

# Women Rights Exploitation at District Mardan, Khyber Pakhtunkhwa Pakistan

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**Abstract:** *This paper aims to analyze the women rights exploitation at district Mardan. Women are usually considered inferior in our society and other people of society treat them like their slaves and keep them in limit which is created by male for their dominancy. Mostly illiterate family members bring hurdles and restriction on higher education of women/girls. So, the majority of female waste their talent because of their family members ideas. For a woman it is very difficult to do job and become an employment in different institutions. Questionnaire was used and data was collected from 100 respondents at Main Campus and Garden Campus, Abdul Wali Khan University. The data has been analyzed by Statistical Package Social Science (SPSS Software). The response from the students were positive and fair about the issues of women they have faced in different aspect of life. The study findings shows that low life expectancy of woman, low income and knowledge of women in society, Dependency on women on men, more work and low payment are the main reason of woman rights exploitation.*

**Keywords:** Women Rights Exploitation, Causes of Women Rights Exploitation

## 1. Introduction

Women in our society are exfoliated from birth to death in all aspect of life. First when a baby is born her nutrition exploitation is started entitled as “its female not a male” because the kinsmen expected more from male not from a female then in all fields of life she is exploited such as gender inequality, politically, low level of education, physical exploitation (rape, kidnap, girls trafficking, sexual harassment, beating), mental exploitation (not to say a word but head down in every issue. torture) socially (low weigh, more work no payment, second class citizen).

On August 11, 1947 when father of the nation Quaid-E-Azam Muhammad Ali Jinnah addressed to the constituent assembly of Pakistan he addressed in the words as “If we want to make this great state of Pakistan happy and prosperous, we should wholly and solely concentrate on the well- being of the people, you are free- you are free to go to your temples, mosques or any other places of worship in this state of Pakistan. You may belong to any religion, caste or creed that has nothing to do with the business of the state... in due course of time Hindus will cease to be Hindus and Muslims will cease to be Muslims not in the religious sense for that is the personal faith of an individual but in a political sense as citizens of one state.”

According to the Muhammad Ali Jinnah the founder of Pakistan stated in the first speech when Pakistan came into being that “no nation can rise to the high of glory unless their women are side by side with them. It is crime against humanity that our women are shut up with in the four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women have to live”. On the other occasion when Quaid-E-Azam Muhammad Ali Jinnah came to Islamia college Peshawar dated (March 25, 1940), he delivered the speech in which he was talked about the women contribution in this words “ I have always maintained that no nation can ever be worthy of its existence that cannot take its women along with the men. No struggle can ever succeed without women participation side by side with men. There are two power in the world one is the sword and the other is the pen... while there is a third power stronger than both, that’s of women”.

When we compare socially, culturally and economic conditions of women in post Islamic and pre-Islamic era there is a clear demarcation between them that Islam provided a high and prestigious position to women. In the time of Jahiliyat or ignorance the women were considered to be a commodity and subjugated to their husband and kinsmen. In that time war were existing continuously between the different Arabic tribes in which the women were taken to captives. When the enemy revenged them in a proper way then the other side’s shows the same attitudes in this regard (Sulaiman, 1986) at that time the women were excluded from the socio-political affairs and no independent power were given to them to do so any other free will etc. Because in pre-Islamic time. There was tribal war exist between various tribes in which the male was depends their tribes in a proper way and the demand of men were needed more due to wars. (Jawad, 1998) in the barren desserts of Arabia Islam stretched the light of respect and give prestigious status to women. Islam provided equal status to women and not to be subjugated. The Holy Quran witnessed and explained that the man and woman both are complementary units of species without it the human race system cannot be completed and address with the same manner (Khan, 2004), Islam provided the financial and political rights to women (Bukhari, 2012). Islam provided equal and basic rights to women and the equal legal rights. Woman can buy, sell the property, can earn the

money according to Islamic permission and can mortgage the property etc. Islam provided an independent obligation and personality from the family members as she may be a sister, wife and mother etc. and give the respectable status to her (Adeel, 2010). Even Islam gave the full inheritance rights to women in the movable and immovable property (Omar, 2011) she can share the property of her male relatives even with the father, husband and brother (Bukhari & Ramazan, 2013).

According to the UN group working on the issue of discrimination against women in law and its practices that how law and practices deals to discriminate the women with regards to their rights of health and safety. The objectives show a high practices and good quality between men and women with regards to right of health and safety. The questionnaire focuses on the prevention of gender discrimination in the enjoyment of the right to health and safety (I), on diagnosing and counteracting possible gender discrimination in practice in the area of health and safety (II) and on good practices in these areas (III). The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) clearly establishes the State obligation to take “all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning” as well as to “ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation”.<sup>1</sup> It also establishes the obligation to ensure on an equal basis for men and women “the right to protection of health and safety in working conditions, including the safeguarding of the function of reproduction”. The objectives show that right to equal access for women and men to all forms of healthcare, at the highest available level, including access to alternative health provisions (CEDAW 1981).

Study conducted by the Amna, (2012) entitled by “politics of women’s education in Pakistan: An analysis of government policies and their implementation” in which the author wants to investigated the education of women and the policies implemented successfully by the government in various time. When we look at the historical perspectives Chief Marshal Law administrator Ayub Khan was taken a milestone in this regard to give the vote rights to female. In the era from 2001 to 2008 General Pervez Musharraf made a mile stone in the promotion of the female education from the primary level to the higher level and also passed an amendment bill for the women protection which is known as the women protection bill.

In Accordance to the article 25 of the Islamic republic of Pakistan the surety of gender equality, the state shall provide special protection to the women (in the protection the life protection, freedom, economic, and educational right shall provide by the state).the government of Pakistan has ratified such as the CEDAW(convention on the elimination of all forms of discrimination against women to obligate the member states to eliminate all forms of discrimination agents women by defective and de-jure way, it also obligate the role in the legislative, administrative measurement in the socio-economic and political life ) ILO(International Labor Organization-equal remuneration convention under c-100 and the discrimination under c-111 in Employment and occupation and equal opportunity in the employment. On both sides the provincial and federal level the government of Pakistan working for the legislative rights protection of the women against sexual harassment, forced marriage, to deny inheritance, the federal government has set a national commission on this regard to facilitate and implement the laws to protect women rights. The Provincial government has set the customs of Ghag or Awaza to protect women’s harassment at workplace and inheritance law enforcement. In the status of women act 2015 the provincial woman empowerment policy has been launched to peruse gender equality. (KP Human rights department, 2018).

For the women protection the government of Pakistan has implemented various policies and made amendment in the current policies for women rights with time to time such exemplary work of government in this consideration is of (i) Dowry and Bridal Gifts Restriction Act 1976 (ii) protection of women act 2006, revised the Hadood Ordinance. The rape crime has been shifted from the penal code act to this act, making a distinction of rape from the sex outer of marriage and takes out the requisite testimony of 04 witnesses. (iii) The west Pakistani family court Act of 1964. (iv) Criminal Law Amendment Act 2010 on sexual Harassment. (v) criminal law amendment act 2004, few numbers of changes were made by the criminal law act 2004 in the Pakistani penal code 1860 PPC Referred to as the honor killing Law and the criminal code of procedure 1898 in CrPC (vi) Criminal law act second amendment in 2011 referred as Acid control and acid crime prevention Act.(vii)Muslim family Laws Ordinance (MFLO) of 1961 under this act the marriage registration is compulsory. Strict restriction was imposed upon the polygamy in the case without the consent of the existence of first women and the right of Khula (demand for divorce) was given to the women.(viii)protection against harassment of women at workplace 2010. (ix) Prevention of anti-women practices in criminal law amendment act 2011 under which the customary cultural practices of *budl* and *swara* will be sentenced against the law.(x)enforcement of women ownership right Act 2012.(xi) national commission on the status of women Act 2012. (xii) Domestic violence prevention and protection Act 2012. (xiii)The KP Elimination of Customs of Ghag Act 2013, the offence under this act will not be billable. (xiv) Criminal law Act third amendment 2011 as the prevention of anti-women practices. (Riffat & Aamir, 2015).

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CEDAW-Article 12, un convention on the elimination of all forms of discrimination against women, adopted by the un general assembly on 18 December 1979 (resolution 34/180) and entered into force on 3 September 1981.

## 2. Literature Review

The study conducted by the Noor (2004), domestic violence against the women in Pakistan while still the case is same. Various sides of the problems have been studied in the multiple stages such as the social and cultural reasons for violence against women and the direction by which the women are affected from the problem. In this study the major reasons for violence against women consist of women consideration as an object and property, legitimization of mainstream cruelty and its practices and misinterpretation of religious thoughts and patriarchal setup which leads to women subjugation. While 80% of Pakistani women are facing the domestic violence as the honor killings, acid burning, and marital rape are common. Some sort of traditional cruel practices are applicable such as the exchange of women which shows that the women as a commodity product. This unchecked system is in full version due to injustice legal system. The brutal and women beating has multiple negative consequences and fear feeling in women which leads to large scale economic backwardness and gender disparity in the country. There are various steps which should do be followed to minimize its consequences by providing gender training program and law enforcement agencies, equal rights to man and women.

According to Zaka (2007) women who has been taken as an active part in the parliamentary election for the national assembly and for the state legislation are far more less than the male candidates it is like the drops of water on the floor. This study wants to find out the women involvement in the parliamentary election and the hurdles they are facing in such like activities". The study suggest that here the case in Pakistan some good steps are needed to improve the women candidates that will leads to improve the women rights assurances and they would like to minimize the gender based exploitation, violence against women and discrimination. Women would like to play her role in the peace prevailing, conflict resolving and gender equality for her rights. The study conducted by the UNIFEM with the collaboration with the department of applied statistic of the national university of Rwanda(2008), provide the qualitative as well as quantitative information with regards to fight against the gender based violence in Rwanda. Globally the study conducted which show the results that gender based violence mostly incorporated with the male partners or the former partners force them are 12% and 25% have sexual intercourse with them (WHO, 2002) the results Are same in the reports of United nation General Assembly in 1979 voted against in the convention of the elimination of all forms of discrimination against women. This research wants to measure the sexual based violence experience by women and its perception about its nature, major causes and its heinous effects of the violence. This study was conducted in district Mardan. Around 1056 individuals from the households in the sample responded and 24 FGD were carried out. The data analysis reveals that attempts to force women to have sexual intercourse and forced sexual intercourse.

The study conducted by the Sustainable Development Policy Institute (SDPI) with collaboration with Japan International cooperation Agency (JICA) (2008) entitled "Pakistan: country gender profile" to know about the gender profile in the whole country: to understand the gender equality perspective and gape which is exist between them, the gender policy implementation with regards to the social change and development aspects. The study conducted for the time period between 1999 -2007. The study fatherly divided into various aspects such as the socio-cultural context, customary practices, changing norms, tradition and the human behavior which has direct as well as the indirect effect on the socio-economic development in the country. The study has two main objectives first to draw the attention towards gender and its chronic situation and second has the expansion of JICA understanding on the gender gap. The study focused on the gender side as of educational, Health, Agriculture, forestry, fisheries and economic environment. Qualitative data approach has used in the study the research findings show that the gender gap exist very high between women(specially more in the rural areas) and less in the men, poverty, violence against women, class discrimination, unpaid women are engaged in rural agriculture, limited land ownership to female, women ratio in unemployment is very high, no women protection in the sexual harassment at workplace, no equal remuneration to men, lower social status are the major challenges faced by the Pakistani women.

The study conducted by Tarar and Pulla (2014) entitled by the patriarchy, gender violence and poverty amongst Pakistan women. A social work inquiry that patriarchy is mostly prevalent in the south Asia in the Islamic Republic of Pakistan women are deprived from the social, economic and political status with compare to male. And female are 53% of the whole population but up to high majority female an under the extreme poverty line. This paper examines the critical situation of 53% women living in the shelter house in Punjab in seven places separately and this study contributes in the way that how poverty leads to violent gender power relation in Pakistani system the patriarchal setup use. Mostly in lower class families' patriarchy as a tool to control over female and her sexuality. It shows the women resilient behavior and character in poverty elevation and violence. It contributes well for social qualitative tool of data collection was used and participatory approach was then used to analyze the exact picture of the problem. The finding reveals that there is a strong relation between the variables of poverty, gender relation, violence and patriarchal setup.

The study conducted by Riffat and Amir (2015), when Pakistan came into being it is included in the core values of Pakistani law that all the citizens will be entertained equally dispute of any discrimination regarding sex and gender etc. but there is still a gap exit between man and woman rights. Women are not its position to give the basic lawful rights. The legislation of Pakistan working for the woman rights throughout the country but mostly legislation is confined to male dominancy neither it

provides legal rights to women nor Quranic principles working for them but mostly violated by male and used for his own favor. This paper expresses the legislation and the rights confined to papers. The suggestion provided in this regards that the progress of a nation is possible only by equality.

### 3. Method

A quantitative research technique was applied in this study as prior researchers used like Zeb al. (2018a) and Zeb al. (2019a). Questionnaire was distributed amongst 130 students while response rate was 100 or 76.92%.The data was collected through questioners by five Likert scale such as 1 = strongly agree, 2=agree, 3=neutral, 4=disagree and 5 = strongly disagree as earlier research authors mentioned Zeb al. (2018b), Javaid et al. (2018), Hussain et al (2018) and Zeb et al. (2019b). A purposive sampling technique was used and data was collected from 100 students at Main Campus and Garden Campus, Abdul Wali Khan University Mardan. The descriptive information of the demographic attributes were shown in Table 1. The gender attributes shows that 70% were male and 30% were female students. The marital attributes shows that 18% students were married and 82% were married. The age of respondents shows that 25-29 year were 40%, 30-34 year were 30%, 35-39 year were 20%, and 40-39 year and above were 10%. The education of the respondents shows that 31% were bachelor education, 60% were master education and 9% were MPhil/PhD level education.

Table 2. The descriptive information of the respondents recorded statements

S.No	Statement	SA %	A %	N %	D %	SD %
1	Women is exploited in our society by male dominancy.	65	10	0	13	12
2	Women considered inferior in our culture.	75	5	7	6	7
3	Culturally considered second class citizen in our culture.	22	33	13	17	15
4	Women are deprived from compulsory education.	35	27	5	15	18
5	Purchasing of women is exists in our culture/society.	15	22	11	7	45
6	Female Kidnapping cases increases day by day.	25	10	4	25	36
7	Early child marriages take place in our society.	4	12	10	23	51
8	Early Child marriages violate human rights.	43	10	8	15	24
9	Child marriage recognized by the community without legal registration.	17	12	14	34	23
10	Child marriage is a serious human rights violation.	41	28	13	7	11
11	Daughters are frequently seen as burdens because of pervasive gender inequality.	54	21	4	3	18
12	Parents often believe that early marriage will secure the daughter future.	14	19	8	22	37
13	Mostly child marriage happens when parents face economic hardships.	12	22	0	25	41
14	Due to early child marriage Girls incomplete her education.	33	27	17	21	2
15	Exchange of girl still not exists in our society/ culture.	57	27	2	4	10
16	Marriages are held by the consent of male (bridegroom) and female (bride).	22	32	4	9	33
17	Marriages are held by decisions of the parents/ guardians.	39	18	11	17	15
18	Application of Muslim Sharia is a solution for women's rights.	78	8	3	7	4
19	Women empowerment is compulsory for women rights.	66	2	5	15	12
20	Women do not contribute in the economic side of our society.	66	2	5	15	12
21	Men and women have equal access to employment.	21	41	15	8	15
22	Women have freedom of thoughts in our society.	17	28	15	32	8
23	Women are secure in the workplace.	11	33	15	19	22
24	Both sex (male/female) have equal social status in the society.	16	8	10	11	55
25	Men and women are equal in our legal justice system.	51	18	3	11	17
26	Men and women have equal access to health facilities.	14	12	12	18	44
27	Sexual harassment of women increases in our society.	57	19	1	21	2
28	Due to sexual harassment HIV aids increasing in women.	8	14	25	17	36
29	Domestic violence against women exists in our society.	53	28	8	7	4



30	Restriction on higher education of women in our society which making problems in future.	41	22	15	8	14
31	Women are Dependent on men for her all rights.	15	10	17	33	25
32	Women do more work but have low payment.	38	17	4	19	22
33	Rural women contribute more but no income.	17	22	1	35	25
34	All house hold activities control by women inside the house mostly.	46	27	3	11	13
35	Women play Low role in the administration in our culture.	43	27	10	4	16

Strongly agree (SA); Agree (A), Neutral (N); Disagree (D), Strongly disagree DA

### 3.2-Data presentation and statistical analysis

The data which is collected from the respondents, passed from SPSS 20, obtained the frequencies/percentages as shown in Table 2 and Figure 1. The results projects that out of 100 respondents 65% were strongly agree that women’s are exploited in our society by male dominancy, 75% were strongly agree that women considered inferior in our culture, 35% were strongly agree that mostly women are deprived from compulsory education, 45% were strongly agree that purchasing of women is exists in our culture/society. Out of 100 respondents, 36% were strongly disagree that female kidnapping cases increases day by day, 41% were strongly agree that child marriage is a serious human rights violation, 54% were strongly agree that daughters are frequently seen as burdens because of pervasive gender inequality, 37% were strongly disagreeing parents often believe that early marriage will secure the daughter’s future. Out of 100, 25% were disagree that mostly child marriage happens when parents face economic hardships, 33% were strongly agree that due to early child marriage girls incomplete her education, 57% were strongly agree that exchange of girl still not exists in our society/ culture, 32% were disagree that Women have freedom of thoughts in our society, 57% were strongly agree that the sexual harassment of women increases in our society. Out of 100 respondents 78% were strongly agree that Application of Muslim Sharia is a solution for women's rights, 66% were Women empowerment is compulsory for women rights, 66% were strongly that women do not contribute in the economic side of our society, 41% were agree that men and women have equal access to employment, 32% were disagree that women have freedom of thoughts in our society, 55% were strongly disagree that male and female have equal social status in the society, 44% were strongly disagree that men and women have equal access to health facilities, 57% were strongly agree that sexual harassment of women increases in our society. Out of 100 respondents, 53% were strongly agree that there are Domestic violence against women exists in our society, 41% were strongly agree that restriction on higher education of women in our society is still exist which making problems for them in future, 33% were strongly agree that women are depend on men for her all rights, 38% were strongly agree that women do more work but have low payment, 35% were strongly disagree that rural women contribute more but no income,43% were strongly agree that women play Low role in the administration in our culture.

### 4. Discussion

After an exclusive and extensive research study the results indicates that women empowerment is compulsory for women rights, women are secure in the workplace, both sex (male/female) have equal social status in the society, Men and women are equal in our legal justice system, men and women have equal access to health facilities, All house hold activities control by women inside the house mostly while some remedial steps can improve the women rights and still a gap is exist. Women faces problems in Birth celebration, Health, Food, Cloth, Education, Decision making, Employment, Marriage consent, Freedom of thoughts, Recreation, Shopping, Freedom of participation in various activities, Power and authority, Un-equal status and role, Property right etc. Anyhow investigation of the teachings of Islam and the history of the Islamic civilization will surely find a clear evidence of woman’s equality with man in what we call today political rights. This study has some limitations. The first limitation of this this study is cross-sectional study. The second limitation of this study is self-administrations questionnaires. It is necessary that a longitudinal study should be conducted in future and data should be collected with different of time. It will be also beneficial that qualitative or mix mode study should be conducted in future studies to achieved more refine results.

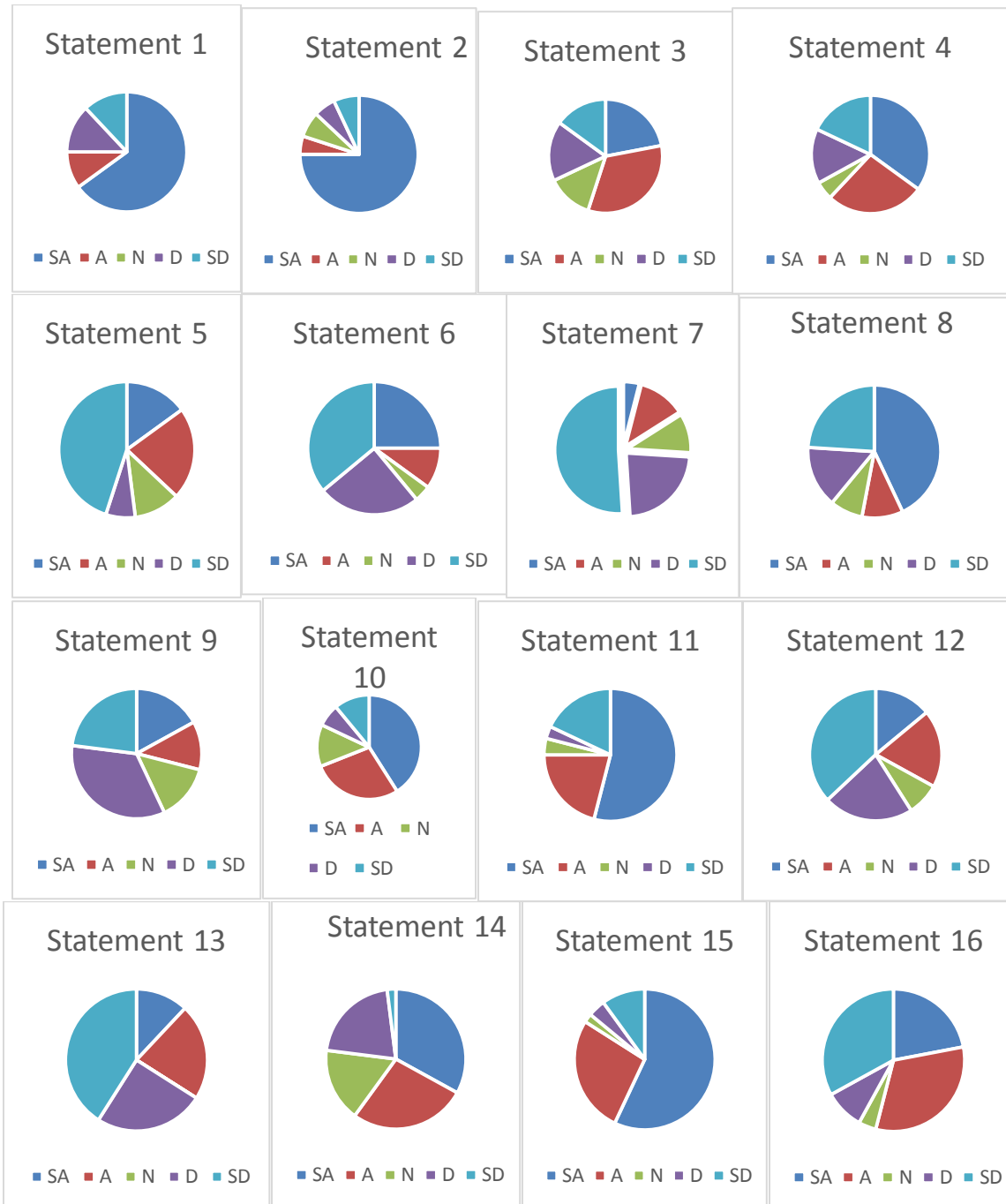




Figure 1. Pie charts of the respondents recorded statements

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