2.3
Others	0.9	2.9	2.2

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 4.2.2**  
**Should women exercise their right to cast their vote?**

	Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]	5632	5641	11273
Yes	93.3	90.7	92.0
No	3.3	7.7	5.5
Do not know	3.4	1.6	2.5
Why Not *			
Politics is not women's work	31.1	44.4	40.3
Women are less capable	25.1	34.3	31.5
This is not a women's responsibility	22.4	35.1	31.2
Women do not have sufficient knowledge about politics	17.9	28.1	25.0
Women make emotionally driven wrong decisions	28.1	23.6	25.0
No response	6.5	2.9	4.0
Do not know	3.9	3.7	3.8
Others	2.5	1.6	1.9

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 4.2.3**  
**Did you/women in household cast vote in the previous elections?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	71.5	87.7	79.6
	No	28.5	12.3	20.4
Why Not *	Did not have CNIC	57.6	31.3	49.9
	No use of voting	14.6	26.3	18.0
	Not allowed to cast their vote	13.1	26.8	17.1
	No one voted from my household	5.0	18.9	9.1
	Cannot cast their vote according to her own choice	5.9	12.0	7.7
	The polling booth was far away/did not know where it was	4.0	13.5	6.8
	No one to accompany me	4.2	11.5	6.4
	No response	3.9	4.4	4.1
	Do not know	1.9	5.4	2.9
	Others	1.5	1.5	1.5
If Yes, Did you cast your vote for your desired candidate	Yes	77.8	77.1	77.4
	No	22.2	22.9	22.6
If No, whose choice of candidate did you cast your vote for	Husband's choice	56.1	37.6	46.0
	Family members choice	32.2	50.1	41.9
	With feudal lords choice	9.3	11.2	10.3
	With candidate's choice	1.4	0.5	1.0
	Others	0.1	0.1	0.1
	No response	0.9	0.5	0.7

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 4.2.4**  
**Do you think women should have a computerized CNIC?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	97.2	95.5	96.3
	No	1.7	3.5	2.6
	Do not know	1.1	1.1	1.1
Why *	It is required for all purposes	68.8	83.4	76.0
	Source of Identification for all Pakistanis	36.7	41.3	39.0
	Required for all government work	32.8	31.7	32.2
	Do not know	2.1	1.4	1.7
	No response	0.9	0.4	0.7
	Others	0.3	0.5	0.4
Why Not **	Photograph is required	51.7	55.8	54.5
	It is not a necessity to have an ID card	42.3	49.4	47.3
	No response	16.1	11.8	13.1
	Do not know	4.1	3.7	3.8
	Applied for	6.5	0.0	2.0
	Others	0.0	0.9	0.7

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered YES

\*\* Multiple Response Question - Percentage of Respondent who answered NO

**Table - 4.2.5**  
**Do you/women in household have a computerized CNIC?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	86.3	93.5	89.9
	No	12.4	5.2	8.8
	Did not Response	1.3	1.3	1.3
Why Not*	It is not necessary	39.2	27.6	35.8
	No response	25.6	33.3	27.9
	Nadra office is far away	16.7	23.0	18.5
	No permission to take a picture	5.1	21.0	9.8
	Do not know	10.0	5.7	8.7
	Others	4.6	3.7	4.3
	Applied for	1.7	0.7	1.4

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered NO

## Section 4.3

**Table - 4.3.1**  
**Do you know if women have a share in inheritance?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	81.3	88.8	85.0
	No	4.8	2.3	3.6
	Do not know	13.9	8.9	11.4
What is the share of sons and daughters in their parent's wealth?	They have an equal share	15.8	13.0	14.4
	Daughters have half the share than that of sons	20.1	26.9	23.5
	Daughters have one third the share than that of sons	13.6	28.8	21.2
	Sons have the entire share	1.1	1.0	1.0
	According to Shariah	7.6	7.1	7.4
	One-forth share	6.5	3.7	5.1
	Others	0.4	0.5	0.4
	Do not Know	3.3	1.1	2.2
	No Response	31.6	17.9	24.7
What is the share of wives in their husband's wealth?	Wives have one eighth share	34.2	56.9	45.6
	Wives have half the share	11.6	12.4	12.0
	No share	2.0	1.7	1.8
	One-third share	4.5	4.7	4.6
	100% share	5.0	2.7	3.8
	Others	0.4	0.6	0.5
	Do not Know	3.3	1.5	2.4
	No Response	39.0	19.5	29.3

All figures are column percentages except Number of Respondents



**Table - 4.3.2**  
**Do you think women should have a share in inheritance?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	79.7	83.5	81.6
	No	6.1	7.7	6.9
	Do not know	14.2	8.8	11.5
Why Not*	Men look after women	27.5	42.6	36.0
	Women cannot take care of assets	24.3	34.0	29.8
	Women cannot handle asset related disputes	22.1	11.5	16.1
	Women get dowry at the time of marriage	32.7	26.9	29.4
	They surrender in favor of male family members	13.5	14.7	14.2
	After taking a share they end ties with the family	23.6	13.4	17.9
	Others	0.3	1.1	0.8
	No response	7.9	2.1	4.6
	Do not know	5.7	1.3	3.2

All figures are column percentages except Number of Respondents

\* Multiple Response Question- Percentage of Respondent who answered NO

**Table - 4.3.3**  
**Do women in your household have any share in inheritance?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	54.0	71.2	62.6
	No	27.8	19.2	23.5
	Do not know	18.2	9.6	13.9
Why Not*	Men look after women	14.2	16.6	15.2
	Women cannot take care of assets	8.9	11.9	10.1
	Women cannot handle asset related disputes	5.6	8.2	6.7
	Women get dowry at the time of marriage	17.9	21.6	19.4
	They surrender in favor of male family members	11.7	25.4	17.3
	Not our custom	48.5	43.6	46.5
	Others	4.0	1.7	3.1
	No response	4.6	1.4	3.3
	Do not know	7.7	3.5	6.0

All figures are column percentages except Number of Respondents

\* Multiple Response Question- Percentage of Respondent who answered NO

**Table - 4.3.4**  
**Household Property and Asset Ownership?**

		<b>Female Respondents</b>	<b>Male Respondents</b>
Number of Respondents [Un-weighted Counts]		5632	5641
	No Ownership Reported	86.7	31.1
	Asset Ownership Reported	13.3	68.9
Sources of Obtaining*	Personal earnings/ Savings	14.1	68.1
	Obtained from Mother/ Father	19.5	22.0
	Obtained Husband/ Wife	34.9	1.1
	Obtained in dowry	23.8	3.9
	Obtained from maternal grand parents	4.9	3.1
	Obtained from Sister/ Brother	0.9	0.7
	Obtained from Mother/ Father in law	0.6	0.5
	Obtained from parental grandfather/ mother	0.4	0.4
	Do not Know	1.0	0.2
	Others	0.1	0.0
	No Response	0.0	0.0

All figures are column percentages except Number of Respondents

\* Multiple Response Question

## Section 4.4

**Table - 4.4.I**  
**Which is the highest institution which provides justice?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
Which is the highest institution in our country at federal level which provides justice	Chief Justice/Supreme Court	12.2	39.1	25.6
	Police	2.7	6.9	4.8
	Government	0.5	0.7	0.6
	No Such Institution	0.9	2.9	1.9
	Others - Individuals	2.7	4.2	3.4
	No response	5.7	4.4	5.0
	Do not know	75.3	41.8	58.6
Which institution in our country provides justice at provincial level	Chief Justice/Supreme Court	5.2	8.3	6.7
	High Court	6.2	28.6	17.4
	Police	4.4	7.4	5.9
	Wadera/Jagirdar	0.2	0.6	0.4
	Chief Minister	0.2	0.6	0.4
	Media	0.2	0.3	0.2
	No Such Institution	0.8	3.5	2.1
	Others- Individuals	1.7	4.5	3.1
	No response	6.0	5.0	5.5
	Do not know	75.2	41.3	58.3
Which institution in our country provides justice at community level	Session Court	4.8	22.9	13.8
	Police	4.2	5.2	4.7
	High Court	2.6	2.9	2.7
	Chief Justice/Supreme Court	0.9	2.3	1.6
	Jirga	1.8	7.4	4.6
	Nazim	0.3	4.5	2.4
	No Such Institution	0.9	2.7	1.8
	Wadera/Jagirdar	0.6	1.0	0.8
	Family/Relative	0.3	0.1	0.2
	Others- Individuals	4.4	8.5	6.4
	No response	5.7	5.0	5.4
	Do not know	73.5	37.5	55.5

All figures are column percentages except Number of Respondents

Table - 4.4.2  
Do you think women should go outside the home to seek justice?

	Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]	5632	5641	11273
Yes	83.0	60.5	71.8
No	13.0	36.8	24.9
Do not know	4.0	2.6	3.3
Why Not *			
This is not women's work	57.6	59.0	58.6
Women who visit police stations and court are not approved by society	25.7	28.0	27.4
Women do not have appropriate knowledge	20.8	23.2	22.6
It is difficult to seek justice	15.1	21.2	19.6
Women cannot make decisions	9.9	13.8	12.8
It is easy to fool a woman	6.0	13.7	11.7
Do not know	3.6	1.2	1.8
Others	1.2	1.7	1.5
No response	1.9	1.3	1.5

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

Table - 4.4.3  
Have you/women in household ever gone out of your home to seek justice?

	Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]	5632	5641	11273
Yes	6.0	7.7	6.8
No	94.0	92.3	93.2
Why Not *			
There was no need	82.4	91.0	86.7
The environment is very bad	6.0	8.1	7.1
This is not women's work	7.3	5.0	6.1
Women who visit court-rooms are not seen respectfully in society	5.5	4.4	4.9
Women are un-informed	5.3	2.8	4.0
Staff interacts rudely	3.4	4.1	3.7
No response	5.3	1.5	3.4
Women cannot make the right decisions	3.3	2.5	2.9
Women do not receive justice	3.1	1.4	2.3
Do not know	1.5	1.0	1.2
To obtain justice is difficult	1.3	1.1	1.2
It is easy to fool women	1.1	1.1	1.1
Others	0.1	0.1	0.1

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 4.4.4**  
**Institutions - Perceptions about Police**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Never Visited	98.2	87.2	92.7
	Respondent Visited	1.8	12.8	7.3
Purpose of Visit [% of those visited]	Domestic disputes	31.1	11.0	13.5
	Transfer of property	25.7	15.8	17.0
	For witness	3.6	11.0	10.0
	Sexual violence	2.8	2.1	2.1
	Family disputes	10.8	39.0	35.4
	For registration	6.3	10.7	10.1
	For marriage purpose	12.4	1.1	2.5
	Others	7.4	9.1	8.9
	Did not response	0.0	0.2	0.2
	Do not know	0.0	0.2	0.1
Environment [% of those visited]	Good	23.1	10.2	11.8
	Fair	40.1	32.2	33.2
	Unfair	12.6	23.0	21.7
	Bad	24.3	34.5	33.3
	Do not know	0.0	0.0	0.0
Staff Attitude [% of those visited]	Good	27.6	10.6	12.7
	Fair	38.1	32.5	33.2
	Unfair	14.8	20.2	19.5
	Bad	19.4	36.7	34.6
Objective achieved from [% of those visited]	Yes	57.4	54.3	54.7
	No	42.6	45.6	45.3
Time spent [% of those visited]	Mean Days	166	72	84
Is it easy to seek justice from? [% of those visited]	Yes	21.9	23.4	23.2
	No	78.1	76.6	76.8

All figures are column percentages except Number of Respondents

**Table - 4.4.5**  
**Institutions - Perceptions about Lawyer**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Never Visited	98.5	93.2	95.9
	Respondent Visited	1.5	6.8	4.1
Purpose of Visit [% of those visited]	Domestic disputes	21.5	8.4	11.1
	Transfer of property	36.7	34.8	35.2
	For witness	2.6	8.9	7.6
	Sexual violence	6.6	0.7	1.9
	Family disputes	8.4	33.9	28.8
	For registration	4.7	6.0	5.7
	For marriage purpose	18.1	0.5	4.1
	Others	1.4	6.4	5.4
	Do not know	0.0	0.3	0.3
Environment [% of those visited]	Good	38.1	32.8	33.9
	Fair	51.2	48.5	49.0
	Unfair	9.2	8.9	9.0
	Bad	1.5	9.8	8.1
Staff' Attitude [% of those visited]	Good	41.2	33.3	34.9
	Fair	50.1	48.5	48.8
	Unfair	6.4	7.9	7.6
	Bad	2.3	10.3	8.7
Objective achieved from [% of those visited]	Yes	67.1	71.8	70.8
	No	32.9	28.2	29.2
Time spent [% of those visited]	Mean Days	115.4	133.6	129.9
Is it easy to seek justice from? [% of those visited]	Yes	38.3	40.5	40.1
	No	61.7	59.5	59.9

All figures are column percentages except Number of Respondents

**Table - 4.4.6**  
**Institutions - Perceptions about Court**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Never Visited	98.5	93.9	96.2
	Respondent Visited	1.5	6.1	3.8
Purpose of Visit [% of those visited]	Domestic disputes	21.0	8.2	10.7
	Transfer of property	35.6	32.6	33.2
	For witness	11.7	11.3	11.4
	Sexual violence	2.4	1.2	1.4
	Family disputes	4.9	32.2	26.8
	For registration	3.7	7.4	6.6
	For marriage purpose	19.5	0.6	4.3
	Others	1.4	5.8	4.9
	Did not response	0.0	0.5	0.4
	Do not know	0.0	0.3	0.3
Environment [% of those visited]	Good	36.7	28.6	30.2
	Fair	49.0	47.8	48.0
	Unfair	13.6	13.1	13.2
	Bad	0.8	10.5	8.6
Staff' Attitude [% of those visited]	Good	34.0	28.8	29.9
	Fair	57.3	52.0	53.1
	Unfair	5.8	8.9	8.3
	Bad	2.8	10.2	8.8
Objective achieved from [% of those visited]	Yes	71.1	73.1	72.7
	No	28.9	26.9	27.3
Time spent [% of those visited]	Mean Days	139.6	141.9	141.5
Is it easy to seek justice from? [% of those visited]	Yes	35.2	43.1	41.6
	No	64.8	56.9	58.4

All figures are column percentages except Number of Respondents

**Table - 4.4.7**  
**Institutions - Perceptions about Informal System of Justice**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
Purpose of Visit [% of those visited]	Never Visited	99.1	95.1	97.1
	Respondent Visited	0.9	4.9	2.9
	Domestic disputes	42.5	13.7	18.0
	Transfer of property	21.0	20.7	20.7
	For witness	2.6	8.5	7.6
	Sexual violence	2.6	0.5	0.8
	Family disputes	16.0	44.7	40.4
	For registration	0.5	0.4	0.4
	For marriage purpose	14.7	1.5	3.5
	Others	0.0	9.4	8.0
	Did not response	0.0	0.6	0.5
Environment [% of those visited]	Good	65.0	64.3	64.4
	Fair	25.6	30.2	29.5
	Unfair	5.9	3.0	3.5
	Bad	3.6	2.5	2.7
Staff Attitude [% of those visited]	Good	63.6	62.1	62.3
	Fair	13.5	28.3	26.1
	Unfair	14.4	6.5	7.7
	Bad	8.5	3.1	3.9
Objective achieved from [% of those visited]	Yes	67.8	88.9	85.7
	No	32.2	11.1	14.3
Time spent [% of those visited]	Mean Days	70.2	26.9	33.4
Is it easy to seek justice from? [% of those visited]	Yes	55.3	84.1	79.7
	No	44.7	15.9	20.3

All figures are column percentages except Number of Respondents



**Table - 4.4.8**  
**Institutions - Perceptions about Feudal lords**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Never Visited	99.1	96.4	97.7
	Respondent Visited	0.9	3.6	2.3
Purpose of Visit [% of those visited]	Domestic disputes	33.9	17.0	20.3
	Transfer of property	23.5	19.5	20.3
	For witness	0.4	5.6	4.6
	Sexual violence	0.0	1.8	1.4
	Family disputes	21.7	40.8	37.0
	For registration	0.0	0.5	0.4
	For marriage purpose	16.0	7.4	9.1
	Others	4.4	7.5	6.9
Environment [% of those visited]	Good	27.3	50.5	45.9
	Fair	56.5	34.6	38.9
	Unfair	10.5	9.6	9.8
	Bad	5.6	5.3	5.4
Staff Attitude [% of those visited]	Good	43.9	48.7	47.7
	Fair	38.2	38.0	38.1
	Unfair	10.0	8.4	8.7
	Bad	7.8	4.9	5.5
Objective achieved from [% of those visited]	Yes	66.5	81.4	78.4
	No	33.5	18.6	21.6
Time spent [% of those visited]	Mean Days	196.9	28.9	62.6
Is it easy to seek justice from? [% of those visited]	Yes	29.5	73.8	65.0
	No	70.5	26.2	35.0

All figures are column percentages except Number of Respondents

**Table - 4.4.9**  
**Institutions - Perceptions about Human Rights Organization**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Never Visited	99.8	99.4	99.6
	Respondent Visited	0.2	0.6	0.4
Purpose of Visit [% of those visited]	Domestic disputes	71.4	2.9	28.4
	Transfer of property	2.5	34.8	22.8
	For witness	19.1	13.0	15.3
	Family disputes	0.0	7.1	4.5
	For registration	7.0	4.1	5.2
	For marriage purpose	0.0	4.1	2.6
	Others	0.0	33.8	21.3
Environment [% of those visited]	Good	49.7	65.9	59.9
	Fair	50.3	29.9	37.5
	Bad	0.0	4.1	2.6
Staff Attitude [% of those visited]	Good	49.7	65.9	59.9
	Fair	31.2	29.9	30.4
	Unfair	19.1	0.0	7.1
	Bad	0.0	4.1	2.6
Objective achieved from [% of those visited]	Yes	28.6	75.4	58.0
	No	71.4	24.6	42.0
Time spent [% of those visited]	Mean Days	1.6	68.7	43.8
Is it easy to seek justice from? [% of those visited]	Yes	35.6	76.9	61.6
	No	64.4	23.1	38.4

All figures are column percentages except Number of Respondents

**Table - 4.4.10**  
**Institutions - Perceptions about Media**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Never Visited	99.9	99.3	99.6
	Respondent Visited	0.1	0.7	0.4
Purpose of Visit [% of those visited]	Domestic disputes	0.0	19.7	18.0
	Transfer of property	92.6	14.4	21.2
	For witness	0.0	10.8	9.9
	Family disputes	0.0	6.8	6.2
	For registration	0.0	6.8	6.2
	For marriage purpose	0.0	4.0	3.6
	Others	7.4	37.6	34.9
Environment [% of those visited]	Good	64.1	71.5	70.9
	Fair	0.0	23.1	21.1
	Unfair	0.0	3.4	3.1
	Bad	35.9	2.0	4.9
Staff Attitude [% of those visited]	Good	64.1	69.7	69.2
	Fair	0.0	26.9	24.6
	Unfair	0.0	3.4	3.1
	Bad	35.9	0.0	3.1
Objective achieved from [% of those visited]	Yes	7.4	78.8	72.6
	No	92.6	21.2	27.4
Time spent [% of those visited]	Mean Days	23.3	46.9	44.9
Is it easy to seek justice from? [% of those visited]	Yes	64.1	72.0	71.3
	No	35.9	28.0	28.7

All figures are column percentages except Number of Respondents

**Table - 4.4.11**  
**Should women go to the police station if required?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	76.8	56.9	66.8
	No	19.1	41.0	30.0
	Do not know	4.1	2.2	3.1
Why Not *	The environment is very bad	53.8	58.6	57.1
	Staff interacts rudely	14.2	24.7	21.4
	This is not women's work	23.3	29.5	27.5
	Women are uninformed	9.3	10.5	10.1
	Women cannot make the right decisions	5.1	11.8	9.6
	It is easy to fool women	4.1	10.5	8.4
	Women who visit police stations are not seen respectfully in the society	34.1	25.5	28.2
	They do not go because they are afraid	6.1	3.7	4.5
	A woman's respect will not be maintained	9.4	9.5	9.4
	Others	0.4	0.5	0.5
	No response	1.7	1.2	1.3
	Do not know	1.4	0.9	1.0

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 4.4.12**  
**Have women in your household ever visited police station?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	2.7	1.8	2.2
	No	93.0	96.9	95.0
	Do not know	4.2	1.3	2.8
If Yes, why did women in your household visit the police station	For filing the report/FIR	40.6	30.3	36.0
	For seeking information	19.2	45.1	30.7
	For witness	15.3	12.6	14.1
	Do not know	11.4	8.3	10.0
	No response	9.2	2.7	6.3
	Others	4.4	1.0	2.9

All figures are column percentages except Number of Respondents

**Table - 4.4.13**  
**Should women visit courts in case of emergency/need?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	74.3	52.5	63.4
	No	21.1	45.4	33.2
	Do not know	4.6	2.1	3.3
Why Not *	The environment is very bad	46.0	45.8	45.8
	This is not women's work	25.6	34.4	31.6
	Women who visit court-rooms are not seen respectfully in society	31.5	30.9	31.1
	Staff interacts rudely	10.4	24.0	19.7
	Women are un-informed	16.7	12.2	13.7
	No response	6.7	16.3	13.2
	Women cannot make the right decisions	7.6	13.1	11.3
	It is easy to fool women	4.8	12.5	10.1
	Do not know	3.1	1.7	2.2
	Others	0.1	0.2	0.2

All figures are column percentages except Number of Respondents

\* Multiple Response Question- Percentage of Respondent who answered No

**Table - 4.4.14**  
**Have women in your household ever visited the court?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	3.2	1.8	2.5
	No	92.1	96.4	94.3
	Do not know	4.7	1.8	3.2
Why they visited*	For filing the case	54.0	69.5	60.1
	For seeking information	43.5	41.6	42.7
	For witness/bail	13.7	33.0	21.3
	No response	11.4	18.6	14.2
	Do not know	4.8	0.0	2.9

All figures are column percentages except Number of Respondents

\* Multiple Response Question -Percentage of Respondent who Visited

**Table - 4.4.15a**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Overall]**

	Rank Order		
	First	Second	Third
Number of Respondents Who ranked	10467	9971	8884
Police	55.3	26.5	18.2
Lawyer	8.7	62.8	28.5
Court of law	17.5	27.6	54.9
Jirga, Informal systems of justice	29.6	44.6	25.7
Land lord, Khan, Wadera	29.3	52.9	17.7
Human rights organizations	14.9	37.7	47.4
Media	17.3	29.4	53.3
Family	63.0	17.7	19.3

All figures are **row percentages** except Number of Respondents

**Table - 4.4.15a1**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Overall]**

	Rank Order		
	First	Second	Third
Number of Respondents Who ranked	10467	9971	8884
Police	42.1	21.2	16.6
Lawyer	3.4	25.4	13.1
Court of law	10.6	17.6	39.8
Jirga, Informal systems of justice	6.4	10.2	6.7
Land lord, Khan, Wadera	6.5	12.2	4.7
Human rights organizations	0.9	2.4	3.5
Media	1.4	2.5	5.1
Family	28.8	8.5	10.6

All figures are **Column percentages** except Number of Respondents

**Table - 4.4.15b**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Female]**

	Rank Order		
	First	Second	Third
Number of Respondents Who ranked	5161	4849	4206
Police	56.3	23.7	19.9
Lawyer	9.3	59.6	31.1
Court of law	17.2	31.3	51.5
Jirga, Informal systems of justice	26.1	48.4	25.5
Land lord, Khan, Wadera	24.4	58.9	16.7
Human rights organizations	12.5	38.4	49.2
Media	13.9	28.6	57.5
Family	64.1	20.0	15.9

All figures are **row percentages** except Number of Respondents

**Table - 4.4.15bI**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Female]**

	Rank Order		
	First	Second	Third
Number of Respondents Who ranked	5161	4849	4206
Police	38.9	17.6	17.6
Lawyer	3.0	20.9	13.0
Court of law	9.1	17.8	34.9
Jirga, Informal systems of justice	5.9	11.7	7.3
Land lord, Khan, Wadera	5.6	14.4	4.9
Human rights organizations	0.9	3.1	4.8
Media	1.2	2.7	6.4
Family	35.3	11.8	11.2

All figures are **column percentages** except Number of Respondents

**Table - 4.4.15c**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Male]**

	Rank Order		
	First	Second	Third
Number of Respondents Who ranked	5306	5122	4678
Police	54.5	28.6	16.9
Lawyer	8.4	65.0	26.6
Court of law	17.8	24.9	57.4
Jirga, Informal systems of justice	33.3	40.7	26.0
Land lord, Khan, Wadera	34.4	46.8	18.8
Human rights organizations	18.7	36.7	44.5
Media	21.1	30.4	48.5
Family	61.5	14.2	24.3

**Table - 4.4.15c1**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Male]**

	Rank Order		
	First	Second	Third
Number of Respondents Who ranked	5306	5122	4678
Police	45.2	24.6	15.8
Lawyer	3.7	29.6	13.2
Court of law	12.1	17.4	44.0
Jirga, Informal systems of justice	6.9	8.7	6.1
Land lord, Khan, Wadera	7.3	10.2	4.5
Human rights organizations	0.9	1.8	2.3
Media	1.5	2.3	4.0
Family	22.5	5.4	10.0

All figures are **column percentages** except Number of Respondents

Table - 4.4.15d  
Where should an individual go to seek their right to justice against Injustice and cruelty? [Overall by Province]

Province		Rank Order		
		First	Second	Third
	Respondents Who ranked	10467	9971	8884
Punjab	Police	60.6	23.0	16.4
	Lawyer	10.1	64.7	25.1
	Court of law	16.2	26.4	57.4
	Jirga, Informal systems of justice	37.4	40.6	22.0
	Land lord, Khan, Wadera	19.8	62.2	18.0
	Human rights organizations	14.9	34.3	50.8
	Media	9.9	30.3	59.9
	Family	58.6	20.4	21.0
Sindh	Police	49.7	29.8	20.5
	Lawyer	9.0	59.0	32.1
	Court of law	26.2	36.0	37.8
	Jirga, Informal systems of justice	13.8	38.5	47.6
	Land lord, Khan, Wadera	44.4	39.5	16.2



Table - 4.4.15d  
Where should an individual go to seek their right to justice against Injustice and cruelty? [Overall by Province]

Province		Rank Order		
		First	Second	Third
KPK	Human rights organizations	14.3	42.9	42.9
	Media	24.4	35.6	40.0
	Family	55.5	17.7	26.8
	Police	44.4	35.4	20.2
	Lawyer	4.1	52.7	43.2
	Court of law	8.4	22.9	68.8
	Jirga, Informal systems of justice	28.8	55.4	15.8
	Land lord, Khan, Wadera	19.7	63.0	17.3
	Human rights organizations	15.0	50.5	34.6
	Media	41.7	16.7	41.7
	Family	83.6	9.5	6.9
Balochistan	Police	55.1	25.3	19.5
	Lawyer	3.0	83.0	14.0
	Court of law	19.5	18.9	61.7
	Jirga, Informal systems of justice	14.0	48.3	37.7
	Land lord, Khan, Wadera	16.6	57.2	26.2
	Human rights organizations	20.2	33.3	46.5
	Media	44.6	25.9	29.5
	Family	63.0	17.7	19.2
Gilgit	Police	16.5	19.8	63.6
	Lawyer	5.7	20.0	74.3
	Court of law	8.3	14.4	77.3
	Jirga, Informal systems of justice	11.8	72.2	16.0
	Land lord, Khan, Wadera	2.9	58.8	38.2
	Human rights organizations	8.5	57.7	33.8
	Media	23.5	5.9	70.6
	Family	87.7	6.7	5.6

All figures are row percentages except Number of Respondents

Table - 4.4.15d1  
Where should an individual go to seek their right to justice against Injustice and cruelty? [Overall by Province]

Province		Rank Order		
		First	Second	Third
	Respondents Who ranked	10467	9971	8884
Punjab	Police	45.7	18.1	14.6
	Lawyer	4.3	29.1	12.7
	Court of law	9.8	16.7	41.0
	Jirga, Informal systems of justice	7.7	8.7	5.3
	Land lord, Khan, Wadera	3.6	11.9	3.9
	Human rights organizations	1.1	2.6	4.4
	Media	0.9	3.0	6.6
	Family	26.8	9.8	11.3
Sindh	Police	40.7	25.8	22.0
	Lawyer	2.6	18.4	12.4
	Court of law	15.7	22.9	29.8
	Jirga, Informal systems of justice	2.2	6.4	9.8
	Land lord, Khan, Wadera	16.7	15.8	8.0
	Human rights organizations	0.5	1.6	2.0
	Media	1.5	2.4	3.3
	Family	20.0	6.8	12.7

Table - 4.4.15d1  
Where should an individual go to seek their right to justice against Injustice and cruelty? [Overall by Province]

Province		Rank Order		
		First	Second	Third
KPK	Police	32.4	27.7	16.7
	Lawyer	1.6	21.6	18.7
	Court of law	5.1	15.0	47.6
	Jirga, Informal systems of justice	9.2	18.9	5.7
	Land lord, Khan, Wadera	2.2	7.5	2.2
	Human rights organizations	0.7	2.5	1.8
	Media	2.6	1.1	3.0
	Family	46.1	5.6	4.3
Balochistan	Police	41.1	19.2	16.1
	Lawyer	1.1	29.9	5.5
	Court of law	13.1	12.9	45.9
	Jirga, Informal systems of justice	3.3	11.7	9.9
	Land lord, Khan, Wadera	3.9	13.5	6.7
	Human rights organizations	1.0	1.7	2.6
	Media	2.2	1.3	1.6
	Family	34.3	9.8	11.6
Gilgit	Police	5.1	6.7	23.8
	Lawyer	0.5	2.0	8.0
	Court of law	2.8	5.3	31.6
	Jirga, Informal systems of justice	9.2	61.9	15.2
	Land lord, Khan, Wadera	0.3	5.6	4.0
	Human rights organizations	1.5	11.5	7.4
	Media	1.0	0.3	3.7
	Family	79.6	6.7	6.2

All figures are column percentages except Number of Respondents

**Table - 4.4.15p1**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Punjab Province]**

		Rank Order		
		First	Second	Third
<b>Female Respondents who Ranked</b>		2974	2790	2251
	Police	61.8	22.7	15.6
	Lawyer	9.4	58.9	31.8
	Court of law	15.6	32.7	51.7
	Jirga, Informal systems of justice	32.8	45.2	22.0
	Land lord, Khan, Wadera	16.0	66.4	17.6
	Human rights organizations	11.3	33.8	54.9
	Media	6.1	28.5	65.4
	Family	62.2	23.2	14.6
<b>Male Respondents who Ranked</b>		3105	2924	2828
	Police	59.7	23.2	17.1
	Lawyer	10.7	68.9	20.4
	Court of law	16.7	21.7	61.6
	Jirga, Informal systems of justice	41.4	36.5	22.1
	Land lord, Khan, Wadera	24.0	57.5	18.5
	Human rights organizations	19.8	34.9	45.3
	Media	14.8	32.6	52.6
	Family	53.0	16.1	30.8

All figures are row percentages except Number of Respondents

**Table - 4.4.15p2**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Sindh Province]**

	Rank Order		
	First	Second	Third
<b>Female Respondents who Ranked</b>	1204	1052	905
Police	52.5	26.2	21.2
Lawyer	12.4	63.2	24.4
Court of law	24.6	33.5	42.0
Jirga, Informal systems of justice	18.3	32.6	49.1
Land lord, Khan, Wadera	38.5	46.3	15.2
Human rights organizations	11.8	41.2	47.1
Media	37.3	32.8	29.9
Family	52.9	19.0	28.0
<b>Male Respondents who Ranked</b>	1267	1245	967
Police	47.5	32.7	19.8
Lawyer	6.5	55.9	37.6
Court of law	27.5	38.0	34.6
Jirga, Informal systems of justice	9.1	44.8	46.1
Land lord, Khan, Wadera	49.5	33.4	17.1
Human rights organizations	19.2	46.2	34.6
Media	11.8	38.2	50.0
Family	59.5	15.6	24.9

All figures are row percentages except Number of Respondents

**Table - 4.4.15p3**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Khyber Pakhtunkhwa Province]**

		Rank Order		
		First	Second	Third
<b>Female Respondents who Ranked</b>		740	671	611
	Police	44.1	22.9	33.0
	Lawyer	7.4	49.5	43.1
	Court of law	11.7	27.4	60.9
	Jirga, Informal systems of justice	23.8	63.1	13.1
	Land lord, Khan, Wadera	20.1	69.2	10.7
	Human rights organizations	17.6	51.8	30.6
	Media	21.0	24.2	54.8
	Family	81.8	11.5	6.7
<b>Male Respondents who Ranked</b>		742	711	695
	Police	44.6	44.5	10.8
	Lawyer	2.2	54.6	43.2
	Court of law	5.6	19.1	75.4
	Jirga, Informal systems of justice	36.8	43.2	20.0
	Land lord, Khan, Wadera	18.8	50.6	30.6
	Human rights organizations	4.5	45.5	50.0
	Media	57.3	11.0	31.7
	Family	85.7	7.0	7.2

All figures are row percentages except Number of Respondents

**Table - 4.4.15p4**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Balochistan Province]**

	Rank Order		
	First	Second	Third
<b>Female Respondents who Ranked</b>	266	262	243
Police	51.5	25.0	23.6
Lawyer	2.8	81.7	15.5
Court of law	17.7	18.5	63.8
Jirga, Informal systems of justice	4.1	51.2	44.7
Land lord, Khan, Wadera	12.3	57.5	30.2
Human rights organizations	22.7	34.1	43.2
Media	52.5	25.0	22.5
Family	68.2	16.6	15.1
<b>Male Respondents who Ranked</b>	270	258	234
Police	59.6	25.8	14.6
Lawyer	3.2	84.5	12.4
Court of law	20.9	19.1	60.0
Jirga, Informal systems of justice	25.5	45.0	29.5
Land lord, Khan, Wadera	20.5	56.8	22.7
Human rights organizations	18.6	32.9	48.6
Media	40.3	26.4	33.3
Family	57.0	19.0	24.0

All figures are row percentages except Number of Respondents

**Table - 4.4.15p5**  
**Where should an individual go to seek their right to justice against Injustice and cruelty?**  
**[Gilgit Province]**

	Rank Order		
	First	Second	Third
<b>Female Respondents who Ranked</b>	43	42	40
Police	22.4	17.1	60.5
Lawyer	5.7	20.0	74.3
Court of law	29.4	20.6	50.0
Jirga, Informal systems of justice	19.5	66.4	14.1
Land lord, Khan, Wadera	16.7	66.7	16.7
Human rights organizations	8.7	58.0	33.3
Media	33.3	8.3	58.3
Family	77.4	11.3	11.3
<b>Male Respondents who Ranked</b>	42	42	35
Police	6.7	24.4	68.9
Court of law	1.0	12.2	86.7
Jirga, Informal systems of justice	4.5	77.7	17.8
Land lord, Khan, Wadera	0.0	57.1	42.9
Human rights organizations	0.0	50.0	50.0
Media	0.0	0.0	100.0
Family	96.8	2.6	0.5

All figures are row percentages except Number of Respondents

**Table - 4.4.16a**  
**Women Opinion regarding Institutions - Police Station**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	1.5	1.7	3.5	3.8	1.0	1.9
Female Never Visited	91.4	89.4	72.1	78.6	77.8	87.6
No Response	7.0	8.9	24.3	17.6	21.2	10.5
Environment Good	34.4	33.3	43.2	43.7	0.0	37.0
Fair	43.7	42.9	34.1	16.7	100.0	39.0
Inappropriate	12.5	9.5	9.1	4.2	0.0	10.3
Bad	9.4	14.3	13.6	35.4	0.0	13.7
Staff Attitude Good	27.6	38.1	38.1	21.3	50.0	31.8
Fair	51.7	33.3	38.1	38.3	50.0	43.3
Inappropriate	17.2	9.5	14.3	4.3	0.0	13.6
Bad	3.4	19.0	9.5	36.2	0.0	11.3
Female Staff Available	44.8	38.1	59.5	28.3	100.0	45.6
Separate seating arrangement available	37.9	28.6	40.5	13.0	100.0	34.5
Separate counter available for women	23.3	14.3	16.7	10.9	50.0	18.8
Separate toilet available for women	9.1	29.4	21.2	26.1	100.0	20.6
Separate prayer area available for women	88.9	40.0	59.4	45.8	0.0	60.3
Women can visit this institution alone	20.7	27.3	24.4	13.0	50.0	22.4

All figures are column percentages except Number of Respondents

**Table - 4.4.16b**  
**Women Opinion regarding Institutions - Courts**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	1.9	1.2	2.6	3.1	0.0	1.9
Female Never Visited	91.2	89.6	72.6	79.4	78.8	87.6
No Response	6.9	9.3	24.8	17.5	21.2	10.5
Environment Good	19.4	40.0	53.1	39.5	0.0	30.5
Fair	69.4	40.0	37.5	36.8	0.0	56.3
Inappropriate	8.3	13.3	6.3	18.4	0.0	9.5
Bad	2.8	6.7	3.1	5.3	0.0	3.6
Staff Attitude Good	33.3	46.7	46.9	28.9	0.0	37.6
Fair	58.3	46.7	43.8	57.9	0.0	53.8
Inappropriate	8.3	6.7	9.4	13.2	0.0	8.7
Bad	0.0	0.0	0.0	0.0	0.0	0.0
Female Staff Available	66.7	73.3	64.5	47.4	0.0	65.8
Separate seating arrangement available	51.4	80.0	64.5	65.8	0.0	59.5
Separate counter available for women	57.1	38.5	35.5	39.5	0.0	49.0
Separate toilet available for women	37.5	36.4	37.5	52.2	0.0	38.6
Separate prayer area available for women	64.3	20.0	73.3	31.8	0.0	53.0
Women can visit this institution alone	26.5	62.5	23.3	39.5	0.0	33.0

All figures are column percentages except Number of Respondents

**Table - 4.4.16c**  
**Women Opinion regarding Institutions – NADRA Office**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	39.4	55.5	60.8	50.1	71.9	46.9
Female Never Visited	53.6	35.4	22.8	32.5	6.9	43.7
No Response	7.0	9.1	16.3	17.4	21.2	9.4
Environment Good	63.4	81.5	76.6	41.2	61.6	69.6
Fair	32.9	13.8	22.1	51.5	38.4	26.6
Inappropriate	2.8	2.2	1.2	6.0	0.0	2.5
Bad	1.0	2.4	0.1	1.3	0.0	1.2
Staff Attitude Good	66.7	78.7	73.0	45.9	51.4	69.9
Fair	29.8	16.8	25.8	39.9	47.9	26.2
Inappropriate	2.2	2.4	1.1	12.3	0.7	2.6
Bad	1.1	2.1	0.1	2.0	0.0	1.3
No Response	0.1	0.0	0.0	0.0	0.0	0.1
Female Staff Available	93.6	86.6	94.2	53.1	95.9	89.6
Separate seating arrangement available	82.5	68.0	96.4	57.1	93.8	79.6
Separate counter available for women	89.2	56.5	72.2	24.0	28.1	72.8
Separate toilet available for women	70.0	33.9	57.6	30.3	46.2	53.4
Separate prayer area available for women	65.2	13.0	34.0	15.2	1.4	37.9
Women can visit this institution alone	63.4	66.2	48.7	27.3	93.2	60.1

All figures are column percentages except Number of Respondents

**Table - 4.4.16d**  
**Women Opinion regarding Institutions – Passport Office**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	1.2	1.3	3.6	2.2	5.4	1.6
Female Never Visited	91.7	89.5	71.1	80.0	71.9	87.6
No Response	7.1	9.2	25.3	17.8	22.7	10.7
Environment Good	69.6	75.0	75.0	46.4	81.8	71.1
Fair	30.4	15.0	15.9	50.0	18.2	23.8
Inappropriate	0.0	10.0	6.8	3.6	0.0	4.4
Bad	0.0	0.0	2.3	0.0	0.0	.6
Staff Attitude Good	56.5	73.7	70.5	35.7	54.5	62.8
Fair	34.8	21.1	25.0	57.1	45.5	30.7
Inappropriate	8.7	5.3	4.5	3.6	0.0	6.2
Bad	0.0	0.0	0.0	3.6	0.0	.2
Female Staff Available	68.2	52.6	55.8	32.1	54.5	58.5
Separate seating arrangement available	81.0	66.7	69.8	28.6	54.5	70.3
Separate counter available for women	81.0	41.2	55.8	18.5	18.2	59.5
Separate toilet available for women	40.0	44.4	50.0	11.1	50.0	43.4
Separate prayer area available for women	41.7	40.0	40.9	37.5	16.7	40.3
Women can visit this institution alone	52.4	82.4	65.1	33.3	81.8	61.8

All figures are column percentages except Number of Respondents



**Table - 4.4.16e**  
**Women Opinion regarding Institutions – Post Office**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents	1812	1208	1187	1222	203	5632
Female Visited	1.3	0.3	5.0	1.3	3.9	1.6
Female Never Visited	91.7	90.3	69.6	80.9	73.4	87.7
No Response	7.0	9.4	25.4	17.8	22.7	10.7
Environment Good	56.5	25.0	83.1	43.8	87.5	66.4
Fair	34.8	75.0	13.6	43.8	12.5	27.6
Inappropriate	4.3	0.0	3.4	0.0	0.0	3.5
Bad	4.3	0.0	0.0	12.5	0.0	2.5
Staff Attitude Good	47.8	50.0	66.1	31.3	62.5	55.4
Fair	47.8	50.0	33.9	31.3	25.0	40.8
Inappropriate	4.3	0.0	0.0	25.0	12.5	3.3
Bad	0.0	0.0	0.0	12.5	0.0	0.5
Female Staff Available	47.8	25.0	20.3	18.8	0.0	32.7
Separate seating arrangement available	43.5	25.0	36.2	12.5	37.5	38.0
Separate counter available for women	39.1	0.0	18.6	0.0	25.0	26.5
Separate toilet available for women	28.6	0.0	44.4	11.1	0.0	34.8
Separate prayer area available for women	0.0	0.0	38.2	0.0	0.0	23.4
Women can visit this institution alone	73.9	75.0	81.0	6.3	75.0	74.2

All figures are column percentages except Number of Respondents

**Table - 4.4.16f**  
**Women Opinion regarding Institutions – Electricity Office**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	0.3	0.4	1.2	0.3	0.5	0.5
Female Never Visited	92.5	90.2	73.5	81.8	76.8	88.8
No Response	7.1	9.4	25.3	17.8	22.7	10.8
Environment Good	33.3	20.0	64.3	0.0	100.0	40.5
Fair	33.3	60.0	35.7	75.0	0.0	41.0
Inappropriate	33.3	0.0	0.0	0.0	0.0	13.4
Bad	0.0	20.0	0.0	25.0	0.0	5.1
Staff Attitude Good	0.0	20.0	64.3	0.0	100.0	27.1
Fair	66.7	60.0	28.6	75.0	0.0	51.9
Inappropriate	33.3	0.0	7.1	0.0	0.0	15.8
Bad	0.0	20.0	0.0	25.0	0.0	5.1
Female Staff Available	33.3	0.0	28.6	0.0	100.0	24.0
Separate seating arrangement available	33.3	0.0	28.6	0.0	100.0	24.0
Separate counter available for women	33.3	0.0	21.4	0.0	100.0	21.6
Separate toilet available for women	0.0	0.0	20.0	50.0	100.0	12.8
Separate prayer area available for women	100.0	0.0	30.0	0.0	100.0	50.7
Women can visit this institution alone	50.0	60.0	57.1	25.0	100.0	54.1

All figures are column percentages except Number of Respondents

**Table - 4.4.16g**  
**Women Opinion regarding Institutions – Municipality Office**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	0.2	0.2	0.2	0.1	0.0	0.2
Female Never Visited	92.6	90.7	74.3	81.9	77.3	89.0
No Response	7.2	9.1	25.5	18.0	22.7	10.8
Environment Good	33.3	0.0	50.0	100.0	0.0	29.2
Fair	66.7	50.0	50.0	0.0	0.0	58.5
Inappropriate	0.0	50.0	0.0	0.0	0.0	12.3
Bad	0.0	0.0	0.0	0.0	0.0	0.0
Staff Attitude Good	33.3	0.0	50.0	0.0	0.0	26.7
Fair	66.7	100.0	50.0	100.0	0.0	73.3
Inappropriate	0.0	0.0	0.0	0.0	0.0	0.0
Bad	0.0	0.0	0.0	0.0	0.0	0.0
Female Staff Available	66.7	0.0	50.0	0.0	0.0	46.1
Separate seating arrangement available	66.7	0.0	50.0	0.0	0.0	46.1
Separate counter available for women	66.7	0.0	0.0	0.0	0.0	39.0
Separate toilet available for women	100.0	100.0	100.0	100.0	0.0	100.0
Separate prayer area available for women	0.0	0.0	50.0	0.0	0.0	10.5
Women can visit this institution alone	0.0	50.0	0.0	100.0	0.0	14.9

All figures are column percentages except Number of Respondents

**Table - 4.4.16h**  
**Women Opinion Regarding Institutions – Water and Sewerage Office**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	0.4	0.1	0.3	0.8	0.5	0.4
Female Never Visited	92.2	90.8	74.1	81.2	76.4	88.7
No Response	7.3	9.1	25.6	18.0	23.2	10.9
Environment Good	55.6	33.3	50.0	45.5	100.0	51.2
Fair	33.3	66.7	50.0	45.5	0.0	41.1
Inappropriate	0.0	0.0	0.0	9.1	0.0	0.9
Bad	11.1	0.0	0.0	0.0	0.0	6.8
Staff Attitude Good	66.7	66.7	50.0	36.4	100.0	61.5
Fair	11.1	33.3	33.3	54.5	0.0	21.5
Inappropriate	11.1	0.0	16.7	0.0	0.0	9.3
Bad	11.1	0.0	0.0	9.1	0.0	7.7
Female Staff Available	77.8	33.3	66.7	63.6	100.0	69.1
Separate seating arrangement available	77.8	33.3	66.7	50.0	100.0	68.0
Separate counter available for women	44.4	33.3	16.7	20.0	100.0	37.0
Separate toilet available for women	50.0	100.0	33.3	25.0	0.0	46.9
Separate prayer area available for women	66.7	0.0	60.0	0.0	0.0	54.4
Women can visit this institution alone	88.9	66.7	33.3	40.0	100.0	73.3

All figures are column percentages except Number of Respondents

**Table - 4.4.16i**  
**Women Opinion regarding institutions – Government Schools**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	24.7	12.1	31.3	37.1	35.5	23.3
Female Never Visited	68.2	78.6	47.7	45.2	42.4	66.6
No Response	7.1	9.3	21.0	17.8	22.2	10.2
Environment Good	64.4	81.5	82.4	44.8	77.8	68.5
Fair	33.3	15.8	15.8	43.7	22.2	28.6
Inappropriate	1.3	1.4	1.3	11.3	0.0	2.1
Bad	0.9	1.4	0.3	0.2	0.0	0.8
No Response	0.0	0.0	0.3	0.0	0.0	0.0
Staff Attitude Good	77.0	82.2	81.3	39.7	58.3	75.2
Fair	20.6	15.8	17.4	50.6	41.7	22.0
Inappropriate	1.8	0.0	1.1	9.1	0.0	2.0
Bad	0.7	2.1	0.3	0.7	0.0	0.8
Female Staff Available	97.1	83.6	88.0	64.5	97.2	91.1
Separate seating arrangement available	94.0	71.9	89.0	58.9	95.8	87.6
Separate counter available for women	78.1	52.7	66.1	18.6	95.8	68.2
Separate toilet available for women	70.7	68.5	81.1	32.7	93.1	70.9
Separate prayer area available for women	67.1	31.8	71.9	26.0	13.5	59.5
Women can visit this institution alone	90.8	83.4	92.4	50.8	93.1	87.1

All figures are column percentages except Number of Respondents

**Table - 4.4.16j**  
**Women Opinion regarding institutions – SUI Gas office**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	0.2	0.6	0.7	0.8	1.0	0.4
Female Never Visited	92.4	90.1	72.5	80.8	75.4	88.4
No Response	7.5	9.4	26.9	18.4	23.6	11.2
Environment Good	50.0	85.7	66.7	18.2	100.0	60.3
Fair	37.5	14.3	22.2	72.7	0.0	31.1
Inappropriate	12.5	0.0	11.1	9.1	0.0	8.6
Bad	0.0	0.0	0.0	0.0	0.0	0.0
Staff Attitude Good	50.0	57.1	55.6	54.5	100.0	54.4
Fair	33.3	42.9	33.3	45.5	0.0	36.7
Inappropriate	16.7	0.0	11.1	0.0	0.0	8.9
Bad	0.0	0.0	0.0	0.0	0.0	0.0
Female Staff Available	83.3	42.9	22.2	45.5	100.0	55.3
Separate seating arrangement available	50.0	28.6	33.3	20.0	100.0	38.4
Separate counter available for women	50.0	33.3	11.1	20.0	100.0	35.0
Separate toilet available for women	0.0	25.0	16.7	28.6	100.0	15.7
Separate prayer area available for women	0.0	20.0	50.0	42.9	100.0	30.3
Women can visit this institution alone	60.0	42.9	66.7	40.0	100.0	55.1

All figures are column percentages except Number of Respondents

**Table - 4.4.16k**  
**Women Opinion regarding institutions – Bank**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	3.5	3.5	5.6	4.3	27.6	4.0
Female Never Visited	89.1	87.1	67.6	77.7	49.8	84.8
No Response	7.4	9.4	26.8	18.0	22.7	11.2
Environment Good	74.2	77.8	82.4	61.8	71.9	75.7
Fair	24.2	22.2	13.2	21.8	28.1	21.8
Inappropriate	1.5	0.0	4.4	12.7	0.0	2.3
Bad	0.0	0.0	0.0	3.6	0.0	0.2
Staff Attitude Good	72.7	77.8	76.5	20.8	63.2	71.3
Fair	24.2	22.2	20.6	69.8	36.8	26.1
Inappropriate	1.5	0.0	2.9	7.5	0.0	1.7
Bad	1.5	0.0	0.0	1.9	0.0	0.8
Female Staff Available	98.5	62.2	47.1	64.2	92.9	79.0
Separate seating arrangement available	95.5	60.0	70.6	26.4	64.9	78.1
Separate counter available for women	89.4	42.2	59.7	17.0	26.3	66.8
Separate toilet available for women	66.7	25.6	38.2	29.2	31.3	40.9
Separate prayer area available for women	57.9	15.4	41.9	45.5	12.5	34.3
Women can visit this institution alone	84.8	80.0	70.1	28.3	93.0	78.6

All figures are column percentages except Number of Respondents

**Table - 4.4.16l**  
**Women Opinion regarding institutions – Government Hospital/Clinics/Dispensary**

	Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203	5632
Female Visited	61.5	71.9	72.6	75.4	69.0	66.2
Female Never Visited	31.1	18.5	11.7	6.8	8.4	24.1
No Response	7.5	9.5	15.7	17.8	22.7	9.7
Environment Good	61.5	69.4	64.4	48.9	70.7	63.3
Fair	28.3	21.7	18.2	31.9	26.4	25.3
Inappropriate	5.9	4.8	8.9	14.3	2.9	6.5
Bad	4.2	4.0	8.5	5.0	0.0	4.8
No Response	0.1	0.0	0.0	0.0	0.0	0.0
Staff Attitude Good	65.9	68.2	60.8	43.1	65.0	64.5
Fair	22.5	23.6	23.5	33.4	32.1	23.6
Inappropriate	7.1	4.0	12.6	14.0	2.9	7.5
Bad	4.4	4.1	3.0	9.5	0.0	4.4
No Response	0.1	0.0	0.0	0.0	0.0	0.0
Female Staff Available	96.9	90.9	94.7	87.6	96.4	94.5
Separate seating arrangement available	87.2	73.0	91.4	77.0	95.7	83.6
Separate counter available for women	80.1	62.6	72.3	53.6	95.0	73.0
Separate toilet available for women	84.2	64.5	78.8	71.7	88.8	77.3
Separate prayer area available for women	80.3	39.6	48.1	40.7	6.5	61.1
Women can visit this institution alone	79.3	63.6	56.5	34.9	90.0	69.4

All figures are column percentages except Number of Respondents

## Section 5.1

**Table - 5.1.1**  
**In your opinion, should women work and earn money for a livelihood?**

	Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]	5632	5641	11273
Yes	80.0	63.7	71.9
No	7.7	24.3	15.9
Do not know	12.3	12.1	12.2
Why Should Not *			
Women are not capable	20.6	20.3	20.4
This is not women's responsibility	70.5	80.0	77.7
Women will lose self-control	13.4	17.7	16.7
Others	2.8	1.9	2.1
Did not respond	4.4	1.3	2.0
Do not know	4.8	2.4	3.0

All figures are column percentages except Number of Respondents

\* Multiple Response Question- Percentage of Respondent who answered No

**Table - 5.1.2**  
**Do women in your household have permission to work?**

	Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]	5632	5641	11273
Yes	47.5	49.3	48.4
No	36.5	38.1	37.3
Do not know	16.0	12.6	14.3
Why Not *			
This is not a women's responsibility	55.6	70.6	63.3
Women are less capable	11.0	13.6	12.4
Women will lost self-control	8.9	12.4	10.7
Did not respond	13.6	4.3	8.8
Do not know	10.5	6.1	8.2
Against the Islam	4.6	1.0	2.8
Not Required	1.7	1.8	1.8
Others	0.7	2.3	1.5
Against the Norm of Society	1.3	1.3	1.3

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 5.1.3**  
**Women work to Earn**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	12.0	13.0	12.5
	No	86.6	86.2	86.4
	No Response	1.4	0.8	1.1
What work they do?				
	Unskilled- manual labor	15.0	9.8	12.3
	Skilled (Tailor, Carpenter)	27.7	19.0	23.3
	Food stall	1.6	0.4	1.0
	Shop, Restaurant/ Small hotel	2.6	0.1	1.3
	Self-owned Business, factory/ workshop (Up to 10 employees)	0.8	0.3	0.5
	Self-owned Business, factory/ workshop (More than 10 employees)	0.4	0.5	0.5
	Professional services	19.4	18.2	18.8
	Employed (Manager/ Lower officer)	8.4	22.7	15.7
	Employed (Manager/ Officer)	.9	3.2	2.1
	Landlord	1.9	1.7	1.8
	Farmer	9.2	7.6	8.4
	Retired/ Pensioner	0.9	0.3	0.6
	Others	4.2	3.1	3.6
	Did not respond	11.0	18.0	14.6
Do they spend income with their own will				
	Yes	89.9	96.2	93.3
	No	10.1	3.8	6.7
Who do they need to ask for permission*				
	Husband	72.0	86.4	76.4
	Father	15.7	17.1	16.1
	Father in law	6.2	5.2	5.9
	Brother	4.2	9.3	5.8
	Mother	7.7	0.0	5.3
	No Response	1.5	8.6	3.7
	Son	1.1	8.6	3.5
	Mother in law	3.4	0.0	2.3

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered NO

**Table - 5.1.4**  
**Do you think women should participate in financial decisions in their family?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	70.1	61.1	65.6
	No	18.8	35.7	27.3
	Do not know	11.1	3.1	7.1
Why Not *	This is not a woman's business	65.7	61.4	62.9
	Women do not have knowledge about these things	29.5	43.7	38.8
	Women cannot make the appropriate decision	17.8	14.9	15.9
	It is easier to fool women	4.5	4.6	4.6
	No response	6.1	2.3	3.6
	Others	0.7	0.2	0.4

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered No

**Table - 5.1.5**  
**Access to Financial Market**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
Do you have a bank account	Yes	6.4	7.0	6.7
	No	91.4	90.1	90.8
	No response	2.2	2.8	2.5
If Yes, who operates your bank account	Self	53.0	65.6	59.6
	Joint Account	33.7	26.4	29.9
	Household men	8.7	4.0	6.3
	Women of the family	0.7	0.5	0.6
	Other relatives	0.7	0.0	0.3
	No Response	2.9	3.5	3.2
	Do not know	0.3	0.0	0.1
Have you ever taken a personal loan	Yes	5.8	2.4	4.1
	No	91.2	94.9	93.1
	No Response	3.0	2.7	2.9
If yes, whose choice was it	Husband's choice	44.0	51.9	46.3
	Own choice	37.5	28.2	34.8
	Men in the family	8.3	4.1	7.0
	Household women	0.3	4.4	1.5
	Other family members	3.5	1.5	2.9
	Other	1.4	2.1	1.6
	Did not respond	5.0	7.8	5.8
Who told you how to spend the loan	Husband's wishes	38.2	45.2	40.2
	Men of the family	38.5	26.1	34.9
	Household family member	7.5	6.0	7.1
	Household women	0.4	3.2	1.2
	Other family members	1.7	1.1	1.5
	Joint consensus	4.3	3.5	4.1
	Other	1.1	3.0	1.7
	Did not respond	8.2	12.0	9.3

All figures are column percentages except Number of Respondents



**Table - 5.1.6**  
**Empowerment Score**

	<b>Female Respondents</b>	<b>Male Respondents</b>
Number of Respondents [Un-weighted Counts]	5632	5641
<b>Decisions:</b>		
Daily ration	0.5	0.6
Education	0.3	0.6
Health and recreation	0.3	0.6
Entertainment	0.3	0.6
Home appliances eg: tv, fridge, fan etc	0.3	0.6
Marriages and other arrangements	0.3	0.5
Property/ land purchase	0.2	0.6
Renovation of house	0.2	0.6
Cattles/ herds and live stock sale and purchase	0.2	0.5
Employment for women	0.2	0.5
Participation in Political, non-political and NGO events	0.1	0.5
Family planning	0.3	0.5
Overall Score	3.1	6.8

Note: Score for individual decision ranges from 0 to 1, while the range for overall score is 0 to 12

## Section 5.2

**Table - 5.2.1a**  
**For what purpose are women allowed to leave the house?**  
**[Mobility Score]**

	<b>Female Respondents</b>	<b>Male Respondents</b>
Number of Respondents [Un-weighted Counts]	5632	5641
To meet neighbors	1.8	1.7
For Sale and purchase of items	1.4	1.3
For visiting a hospital/doctor	1.4	1.4
To go for attending wedding ceremony	1.4	1.3
To go to visit a bank	0.4	0.6
To go to attend a meeting conducted by NGO	0.2	0.5
To go for job	0.2	0.6
To go for Education	0.3	0.7
To go to visit other village/city for any work	0.7	0.9
Overall Mobility Score	7.7	8.9

Note: Score for individual decision ranges from 0 to 2, while the range for overall score is 0 to 18

**Table - 5.2.1b**  
**For what purpose are women allowed to leave the house?**  
**[Mobility Score - Female]**

	Punjab	Sindh	KPK	Balochistan	Gilgit
Number of Respondents [Un-weighted Counts]	1812	1208	1187	1222	203
To meet neighbors	1.8	1.7	1.6	1.8	1.9
For Sale and purchase of items	1.6	1.1	1.0	1.2	1.3
For visiting a hospital/doctor	1.5	1.2	1.2	1.4	1.1
To go for attending wedding ceremony	1.5	1.1	1.3	1.4	1.2
To go to visit a bank	0.3	0.4	0.5	0.5	1.2
To go to attend a meeting conducted by NGO	0.1	0.3	0.3	0.5	1.7
To go for job	0.1	0.4	0.3	0.4	0.9
To go for Education	0.2	0.4	0.4	0.4	0.6
To go to visit other village/city for any work	0.8	0.6	0.6	0.6	1.0
Overall Mobility Score	7.9	7.1	7.2	8.3	11.0

Note: Score for individual decision ranges from 0 to 2, while the range for overall score is 0 to 18

**Table - 5.2.1c**  
**For what purpose are women allowed to leave the house?**  
**[Mobility Score - Male]**

	Punjab	Sindh	KPK	Balochistan	Gilgit
Number of Respondents [Un-weighted Counts]	1793	1192	1233	1223	200
To meet neighbors	1.7	1.7	1.6	1.4	2.0
For Sale and purchase of items	1.5	1.1	0.9	0.6	1.1
For visiting a hospital/doctor	1.5	1.2	1.3	1.1	1.1
To go for attending wedding ceremony	1.4	1.2	1.2	1.1	1.1
To go to visit a bank	0.7	0.5	0.5	0.3	0.5
To go to attend a meeting conducted by NGO	0.6	0.4	0.2	0.3	1.4
To go for job	0.7	0.4	0.4	0.2	0.3
To go for Education	0.9	0.5	0.7	0.3	0.8
To go to visit other village/city for any work	1.0	0.7	0.8	0.6	1.0
Overall Mobility Score	10.0	7.6	7.8	5.7	9.3

Note: Score for individual decision ranges from 0 to 2, while the range for overall score is 0 to 18

## Section 6.I

**Table - 6.I.I**  
**Do you think men have the right to hit women?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
Do you think men have the right to hit women	Yes	14.7	17.9	16.3
	No	83.9	80.6	82.2
	Do not know	1.4	1.5	1.5
Why *	It is important to build character	19.5	58.9	41.1
	Islam allows it	30.7	28.0	29.2
	It is a man's right	37.9	20.1	28.1
	Man is the bread winner of the family	28.1	16.9	22.0
	To release his anger	14.5	6.0	9.8
	Women remain under men's control- psychologically	8.2	10.9	9.7
	No response	8.4	2.5	5.2
	Do not know	3.2	1.7	2.4
	Others	0.4	1.9	1.2
Do men in your house hold hit women	Yes	15.0	12.2	13.6
	No	81.8	85.4	83.6
	Do not know	3.2	2.4	2.8

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered YES

**Table - 6.1.2**  
**Have you/women in household ever been a victim of mental violence?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	14.4	5.8	10.1
	No	82.2	89.9	86.0
	No Response	3.5	4.3	3.9
How were you mentally hurt?*	Abusing	65.7	52.4	61.9
	Taunting	27.1	21.9	25.6
	Insulting in front of others	30.8	17.9	27.1
	Scolding/ yelling	44.7	56.6	48.1
	Threatening	12.6	13.0	12.7
	Others	1.8	0.1	1.3
	Did not answer	2.7	3.3	2.9
If yes, who tortured/harmed you?*	Husband	81.2	90.7	83.9
	Father/ Brother	10.9	21.5	13.9
	Father in law/ brother in law	15.9	11.3	14.6
	Mother/ Sister	7.1	0.8	5.3
	Mother in law/ sister in law	17.8	9.5	15.4
	Daughter in law	1.2	0.4	1.0
	Son in law	2.6	0.1	1.9
	Others	1.0	0.4	0.8
	Did not answer	3.2	1.7	2.8
Did you share the incident of abuse with anyone	Yes	31.7	36.6	32.8
	No	68.3	63.4	67.2

All figures are column percentages except Number of Respondents

\* Multiple Response Question- Percentage of Respondent who answered YES

**Table - 6.1.3**  
**Have you/women in household ever been a victim of physical violence?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	8.5	5.1	6.8
	No	87.7	92.4	90.1
	No Response	3.8	2.4	3.1
How were you physically hurt?*	Physical abuse	28.9	50.2	37.0
	Burn/ Acid Burns	0.9	4.9	2.4
	Cutting off hair/Make bald	1.3	2.5	1.7
	Cutting off Ears/Nose	2.1	2.9	2.4
	Hitting	90.3	64.9	80.7
	Others	0.4	1.2	0.7
	No response	2.1	0.9	1.6
	Don't know	0.6	0.7	0.6
If yes, who tortured/harmed you?*	Husband	87.1	85.1	86.4
	Father/ Brother	9.5	16.7	12.2
	Father in law	9.7	10.7	10.1
	Mother/ Sister	7.8	2.9	6.0
	Mother in law/ sister in law	7.2	7.2	7.2
	Daughter in law	0.3	1.3	0.7
	Son in law	0.0	0.5	0.2
	Others	2.0	2.0	2.0
	Did not respond	2.1	0.6	1.5
Did you share this incident of physical violence with someone	Yes	36.8	21.5	31.2
	No	59.3	47.4	54.9
	No Response	2.6	0.7	1.9
	Do not know	1.2	30.3	12.0
Did you report this incident to the police	Yes	4.3	2.7	3.7
	No	88.7	93.2	90.4
	No Response	4.6	2.7	3.9
	Do not know	2.4	1.5	2.0

All figures are column percentages except Number of Respondents

\* Multiple Response Question- Percentage of Respondent who answered YES

**Table - 6.1.4**  
**Has anyone outside your household ever slapped, punched, kicked or physically hurt you/women in household?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	2.3	1.4	1.9
	No	94.6	96.0	95.3
	Do not Know	3.1	2.6	2.9
If yes, who tortured you physically?*	Male cousins	47.5	77.7	58.6
	Ex husband	12.9	9.8	11.8
	Neighbors	24.3	13.0	20.1
	Friends	17.8	9.8	14.9
	Teacher	26.1	5.5	18.6
	Servant	3.4	2.2	3.0
	Strangers	0.7	3.4	1.7
	Army/ Police/ Rangers	0.2	1.4	0.6
	Men at work place	2.9	3.2	3.0
	Others	4.7	2.8	4.0
	No response	7.4	0.6	4.9
	Don't know	0.5	0.0	0.3

All figures are column percentages except Number of Respondents

\* Multiple Response Question- Percentage of Respondent who answered YES

**Table - 6.1.5**  
**Have anybody ever abused you sexually?**  
**[Question asked only from Female Respondents]**

Number of Respondents [Un-weighted Counts]		5632
	Yes	1.6
	No	94.2
	Do not Know	4.2
By whom were you physically hurt?*	Men (Relatives)	26.9
	Ex-Husband	14.5
	Neighbors	8.8
	Friends	3.5
	Teacher	1.5
	Servant	3.2
	Stranger	39.8
	Colleagues at work place	1.9
	No response	13.6
	Do not know	6.1
Did you seek help in this matter from anybody to avoid such incidences in the future?	Yes	23.4
	No	68.5
	Do not Know	7.6
	No Response	0.5
If yes, from whom did you seek help?*	From people in family	86.7
	From in-laws	42.6
	Police station	7.0
	Lawyer	1.1
	Court	1.1
	Arbitration courts	3.0
	Sardar	2.1
	No response	1.1
	Did not know	3.0

All figures are column percentages except Number of Respondents

\* Multiple Response Question- Percentage of Respondent who answered YES

**Table - 6.1.6**  
**In your opinion if someone abuses sexually or physically should he/she be punished?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	89.1	93.5	91.3
	No	3.4	2.7	3.0
	No Response	7.6	3.8	5.7
How should that person be penalized?*	Handed over to the police	34.1	22.1	28.0
	Killed	16.0	22.4	19.3
	Punishment according to severity of action	18.9	14.7	16.8
	Punishment according to Shariah	9.4	18.6	14.1
	Banished from the locality	16.7	8.3	12.4
	Punishment according to the law	12.9	8.2	10.5
	Paraded and humiliated in locality (black face)	12.3	5.3	8.7
	Stoned to death	10.8	4.5	7.6
	Lashes/whips given	8.9	6.0	7.4
	Handed over to influential elders in the community	8.3	2.7	5.4
	Public humiliation	7.9	1.9	4.8
	Face social boycott	4.7	3.7	4.2
	Married off to each other	2.6	3.7	3.2
	Don't know	5.4	0.2	2.8
	Left on their own	1.5	1.9	1.7
	Others	0.4	1.0	0.7
	Did not respond	0.2	0.1	0.1
If a woman in your vicinity/community is mistreated, how will the aggressor be treated?*	Handed over to the police	26.6	21.5	24.1
	Killed	14.1	19.9	17.0
	Punishment according to severity of action	15.6	15.0	15.3
	Punishment according to Shariah	11.5	16.8	14.1
	Punishment according to the law	12.3	7.2	9.7
	Banished from the locality	11.3	7.8	9.6
	Don't know	15.4	3.1	9.3
	Lashes/whips given	8.4	5.8	7.1
	Paraded and humiliated in locality (black face)	10.0	4.0	7.0
	Stoned to death	7.4	3.8	5.6
	Handed over to influential elders in the community	7.7	2.9	5.3
	Face social boycott	4.5	4.4	4.5
	Married off to each other	4.5	3.8	4.1
	Public humiliation	5.9	1.9	3.9
	Left on their own	1.8	2.0	1.9
	Did not respond	1.3	0.8	1.0
	Others	0.5	0.8	0.7

All figures are column percentages except Number of Respondents [Un-weighted Counts]

\* Multiple Response Question- Percentage of Respondent who answered YES



## Section 6.2

**Table - 6.2.1**  
**Opinion about Type of Gender Based Violence**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
How are women teased in our society*	Through phone	54.7	64.6	59.7
	Following during travel	32.1	31.9	32.0
	Whistling/ Hooting	30.7	28.7	29.7
	Through SMS	23.4	32.7	28.0
	Taking photos using cell phone	17.1	15.9	16.5
	Do not know	13.2	10.9	12.0
	Force marriages	12.5	10.0	11.3
	Through Email/ Letters	9.0	8.2	8.6
	Kidnapping	5.4	8.4	6.9
	No Response	3.6	2.6	3.1
	Others	0.2	0.2	0.2
Kind of gender based crimes*	Rape (zina-bil-jabar)	41.2	54.2	47.7
	Killing	42.1	37.0	39.5
	Sexual violence	24.9	34.9	29.9
	Burns and Acid Burns	22.9	21.1	22.0
	Force marriages	21.4	15.8	18.6
	Honor killings Karokari	14.3	21.6	18.0
	Kidnapping	13.5	13.8	13.6
	Do not know	13.4	10.2	11.8
	Selling women	13.1	10.1	11.6
	No response	2.7	2.3	2.5
	Burying alive	1.4	0.7	1.0
	Others	0.2	0.1	0.2

All figures are column percentages except Number of Respondents

\* Multiple Response Question

**Table - 6.2.1a**  
**Opinion about Type of Gender Based Violence By Province**  
**[Female Respondents]**

		Province					Overall
		Punjab	Sindh	KPK	Balochistan	Gilgit	
Number of Respondents [Un-weighted Counts]		1812	1208	1187	1222	203	5632
How are women teased in our society*	Through phone	53.0	54.1	63.4	50.4	76.8	54.7
	Following during travel	35.5	24.8	29.7	40.6	0.5	32.1
	Whistling/ Hooting	29.6	30.4	30.7	48.3	2.0	30.7
	Through SMS	21.2	16.8	36.5	40.3	46.8	23.4
	Taking photos using cell phone	20.6	9.3	14.4	23.0	6.4	17.1
	Do not know	12.5	20.4	6.6	3.7	13.3	13.2
	Forced marriages	10.9	13.7	19.5	6.6	3.4	12.5
	Through Email/ Letters	9.9	5.7	11.8	7.4	1.0	9.0
	Kidnapping	4.9	5.6	5.4	10.6	0.5	5.4
	No Response	2.6	4.1	7.3	1.5	5.4	3.6
	Others	0.0	.6	0.1	0.3	0.0	0.2
Kind of gender based crimes*	Killing	45.1	30.1	44.5	64.5	1.0	42.1
	Rape (zina-bil-jabar)	45.5	35.0	40.2	28.9	5.9	41.2
	Sexual violence	26.5	19.5	30.1	21.0	8.4	24.9
	Burns and Acid Burns	22.8	19.0	32.9	19.2	.5	22.9
	Forced marriages	16.0	29.0	30.9	18.2	41.9	21.4
	Honor killings Karokari	5.1	33.1	11.5	38.4	1.5	14.3
	Kidnapping	15.0	9.6	14.2	15.0	2.0	13.5
	Do not know	12.5	19.3	6.1	9.6	43.8	13.4
	Selling women	14.2	8.8	14.7	18.1	3.0	13.1
	No response	2.0	2.3	6.1	1.3	11.8	2.7
	Others	0.2	0.0	0.5	0.4	0.0	0.2

All figures are column percentages except Number of Respondents [Un-weighted Counts]

\* Multiple Response Question

**Table - 6.2.1b**  
**Opinion about Type of Gender Based Violence By Province**  
**[Male Respondents]**

		Province					Overall
		Punjab	Sindh	KPK	Balochistan	Gilgit	
Number of Respondents [Un-weighted Counts]							
How are women teased in our society*	Through phone	55.8	77.1	84.9	50.2	44.5	64.6
	Through SMS	27.4	26.9	67.5	23.5	17.5	32.7
	Following during travel	36.6	23.2	24.7	38.1	56.0	31.9
	Whistling/ Hooting	29.2	32.9	21.7	21.1	43.5	28.7
	Taking photos using cell phone	17.7	12.7	14.3	15.7	11.5	15.9
	Do not know	12.9	10.3	2.9	14.6	0.5	10.9
	Forced marriages	7.1	13.8	15.2	6.4	36.0	10.0
	Kidnapping	7.4	7.4	15.2	6.4	2.5	8.4
	Through Email/ Letters	7.3	9.4	9.4	5.6	27.0	8.2
	No Response	3.8	.9	0.6	4.1	1.0	2.6
	Others	0.2	0.3	0.1	0.5	0.0	0.2
Kind of gender based crimes*	Rape (zina-bil-jabar)	56.8	55.2	53.5	28.5	9.0	54.2
	Killing	35.0	36.2	45.9	39.1	27.5	37.0
	Sexual violence	34.1	31.6	47.4	18.2	70.5	34.9
	Honor killings Karokari	10.7	43.7	22.5	33.7	50.5	21.6
	Burns and Acid Burns	24.3	19.0	16.7	9.9	0.0	21.1
	Forced marriages	11.3	20.6	20.0	23.5	71.5	15.8
	Kidnapping	14.4	10.9	18.5	9.2	3.0	13.8
	Do not know	11.3	8.0	8.0	15.5	.5	10.2
	Selling women	8.1	9.0	18.7	13.1	16.0	10.1
	No response	3.0	1.2	1.3	3.6	0.0	2.3
	Others	0.1	0.1	0.2	0.8	0.0	0.1

All figures are column percentages except Number of Respondents [Un-weighted Counts]

\* Multiple Response Question

Table - 6.2.2  
If a man/woman has illegal/illicit relationship, should they be punished?

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes, they should be punished	86.7	91.1	88.9
	No	3.9	3.8	3.9
	Do not know	9.4	5.1	7.3
How a man should be punished?*	Punishment according to Shariah	23.1	31.4	27.3
	Killed	18.2	30.1	24.3
	Handed over to the police	20.8	22.1	21.5
	Punishment according to severity of action	12.1	19.8	16.0
	Punishment according to the law	11.4	18.7	15.1
	Lashes/whips given	11.2	12.6	11.9
	Stoned to death	15.4	5.8	10.5
	Banished from the locality	10.1	9.1	9.6
	Married off to each other	8.2	9.3	8.8
	Paraded and humiliated in locality (black face)	9.8	4.0	6.8
	Face social boycott	5.7	5.7	5.7
	Public humiliation	5.8	2.5	4.1
	Handed over to influential elders in the community	5.4	2.9	4.1
	Don't know	5.6	.2	2.8
	Left on their own	2.6	2.6	2.6
	Other	0.2	0.6	0.4
	No response	0.1	0.1	0.1
How a woman should be punished?*	Punishment according to Shariah	25.0	32.3	28.7
	Killed	17.7	29.3	23.6
	Handed over to the police	18.4	19.7	19.1
	Punishment according to severity of action	12.9	20.4	16.7
	Punishment according to the law	10.8	17.4	14.2
	Lashes/whips given	10.1	11.7	10.9
	Married off to each other	9.9	10.1	10.0
	Stoned to death	11.9	5.7	8.7
	Banished from the locality	8.1	8.7	8.4
	Face social boycott	6.9	5.9	6.4
	Paraded and humiliated in locality (black face)	9.0	3.0	5.9
	Handed over to influential elders in the community	5.3	3.6	4.4
	Public humiliation	4.5	1.9	3.2
	Left on their own	3.4	2.6	3.0
	Don't know	5.8	0.2	2.9
	Other	0.4	0.5	0.4
	No response	0.1	0.2	0.2

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered YES

Table - 6.2.3  
If a man and woman are caught with an illicit relationship in your vicinity/community what action is taken against them?

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
For Men?*	Never Happened	65.8	55.7	60.7
	Killed	8.7	12.9	10.8
	Handed over to the police	6.7	8.9	7.8
	Punishment according to severity of action	5.0	9.8	7.4
	Punishment according to Shariah	2.9	10.3	6.6
	Punishment according to the law	3.0	8.8	5.9
	Banished from the locality	5.2	6.6	5.9
	Lashes/whips given	4.1	6.5	5.3
	Stoned to death	4.8	4.0	4.4
	Married off to each other	3.3	3.2	3.3
	Face social boycott	1.4	4.1	2.7
	Handed over to influential elders in the community	2.3	2.4	2.3
	Paraded and humiliated in locality (black face)	3.0	1.5	2.2
	Left on their own	1.0	1.9	1.4
	Public humiliation	1.4	0.9	1.2
	Don't know	1.1	0.8	1.0
	No response	0.3	0.4	0.4
	Other	0.3	0.3	0.3
For Women?*	Never Happened	67.4	58.1	62.7
	Killed	8.1	12.2	10.1
	Punishment according to severity of action	4.9	9.0	6.9
	Handed over to the police	5.8	7.5	6.6
	Punishment according to Shariah	2.9	9.7	6.3
	Punishment according to the law	3.2	8.3	5.7
	Banished from the locality	4.2	6.3	5.3
	Lashes/whips given	3.6	6.0	4.8
	Stoned to death	4.2	3.7	4.0
	Married off to each other	3.6	3.0	3.3
	Face social boycott	1.4	4.0	2.7
	Handed over to influential elders in the community	2.2	2.2	2.2
	Paraded and humiliated in locality (black face)	2.7	1.2	2.0
	Don't know	1.6	1.0	1.3
	Left on their own	0.8	1.8	1.3
	Public humiliation	1.1	0.8	0.9
	Other	0.5	0.4	0.4
	No response	0.4	0.4	0.4

All figures are column percentages except Number of Respondents

\* Multiple Response Question - Percentage of Respondent who answered YES

**Table - 6.2.4**  
**If a girl or woman becomes victim of sexual abuse?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
What should the extended family do?*	Should be reported to police	45.4	56.3	50.8
	Got to the court of law	18.3	32.0	25.1
	Both should be married	14.0	15.9	15.0
	Should be punished according Shariah/ Religion	12.1	17.5	14.8
	Guilty personnel should killed	12.5	14.3	13.4
	Give Sympathy	15.0	8.8	11.9
	Launch Protest	13.5	8.7	11.1
	Wait patiently	10.7	9.2	9.9
	Do not know	7.9	4.0	6.0
	Should not be quoted and be kept obscured	5.9	5.8	5.8
	Women related to the people who were involved in the act should face the same abuse.	3.8	4.0	3.9
	No response	2.5	2.2	2.3
	Others	0.1	0.8	0.4
What should the victim's family do?*	They should help the victim	58.4	63.2	60.8
	Should be sympathized	30.2	36.1	33.1
	Should be married immediately	24.7	32.8	28.7
	Should be given the due respect in society and family	17.2	11.8	14.5
	Do not know	6.6	4.9	5.7
	Should be killed	4.2	3.6	3.9
	Should the abandoned from home	4.4	2.7	3.5
	No response	2.1	2.2	2.2
	Others	0.1	0.0	0.1

All figures are column percentages except Number of Respondents

\* Multiple Response Question

**Table - 6.2.5**  
**If a man in your vicinity/ area commits rape (zina-bil-jabar)**  
**What action is taken against the man?**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
Actions (Should be)*	This has never happened	57.9	47.9	52.9
	Killed	10.8	19.5	15.1
	Handed over to the police	12.1	14.4	13.3
	Punishment according to Shariah	4.9	14.0	9.4
	Punishment according to the law	4.8	10.5	7.7
	Punishment according to severity of action	5.6	8.6	7.1
	Stoned to death	7.9	5.2	6.6
	Lashes/whips given	5.3	7.0	6.1
	Banished from the locality	4.7	6.8	5.7
	Paraded and humiliated in locality (black face)	6.3	1.8	4.0
	Face social boycott	3.3	4.3	3.8
	Married off to each other	2.5	2.0	2.3
	Handed over to influential elders in the community	2.3	2.0	2.1
	Public humiliation	2.4	1.0	1.7
	Left on their own	0.7	2.0	1.3
	Don't know	0.9	0.7	0.8
	No response	0.3	0.5	0.4
	Other	0.1	0.0	0.1

All figures are column percentages except Number of Respondents

\* Multiple Response Question

**Table - 6.2.5a**  
**If a man in your vicinity/ area commits rape (zina-bil-jabar)**  
**What action is taken against the man? [Female Respondents]**

		Province					
		Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]		1812	1208	1187	1222	203	5632
Actions (Should be)*	[This has never happened]	55.3	62.5	65.7	43.5	63.5	57.9
	Handed over to the police	13.7	9.9	6.5	18.7	21.2	12.1
	Killed	9.7	8.2	13.6	30.1	3.0	10.8
	Stoned to death	8.6	8.4	5.0	7.6	4.9	7.9
	Paraded and humiliated in locality (black face)	8.6	3.2	4.5	0.4	3.0	6.3
	Punishment according to severity of action	7.1	3.1	5.1	1.2	8.4	5.6
	Lashes/whips given	6.7	4.6	1.5	2.5	7.9	5.3
	Punishment according to Shariah	7.2	1.2	1.1	6.3	8.9	4.9
	Punishment according to the law	4.5	3.5	7.5	6.6	7.4	4.8
	Banished from the locality	3.9	8.2	2.2	2.9	4.9	4.7
	Face social boycott	4.7	1.2	1.2	2.0	7.4	3.3
	Married off to each other	2.8	2.4	2.0	0.8	6.4	2.5
	Public humiliation	1.4	5.5	0.5	4.3	1.5	2.4
	Handed over to influential elders in the community	1.9	1.9	4.3	1.2	7.4	2.3
	Don't know	0.8	1.7	0.2	0.1	1.0	0.9
	Left on their own	0.2	2.2	0.1	0.7	0.5	0.7
	No response	0.2	0.4	0.3	0.3	3.9	0.3
	Other	0.1	0.2	0.2	0.0	0.0	0.1

All figures are column percentages except Number of Respondents [Un-weighted Counts]

\* Multiple Response Question



**Table - 6.2.5b**  
**If a man in your vicinity/ area commits rape (zina-bil-jabar)**  
**What action is taken against the man? [Male Respondents]**

		Province					
		Punjab	Sindh	KPK	Balochistan	Gilgit	Overall
Number of Respondents [Un-weighted Counts]		1793	1192	1233	1223	200	5641
Actions (Should be)*	This has never happened	46.1	44.2	61.2	49.3	44.5	47.9
	Killed	18.8	24.0	7.2	36.5	45.5	19.5
	Handed over to the police	19.5	7.6	8.0	5.2	31.0	14.4
	Punishment according to Shariah	19.7	3.2	10.3	13.6	2.5	14.0
	Punishment according to the law	11.2	5.3	19.1	4.3	3.5	10.5
	Punishment according to severity of action	12.4	3.2	5.6	1.7	4.5	8.6
	Lashes/whips given	10.1	4.1	0.6	4.1	0.5	7.0
	Banished from the locality	1.9	18.0	8.6	5.2	2.0	6.8
	Stoned to death	5.5	5.5	0.6	13.7	0.0	5.2
	Face social boycott	5.7	3.5	0.8	2.4	0.0	4.3
	Left on their own	3.5	.3		0.0	0.0	2.0
	Married off to each other	0.6	1.8	6.4	.3	38.5	2.0
	Handed over to influential elders in the community	2.1	2.8	0.4	0.7	3.0	2.0
	Paraded and humiliated in locality (black face)	1.6	2.2	2.1	1.0	0.0	1.8
	Public humiliation	1.1	1.2	0.2	2.3	0.0	1.0
	Don't know	0.2	2.1	0.2	0.5	0.0	0.7
	No response	0.1	1.8	0.3	0.3	0.0	0.5
	Other	0.1	0.0	0.0	0.2	0.0	0.0

All figures are column percentages except Number of Respondents [Un-weighted Counts]

\* Multiple Response Question

**Table - 6.2.6**  
**If a boy or a girl from your household gets married with his/her own will?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
How will they be treated*	This has never happened	39.7	54.3	47.0
	Marriage is be accepted	36.4	28.0	32.2
	Banished from the locality	13.0	9.8	11.4
	Do not know	4.6	2.8	3.7
	No response	4.0	2.8	3.4
	Both boy and girl are killed	3.2	3.5	3.3
	Boy is accused of kidnapping	1.8	2.1	1.9
	Separated (divorced) forcefully	2.2	1.4	1.8
	Girl is killed	1.4	0.6	1.0
	Boy is killed	0.9	1.0	1.0
	Other	0.1	0.6	0.4

All figures are column percentages except Number of Respondents [Un-weighted Counts]

\* Multiple Response Question

**Table - 6.2.7**  
**Knowledge and Perception about 'Karo Kari'**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
Are you aware of the custom of honor killing (karo kari)?				
	Yes	31.2	43.8	37.5
	No	66.2	54.9	60.6
	Do not Know	2.6	1.2	1.9
	No Response	0.0	0.0	0.0
Do you think honor killings (karo kari) are justified?				
	Yes	9.1	13.1	11.4
	No	89.1	85.8	87.2
	Do not Know	0.9	0.2	0.5
	No Response	0.9	0.9	0.9
Why do you think honor killings (karo kari) are justified? *				
	Stops shamelessness	70.3	84.7	79.8
	Stops illicit relationships	53.2	57.4	56.0
	Society remains controlled	26.3	46.5	39.7
	Custom is used wrongly	16.4	14.6	15.2
	No response	5.4	1.2	2.6
	Don't know	3.1	1.4	2.0
	Other	0.8	0.4	0.5

All figures are column percentages except Number of Respondents

\* Multiple Response Question- Percentage of Respondent who answered YES

**Table - 6.2.8**  
**Has there been any instance of honor killings in your community/locality?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
Has there been any instance of honor killings in your community/locality?	Yes	5.9	7.5	6.7
	No	86.4	82.9	84.7
	Do not know	7.7	9.6	8.6
If yes, who was killed?	Man	21.3	19.1	20.1
	Woman	34.1	20.7	26.6
	Both	40.9	55.2	48.9
	No response	3.6	5.0	4.4
What was the reason of killing? (only one answer)	They had illicit relationship	61.2	77.0	70.1
	Got married of own choice	28.1	9.3	17.5
	Other	1.7	1.4	1.5
	No response	4.6	5.4	5.1
	Do not know	4.3	6.9	5.8

All figures are column percentages except Number of Respondents

\* Multiple Response Question- Percentage of Respondent who answered YES

**Table - 6.2.9**  
**Are you aware of the custom of -Wanni/ Swara?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	22.0	32.9	27.4
	No	75.0	65.7	70.4
	Do not Know	2.6	1.3	1.9
	No Response	0.3	0.2	0.2
If yes, what is the custom of "Wanni/ Sawara"?	Giving away women in case of resolution of dispute	95.4	96.7	96.2
	Other	0.0	0.0	0.0
	Do not Know	1.9	1.2	1.5
	No Response	2.7	2.1	2.3
In your opinion is wanni/ swara (Incase of resolution of dispute) is justified ?	Yes	4.8	6.7	5.7
	No	81.0	81.6	81.3
	Do not Know	4.3	1.5	2.9
	No Response	9.9	10.2	10.1
why is wanni/swara justified ? *	It avoids bloodshed between two or more families	77.7	83.0	80.8
	It avoids killing of innocent people	41.2	33.6	36.8
	Society remains under control	16.4	18.2	17.5
	Women get a permanent support	17.2	11.2	13.7
	No response	9.3	7.1	8.0
	Other	1.7	1.7	1.7
	Do not know	0.4	0.4	0.4

**Table - 6.2.9**  
**Are you aware of the custom of -Wanni/ Swara?**

		<b>Female Respondent s</b>	<b>Male Respondent s</b>	<b>Overall</b>
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	22.0	32.9	27.4
	No	75.0	65.7	70.4
	Do not Know	2.6	1.3	1.9
	No Response	0.3	0.2	0.2
If yes, what is the custom of "Wanni/ Sawara"?	Giving away women in case of resolution of dispute	95.4	96.7	96.2
	Other	0.0	0.0	0.0
	Do not Know	1.9	1.2	1.5
	No Response	2.7	2.1	2.3
In your opinion is wanni/ swara (Inc case of resolution of dispute) is justified ?	Yes	4.8	6.7	5.7
	No	81.0	81.6	81.3
	Do not Know	4.3	1.5	2.9
	No Response	9.9	10.2	10.1
why is wanni/swara justified ? *	It avoids bloodshed between two or more families	77.7	83.0	80.8
	It avoids killing of innocent people	41.2	33.6	36.8
	Society remains under control	16.4	18.2	17.5
	Women get a permanent support	17.2	11.2	13.7
	No response	9.3	7.1	8.0
	Other	1.7	1.7	1.7
	Do not know	0.4	0.4	0.4

All figures are column percentages except Number of Respondents [Un-weighted Counts]

\* Multiple Response Question- Percentage of Respondent who answered YES

## Section: Characteristics of Sample Respondents

**Table - HC.1a**  
**Sample Distribution Across Regions**

		Region		
		Rural	Urban	Overall
Number of Respondents [Un-Weighted Count]		7947	3326	11273
Province	Punjab	54.6	60.4	56.5
	Sindh	23.1	25.3	23.8
	KPK	15.3	11.3	13.9
	Balochistan	6.1	2.8	5.0
	Gilgit	1.0	0.2	0.7
Mother tongue of respondent	Urdu	5.2	14.7	8.4
	Sindhi	20.3	19.1	19.9
	Pashto	12.2	8.9	11.0
	Hindko	3.7	2.3	3.2
	Punjabi	38.6	41.2	39.5
	Saraiki	11.5	11.0	11.4
	Balochi	3.6	1.1	2.8
	Kashmiri	0.1	0.2	0.1
	Potohari	2.2	0.3	1.5
	Brahavi	0.7	0.4	0.6
	Balti	0.0	0.0	0.0
	Sheena	0.4	0.2	0.3
	Baroshki	0.6	0.1	0.4
	Khawar	0.0	0.0	0.0
	Wakhi	0.0	0.0	0.0
	Marvari	0.3	0.0	0.2
	Bharoi	0.1	0.0	0.1
	Others	0.6	0.6	0.6
Relation with the head of the family	Self	38.8	36.6	38.0
	Wife	39.9	39.2	39.7
	Son	10.5	13.2	11.4
	Daughter	2.1	2.9	2.4
	Sister	0.5	0.5	0.5
	Brother	1.7	1.6	1.7
	Mother	0.9	1.3	1.0
	Father	1.8	1.3	1.6
	Other male relative	1.3	1.1	1.2
	Other female relative	0.6	0.9	0.7
	Others	1.9	1.4	1.7
Average Age at Marriage		23.0	24.0	23.0
Average Age of Respondent		47.0	50.0	48.0

Figures are column percentages except Number of Respondents and age

**Table - HC.1b**  
**Sample Distribution Across Regions**

		Region		
		Rural	Urban	Overall
Number of Respondents [Un-Weighted Count]		7947	3326	11273
Religion	Muslim	98.2	97.4	97.9
	Christian	0.9	1.7	1.2
	Hindu	0.8	0.8	0.8
	Sikh	0.0	0.1	0.0
	Ahmedi	0.0	0.0	0.0
Religious Sect/ faction [For Muslim Respondents]	Barhelivi/ Hanafi/ Deobandi	71.5	68.7	70.6
	Shia/Jaffary	14.8	17.8	15.8
	Malki	1.0	0.4	0.8
	Shafi	0.2	0.1	0.2
	Hanbli	0.1	0.1	0.1
	Ahele-e-Hadees	5.6	7.3	6.2
	Do not know	4.2	2.9	3.8
	Others	0.8	0.2	0.6
Marital status	Married	86.1	81.0	84.4
	Single	10.3	16.0	12.2
	Widow	3.1	2.9	3.0
	Divorced	0.3	0.1	0.2
	Separated	0.2	0.0	0.1

Figures are column percentages except Number of Respondents

**Table - HC.2a**  
**Sample Distribution Across Provinces**

		Province				
		Punjab	Sindh	KPK	Balochistan	Gilgit
Number of Respondents [Un-Weighted Count]		3605	2400	2420	2445	403
Region	Rural	64.0	64.2	72.6	81.0	89.6
	Urban	36.0	35.8	27.4	19.0	10.4
Mother tongue of respondent	Urdu	10.7	7.1	4.1	2.5	.5
	Sindhi	0.1	79.0	0.6	18.2	0.0
	Pashto	0.9	1.0	63.9	27.8	0.2
	Hindko	1.2	0.6	17.2	0.1	0.0
	Punjabi	68.5	2.2	0.7	2.4	0.0
	Saraiki	15.0	4.2	12.8	2.4	0.0
	Balochi	0.0	3.8	0.2	36.6	0.0
	Kashmiri	0.2	0.0	0.0	0.1	0.0
	Potohari	2.7	0.0	0.0	0.2	0.0
	Brahavi	0.0	0.2	0.2	9.6	0.0
	Balti	0.0	0.0	0.0	0.0	0.2
	Sheena	0.0	0.0	0.0	0.0	40.9
	Baroshki	0.0	0.0	0.0	0.0	53.1
	Khawar	0.0	0.0	0.0	0.0	1.7
	Wakhi	0.0	0.0	0.0	0.0	2.7
	Marvari	0.0	0.9	0.0	0.0	0.2
	Bharoi	0.0	0.3	0.0	0.0	0.0
	Others	0.7	0.6	0.2	0.1	0.2
Relation with the head of the family	Self	37.4	41.2	36.7	34.5	33.5
	Wife	39.7	43.8	33.2	38.8	31.5
	Son	12.1	7.3	15.8	10.8	15.6
	Daughter	2.7	1.3	2.9	1.5	12.2
	Sister	0.5	0.5	0.6	0.6	1.0
	Brother	1.3	1.8	2.3	3.3	2.5
	Mother	0.9	1.3	0.6	2.3	1.0
	Father	1.6	0.7	3.0	2.1	0.7
	Other male relative	1.5	0.5	1.1	2.2	0.0
	Other female relative	0.6	0.6	1.1	1.1	0.0
	Others	1.6	1.0	2.7	2.9	2.0
Average Age at Marriage		23	22	25	25	24
Average Age of Respondent		49	45	50	47	59

Figures are column percentages except Number of Respondents [Un-weighted Counts] and age

**Table - HC.2b**  
**Sample Distribution Across Provinces**

		Province				
		Punjab	Sindh	KPK	Balochistan	Gilgit
Number of Respondents [Un-Weighted Count]		3605	2400	2420	2445	403
Religion	Muslim	98.3	95.8	99.6	99.1	97.5
	Christian	1.7	0.7	0.3	0.4	2.2
	Hindu	0.0	3.4	0.0	0.1	0.0
	Sikh	0.0	0.2	0.0	0.0	0.0
	Ahmedi	0.0	0.0	0.0	0.4	0.2
Religious Sect/ faction [For Muslim Respondents]	Barhelivi/ Hanafi/ Deobandi	74.8	56.8	74.0	88.0	10.2
	Shia/Jaffary	10.4	35.7	3.7	5.0	85.4
	Malki	0.1	0.2	4.8	0.2	0.2
	Shafi	0.1	0.2	0.6	0.2	0.0
	Hanbli	0.1	0.0	0.5	0.2	0.0
	Ahele-e-Hadees	10.0	2.1	0.0	0.0	0.0
	Do not know	1.9	0.8	16.0	5.6	1.2
	Others	1.0	0.0	0.0	0.0	0.5
Marital status	Married	82.7	87.9	84.4	88.2	68.5
	Single	13.8	8.8	12.7	7.7	29.5
	Widow	3.1	3.1	2.8	3.2	1.5
	Divorced	0.3	0.2	0.1	0.6	0.5
	Separated	0.2	0.0	0.1	0.4	0.0

Figures are column percentages except Number of Respondents



**Table - HC.3a**  
**Sample Distribution Across Gender**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
Number of Respondents [Un-Weighted Count]		5632	5641	11273
Region	Rural	66.3	66.2	66.3
	Urban	33.7	33.8	33.7
Province	Punjab	56.7	56.3	56.5
	Sindh	23.9	23.7	23.8
	KPK	13.6	14.2	13.9
	Balochistan	5.0	5.0	5.0
	Gilgit	0.8	0.7	0.7
Mother tongue of respondent	Urdu	6.8	10.1	8.4
	Sindhi	20.1	19.6	19.9
	Pashto	10.4	11.7	11.0
	Hindko	3.3	3.1	3.2
	Punjabi	41.8	37.2	39.5
	Saraiki	11.9	10.8	11.4
	Balochi	2.6	3.0	2.8
	Kashmiri	0.1	0.1	0.1
	Potohari	1.1	2.0	1.5
	Brahavi	0.5	0.7	0.6
	Balti	0.0	0.0	0.0
	Sheena	0.1	0.5	0.3
	Baroshki	0.6	0.2	0.4
	Khawar	0.0	0.0	0.0
	Wakhi	0.0	0.0	0.0
	Marvari	0.0	0.4	0.2
	Bharoi	0.2	0.0	0.1
	Others	0.6	0.5	0.6
Relation with the head of the family	Self	5.2	71.0	38.0
	Wife	79.2	0.0	39.7
	Son	1.2	21.7	11.4
	Daughter	4.7	0.1	2.4
	Sister	0.9	0.1	0.5
	Brother	0.3	3.0	1.7
	Mother	2.1	.0	1.0
	Father	1.3	1.9	1.6
	Other male relative	2.3	0.2	1.2
	Other female relative	1.4	0.0	0.7
	Others	1.5	1.9	1.7
Average Age at Marriage		21	25	23
Average Age of Respondent		44	53	48

Figures are column percentages except Number of Respondents and age

**Table - HC.3b**  
**Sample Distribution Across Gender**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-Weighted Count]		5632	5641	11273
Religion	Muslim	98.2	97.6	97.9
	Christian	1.3	1.1	1.2
	Hindu	0.5	1.2	0.8
	Sikh	0.0	0.1	0.0
	Ahmedi	0.0	0.1	0.0
Religious Sect/ faction [For Muslim Respondents]	Barhelivi/ Hanafi/ Deobandi	66.5	74.7	70.6
	Shia/Jaffary	17.1	14.4	15.8
	Malki	1.4	0.2	0.8
	Shafi	0.1	0.3	0.2
	Hanbli	0.1	0.1	0.1
	Ahele-e-Hadees	6.9	5.4	6.2
	Do not know	5.5	2.1	3.8
	Others	0.6	0.6	0.6
Marital status	Married	87.7	81.0	84.4
	Single	6.3	18.2	12.2
	Widow	5.3	0.8	3.0
	Divorced	0.4	0.0	0.2
	Separated	0.2	0.0	0.1

Figures are column percentages except Number of Respondents

**Table - HC.4**  
**Socio-Economic Characteristics of Sample Respondents**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-Weighted Count]		5632	5641	11273
Average Family Size		8	8	8
Average Earners		2	2	2
Mean Schooling Years - Respondent		4	7	6
Mean Schooling Years - Head		7	7	7
Highest Schooling - Female in Family		6	6	6
Highest Schooling - Male in Family		8	9	8
Type of House	Flat	3.4	2.2	2.8
	House	49.4	52.6	51.0
	Banglow/ house 400yds or above	11.5	10.5	11.0
	Semi structured house	30.2	29.3	29.8
	Katcha/hut	3.7	2.6	3.1
	Others	1.8	2.7	2.3
Ownership of House	Yes	89.2	89.6	89.4
	No	9.6	9.1	9.4
	No response	0.9	1.2	1.1
	Do not know	0.2	0.1	0.2
Average Per Capita Monthly Expenditure		2671	2600	2632

## Section: Media Habits of Sample Respondents

**Table - Media-I  
Listening RADIO**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	3.6	10.1	6.9
	No	96.4	89.9	93.1
Channels*	FM/FM 93	22.8	27.1	26.0
	BBC	4.3	26.2	20.5
[Major Channels with more than 1 percent incidence are listed here]	FM Local	15.4	16.3	16.1
	No Specific Channel	11.6	16.5	15.2
	FM 92.2	19.1	9.1	11.7
	Voice Of America	3.0	6.3	5.4
	FM 94	2.7	6.0	5.2
	FM 88	2.7	5.5	4.8
	FM 101	2.8	5.1	4.5
	Metro One	6.8	3.2	4.1
	Khair Pur/ Larkana	4.4	3.8	3.9
	SW	2.3	4.3	3.8
	Bunnoo Branch	8.5	1.0	2.9
	Burrak	7.7	0.4	2.3
	Dewa Radio	1.2	2.3	2.0
	FM 107	0.9	2.2	1.9
	Radio Pakistan	3.6	1.1	1.8
	FM 99	0.3	1.7	1.4
	FM106	3.1	0.4	1.1
	MW	0.4	1.3	1.1
	Lucky 85	3.0	0.3	1.0
	FM 103	0.0	1.4	1.0
	FM 105	0.3	1.2	1.0

All figures are column percentages except Number of Respondents

\* Multiple Response Questions

**Table - Media-2**  
**Watching TV?**

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	48.2	56.2	52.2
	No	51.8	43.8	47.8
What channel do you watch often?	PTV	35.3	37.2	36.3
[Major Channels – 0.5 Percent or above]	Geo News geo Drama/Geo Supper	17.9	28.4	23.6
	Star Plus	30.6	5.0	16.8
	Others	11.3	12.6	12.0
	KTN	8.1	10.8	9.6
	ARY	5.5	1.8	3.5
	Sindh TV	3.1	3.2	3.1
	Express	1.9	4.1	3.1
	Movies	0.6	3.8	2.3
	Sony	2.9	1.7	2.2
	Any Channel/ Different Cannel	2.0	1.6	1.8
	Sports	0.1	3.0	1.7
	News/Khabrain	0.9	2.0	1.5
	Samma	1.3	1.7	1.5
	Hum Tv	2.1	0.6	1.3
	QTV	1.4	1.1	1.2
	Awaaz	0.9	1.3	1.1
	Kashish	0.8	0.9	0.9
	PTV Home	0.2	1.3	0.8
	Zee TV	1.2	0.4	0.8
	National Geographic/ Animal Planet	0.4	0.9	0.6
	Kawish	0.8	0.5	0.6
	Colours	1.0	0.2	0.6
	ATV	0.6	0.4	0.5
	Madni	0.7	0.3	0.5

All figures are column percentages except Number of Respondents

\* Multiple Response Questions

**Table - Media-3**  
**Reading Newspapers**

		<b>Female Respondents</b>	<b>Male Respondents</b>	<b>Overall</b>
<b>Number of Respondents [Un-weighted Counts]</b>		5632	5641	11273
	Yes	4.2	21.4	12.8
	No	95.8	78.6	87.2
Which news paper do you read often?*	Kawish	12.4	30.4	27.5
	Jang	36.1	22.0	24.3
	Mashriq	10.1	15.2	14.4
	Any/Different Combinations	9.0	17.2	15.9
	Aaj	8.7	10.8	10.5
	Express	11.7	9.1	9.6
	Nawa-e-Waqt	8.1	7.0	7.2
	Aousaf	3.9	4.2	4.1
	Khabrain/Koshish	4.8	3.6	3.8
	Daily Dawn	3.5	1.2	1.6
	Shumal	1.2	1.2	1.2
	Ibrat	1.3	1.0	1.0
	Daily K2	0.4	1.1	1.0
Which language news paper do you read often?*	Urdu	72.1	55.7	58.3
	Sindhi	12.9	31.4	28.4
	Any/Different Combinations	11.7	15.1	14.5
	pashtou	7.5	5.9	6.2
	Baluchi / Siraiki	0.0	0.0	0.0

All figures are column percentages except Number of Respondents

\* Multiple Response Questions

Table - Media-4  
Do you read any weekly, monthly digest or magazine?

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
	Yes	2.1	1.3	1.7
	No	97.9	98.7	98.3
What type of magazines, digests do you read?	Any Magazine/ Any Magazine/General/stories	46.5	48.5	47.3
[Major Magazine – One Percent or above]	Khawateen Digest	16.9	1.0	10.5
	Haft Roza	13.6	5.7	10.4
	Suspense Novel	7.3	7.3	7.3
	Jang Magazine	1.8	13.6	6.6
	Akhbar-e-Jahan	6.2	5.0	5.7
	Sunday Magazine	5.2	4.6	5.0
	Shoae	7.5	.3	4.6
	Aanchal	3.2	2.7	3.0
	Mashriq Magazine	0.9	2.9	1.7
	Ibrat	1.1	1.7	1.4
	Bachon Ka Islam	0.0	2.7	1.1
	Zavia	0.0	2.7	1.1
	Raja Ghar	0.0	2.7	1.1
	Jawab - Arz	0.0	2.7	1.1
	Pakeeza	1.8	0.0	1.1
	Business	0.0	2.7	1.1
	Kiran	1.8	0.0	1.1
	Khuahish	1.8	0.0	1.1
What language digests or magazine do you read often?	Urdu	51.6	49.7	50.9
	Any/Different Languages	41.6	55.1	46.9
	Sindhi	8.6	9.8	9.1
	Pashto	0.0	0.9	0.4

All figures are column percentages except Number of Respondents

Table - Media-5  
Use of Computer, Internet and Mobile

		Female Respondents	Male Respondents	Overall
Number of Respondents [Un-weighted Counts]		5632	5641	11273
Do you use computer? / Are you computer literate?	Yes	2.5	8.9	5.7
	No	97.5	91.1	94.3
If yes, do you use the Internet?	Yes	55.7	66.2	64.0
	No	44.3	33.8	36.0
If yes, How many hours daily do you use internet?	1-2 Hours	76.1	55.9	59.6
	3-5 Hours	7.8	24.4	21.3
	More than 5 Hours	0.9	8.9	7.4
	Some times	15.2	10.9	11.7
Do you use mobile phone?	Yes	30.6	73.1	51.8
	No	69.4	26.9	48.2

All figures are column percentages except Number of Respondents





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