

**WOMEN EMPOWERMENT IN KHYBER  
PAKHTUNKHWA; A CASE STUDY OF  
ORAKZAI DISTRICT**

**BY**

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**NATIONAL UNIVERSITY OF MODERN LANGUAGES**

**ISLAMABAD**

**2022**

**WOMEN EMPOWERMENT IN KHYBER  
PAKHTUNKHWA; A CASE STUDY OF ORAKZAI  
DISTRICT**

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A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF

**MASTER OF PHILOSOPHY**

In **PAKISTAN STUDIES**

To

FACULTY OF SOCIAL SCIENCES



NATIONAL UNIVERSITY OF MODERN LANGUAGES, ISLAMABAD

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## THESIS AND DEFENSE APPROVAL FORM

The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Social Sciences for acceptance.

Thesis Title: Women Empowerment in Khyber Pakhtunkhwa. A Case Study of Orakzai District

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Registration #: NUML-F19-18549

Master of Philosophy

Degree Name in Full

PAKISTAN STUDIES

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I also understand that if evidence of plagiarism is found in my thesis/dissertation at any stage, even after the award of a degree, the work may be cancelled, and the degree revoked.

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## **ABSTRACT**

This research study involves an investigation of the women empowerment in Orakzai district from the socioeconomic and political perspectives, based on available data consisted of primary and secondary sources. The finding of this research study shows that the higher level of women empowerment in the social, economic and political aspects are connected to their women literacy ratio, higher level of education, awareness, equality rights and freedom of mobility, decision and participation, employment/ jobs/business, and accessibility to resources, and pace in the social system of a particular society. The situation of women empowerment in the entire FATA region especially in district Orakzai is found worst as compared to other districts of the province and country. District Orakzai has very low socioeconomic status because of insurgency, militancy, insecurity, sectarian violence and inadequate adherence to development by the government. The socio-economic and political empowerment of women in the Orakzai district is confined to the patriarchy culture of the tribes. The level of women empowerment is very low. Women are restricted to household caring, and their role to contribute to the development of the society is limited. The tribal setup and the cultural traditions have restricted women mobility, the opportunities of earning, getting education, doing jobs, running business, or participation in the politics is limited. The fear of stigmatization is prevailing in Orakzai and thus women are reluctant to participate in the development of their families and society.

This research studies concluded that generating employment opportunities and educating women in the Orakzai District can lead to an increase in the income of women and help to raise the levels of women empowerment in the district.

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## **ACKNOWLEDGEMENTS**

I am grateful to my creator the one who most beneficent and the most merciful shower his blessing upon me to complete my thesis. I am extremely thankful to my respected supervisor Dr. Fazal Rabbi for his kind cooperation and support in the completion of my M.Phil degree. My family and friends always remained as source of encouragement and inspiration. My father and brothers always supported me by every mean to complete my task. I also endorsed by dear friends in difficult time. I also thankful to my class fellows, for being remained the source of inspiration to me for accomplishing my task.

It would have quite difficult for me to complete my thesis without the guidance of all teachers, Who supported me and guided me towards the right direction. I am thankful to Dr. Fazal Rabbi.

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M.Phil. (Pakistan Studies)



## **DEDICATION**

This thesis is dedicated to my dad for his love, endless support and encouragement.

# CHAPTER NO 1

## INTRODUCTION

*“No nation can rise to the height of glory unless your women are side by side with you; we are victims of evil customs. It is a crime against humanity that our women are shut up within the four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women must live. You should take your women along with you as comrades in every sphere of life.”* (Muhammad Ali Jinnah, 1944)

Women empowerment and gender inequality have been dominant issues in academia for the last three decades. Empowerment is about the process by which those who have been denied the ability to make strategic life choices acquire such ability; they can freely analyze, develop and voice needs and their interests. Women empowerment is the process of empowering women that allows women to make life-determining decisions through different problem solving in society and defined its active participatory role in the development and prosperity of the society. Because women populations constitute half of world and can affect the growth of the remaining. The role of women in all fields of development, of any country cannot be denied. So, it is necessary that women shall be socially, economically, and politically strong.

It is accepted that changes in the socio-economic and political status of women in a society is a good indicator of empowering women as well as development and prosperity of nations. The current study is an effort to examine women empowerment in district Orakzai of Khyber Pakhtunkhwa. The study has analyzed women empowerment in the district of Orakzai, concentrated on the socio-economic and political aspects.

### **1.1 Statement of the Problem**

Almost half of the world population consists of women. They are the important part of domestic and workforce around the globe. Despite their constructive role in the human progress, and development, they continue to experience various forms of discrimination, worldwide. Human rights violation is amongst it. Because of such discrimination, women usually realized that their rights have not been on priority. To achieve equality between woman and man, it is

necessary to understand the issue in-depth and to develop appropriate strategies to eliminate such discrimination and look forward for a way of advancement with the equal participation of women in life. Women rights are associated with reproductive rights domestic violence, education, employment discrimination. It includes human rights, housing, health care, social security, child custody etc. In the recent years, women empowerment has become a serious debatable topic and subject area for academicians, scholars, and policy makers in the developed as well as developing countries. The UN 2030 agenda of sustainable development also includes gender equality and women empowerment as its goals. Therefore, it is necessary to examine the issue of women empowerment/status in Orakzai district of Khyber Pakhtunkhwa, one of the most neglected districts of the country with poor literacy ratios, low socio-economic and political profile, and restricted women life. Pashtun tribe has been extremely strict in terms of its customs from the beginning, and they are not ready to accept any kind of change in it. That's the reason women's of Orakzai deprived from their rights, regarding socially, politically and economically.

## **1.2 Significance of the study**

This study has examined one of the most critical issues of women empowerment, part of the vision of the founder father, vision 2030 and UNSGD agenda for promoting women empowerment around the globe. To examine the empowerment of women in a particular country Pakistan, and in one of its poorest regions tribal belts, it's necessary to look to the status of women in the rural setup of District Orakzai. Cultural restricted the socio-economic and political status of Orakzai's women. Women are not given their rights such as education, health facilities, jobs opportunities, social and political status and could not move towards empowerment in the name of their own traditional norms.

Thus, this study is a contribution to the debatable topic of the contemporary literature on gender inequality. It has examined the socio-economic and political status of Orakzai, highlighted the hurdles, and forwarded suggested for improvement. So, this research work is important for students, researchers, government and NGOs to contribute further for the improving of women status in Pakistan and specifically in tribal region of Orakzai.

### **1.3 Justification of the study**

In developing countries, the role of women in the development and prosperity of nations is considered vital. Women especially married take part are working in the formal as well as informal sectors. They take their responsibilities inside and outside home, but their domestic role is usually ignored. Traditionally the role of women is usually defined as responsible for childbearing, households and considered as nurturer of family. Apart from it, they are also important labor source for economic activities. The concept of women empowerment especially in the married women have been debated, that they take equal responsibility and can contribute to the development of the country.

In this regard various efforts have been made to understand women empowerment and its link to gender equality with regards to sustainable development and economic growth; the interest of understanding the indicators for women empowerment has grown. This research work is an addition to the existing literature focusing on the women empowerment of district Orakzai and influences the socio-economic status of women on their participation in the decision making.

### **1.4 Aims and Objectives of the Study**

1. To investigate women empowerment in district Orakzai
2. To analyze the social status of women empowerment of Orakzai.
3. To explore the economic status of women empowering of Orakzai.
4. To examine the political status of women empowerment in Orakzai.

### **1.5 Hypothesis**

The socio-economic and political empowerment of women in the Orakzai district is confined to the patriarchy culture of the tribes where women's empowerment is low, women are restricted to household caring, and their role to contribute to the development of the land is limited.

### **1.6 Research Questions**

- What is the status of women empowerment in district Orakzai?

- What is the social status of women empowerment in district Orakzai?
- What is the economic status of women empowerment in district Orakzai?
- What is the political status of women empowerment in district Orakzai?

## **1.7 Research Methodology**

This case study is descriptive analytical in nature and conducted in the Orakzai district. Mixed method of qualitative and quantitative approaches has been used in this research.

**Sources of Data:** Published materials in the forms of books, journals, newspapers have been used as secondary sources and primary data is enumerated from the survey. Questionnaires and interviews have been conducted in various parts of the district.

**Sampling method:** Convenience sampling has been used.

**Sampling size:** A sample of 200 women have been selected from the population

**Statistical tools:** Cross tabulation and percentage analyses have been used to interpret and analyze data.

**Method of Data Collection/Tools:** A structured questionnaire and interview schedule was used for collecting in from the local women of Orakzai.

**8. Limitation/Delimitation:** This study is focusing only the Lower Orakzai District.

## **9. Literature Review**

There is a lot of literature available on FATA and its culture, but regarding the woman empowerment in the region of Lower Orakzai, less literature which may discuss my research dissertation.

First source written by Muhammad Nida Ul Haq Khattak “Socio-Cultural Barriers to Women Political Participation in Politics” this book is very informative about to know Pashtun society. It is one of the most important books and explain Pashtun way of life and their bounds to culture.

Khawar Mumtaz and Farida Shaheed “Women of Pakistan-two steps forward, one step back”. The “book is very informative about the struggle of women empowerment in Pakistan society. Farida and Mumtaz have explained how women are struggling from the emergence of Pakistan. And up till now we can see the regions like FATA they are not given their rights”.

James W. Spain “The Pathan Borderland is very famous as well as historical book. In this book Spain has narrated about Pashtun tribes. It is comprehensive narration. He explained how Pashtun society is bound with values, norms and traditions”.

Maliha Lari Zia “Honor killing in Pakistan and Compliance” in this article she described the women status in Pakistan. She has analyzed the patriarchal system of Pakistan. She also explained in detail the importance of women in the way of integrity as well as the low process of female empowerment in Pakistan.

Naila Aman Khan “Socio-Economic and Political Status of Woman in FATA-The Process of development and the phenomenon of militancy” the crux of my findings is bead deducted from Naila’s article. It is very descriptive, analytical and explanatory. She has explained about the culture practices in detail regarding the status of women in FATA.

Rashida Patel “Gender Equality and Women’s Empowerment in Pakistan”. She has told us the imbalance situation of status of women in Pakistan. Rashida has thrown light on women political and social status. She has also narrated different roles of women as mother, sister, daughter and their importance in society”.

Abu baker “Socio-Cultural factors affecting woman Economic Empowerment in Pakistan: A Situation Analysis” this is very informative article about the women empowerment in Pakistan. In this article author also described in detail how socio-cultural barriers affecting the woman’s economic empowerment in Pakistan. Women are not only deprived due to unawareness about their rights, but also due to discriminatory economic, social and cultural practices that develop inequality in the community and the society at large.

Sanchita Bhattacharya “Status of Women in Pakistan” in this article she described the women status in Pakistan. She has analyzed the patriarchal system of Pakistan. She also

explained in detail the importance of women in the way of integrity as well as the low process of female political empowerment in Pakistan.

Raza Ullah “Socio-Cultural and economic factors affecting women political participation in Dir districts in Khyber Pakhtoonkhwa” this is very informative article regarding the women political empowerment in KPK. In this article author also described in detail how socio-cultural barriers affecting the women’s political activities in KPK. Women are not only discriminated due to unawareness about their rights, but also due to discriminatory economic, social and cultural practices that develop inequality in the community and the society at large.

## **10. Organization of the Study**

Chapter 1 Introduction consisted of statement of the problem, significances of the study, objectives, research questions, methodology and literature review etc.

Chapter 2 Theoretical perspective has compressively debated the terminologies used in the thesis, along with conceptual framework of women empowerment.

Chapter 3 The Status of Women (Empowerment) in Pakistan and Khyber Pakhtunkhwa

In this chapter the status of women generally in Pakistan and specifically in Khyber Pakhtunkhwa has been discussed. Governments’ policies regarding empowerment of women have also been discussed in this chapter.

Chapter 4 Women Empowerment: District Orakzai

The socio-economic and political aspects of empowerment of women of Orakzai have been analyzed in detail. Survey results also part of this chapter.

Chapter 5 Conclusion represents the overall summary of this study.

## CHAPTER 2

### THEORETICAL FRAMEWORK

The chapter examines the theoretical framework of the thesis, concentrated on the approaches, concepts and theories on women empowerment. For the better understanding various dimensions of women empowerment i.e., social empowerment, economic empowerment and political empowerment have been explained in detail. The concept of women empowerment has become an alternative to community socio-economic and political development has also been discussed in this chapter.

#### 2.1 Woman

Apart from its biological ones, the word “woman” is generally understood as an adult female human; while its plural “women” is usually referring in such phrases like “women’s rights” to indicate female humans regardless of age. Human history is full of the gender roles as traditionally, whereas women role was usually described with limited activities and opportunities. In the 20<sup>th</sup> century, the traditional concept of women as just homemaker has been transformed into more active role of woman participation in every field of life. The losing restrictions on woman role have provided an opportunity to women to have access to higher education and career building. The ideologies and movements of feminism have common targets of achieving gender equality. The concept of women “women as having certain features that are essential to their being women, feminists are also guilty of giving essentialist definitions. Because women are extremely diverse in their experiences, the essentialist critics question whether a universal (non-essentialist) account of women can be given. I argue that it is possible to formulate a valuable category of woman, despite potential essentialist challenges. Even with diversity among women, women are oppressed as women by patriarchal structures such as rape, pornography, and sexual harassment that regulate women’s sexuality and construct women as beings whose main role is to service men’s needs.”<sup>1</sup>

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<sup>1</sup> Katherine Nicole Fulfer, "The Concept of" Woman": Feminism after the Essentialism Critique," (2008), [https://scholarworks.gsu.edu/cgi/viewcontent.cgi?article=1035&context=philosophy\\_theses](https://scholarworks.gsu.edu/cgi/viewcontent.cgi?article=1035&context=philosophy_theses)



In traditional societies the role of women is yet considered as emphasizing on childcare and homemakers, while the modern society is representing the role of women on equality basis, equal opportunities and equal rights. The changing lifestyles, needs and economic necessities have compelled many societies of the world to transform the role of women from homemaker to employment outside home. Institutions are focusing on equalize conditions for both male and female at the workplace, however professional women are still facing challenges in their career development because of the inequality at home, and their responsibilities of being homemakers. The two full time professions of being homemakers and work outside homes has also certain challenges as note by Londa Scheibinger “Being a scientist and a wife and a mother is a burden in society that expects women more often than men to put family ahead of career”.<sup>2</sup>

## **2.1 Gender**

Gender is a set of socially established roles and relationships, character traits, habits, behaviors, values, relative power and influence that society ascribes to each of the sexes on the basis of differentiation.

Where biological sex is determined by genetic and anatomical characteristics, gender is an acquired identity, learned through learning, which changes over time and varies widely between cultures and within the same culture. Gender is a relative characteristic and refers not only to men or women, but to the relationship between them.

Gender perspective: A gender perspective is to be understood as a focus that provides a structural framework for analysis to assess how women and men are differently affected and influenced by different policies, programs, projects and activities. This concept allows for the recognition that relationships between men and women can vary depending on the context. A gender perspective takes into account gender roles, social and economic relations and needs, access to resources and other constraints and opportunities dictated by society, culture, age, religion and / or ethnicity of women and men.

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<sup>2</sup> Londa Scheibinger, *Has Feminism Change Science?: Science and Private Life* (Cambridge: Harvard University Press, 1999), 92-103

Gender justice: Gender equity means that women and men should be treated equally and in accordance with their needs. This may include the same treatment, or treatment that is not the same but is considered equivalent in terms of rights, benefits, obligations and opportunities.

In a development context, the challenge of gender equity often involves the implementation of measures to compensate for the historical and social disadvantage that women occupy in society.

Gender equality: Gender equality is the concept that all human beings, both women and men, are free to develop their personal abilities and make choices regardless of the constraints associated with stereotypes, rigid gender roles and prejudices. Gender equality means that the different behaviors, desires and needs of women and men are treated, valued and preferred equally. This does not mean that women and men should be the same; the meaning of this concept is that the rights, opportunities and level of responsibility of people should not depend on whether they are men or women.

Gender Analysis: Gender analysis is a systematic study of how development, policies, programs and legislation affect women and men differently, which entails, first of all, the collection of sex-differentiated data, as well as gender-sensitive information about a particular group population. Gender analysis can also include exploring the multiple ways in which women and men, as social actors, can help transform existing roles, relationships and processes in their own interests and the interests of others.

## **2.2 Empowerment**

Empowerment means that people, women and men, can take control of their lives: define their goals, acquire skills (or achieve recognition of their knowledge and skills), increase self-esteem, solve problems and develop self-confidence. It is both a process and a result.

The term empowerment is continuously used in the literature since 1980s. The word empowerment is interlinked to the community development and has been largely debated by scholars in various discipline including social sciences. Though it is not a new concept but when we interlinked with women “women empowerment”, then it became one of the contemporary terminologies, where debate on its definition is still on-going.

Empowerment” is the process of more confident and stronger, especially in claiming one’s right and controlling one’s life. It is a degree of autonomy and self-determination in individual and communities, and society. Its enables people to acting on their own authority, and represent their interest, in a determined way according to their own choices

The racial and gender issues gave rise to the concept of empowerment. Empowerment is a multidimensional social process which help individual to control own life. It fosters power in human for using in their lives, communities and in society by acting on certain important issues.<sup>3</sup>

In the 1970s, the term “empowerment” has been applied by academics, adult literary, and social worker etc. In the 1990s, the concept of empowerment has been gaining footing in gender studies and development agenda, uses with other fashionable terms like community and civil society. Today this term has been entered into politics and even business studies.<sup>4</sup>

According to Paulo Freire, *Pedagogy of the Oppressed* (1968), in every society few people exert and exercise power over the common people that is called dominated consciousness and suggested for “critical consciousness”, that every individual to become aware of own situation and make their own choices and become “political conscious”. According to him “the role of educationalist is not simply to transmit knowledge to the student, but to seek alongside him the means of transform the world that surrounds him”.<sup>5</sup>

According to Ampumuza Christine empowerment is adopted in various disciplines and field like social, education, community development, economics, political and organizations etc. “There is no region in the developing world where women seem to be equal to men in terms of legal, social and economic rights. This gender gap influences the access to and control of resources, political voice, in economic opportunities, and power relations. Ultimately, the costs of these inequalities cut broadly across the society and ultimately harm everyone”.<sup>6</sup>

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<sup>3</sup> Nanette Page and Cheryl E. Czuba, “Empowerment: What is it”, *Journal of Extension* 37, no. 5 (October 1999), <https://archives.joe.org/joe/1999october/comm1.php>

<sup>4</sup> Anne-Emmanuele Galves, “Empowerment: The History of a key concept in contemporary development discourse”, *Revue Tiers Monde* 200, no. 4 (2009): 735-749.

<sup>5</sup> Paulo Freire, *Pedagogy of the Oppressed* (New York: Bloomsbury Publishing, 2018), 9.

<sup>6</sup> Ampumuza Christine, et. al., S. & Van Rump, I, *Women's empowerment through tourism*. Research Project (Wageningen University, The Netherlands, (2008), 12, <http://videa.ca/wpcontent/uploads/2015/08/Women-empowermentthrough-Ecotourism.pdf>

Zimmerman noted that empowerment is a social process with various dimensions of an individual/community that help them to gain control on their own actions, and lives.<sup>7</sup>

The World Bank mentioned that empowerment is actually the ability of individual/group to express their choices, transform those choices to action and get the desired results.<sup>8</sup> Anju Maholtra explained that empowerment is the process of getting something.<sup>9</sup> Solava further explains that empowerment is the ability of individual to make decision in the family, plan affectively and help others. Empowerment is a form of control-individual decisions, the choice-decisions making in households, community-change of the individual and opportunity-change for community/society.<sup>10</sup>

The concept of empowerment has been defined as “While empowerment has been actively practiced, the exact meaning of 'empowerment' or 'psychological empowerment' does not seem to be well considered. We tried to make the meaning of empowerment clear by distinguishing it from similar words like authority delegation, motivation, self-efficacy, job enrichment, employee ownership, autonomy, self-determination, self-management, self-control, self-influence, self-leadership, high-involvement and participative management. Based on our reasoning, we concluded that empowerment is not just a fad, but really a unique concept representing a new managerial approach and that the uniqueness denies substitution with any of the above nouns.”<sup>11</sup>

According to R. Parsons, empowerment is the evolving process of internal and external change. Internal empowerment is the ability of individual to decide and solve problem by itself; while external empowerment means that an individual shall act in the external environment to

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<sup>7</sup> M. A. Zimmerman. Psychological empowerment: Issues and illustrations. *American Journal of Community Psychology*, 25(5), (1995), 581–599.

<sup>8</sup> World Bank Institute. "Empowerment in practice: Analysis and implementation", World Bank Learning Module (The World Bank, Washington, DC, 2007), 1-60.

<sup>9</sup> Anju Malhotra,, Sidney Ruth Schuler, and Carol Boender. "Measuring women's empowerment as a variable in international development." In *background paper prepared for the World Bank Workshop on Poverty and Gender: New Perspectives*, vol. 28. 2002.

<sup>10</sup> Mette Frost Bertelsen Ruth, and Jeremy Holland. *Empowerment in practice: From analysis to implementation*. World Bank Publications, 2006.

<sup>11</sup> Mushin Lee, and Joon Koh, "Is empowerment really a new concept?." *International journal of human resource management* 12, no. 4 (2001): 684-695. <https://www.tandfonline.com/doi/abs/10.1080/713769649>

implement and practice new skill, knowledge, information, resources and practices for the community.<sup>12</sup>

### **2.3 Definitions/Principles of Empowerment (Concept)**

“Empowerment means that people, especially poorer people, are enabled to take more control over their lives, and secure a better livelihood with ownership and control of productive assets as one key element. Decentralization and empowerment enable local people to exploit the diverse complexities of their own conditions, and to adapt to rapid change.”<sup>13</sup>

“Effective empowerment must occur at each of three levels: micro (attitude, feelings and skills), interface (participation and action immediately around the individual) and macro (beliefs, action and effects).”<sup>14</sup>

Empowerment consisted of three categories: the affective of state institution to the poorest people, removing social barriers, and building social institutions and capital.<sup>15</sup>

Empowerment is “The extent to which some categories of people are able to control their own destinies, even when their interests are opposed by those of other people with whom they interact”.<sup>16</sup>

Empowerment is “the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives”.<sup>17</sup>

“Empowerment is more than participation in decision-making; it must also include the processes that lead people to perceive themselves as able and entitled to make decision”.<sup>18</sup>

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<sup>12</sup> R. Parsons, Gutierrez, L. and Coz, E., “A model of empowerment practice”, in *Empowerment in Social Work Practice* (Pacific Grove, CA, Brooks, 1998).

<sup>13</sup> Andrew Bartlett, "Entry Points for Empowerment (CARE Bangladesh, 2004), 54.

<sup>14</sup> Ruth Albertyn, M., Chris A. Kapp, and Cornie J. Groenewald. "Patterns of empowerment in individuals through the course of a life-skills programme in South Africa." *Studies in the Education of Adults* 33, no. 2 (2001): 180-200.

<sup>15</sup> Solava Ibrahim and Sabina Alkire. "Agency and empowerment: A proposal for internationally comparable indicators." *Oxford development studies* 35, no. 4 (2007): 379-403

<sup>16</sup> Karen Oppenheim Mason and Herbert L. Smith. "Women's empowerment and social context: Results from five Asian countries." *Gender and Development Group, World Bank, Washington, DC* 53, no. 9 (2003), <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.200.6209&rep=rep1&type=pdf>

<sup>17</sup> D. Narayan, "Measuring Empowerment: Cross Disciplinary Perspectives (Washington, DC: World Bank; 2005).

<sup>18</sup> Jo. Rowlands, *Questioning empowerment: Working with women in Honduras* (Oxfam, 1997).

“Empowerment has been defined as an intentional ongoing process centered in the local community, involving mutual respect, critical reflection, caring, and group participation, through which people lacking an equal share of valued resources gain greater access to and control over those resources; or a process by which people gain control over their lives, democratic participation in the life of their community, and a critical understanding of their environment.”<sup>19</sup>

Charlier outlined that a person has four aspects of empowerment: Income, Knowledge, Internal power and Capacity.

1. **Income:** Land, resources and technology
2. **Knowledge:** Awareness that allow a person to control other to be a leader
3. **Internal Power:** self-confidence, physiological strength, and the ability of making choices
4. **Capacity:** The internal capacity of a person to choose by his own, take responsibility and to be free for action.<sup>20</sup>

Thus, empowerment is an ability, power and freedom of an individual that receives. It is the ability of a person to have its own choices, make decisions, an act what is impotent in life. Empowerment is a continuous process; each person will go through along with the disability-disempowered phase, throughout life (barriers of disempowered or disability are norms, beliefs, customs, traditions, values, and the society). Thus, the concept of empowerment to be divided to four kinds: Social, Political, Economic and legal.

### **2.3 Principles Empowerment**

In today's world, where the level of globalization and interdependence is constantly growing, the most important factor in achieving success is the use of all social and economic resources. However, despite the progress made, women continue to face discrimination, marginalization and exclusion, even though equality between men and women is a universal international principle and is a fundamental and inviolable human right.

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<sup>19</sup> Douglas D. Perkins, “Empowerment”, 207, [https://cdn.vanderbilt.edu/vu-my/wp-content/uploads/sites/249/2011/09/14092947/Perkins.2010.Empowerment.Chapter\\_25-FINAL.pdf](https://cdn.vanderbilt.edu/vu-my/wp-content/uploads/sites/249/2011/09/14092947/Perkins.2010.Empowerment.Chapter_25-FINAL.pdf)

<sup>20</sup> S. Charlier, and Caubergs, L., 2007. *The women empowerment Approach. A Methodological Guide, Commission on Women and Development* (Brussell, 2007).

Almost all countries have confirmed this value, recognizing the standards enshrined in international human rights treaties, which set out a wide range of civil, political, economic, social and cultural rights that must be respected by states. Specific documents highlight the range of obligations states and how to protect the human rights of women, indigenous peoples, children, workers and persons with disabilities.

In addition, internationally agreed documents such as the Beijing Platform for Action adopted by in 1995 at the Fourth World Conference on Women by all 189 participating countries, as well as the UN Millennium Declaration adopted by 189 countries in 2000, contribute to the creation of comprehensive human rights standards.

These international standards reflect our shared desire for a life where the doors of opportunity are open to all. To a life where people can be free from violence, receive redress for the harm they have suffered, and expect the state to fulfill its obligations to respect and protect the rights of women, men and children, and to provide appropriate public services such as education and health care. These agreements shape national legislation and help shape shared values recognized by institutions around the world.

Business leaders, working closely with their peers, governments, nongovernmental organizations and the UN2, strive to apply these international human rights standards through tailored policies and programs. Their corporate commitments, reflected in company mission statements and supported by public reporting on policies and practices, reflect a growing awareness of how important these values are to businesses and the local communities in which they operate. Despite the fact that much in this direction has already been achieved through the integration of principles and actions in the field of business social responsibility, the promotion of diversity and inclusion, the full participation of women in the activities of enterprises in the private sector - from the factory management to the production floor and the supply chain - has not yet been achieved.

For their part, governments also agree that the inclusion of women contributes to development, and recognize that achieving the UN Sustainable Development Goals, as well as implementing government plans related to the economy and development, requires rapid movement towards gender equality.

In a spirit of partnership, UNIFEM and the UN Global Compact are proposing the Principles for the Empowerment of Women, hoping that its use as a “gender-responsive lens” will intensify efforts to include women in business processes at all levels. Truly Business Means Equality between male and female.

#### Empowerment Principles

##### a. To form at all levels of the life an active support for gender equality measures

- Reaffirm leadership support and implementation of gender equality and human rights policies.
- Establish general corporate goals and objectives in the field of ensuring gender equality and include their implementation as one of the indicators in assessing the performance of personnel.
- Engage internal and external stakeholders in the development of corporate policies, programs and action plans that promote equality.
- Ensure that all policies are gender-sensitive (identifying factors that affect women and men differently) and that the corporate culture promotes equality and inclusion.

##### b. Equal opportunity, inclusion and non-discrimination

- Pay equal remuneration, including additional payments, for equal work, and strive to pay living wages to all women and men.
- Ensure that workplace policies and practices do not discriminate on the basis of gender.
- Implement gender-sensitive recruitment and stabilization practices, and proactively recruit and appoint women to middle and senior management positions and board members.
- Ensure adequate representation of women - 30% or more - in decision-making and at all levels and in all areas.
- Provide opportunities for transition to flexible working regimes, taking long leave and returning to work in positions with equal pay and equal status labor.



- Provide opportunities for childcare and care for dependents by providing services, resources and information to both women and me.

#### c. Health, safety and freedom from violence

- Taking into account the factors that have different effects on men and women, ensure safe working conditions and protection from exposure to hazardous materials, and inform employees about potential risks, including risks to reproductive health.
- Implement a zero-tolerance policy against all forms of violence, including verbal and / or verbal abuse, and prevent sexual harassment.
- Strive to provide with health insurance or other necessary services, including for victims of domestic violence, and ensure equal access to them for all employees.
- Recognize the right of women and men workers to be absent from work in order to receive medical assistance or medical advice for themselves or dependents.
- Together with employees, identify and resolve security issues, including ensuring the safety of women, on the way to and from work, as well as on business trips.
- Train security personnel and managers identify signs of violence against women and understand laws and corporate policies regarding human trafficking and labor and sexual exploitation.

#### d. Opportunities for women

##### Education and professional development

- Invest in workplace programs and policies that provide women with career paths at all levels and in all areas of business; encourage women to work in non-traditional fields.
- Ensure equal access to all types of education and training programs supported by the company, including literacy courses, professional training and information technology training.
- Provide equal opportunities for the development of formal and informal social networks and mentoring.

- Provide opportunities to educate both men and women about the economic feasibility of empowering women and the positive impact of inclusion.

e. Business development, marketing methods and supply chain

- Develop business relationships with women-owned businesses, including small businesses and women sole proprietors.
- Support gender-sensitive decisions to remove barriers to lending.
- Ask your partners and colleagues to respect the commitment to gender equality and inclusion.
- Respect the dignity of women in all publications.
- Eliminate the possibility of equipment for human trafficking and / or labor or sexual exploitation.

f. public participation and community leadership

- Demonstrate commitment to the ideas of gender equality and the empowerment of women.
- Use your influence, alone or in partnerships, to advocate for gender equality, and work with business partners, suppliers and local community leaders to promote inclusion.
- Work with local community stakeholders, officials and other partners to eliminate discrimination and exploitation and enhance opportunities for women and girls.
- Promote and recognize the leadership position of women in local communities and their contributions, ensure adequate representation of women in consultation at the community level.
- Use charitable and subsidy programs to strengthen the commitment to equality, inclusion and human rights.

g. Transparency, quantification and reporting

- Communicate policies and action plans to promote gender equality to the public.
- Set quantitative criteria for the inclusion of women at all levels.
- Introduce gender indicators into the social, political and economic system of the state.

## 2.4 Women Empowerment

Women empowerment means that a woman has the ability to make choices, decisions and actions that is more important to her in life. Sharma noted that Women empowerment s reflecting the status of a woman self-confidence to participate and make important decisions in home. According to Mosiur woman empowerment is not only caring of Childs, schooling, medicine, foods, cloth etc., but woman make decision in the household spending too.<sup>21</sup> Hazel noted that woman empowerment is the strategy for the development of a society (country), as it involve women full participation in the decision making process on the basis of their equality.<sup>22</sup>

In the contemporary age, the woman empowerment is mostly the emphasized in the developmental projects, and their full participation in the socio-economic growth of the society is considered the key for development and progress. Scholars of the development studies argued that women empowerment in the developing countries in the form of income generation are one of the easiest ways to provide women internal power.

The role of women in the development of any society is considered very important. The concept of women empowerment was first introduced in the United Nation Fourth World Conference on Women in Beijing in September 1995. The outcome of the conference was Beijing Declaration whereas a commitment to empowerment of women worldwide was made. The declaration stated:

“The Platform for Action is an agenda for women’s empowerment. It aims at accelerating the implementation of the Nairobi Forward-looking Strategies for the Advancement of Women and at removing all the obstacles to women’s active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision-making. This means that the principle of shared power and responsibility should be established between women and men at home, in the workplace and in the wider national and international communities. Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and

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<sup>21</sup> Mosiur Rahman, Uzzal K. Karmaker, and Abdur R. Mia. "Determinants of women empowerment at domestic and non-domestic issues: Evidence from Chapai Nawabganj district in Bangladesh." *Dhauagiri Journal of Sociology and Anthropology* 3 (2009): 143-162.

<sup>22</sup> Sally Baden, and Hazel Reeves. *Gender and development: Concepts and definitions* (Bridge, 2000).

peace. A transformed partnership based on equality between women and men is a condition for people centered sustainable development. A sustained and long-term commitment is essential, so that women and men can work together for themselves, for their children and for society to meet the challenges of the twenty-first century”.<sup>23</sup>

On the conceptualization of women empowerment, the above fundamental principles and notions of women empowerment have been included into the literature.

### **The Status of Women -Women at risk**

Over the past 50 years, the number of people crossing the poverty line has increased faster than in the previous five centuries; however, today there are over 1.2 billion people live on less than \$ 1 a day. By some estimates, 70% of the world's poor are women. According to the International Fund for Agricultural Development (IFAD), in developing countries the share of land owned by women is less than 2%. According to the results of a study completed in 2006, commissioned by the US government, approximately 800 thousand people per year become victims of human trafficking and are illegally transported across state borders. Approximately 80% of victims of transnational human trafficking are women and girls; up to 50% of victims are minors. It is estimated that 72% of the 32 million refugees worldwide are women and children.

A woman dies every minute of the world from complications associated with pregnancy and childbirth.

### **Violence against women**

The most common form of violence experienced by women around the world is physical violence by an intimate partner. On average, at least 6 in 10 women have experienced beatings, forced sex, or other forms of violence in their lives on the part of an intimate partner. It is estimated that one in five women worldwide will be raped or attempted to rape during their lifetime.

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<sup>23</sup> United Nations, Beijing Declaration, [https://www.un.org/en/events/pastevents/pdfs/Beijing\\_Declaration\\_and\\_Platform\\_for\\_Action.pdf](https://www.un.org/en/events/pastevents/pdfs/Beijing_Declaration_and_Platform_for_Action.pdf), 7.

Women face sexual harassment throughout their lives. Between 40 and 50% of women in the European Union reported having experienced some form of sexual harassment in the workplace

In the United States, intimate partner violence costs \$ 5.8 billion. USA per year; of this, 4.1 billion is the cost of direct care and 1.8 billion is lost productivity. A 1995 study estimated the direct cost of domestic violence against women in Canada to be approximately CAD 1.17 billion in year. A 2004 study in the United Kingdom estimates the total direct and indirect damages associated with domestic violence, including non-pecuniary damage, at £ 23 billion.

## **Health**

The AIDS epidemic has a particular impact on women, exacerbated by the role of women in society and their biological vulnerability to HIV infection. More than half of the 33 million people living with HIV worldwide are women. The prevalence of violence and the HIV / AIDS epidemic in the world are interconnected. Women's inability to negotiate safe sex and discard unwanted sex is closely related to the high prevalence of HIV / AIDS. Women who are battered by their partners are 48% more likely to contract HIV / AIDS.

## **Women and performance**

When women are given equal opportunity, which is an inalienable human right, the results are amazing. The Economist estimated in 2006 that over the past decade, the contribution of women's labor to global growth has exceeded that of a country like China. According to the Economist magazine, if the proportion of women in labor in Japan rises to the level of the United States, the growth rate of the Japanese economy will increase by 0.3% annually over the next 20 years. In 2007, Goldman Sachs reported that the GDP of various countries and regions could grow sharply just as a result of narrowing the gap between the employment levels of men and women; thus, the Eurozone can increase GDP by 13%, Japan - by 16%, the USA - by 9% 15

## **Women and education**

It is estimated that women make up about 2/3 of 776 million adults (16% of the world's adult population) without basic literacy skills<sup>16</sup>. In developing countries, almost one in five girls

enrolled in primary school do not complete their primary education. The Women's Learning Partnership estimates that each school year of girls' post-primary education results in a 20% increase in wages, a 10% decrease in child mortality, and a 20% decrease in family size.

According to the Global Gender Gap Report at the World Economic Forum 2015, no country has completely eliminated gender inequality - the difference in accessibility and participation of women and men in social and economic development. In particular, the gender inequality in economic participation remains at 59 percent. This is contrary to international human rights instruments, which are based on commitments to gender equality. As more people recognize that gender inequality impedes global development, there is increasing support for the empowerment of women. Empowerment is widely seen as a process of change that provides an opportunity for choice (resources), expands the potential of such choice, acceptable to the individual and society as a whole.

The empowerment of women means that they can participate fully in social, economic and political life. When individuals are given more opportunities to make strategic choices, this leads to their economic and social well-being. Women with equal rights and opportunities are an integral part of a developed society. In fact, development and empowerment of women are intertwined. The more women gain better access to health care, education, decent paid jobs and political participation, the more they feel equal, and this leads to the fact that they can more effectively contribute to social and economic development. Most countries, both collectively and individually, have made progress in empowering women by 2015 within the framework of the UNSDG.

Healthcare - Compared to 1990, there has been a 45 percent decrease in female mortality worldwide. Education - All developing regions have already or are nearing gender parity (equal access for women and men) in primary education. Politics - From 1995 to 2015, the percentage of women in parliament almost doubled worldwide. Business Management - Fortune 500 companies had 25 female executives in 2015, up from one female in 1999. Entrepreneurship 5 - About 6 million registered small businesses in East Asia are owned by women. In economies such as Indonesia, Malaysia, Thailand and Vietnam, the percentage of women who own a business is increasing.

However, discrimination against women still exists:

Healthcare - 800 women die every day worldwide due to pregnancy, 99 percent of them occur in developing countries. Water - Women spend 16 million hours every day collecting water in 25 countries around the Sahara, while men spend 6 million hours on the job. Education - Gender equality in primary education is widely achieved in the Asia-Pacific region. However, it applies to the secondary and third (higher) levels of education. According to the United Nations Economic and Social Commission for Asia and the Pacific (ESCAP), in Asia and the Pacific, primary to third-degree education for female students averages 12.3 years, while for male students this period is 12.4 years. Politics - In 2015, only 22 percent of all parliaments were women. "Business management - In 2015, no more than 5 percent of women were in leadership positions of all Fortune 500 CEOs." for men, the figure is 75 percent, and 50.5 percent of working women worldwide are employed in hazardous work. Moreover, women earn US \$ 24 less than men. Entrepreneurship - Globally, 48 percent of entrepreneurs are women, but most tend to run small, informal businesses that focus more on livelihoods than development. This is partly due to the fact that women have more limited access to productive resources than men.

## **2.5 Definitions of Women Empowerment**

While defining women, Linda Mayoux said “Women’s empowerment is defined as individuals acquiring the power to think and act freely, exercise choice, and to fulfill their potential has J

Naila Kabeer noted that three indicators “education, employment, and political participation- is considered essential to the achievement of gender equality and women’s empowerment”.<sup>24</sup>

Anirudh Krishna has defined women empowerment as “*Empowerment* is understood as increasing the capacity of individuals or groups to make effective development and life choices and to transform these choices into desired actions and outcomes”<sup>25</sup>

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<sup>24</sup> Naila Kabeer, "Gender equality and women's empowerment: A critical analysis of the third millennium development goal 1." *Gender & Development* 13, no. 1 (2005): 13-24, <https://www.amherst.edu/system/files/media/0589/Kabeer%25202005.pdf>

Malhotra, Schuler and Boender outlined women empowerment have defined women empowerment through six dimensions socio-cultural, economics, family interpersonal, psychological, political and legal.<sup>26</sup>

Parveen and Leonhauer explained women empowerment from six perspectives i.e. “Contribution to household income, Access to resources, Ownership of assets, Participation in household decision-making, Perception on gender awareness, and Coping capacity to household shocks, as an essential precondition for the elimination of world poverty and upholding of human rights, in particular at the individual level, in that it helps build a base for social change”.<sup>27</sup>

“While the empowerment approach acknowledges the importance for women of increasing their power, it seeks to identify power less in terms of domination over others and more in terms of the capacity of women to increase their self-reliance and internal strength. This is identified as the right to determine choices in life and to influence the direction of change, through ability to gain control over crucial material and non-material sources. It places less emphasis than the equity approach on increasing women’s status relative to men but seeks to empower women through the redistribution of power within, as well as between, societies”.<sup>28</sup>

“Empowerment cannot be defined in terms of specific activities or end results because it involves a process whereby women can freely analyze, develop and voice their needs and interests, without them being pre-defined, or imposed from above, by planners or other social actors”.<sup>29</sup>

“Empowerment can overall be defined as all those processes where women take control and ownership of their lives. Control and ownership require an array of opportunities to choose among and this understanding of empowerment overlaps with the concept of human

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<sup>25</sup> Anirudh Krishna, "Social Capital, Community Driven Development, and Empowerment: A short note on concepts and operations." *World Bank working paper* 33077 (2003), 1.

<https://documents1.worldbank.org/curated/en/511391468765604827/pdf/330770Kirshna01see0also0330741781.pdf>

<sup>26</sup> Anju Malhotra, *Measuring Women’s Empowerment as a Variable in International Development*, (2002).

<sup>27</sup> Shahnaj Leonhäuser, Parveen and Ingrid-Ute, and S. Parveen. "Empowerment of Rural Women in Bangladesh: A Household Level Analysis." In *Conference on Rural Poverty Reduction through Research for Development and Transformation*, 3-44,

[60.https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.464.7620&rep=rep1&type=pdf](https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.464.7620&rep=rep1&type=pdf)

<sup>28</sup> C. Moser, *Gender Planning and Development* (London: Routledge, 1991), 4.

<sup>29</sup> Zoe Oxaal and Sally Baden, *Gender and empowerment: definitions, approaches and implications for policy*. No. 40. (Bridge, Institute of Development Studies, 1997), 6.



development when defined as “a process of enlarging people’s choices”. Both concepts describe processes, but where human development entails enlarging choices, empowerment is the process of acquiring the ability to choose among these enlarged choices”.<sup>30</sup>

“Women’s empowerment is, basically, giving power to women in space of society where they didn’t have it. It is a process of making them part of the decision process in a certain area where they didn’t have it. They have to be disempowered in this field as a prerequisite. We talk about empowerment because it enables women to have power over their own life”.<sup>31</sup>

“Women’s empowerment has five components: women’s sense of self-worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have power to control their own lives, both within and outside the home; and their ability to influence the direction of social change to create a more just social and economic order, nationally and internationally”.<sup>32</sup>

Empowerment of Women refers “to the process of increasing women’s access to control over the strategic life choices that affect them and access to the opportunities that allow them fully to realize their capacities. Women’s empowerment as an economic, political, and sociocultural process challenges the system of sexual stratification that has resulted in women’s subordination and marginalization in order to improve women’s quality of life”.<sup>33</sup>

European Institute for gender equality has defined women empowerment as:

- 1) “Women’s sense of self-worth”
- 2) “Their right to have and to determine choices”
- 3) “Their right to have access to opportunities and resources”
- 4) “Their right to have power to control their own lives, both within and outside the home”

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<sup>30</sup> N. Strandburg, “Conceptualising Empowerment as a Transformative Strategy for Poverty Eradication and the Implications for Measuring Progress” (Paper given at UN-DAW Expert Group Meeting, New Delhi, 2001).

<sup>31</sup> <https://wiki.optimy.com/womens-empowerment/>

<sup>32</sup> <https://eige.europa.eu/thesaurus/terms/1102>

<sup>33</sup> Alex C. Michalos, ed. *Encyclopedia of quality of life and well-being research* (Dordrecht: Springer Netherlands, 2014).

- 5) “Their ability to influence the direction of social change to create a more just, social and economic orders, nationally and internationally”.<sup>34</sup>

There are certain principles for women empowerment. The United Nation has identified certain principles for women empowerment as:

1. “Establish high-level corporate leadership for gender equality”.
2. “Treat all women and men fairly at work – respect and support human rights and nondiscrimination”.
3. “Ensure the health, safety and well-being of all women and men workers”.
4. “Promote education, training and professional development for women”.
5. “Implement enterprise development, supply chain and marketing practices that empower women”.
6. “Promote equality through community initiatives and advocacy”.
7. “Measure and publicly report on progress to achieve gender equality”.<sup>35</sup>

## **2.6 Theory of Empowerment**

The theoretical concept of empowerment can be traced back to the Paulo Freire, a Brazilian humanitarian educationalist when he tried to empower the oppressed people of the world through education. He believes that education can play an important role in empowering the suppressed and oppressed people of the world and thus lead to liberation. He considered education the only instrument for an individual to enhance its ability, and the ability will lead an individual to identify capabilities in the term of knowledge and skills. The empowerment theory doesn't confine to education only, it has been applied in various fields i.e., political sciences social sciences, social work, management, psychology, and economics etc.<sup>36</sup>

The theory of empowerment also grips the intrapersonal and behavior components, refer to the thinking of people how their ability can influence the socio-economic and political system.

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<sup>34</sup> The European Institute for gender equality, <https://swaay.com/what-does-women-empowerment-really-mean>

<sup>35</sup> United Nation,  
[https://www.un.org/en/ecosoc/newfunct/pdf/womens\\_empowerment\\_principles\\_ppt\\_for\\_29\\_mar\\_briefing-without\\_notes.pdf](https://www.un.org/en/ecosoc/newfunct/pdf/womens_empowerment_principles_ppt_for_29_mar_briefing-without_notes.pdf)

<sup>36</sup> Mann Hyung Hur, "Empowerment in terms of theoretical perspectives: Exploring a typology of the process and components across disciplines." *Journal of community psychology* 34, no. 5 (2006): 523-540.

Empowerment has been one of the most commonly theoretical frameworks used by scholars and “

A timeless search for the concept empowerment theory on “Google Scholar generated 1.3 million hits. Empowerment Theory (ET) has found a niche in many disciplines. These include – but not limited to – general psychology (Cattaneo & Chapman, 2010; Christens, Collura, & Tahir, 2013; Zimmerman, 1995), community development (Christens, 2012; Speer, 2000), multicultural education (Ellsworth, 1989; Shor, 2012), community health (Israel, Check way, Schulz, & Zimmerman, 1994; Martin-Crawford, 1999), nursing practice (Cicolini, Comparcini, & Simonetti, 2014; Wong & Laschinger, 2013), political science (Bobo & Gilliam, 1990; Hope & Jagers, 2014), organizational behavior and management (Spreitzer, 1995; Thomas & Velthouse, 1990), sociology (Braithwaite, 1994; Weidenstedt, 2016), and women’s studies (Noureen, 2015; Shrewsbury, 1987)”.<sup>37</sup>

The empowerment theory in the view of Rappaport connects the strength, competence and behavior of a person for social change. It connects the socio-economic and political aspects of individual wellbeing, improving living style, solving issues/problems, and provide opportunities to individual to get knowledge and skill, noted by Perkins.<sup>38</sup>

Page and Czuba noted that there are the main aspects of empowerment for understanding the theory of empowerment.

- a) Empowerment is multidimensional as it is used in the various disciplines like economics, sociology, politics, psychology etc.
- b) Empowerment occurs at different levels like individual, communities and groups.
- c) Empowerment is itself a social process and thus interconnected with others.<sup>39</sup>

The four key element of the theory of empowerment was noted by Narayan that is –an individual access to knowledge/information for awareness, participation, organization and

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<sup>37</sup> Rigaud Joseph, "The theory of empowerment: A critical analysis with the theory evaluation scale." *Journal of Human Behavior in the Social Environment* 30, no. 2 (2020): 138-157.  
<https://www.tandfonline.com/doi/full/10.1080/10911359.2019.1660294>

<sup>38</sup> Julian Rappaport, "Terms of empowerment/exemplars of prevention: Toward a theory for community psychology." *American journal of community psychology* 15, no. 2 (1987): 121-148.

<sup>39</sup> Nanette Page and Cheryl E. Czuba. "Empowerment: What is it." *Journal of extension* 37, no. 5 (1999): 1-5.

mutual trust. He noted that the combination of these four elements lead to improve living standard, economic development, good governance and justice.<sup>40</sup>

Some scholars have the opinion that the theory of empowerment also involves process and outcome, while other have their opinion that it involves only process. In the theory of empowerment process and the outcome involve three stages: individual, community, and organization. According to Sofield theory of empowerment is a multidimensional process involving an individual the opportunity to learn in the community, the ability of making and taking decisions, the acceptance of responsibility, and benefits to individual and community.<sup>41</sup>

Scheyvens opinion regarding the theory of empowerment is different from other scholars; he remarked that the process of empowerment is the mutual actions of people in a society, having the same objectives and aspirations to make positive changes to their societies/communities.

## 2.7 Dimensions of Empowerment

Dimensions of empowerment have been discussed by many writers and special in the community driven development approaches. The following table has given an analysis of the dimensions of empowerment.

### Dimensions/Indicators of Empowerment

<b>Empowerment as a process (outputs)</b>
“Women and men participate in decision making at the community and district levels (frequency, quality of participation, influence, knowledge)”
“Women and men prefer/choose subprojects (differences between men and women in preferred subprojects and approved proposals)”
“Women and men received training in planning, financial management, procurement, operation and maintenance of subprojects (attendance, learning/knowledge acquired)”

<sup>40</sup> Narayan-Parker, Deepa, ed. *Empowerment and poverty reduction: A sourcebook*. World Bank Publications, 2002.

<sup>41</sup> Trevor HB Sofield, ed. *Empowerment for sustainable tourism development*. Emerald Group Publishing, 2003.

“Women and men are involved in planning, implementing, and managing subprojects (roles, attitudes, compensation)”

“Women and men are involved in participatory monitoring and evaluation”

### **Empowerment as an outcome (intermediate\* and development outcomes)**

#### **Economic Empowerment**

- “Women and men receive credit or get jobs in public workfare schemes”
- “Women and men receive vocational or entrepreneurship training”
- “Women and men (and girls and boys) have better access to education and health”.
- “Women and men have greater access to infrastructure, such as roads, water, electricity, etc.”.
- “Women’s and men’s personal income and expenditure and access to assets increase. Stability of income and household consumption increases”
- “Women’s and men’s livelihoods improve, and they have more productive and more stable employment”
- “Women have more control over household consumption”
- “Education and health outcomes improve (more learning, better health)”
- “Better infrastructure generates time savings for men and women in particular, improved livelihoods, and better access to markets”

#### **Political Empowerment**

- “Women and men have greater knowledge of the political landscape, and better access to political institutions”
- “Women and men feel confident in their ability to participate and influence local decision making”

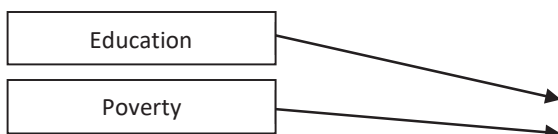
- “Women and men feel that their views are taken into account in the local development process”
- “Women’s demands are integrated as much as men’s in local development plans and institutional instruments and conventions”

### **Social Empowerment**

- “The community’s attitudes toward women improve
- Men and women in particular are able to have greater mobility and freedom of movement.
- Women’s voice and bargaining power are increased within and outside the household
- “Women are less likely to be victims of domestic violence”<sup>42</sup>

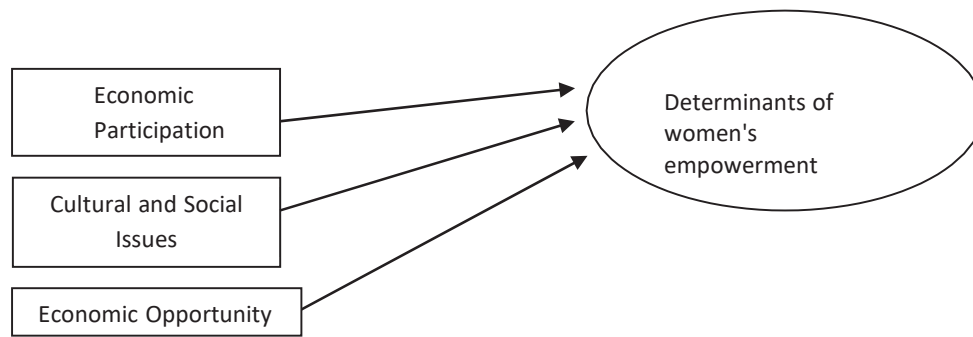
In Pakistan women empowerment is usually neglected. They “have been deprived of their basic legal rights to have an equal status and opportunity to grow as a human being. Women have been isolated from the development process and social factors including health, basic needs, education, information, access to power and authority, decision-making. The problem has not been served since 1947. Women's Empowerment helps women gain confidence, knowledge, gain experience and bring up their children in a more disciplined manner and contribute to the decisions. It will also create awareness and exposure to females and allow them to have equal opportunities to have an equal position on the managerial level contributing to the organization and the economy of the country”.<sup>43</sup>

### **Determinants of women empowerment**



<sup>42</sup> United Nation, Women’s Empowerment in Rural CommunityDriven Development Projects, 2017, <https://documents1.worldbank.org/curated/en/917631485554140658/pdf/Women-39-s-empowerment-in-rural-community-driven-development-projects.pdf>

<sup>43</sup> Aliya Bushra and Nasra Wajiha. "Assessing the socio-economic determinants of women empowerment in Pakistan." *Procedia-Social and Behavioral Sciences* 177 (2015): 3-8.



Though Empowerment has dimensions, as stated by various scholars above, however Scheyvens noted the four main dimensions in empowerment as follows:

- Social Empowerment
- Economic Empowerment
- Political Empowerment
- Psychological Empowerment<sup>44</sup>

The Social Empowerment refers to the situation in which social unity and integrity that can recognize and enforced. It involves members of a society including groups, individual, men, women, youth and elders. If the society is ready to maintain and improve the balance amongst individual of the community then social empowerment can be achieved.

Economic Empowerment refer to the fair share and distribution of revenue/economics benefits amongst the individual of the community, especially the less privilege class of the community like women, poor, get more benefits.

Political empowerments refer to the situation, opportunities are provided to the local people to voice and participate in the decision-making process of development and implementation. It provides equal opportunities to all stakeholders, groups, gender and communities to determine their future.

The psychological empowerment can be seen when there is recognition (external) and in relations to cultural value and natural heritage of a community that can enhance self-esteem

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<sup>44</sup> Regina Scheyvens, "Ecotourism and the empowerment of local communities." *Tourism management* 20, no. 2 (1999): 245-249.

among the community. The above pages have provided a detail analysis if the concepts, theories and dimensions of empowerment by various scholars.

**The theory of empowerment of Paulo Freire and the Scheyvens model of main dimensions in empowerment is provided the basis of this research studies.**

Conceptual Framework		
Women empowerment -Women participation on the household decision making -involvement in the decision on major household wellbeing of children, purchase, mobility to education, visit to relatives, health care)		
Social Empowerment	Economic Empowerment	Political Empowerment
-Literacy/Education -Number of children -Mobility -Health care -Gender Based violence -Ownership -gender role (social perception)	-Access to income and assets -control and benefits from economic gains -power to make decision -Earning -Agriculture --Livestock -Own business -Paid work, Employment -Property ownership -Decision purchasing, selling, spending	-participation -elections campaign -casting vote -choice of vote - political gathering -political discussion -political rallies -choice of political parties/leadership



## CHAPTER 3

# THE STATUS OF WOMEN (EMPOWERMENT) IN PAKISTAN AND KHYBER PAKHTUNKHWA

Empowering women is fundamental for inclusive and sustainable economic growth. In Pakistan, despite significant progress in terms of access to education, health and community participation for women, many still face significant barriers to accessing economic opportunities. Social norms reinforce stereotypes, restrict women's mobility outside the home and affect their free will. Many young women lack the skills, confidence and support to make important life decisions, including those related to employment and livelihoods. In the labor market, institutions that facilitate women's participation are often weak and unable to enforce laws aimed at ensuring the safety and security of women. This lack of an enabling environment discourages women from exploring a wider range of employment opportunities, especially jobs that fall outside of traditional income-generating roles.

Pakistan is the 5<sup>th</sup> most populous country in the world, having 226 million<sup>45</sup> of population (population was 207.7 million according to Census 2017), 51 percent are men while 49 percent are women.<sup>46</sup> The total population of Khyber Pakhtunkhwa is 30.5 million, out of which 4.99 million belong to tribal district (FATA). District Orakzai having an area of 1538 sq. Km and overall population according to 2017 census is 254303, almost half of the population of district Orakzai are male (127564), and half are females (126728).<sup>47</sup>

### 3.1 The Status of Women (Empowerment) in Pakistan

Women have always been the leaders of many movements around the world. In the struggle for freedom in Pakistan, women stood with men to demand independence. Since then, many women have organized themselves and helped build a better future for generations to come. The 1980s were the darkest years for women in Pakistan, because of the Afghan war and the radicalization of Pakistani society. And what started out as a gesture of defiance against

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<sup>45</sup> World Meter, *Pakistan Population*, <https://www.worldometers.info/world-population/pakistan-population/>

<sup>46</sup> Government of Pakistan, Bureau of Statistics, *Final Result (Census 2017)*, [https://www.pbs.gov.pk/sites/default/files//population\\_census/National.pdf](https://www.pbs.gov.pk/sites/default/files//population_census/National.pdf)

<sup>47</sup> FATA Census, [https://www.pbs.gov.pk/sites/default/files//population\\_census/FATA%20Agency%20Wise.pdf](https://www.pbs.gov.pk/sites/default/files//population_census/FATA%20Agency%20Wise.pdf)

discrimination and oppression has grown into a national movement. For more than three decades, the Pakistani people have continued the struggle to promote women's rights and empowerment in Pakistan.

The movement for women rights tough began in the freedom struggle but the movement for women was also strong in the post-independence period. Those movements encouraged women to participate to be educated, participate in the services of Pakistan and work for the development of the country, but due to the government policies of the 1980, not only the women were oppressed but also highly discriminated; and they really disadvantaged Muslim women and non-Muslim citizens of Pakistan. Women were not allowed to participate in sporting events. The government was circulating a questionnaire on the right of women to drive or work. Everyone has seen these photographs of women burning their headscarves and scarves in reaction to the Hudood Ordinance and other laws that essentially set an illegal regulatory framework under which women are considered as second-class citizens. Since decades have been based but the “mullah military alliance” of General Zia laws have been continuously oppressed and suppressed the rights, freedom and empowerment of women in Pakistan.<sup>48</sup>

The women rights activism started in Pakistan, and promoted in the 1980's and 1990's where the leftist women protestors including Women's Action Forum, Aura Foundation etc.

Those organizations intervened and supported institutions, individuals and organizations that acted to advance the cause of the people and of women especially. Some of them were those working for development in rural areas too and made significant changes in terms of strengthening civil society and women's rights organizations in Pakistan. Huge progress has also been made in Pakistan at the legislative level for the protection of women. In a way the grassroots are also affected by these political and legislative reforms.

Women rights organizations campaigns were about the citizens' campaign for the representation of women. The local government elections were held in the late 1990s, and 2000s, 2010's decades and the election of the local government marked a turning point in

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<sup>48</sup> “How far women’s struggle has pushed us forward, Dawn, March 8, 2018 “Hundreds of women rally against Hudood laws”, *Dawn*, September 21, 2006

Pakistan's history. Subsequently, the political framework for women and other marginalized sections began to change.

Those women social and activists' groups, organizations promoted also women entrepreneurs across Pakistan by giving them access to micro-credit, micro-insurance and of course to educate women financial matters, train men to adopt better gender equality practices and raise awareness of gender equality while helping women improve their practices. Today in Pakistan, one of the main lessons of the review of literature based on women empowerment is based on assessment that while there is one thing that can make progress in reducing poverty and boosting development in Pakistan, it is gender equality and the promotion of women's empowerment. So, in the last decade in Pakistan, many laws have been passed to focusing on the rights of women including domestic violence, women protection laws, the violence against women laws etc. "We have managed to bring these laws in action today. Yes, implementation is not 100 per cent, but there is change and it's all because of a struggle that happened years ago".<sup>49</sup>

Even if the Pakistani constitution has stipulated equality between men and women since 1973, the reality in the predominantly Muslim country is very different. Life in Pakistan is shaped by old customs and traditions. Many girls are married off very young. The forced marriage is not only a testimony to the Muslim faith, but rather arose from a cultural tradition that is sometimes lived in the few Christian families. Women do not play a role in Pakistan's public life. You can hardly see them on the street and when they do, they are usually accompanied by their husbands. The Taliban's influence is still great, especially in the border areas with Afghanistan, including the Orakzai district. Violence and oppression determine the lives of women there.

Almost half of the population (49%) of Pakistan is women. The Vision 2025 of Pakistan includes women empowerment as one of the most important elements for the development of the country. Gender Equality and Women Development is the part of Pakistan Vision 2025, as one of the dominated parts to the economic prosperity of the country. Therefore, Pakistan is committed to gender equality and empowering women under the Sustainable Development Goals

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<sup>49</sup> Mumtaz Mughal of the Aurat Foundation statement: *Dawn*, March 8, 2018

(SDGs) of the United Nations Goal-5 i.e., “Gender Equality and Ending all forms of discrimination against women and girls.”<sup>50</sup>

The government of Pakistan is making its efforts for gender equality, equal opportunities and an enabling environment for women, so that they may contribute and enjoy of the socio-economic growth and development of the country. That’s why the indicators of women development are gradually enhanced and improved but not sufficient to achieve its target of gender parity-equality.

To achieve its target of women empowerment and development, various governments of Pakistan have been initiated many programs and efforts i.e. 10% quota in public sector employment, Benazir Income Support Program, Micro-Finance program (Waseela-e-Haq), Technical and Vocational Training (Waseela-e-Rozgar), Life and Health Insurance (Waseela-e-Sehath), Primary Education (Waseela-e-Taleem), etc.

For women rights the governments have also initiated certain efforts like Committee on the Elimination of Discrimination against Women (CEDAM), and about honor killing Criminals Law Amendment. For empowerment women the National Commission on the Status of Women (NCSW), have been established to focus on the issues of home-based workers, their entrance in the labor force, and their reservation of quotas in the government jobs.<sup>51</sup>

Apart from, the current government has initiated a number of steps for women empowerment including awareness campaigns and budget allocation, Youth Entrepreneurship (Yes), Hunermand Pakistan Programme (Skills for all), Green youth Movement, Startup Pakistan, National Internship and Jawan Markaz etc.

Though a number of important international commitments have already been adopted by Pakistan to ensure gender equality and women rights includes the universal declaration of human rights, Beijing platform for action, the convention on the elimination of all forms of discrimination against women and the sustainable development goals of the United Nations. To

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<sup>50</sup> Government of Pakistan, Finance Division, “Chapter 12: Population, Labour Force & Employment”, [https://www.finance.gov.pk/survey/chapters\\_18/12-Population.pdf](https://www.finance.gov.pk/survey/chapters_18/12-Population.pdf)

<sup>51</sup> *Pakistan Economic Survey 2017-18*, [https://www.finance.gov.pk/survey/chapters\\_18/12-Population.pdf](https://www.finance.gov.pk/survey/chapters_18/12-Population.pdf)

achieve women empowerment in the country, the government of Pakistan is collaborating with the United Nation, international non-governmental organization and domestic NGO's.

Apart from the international commitment, Pakistan initiative for empowering women has also been taken by Pakistan at national level that includes national Policy for development and Empowerment of women, protection against harassment of women at workplace act, Amended Criminal law, and national plane for action on human rights. Despite its international and national commitment for ensuring gender equality and empowering women, Pakistan ranking is the lowest in world for gender equity and women empowerment.<sup>52</sup>

The status of women and their empowerment have been analyzed by few scholars noted in the following paragraphs:

Imran Sharif Chaudhry etc. noted: "Women empowerment is one of the most debatable issues in the development circles now-a-days. Pakistan being a democratic and an Islamic state, the issue of women empowerment faces new challenges."<sup>53</sup>

Abubakar Nazeer Choudhry said: "Culturally based restrictions having implications on women mobility are associated with marital bonds in the country. In the traditional conservative communities, girls who approached puberty are severely restricted to move outside the house. Such restrictions hinder her access to health care, school and labor market and are more severe for married ones. A customary aspect of purdah and sex-segregation limit a woman access to employment. She is not supposed to be an active part of female labor force in order to maintain the family honor; hence her labor participation is too low to empower her in the community."<sup>54</sup>

Iqtidar Ali Shah etc. identified "women in tribal areas of Baluchistan, Khyber Pakhtunkhwa and remote areas of southern Punjab and interior Sindh live in more adverse social conditions than women in other parts of the country. In these areas, honor killings, domestic

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<sup>52</sup> <https://asiapacific.unwomen.org/en/countries/pakistan>

<sup>53</sup> Imran Sharif Chaudhry, Farhana Nosheen, and Muhammad Idrees Lodhi. "Women empowerment in Pakistan with special reference to Islamic viewpoint: An empirical study." *Pakistan Journal of Social Sciences* 32, no. 1 (2012): 171-183.

<sup>54</sup> Abubakar Nazeer Choudhry, Rozita Abdul Mutalib, and Nur Syakiran Akmal Ismail. "Socio-cultural factors affecting women economic empowerment in Pakistan: A situation analysis." *International Journal of Academic Research in Business and Social Sciences* 9, no. 5 (2019): 90-102.

violence and discrimination by male members of the families are too common, they are not confined there alone”.<sup>55</sup>

Aliya Bushra and Nasra Wajiha noted: “In our culture women empowerment is being neglected since the creation of Pakistan. She is deprived of her basic legal right of equal status and opportunities to live a respectable human life. Women have been kept away from the social development process, including health, basic needs, education, information, access to power and authority, and even the decision-making within her family. The problem has not been solved since 1947. Many plans and policies were made in the past, but they have not been enforced practically. The culture and the male supremacy, especially in the rural areas have particularly kept women away from receiving education. Lack of resources, poverty, low and/or unpaid labor in agriculture sector are also the main problems for under development of women in rural areas”.<sup>56</sup>

Samina Malik, and Kathy Courtney noted “in Pakistan, socio-cultural values and norms strongly influence women’s position in society. Though the patriarchal structure is not uniform across the whole country, in general, society is male dominated. The gender gap is deep-rooted, and violation of constitutional laws is widespread. Men tend to hold positions of power, while women are adversely affected in all spheres of life. In South Asia, Pakistan is the country with the widest gender gap and discrimination against women continues to persist in all walks of life”.<sup>57</sup>

Mughal Ghafoor, and Kamal Haider concluded: “Right from the freedom struggle of the country, women in Pakistan have been actively participating in political activities in a number of ways. They have organized campaigns, raised funds, mobilized other women during the independence movement and subsequently made valuable contributions to consolidate democratic rule in the country. However, for much of Pakistan’s turbulent political history, women have rarely been given party tickets for contesting elections. Their quota for reserved

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<sup>55</sup> Iqtidar Ali Shah, Arshad Aziz, and M. Shakil Ahmad. "Women councilors for women's empowerment in Pakistan." *Journal of International Women's Studies* 16, no. 3 (2015): 203-219.

<sup>56</sup> Aliya Bushra and Nasra Wajiha. "Assessing the Determinants of Women Empowerment in Pakistan." *Pakistan Journal of Applied Economics*, Vol23,(2) (2013): 115-139.

<sup>57</sup> Samina Malik, and Kathy Courtney. "Higher education and women’s empowerment in Pakistan." *Gender and education* 23, no. 1 (2011): 29-45.

seats remained negligible. Legally, at the provincial and the federal legislative forums, women were given nominal representation by providing a few reserved seats”.<sup>58</sup>

Nooreen Mujahid outlined: “In a patriarchal society like Pakistan, women empowerment is also very difficult to achieve as societies and communities are governed by strictly social and cultural norms. In a traditional society like Pakistan, the entire major as well as the minor decisions related to inside and outside the house are taken by the men. The worse situation has been reported for Pakistan in terms of gender equality and women empowerment”.<sup>59</sup>

“It is well known fact that, Pakistan has its own share of disparity and heterogeneity in terms of social status, economic development, rural-urban divide, etc. Other factors for miserable plight of women are problem with legal system, religious extremism and abuse of religion. In such backdrop, the female plight and predicament have different interpretations for women from different strata”.<sup>60</sup>

Sanchita Bhattacharya in the Status of women in Pakistan wrote: “Women have no right to make decisions; all decisions ranging from type of dress to marriage are made by the men of women’s own family or the in-laws. From childhood, girls are informed, taught and trained to believe that only men who are physically powerful and hence mentally competent to make decisions; *‘She is counseled, and if this does not work, she is forced through threats and violence to believe that she is an object that has to be operated by a male family member’*. In cases where women challenge these patriarchal privileges and/or seek to enforce their rights, violence is used as a means to control them; hence setting examples that reduces the instances of resistance”.<sup>61</sup>

Mahpara Begum Sadaquat in Employment situation of women in Pakistan examined; “women are suffering from market discrimination and hence are pushed to separate low-paid and low-status jobs. Majority of women are employed in the unorganized sectors. Mostly, women are concentrated in sector known for low level of productivity, less income stability and low security

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<sup>58</sup> Mughal Ghafoor, and Kamal Haider. "Political challenges of women empowerment in Pakistan." *Journal of Business and Management* 20, no. 2 (2018): 66-79.

<sup>59</sup> Nooreen Mujahid, Muhammad Ali, Muhammad Noman, and Azeema Begum. "Dimensions of women empowerment: A case study of Pakistan." *Dimensions* 6, no. 1 (2015): 37-45.

<sup>60</sup> Sanchita Bhattacharya, "Status of women in Pakistan." *Journal of the Research Society of Pakistan* 51, no. 1 (2014).

<sup>61</sup> Narjis Rizvi, Kausar S. Khan, and Babar T. Shaikh. "Gender: shaping personality, lives and health of women in Pakistan." *BMC women's health* 14, no. 1 (2014): 1-8.

of employment due to their dual role at home and workplace. Organized services sector is mostly government services and provides employment to a small proportion of women. The rate of unemployment among women is consistently higher than that of men, both in rural and urban areas”.<sup>62</sup>

Rashida wrote: “The low status of women is one of the many factors in Pakistani society, which interfere with the achievement of development goals. The success of family planning intervention also mainly depends upon the cooperation and involvement of women. The traditional social structures and norms that limit women's roles may limit their ability to contribute in efforts to control population growth. Some indicators, such as education of women, employment of women, women's participation in domestic and child related decisions, women's mobility, communication about family planning, religion”.<sup>63</sup>

### **3.2 The Status of Women (Empowerment) in Khyber Pakhtunkhwa**

The status of women in Khyber Pakhtunkhwa is very low as compared to other provinces of Pakistan in almost every field of life. Women are considered less important in the socio-economic and public spheres of life. They have a very low participation in the economic and especially in politics. Unfortunately, the socio-cultural structure of the society and the misinterpretation of religion preventing women from any type of activity outside homes. A writer noted: “In Pukunui society women political participation is significantly very low due to patriarchy setup and male dominancy. Lack of women political participation is the outcome of numerous factors in Pukhtun society. More significantly along with male domination, other socio cultural and economic factors i.e., illiteracy and ignorance, lack of awareness, poverty, inflation, unemployment, strict tradition and miss interpretation of religious teachings are affecting women political participation in Pukhtun society”.<sup>64</sup>

Another writer noted “Pukhtun culture is extremely patriarchic that plays a role of constraint in women's empowerment and discriminates between both the sexes in many aspects

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<sup>62</sup> Mahpara Begum Sadaquat, "Employment situation of women in Pakistan." *International journal of social economics* (2011).

<sup>63</sup> Rashida Patel, "Socio-economic political status and women and law in Pakistan." *Socio-economic political status and women and law in Pakistan*. (1991).

<sup>64</sup> Raza Ullah, "Socio-cultural and economic factors affecting women political participation in Dir district of Khyber Pakhtunkhwa." *The Women-Annual Research Journal of Gender Studies* 10, no. 10 (2018).



of life. In addition, it is highlighted that Pakhtun social structure is mostly male dominated that doesn't allow women's empowerment and development".<sup>65</sup>

Commenting on the domestic violence an author noted "Deaths due to domestic violence in KPK province of Pakistan accounted for an increasing, sizeable and avoidable number of deaths of young and adult females" ... "A significant contributory factor was the readily availability of firearms, aggravated by outdated and false concepts of gender roles in the house, culture and society".<sup>66</sup>

Looking to the lower status of women empowerment in KP, the Social Welfare, Special Education and Women Empowerment Department have the responsibility of women empowerment in the province of Khyber Pakhtunkhwa. Before 2001, the issue of women empowerment was dealing by population welfare department of the province. In 2004, a women empowerment cell was established by KP government in the social welfare department.<sup>67</sup> In 2017 the Social Welfare, Special Education and Women Empowerment Department has devised a policy of women empowerment, based on non-discrimination and gender equality, with the objectives of "Empowerment of women so that can realize their full potential and participate fully in development" of the Province and country at large. The goal of the policy was targeted to attain the "empowerment women of Khyber Pakhtunkhwa, in all spheres especially social, cultural, political economic, legal and personal life".<sup>68</sup>

Another writer while commenting on the status of women in KP noted "Women, encompassing more than half of Khyber Pakhtunkhwa population, are receiving prejudiced

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<sup>65</sup> Arab Naz, and Hafeez-ur-Rehamn Chaudhry. "Developing Gender Equality: an analytical study of socio-political and economic constraints in women's empowerment in Pakhtun society of Khyber Pakhtunkhwa province of Pakistan." Available at SSRN 2083014 (2012).

<sup>66</sup> Mian Mujahid Shah, Naveed Alam, Qudsia Hassan, Sahibdad Khan, Iftikhar Qayum, Sher Bahadur, and Zahid Hussain Khalil. "Death in the home: Domestic violence against women in Khyber Pakhtunkhwa." *Journal of Ayub Medical College Abbottabad* 24, no. 1 (2012): 48-51.

<sup>67</sup> Government of Khyber Pakhtunkhwa, *Women Empowerment in Khyber Pakhtunkhwa-Report 2019-2020*, Department of Social Welfare, Special Education and Women Empowerment, (September 2020), 5, <https://swkpk.gov.pk/wp-content/uploads/2021/02/A-report-on-Women-Empowerment-Activities.pdf>

<sup>68</sup> *Women Empowerment Policy Framework*, 2-3.

behavior in the home and workplace. There is a dire need to create equitable living and business environment for them and way to it passes through their socio-economic empowerment".<sup>69</sup>

To reduce gender gap in the province, it emphasized on the social empowerment; to understand the role and contribution of women in society and forwarded practical steps for promote their recognition. The policy document stressed to provide health care of women, improving women literacy ratio, ensure their rights, and protect their life. It also targeted the patriarchal mindsets of the society and tried to bring change in the attitude and behavior of the people while focusing on the customary practice of the Pashto on society. On women education the document noted:

“Given the low levels of literacy among the females, greater attention shall be given to enhancing female’s enrolment and participation rates, quality and universalism of education at all levels of education”. On the health of women, it was stated: “Given the low levels of literacy among the females, greater attention shall be given to enhancing female’s enrolment and participation rates, quality and universalism of education at all levels of education”.

It further noted that 1) “Maximizing the benefit to society of women's concern for a sustainable environment, notably in their efforts to ensure healthy food, clean water and air for future generations due to women’s participation in disaster relief and reconstruction process”. 2) “Highlighting and ensuring effective representation of women in natural resource management and disaster relief and reconstruction process as well as conserving their indigenous knowledge”.

On the role of media in the promotion of women empowerment the policy noted “Take measures for promoting participation and enhancing access of media and new technologies of communication 2) Promote a balanced and non-stereotyped portrayal of women in the media”.<sup>70</sup>

The economic empowerment of the women was also targeted to create income generation opportunities for women in the formal and informal sectors and tried to ensure the equal access of women to socio-economic development and control over resources. On the economic development off women empowerment, policy document noted:

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<sup>69</sup> Faryal Raheem, Qadar Baksh Baloch, and Syed Mohsin Ali Shah. "Socio-Economic Factors Affecting Performance of Women Entrepreneurship in Khyber Pakhtunkhwa." *Abasyn University Journal of Social Sciences* 12, no. 1 (2019).

<sup>70</sup> *Ibid*, 12-15

“The provincial government recognizes the need to empower women and to mainstream them in the development process for ensuring sustainable development and moving towards a society based on equity and nondiscrimination”.<sup>71</sup>

Apart from legal, the political participation of women was also targeted by providing equal participation in the political process of the province. On the economic development of women empowerment, policy document noted:

“Women face several impediments in the way of enjoyment of their rights. It is imperative to recognize the fact that violence against women is multi-faceted and has many structures and categories. The legal system, the law enforcement system and the media are some of the conduits for facilitating reduction in violence against women. Urgent action is required to start addressing the multiple challenges in this area”.<sup>72</sup>

The provincial Policy framework for women empowerment remained the Government of Khyber Pakhtunkhwa policy since 2017 that encompasses various government institutions across the province i.e., social welfare, special education and women empowerment department, gender mainstreaming committee, Departments of education, Population welfare, health, agriculture, industries, and finance etc.

### **3.2.1 Khyber Pakhtunkhwa Legislative Measures for Women Empowerment**

#### **1. The protection against harassment of women at workplace Act 2010**

In the year 2010, the Government of Khyber Pakhtunkhwa has passed the act on the protection against harassment of women at workplace. Before this act there was no mechanism in the province to deal women harassment in the workplace. The act was implemented across the province in 2019, across all the government departments, institution, autonomous, semi-autonomous or semi-government. The office of Ombudsperson was established in 2019, in the

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<sup>71</sup> Faryal Raheem, Qadar Baksh Baloch, and Syed Mohsin Ali Shah. "Socio-Economic Factors Affecting Performance of Women Entrepreneurship in Khyber Pakhtunkhwa." *Abasyn University Journal of Social Sciences* 12, no. 1 (2019).

<sup>72</sup> *Ibid*, 16.

social welfare department and since then 108 complaints have been filled, some of them have been decided while on other inquiry committee have been working.<sup>73</sup>

## 2. Khyber Pakhtunkhwa Enforcement of women's property rights act, 2019

A women ownership right was one of the challenging issues in the province for decades. Mostly women were deprived of their property rights. To ensure ownership rights to the women of KP, the government has passed the Khyber Pakhtunkhwa Enforcement of women's property rights act, 2019.

## 3. Khyber Pakhtunkhwa Commission on the status of women, 2016

An autonomous commission on the status of women act was passed and women commission was established by the government of KP in 2016 (replace in 2019). The functions of the Khyber Pakhtunkhwa Commission on the status of women are:

- ■ “To examine the policy, programs, projects and other measures taken by Government, for women development and gender equality”
- ■ “To assess implementation and make suitable recommendations to the concerned authorities for effective impact”
- ■ “To review all provincial laws, rules and regulations affecting the status and rights of women and suggest repeal, amendments or new legislations essential to eliminate discrimination”
- ■ “To safeguard and promote the interests of women and achieve gender equality in accordance with the Constitution of the Islamic Republic of Pakistan and obligations under International Covenants and commitments”.
- ■ “To monitor the mechanism and institutional procedures for redress of violation of women's rights, individual grievances and facilities for social care”
- ■ “To undertake initiative for better management and provision of justice and social services through the concerned forums and authorities”

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<sup>73</sup> Faryal Raheem, Qadar Baksh Baloch, and Syed Mohsin Ali Shah. "Socio-Economic Factors Affecting Performance of Women Entrepreneurship in Khyber Pakhtunkhwa." *Abasyn University Journal of Social Sciences* 12, no. 1 (2019).

- ■ “To examine the policies/programs and plans of each department to ensure that they address gender concerns adequately”.<sup>74</sup>

#### 1.4 Child Protection and Welfare Commission Act, 2010

To protect children, from the child pornography, sexual abuse, corporal punishment, begging, buying and selling of child organs, and child trafficking, the government of KP passed the Child Protection and Welfare Commission Act in the year 2010.

#### 1.5 The Khyber Pakhtunkhwa Domestic Violence against women (Prevention and Protection) Act, 2021

To protect women from the domestic violence, in January 2021 the Khyber Pakhtunkhwa assembly passed the domestic violence against women act which was enforced from February 2021. According to the bill the perpetrators of violence will face up to five years in prison. Before the bill KP was the only province in Pakistan that did not have domestic law.

### **3.2.2 Institutional Measures for Women Empowerment**

Along with the legislative measures the government of Khyber Pakhtunkhwa has also established various facilities and institutions within the province for the protection and empowerment of women.

#### 1. Darul Amans (women crisis center)

To protect the domestic violence survivors, the government of KP has established eight women shelters in the province (Peshawar, Abbottabad, Swat, Mardan, Haripur, Chitral, Bannu, and Mansehra), where victims' women are provided free shelter, food, clothing, medical treatment and education.<sup>75</sup>

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<sup>74</sup> Faryal Raheem, Qadar Baksh Baloch, and Syed Mohsin Ali Shah. "Socio-Economic Factors Affecting Performance of Women Entrepreneurship in Khyber Pakhtunkhwa." *Abasyn University Journal of Social Sciences* 12, no. 1 (2019).

<sup>75</sup> *Ibid.*, 14.

## 2. Industrial Training Centers

The government of KP has established various industrial training centers for the economic empowerment of women in the province. The number of these training centers across the province is 2823. In those training centers women receive free of cost training and skills like sewing, embroidery, knitting and stitching etc.<sup>76</sup>

## 3. Working women Hostels

In the province few working women hostels have been established by the government, to facilitate working women of the government and NGO's.

## 4. Bolo Helpline

At the directorate of social welfare, a Bolo helpline facility was established in 2016 with the support of Australian aid. The main purpose of the facility is to provide immediate help to the domestic violence victims, psychological support to women, awareness of women rights etc.

### **3.2.3 Merged Districts**

Apart from the above-mentioned mechanism for women empowerment, the KP is also working for the empowerment of women in the merged districts of FATA. The social Welfare and Women Empowerment Department of Khyber Pakhtunkhwa government is closely working with the UN women (United Nations entity for gender equality and the empowerment of women), on the gender issues and women empowerment in the merged district of KP. Various meeting, seminars, and training have been conducted, to enhance awareness amongst the people of merged district to ensure and promote women empowerment in the tribal belt.<sup>77</sup>

The Status of women and their empowerment in the tribal belt of Pakistan, is the lowest in the whole country. The semi autonomy regions of FATA which recently became of the part of Khyber Pakhtunkhwa, has remained one of the less priority regions for almost seven decades. The war against Soviet Union, and the war on terror have further aggravated the socio-economic and political life of the region. The low literacy ratio, bad infrastructure, less opportunities for

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<sup>76</sup> Ibid, 20.

<sup>77</sup> Ibid, 29-30.

business, tribal culture, mindset of the people, and the government lack of attention all are combined responsible for the lowest life of the people over the region. In such a neglected and poorest region of Pakistan, the condition of women is miserable, and need comprehensive strategies at the government level to tackle the issue of women status on priority.

On the status of women in tribal belt a writer noted: “The worst condition of tribeswomen in FATA is attributed to the region’s political, economic, educational, social and legal structures.

The underlying feature of tribal society is fundamentally patriarchal. The tribeswomen do not have any say in those affairs which regulate rather governing their lives let alone in general matters. Here, over-generalization is not the purpose as there are exceptions as well. In fact, women of families of Maliks and well-to-do tribesmen do have an important role in domestic affairs especially in contracting of marriages. However, in a nutshell the tribeswomen lead a life of virtual bondage”.<sup>78</sup>

Another writer noted: “In Pashtun society, the fate of women is miserable; and they suffer a lot and are used like wood when men have to burn the furnace of honor. The society is highly patriarchal, and the political, economic, social well-being and survival of family is dependent on male individuals”.<sup>79</sup>

In the tribal belt, literacy ratio is very low, numbers of educational institutional are very less. Such “low rates speak volumes of the social indifference and hindrance to the women education at the community level in the area. There are very few schools and the targeted schools by the militants were mostly for girls.” While looking to the economic condition of women its almost verse like its social and political condition. Women “work in fields and look after the livestock, which is the main source of livelihood of residents of FATA but are not allowed to directly participate in any business. An important determinant of one’s economic status is share in inheritance and women in FATA are deprived of this share”. The role of women in the development of the society is missing in tribal region. A writer noted: “It is true that discrimination against women is widespread and mostly overlooked all over the country, but it is

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<sup>78</sup> Naila Aman Khan, "Socio-Economic and Political Status of Women in FATA-The Process of Development and Phenomenon of Militancy." *Tigah: A Journal of Peace and Development* 2, no. 1 (2012): 1-21.

<sup>79</sup> Abdul Qadeer, *The status of women in FATA: A comparison between Islamic principles and Pashtunwali* (EduPedia Publications (P) Ltd, 2014), 1233.

important to note that a woman in FATA is worse than the average Pakistani woman because the former is a victim of double discrimination: even her most basic constitutional rights are denied. The community of FATA follows a Jirga system which needs to be replaced by a judicial court system, already being practiced in the rest of the country. The Code of Criminal Procedure also needs to be applied for the betterment of the people. Eventually, the implementation of these measures will help women to seek justice”. He further noted “Vulnerable condition of the female population in FATA is the major hindrance for development. Females are illiterate and do not participate in decision making or any income generating activity. Women are responsible for the training of the children but cannot render it as they themselves are depressed. There is a dire need of political will, strength and leadership to overcome these challenges in FATA”.<sup>80</sup>

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<sup>80</sup> Nadia Asghar, "Adverse impact of militancy on the development of children in FATA." *TIGAH: A Journal for Peace and Development* 3 (2013): 1-17.



## **CHAPTER 4**

### **WOMEN'S EMPOWERMENT DISTRICT ORAKZAI**

In this chapter the socio, economic and political aspects of empowerment of women of Orakzai district have been assessed through survey consists of quantitative-questionnaires and qualitative interview. As this case study is descriptive analytical in nature and conducted in the Orakzai district. Mixed method of qualitative and quantitative approaches has been used. Primary data for this chapter is enumerated from the survey. Questionnaires and interviews have been conducted in various parts of the district. Sampling method as Convenience sampling has been used.

The United Nations Sustainable Development Goals (SDGs) Goals 5 to achieve gender equality and empower all women and girls provided bases for this research work. The combinations of three indexes Gender Status Index (GSI), the Gender Inequality Index (GII), and the Women Economic Empowerment Index (WEEI) have been used to identify indicators and measurement of the women empowerment in Orakzai District.

A simple of 100 women have been selected from the population. Cross tabulation and percentage analyses have been used to interpret and analyze data. A structured questionnaire as quantitative approach and interview schedule as qualitative approach was used for collecting in from the local women of Orakzai. This chapter gives an overall discussion/result of the survey.

#### **4.1 District Orakzai**

The passing of twenty fifth amendments by the parliament and assembly of Khyber Pakhtunkhwa in May 2018 has changed the status of FATA and was thus tribal area was formally merged constitutionally to the Province of KP. Under the new setup, Orakzai Agency became a district and administratively connected to Kohat division. District Orakzai headquarter is in lower Orakzai and consists of four tehsils lower, upper, central, Ismilzai.

District Orakzai bordering on the west with Khurram, north with Khyber, south with Kohat and east with Peshawar. The total areas of Orakzai are 1538 sq.kms areas, mostly mountainous, fertile

having two rivers, Khanki and Mastura. Apart from tourists' potential, Orakzai district has oil, gas, coal and iron reservations.

The total population of Orakzai district is currently estimated as 2.54 million (all rural), male 1.32m while female 1.22 million. According to Census report of 2017, it has a population of 225441; female population is almost 51 percent (132265) according to the census report of 2017.<sup>81</sup>

The entire population of the district is rural; consist of tribes, male literacy is 48.7%, while female literacy is 17.30.<sup>82</sup> Most of the land of district is mountainous, 11.5% cultivated, and the major sources of people livelihood are agriculture and livestock. A large number of the people from the district are working in various cities of Pakistan as well as in gulf countries etc. For the educated women paid employment are mostly limited in the government and private sectors in Orakzai.

The people of Orakzai speak Pashto language and the major ten tribes are Kheli, Mamozai, Muhammadkhel, Kalaya, Malkhel, Manikhel, Bezoti, Uthmankhel, Storikhel and Ferozkhel. Most of the area is hilly; so only 11.5% is cultivated land. Agriculture and livestock rearing are the main sources of livelihood. Large number of people of Orakzai lives in various cities of Pakistan and in Gulf States, and usually sends their remittances to their families. Most of the people are uneducated and the women literacy ratio is very low. Job opportunities in the formal and informal sector are limited to women.<sup>83</sup>

The situation of women empowerment in the entire FATA region especially in district Orakzai is worst as compared to other districts of the province and country. District Orakzai has very low socioeconomic status because of insurgency, militancy, insecurity, sectarian violence and inadequate adherence to development by the government. In addition, the tribal culture and traditions are some of the reasons of women weak status and low literacy ratio.

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<sup>81</sup> Government of Pakistan, Census Report 2017, [https://www.pbs.gov.pk/sites/default/files//population\\_census/FATA%20Agency%20Wise.pdf](https://www.pbs.gov.pk/sites/default/files//population_census/FATA%20Agency%20Wise.pdf)

<sup>82</sup> [https://orakzai.kp.gov.pk/page/about\\_1](https://orakzai.kp.gov.pk/page/about_1)

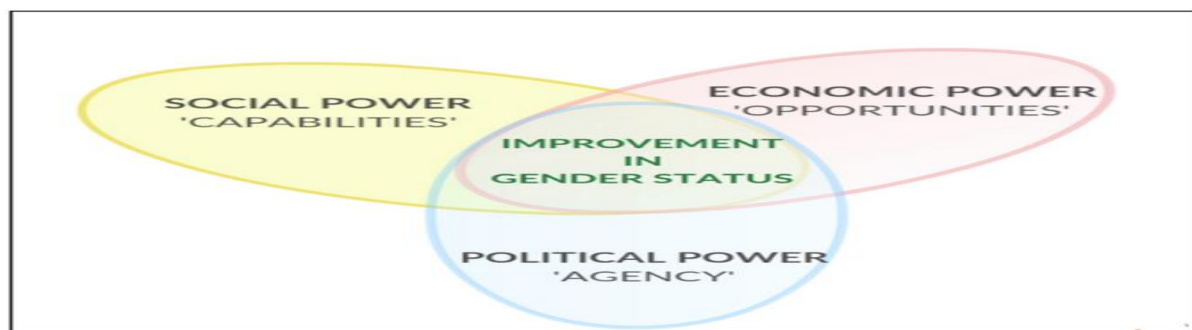
<sup>83</sup> UN Women Report, *Asia and the Pacific, The Status of Women and Girls in Khyber, Kurram, Orakzai, North Waziristan & South Waziristan – Gender Profile of Merged Districts*, (2010): 1-2, <https://asiapacific.unwomen.org/en/digital-library/publications/2020/11/the-status-of-women-and-girls>

## 4.2 Women Empowerment Indexes

Gender Status Index (GSI), the Gender Inequality Index (GII), and the Women Economic Empowerment Index (WEEI) have been used to identify indicators and measurement of the women empowerment in Orakzai District.

The Gender Status Index (GSI) of the United Nation is based on three (3) major components, the social, economic and political empowerment of women.

- The Social power component (capability) is consisted of two parts education, and health. Education is measured by schooling, literacy ratio, and health measured by level of health centers etc.
- The Economic power component (opportunities) consists of three parts income, employment, and access of resources. Income of women measured by employment, working in agriculture related fields, formal and informal sectors, while access of resources measured by access to productions and management.
- The political power component (agency) consists of two parts, decision making positions in the public sector, and representation in civil society.<sup>84</sup>



The Gender Inequality Index (GII) measuring the gender inequality in three (3) important aspects of human development reproductive health, empowerment, and economic status.<sup>85</sup>

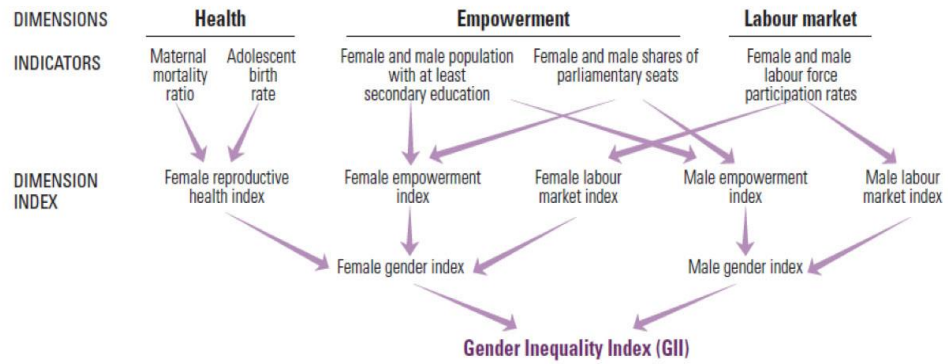
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<sup>84</sup> United Nations, The GSI is a measure of relative gender equality that captures issues related to gender that can be measured quantitatively.

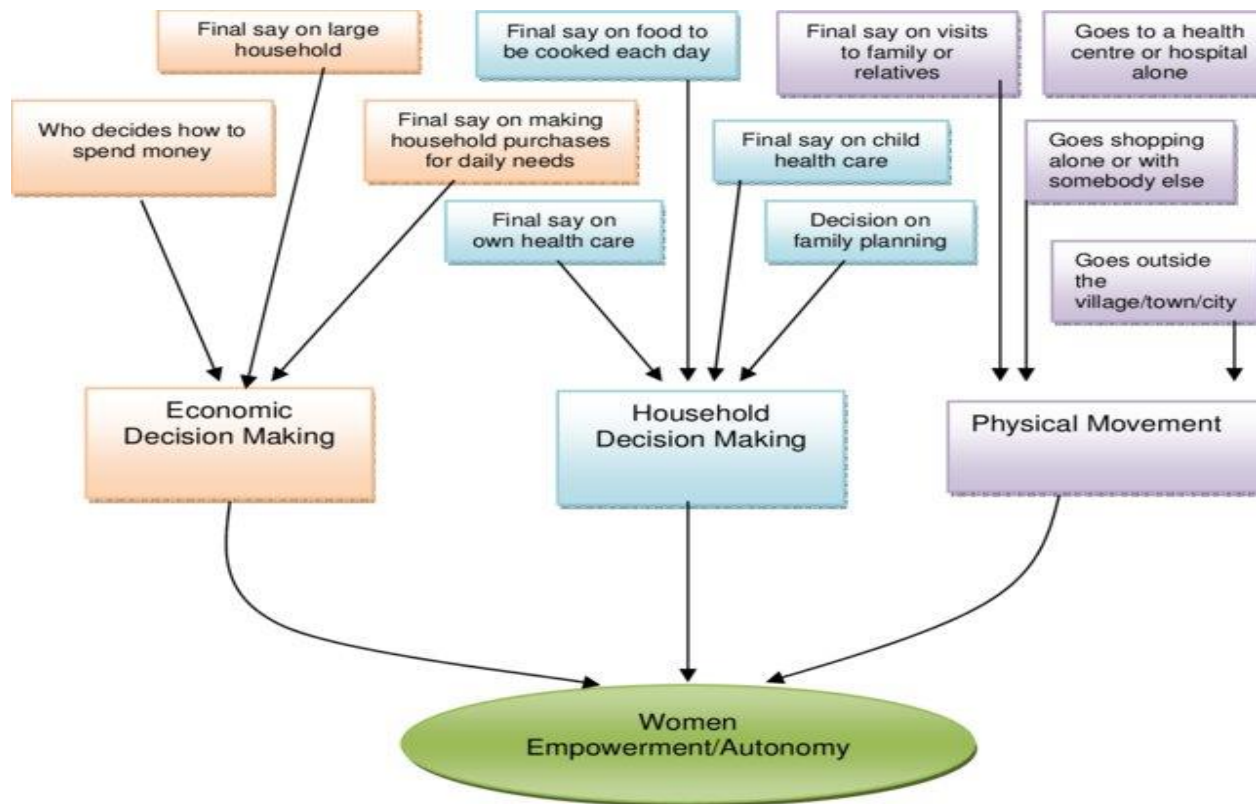
<https://www.unescap.org/sites/default/files/African%20Gender%20and%20Development%20Index.pdf>

<sup>85</sup> United Nations, The Gender Inequality Index is a composite measure reflecting inequality in achievements between The GII is a composite measure, reflecting inequality in achievements between women and

**Gender Inequality Index (GII)**



Women Economic Empowerment Index (WEEI) is the UN Women index of measuring the economic empowerment of women concentrated on the five main areas labor force, education, health, decision making and political participation.<sup>86</sup>



men in three dimensions: reproductive health, empowerment and the labor market.

<http://hdr.undp.org/en/content/gender-inequality-index-gii>

<sup>86</sup> UN Women, Women Economic Empowerment Index (WEEI) (The index examines five areas, which are labor force participation, education, decision making, health and political participation),

<https://asiapacific.unwomen.org/en/countries/pakistan/wee/wee-participant/wee-index>

### 4.3 Women Empowerment Indicators of Orakzai District

The above indexes have been used to identify fifty-four (54) socio, thirty-four economic and ten (10) political empowerment indicators of women of Orakzai District. The list of indicators is as follow:

#### Women Empowerment Indicators of Orakzai District

Social Empowerment	Economic Empowerment	Political Empowerment
1. Awareness of Human right	1. Awareness of economic rights	1. Awareness of political rights
2. Human right violation	2. Freedom of Economic Decision	2. Participation in political debate (home)
3. Awareness of social rights	3. Women Economically Independent	3. Participation in election
4. Major home decision involvement	4. Women Economically Dependent	4. Vote rights
5. Freedom of speech in social matters	5. Using the resources by own	5. Casting vote
6. Awareness of Educations	6. Access to market	6. Vote decision
7. Equal rights of Education	7. Exposure	7. Access to mobile, internet, and media
8. Educational institutions (enough)	8. Headed households (Female)	8. Participation in political activity
9. Educational institutions (nearby)	9. Ownership and Entitlement rights	9. Political affiliation
10. Educational institutions (far away)	10. Ownership property	10. Tribal structure
11. Gender Diversity at Schools	11. Inheritance rights	
12. Access to Education	12. Own property/assets	
13. Access to Higher Education	13. Access to any financial activities	
14. Girls' early marriages (illiteracy)	14. Participation in Economic Activity	
15. Household decisions	15. Rights of buy/sell	
16. Household activities (better manager)	16. Economic Opportunities	

17. Mobility rights	17. Cultural barriers (Economic Activity)	
18. Mobility permission	18. Entrepreneur opportunities (On-farm and off-farm)	
19. Mobility issues (cultural restricted)	19. Paid Jobs/employment	
20. Mobility restricted (security issues)	20. Income control (male)	
21. Mobility restricted (check posts)	21. Income control (female)	
22. Visit to relatives	22. Husband control on wife income	
23. Going outside homes	23. Paid Jobs (Cultural restrictions)	
24. Traveling (alone)	24. Confined to household care	
25. Attending relatives' functions	25. Paid work (Livestock's)	
26. women health (priority)	26. Livestock's work (not paid, family)	
27. health dependency (on male)	27. Agriculture fields' work (in family land)	
28. Visit doctors (by own/alone)	28. Paid work (Agriculture paid)	
29. Visit male doctors	29. Paid jobs in education	
30. Going outside (doctors, relatives with male member)	30. Paid jobs in health fields	
31. Going outside (doctors, relatives without male member)	31. Paid jobs expect in any field except education, health	
32. Health facilities	32. House based business (cloths, embroidery small grocery)	
33. Reproductive rights	33. Efforts of the government	
34. Girl's early marriages	34. Efforts of the NGO's	
35. Girl consent for marriage		
36. Choice/love marriage		
37. Marriage decision		
38. Marriage decision in parent's hands		
39. Parent marriage decision (if girl does not agree)		
40. Marriage outside immediate family		
41. Girl Ideal age of marriage		

42. Girls' continuation of education after marriage		
43. Male continuation of education after marriage		
44. GHAG and ZHAG		
45. Gender Based violence (GBV)		
46. GBV and husband		
47. GBV and male family member (not husband)		
48. physical assault		
49. verbal abuse		
50. forced marriages		
51. domestic violence		
52. Victim sought help		
53. honor		
54. dowry		

## FINDING AND ANALYSIS (QUANTITIES)

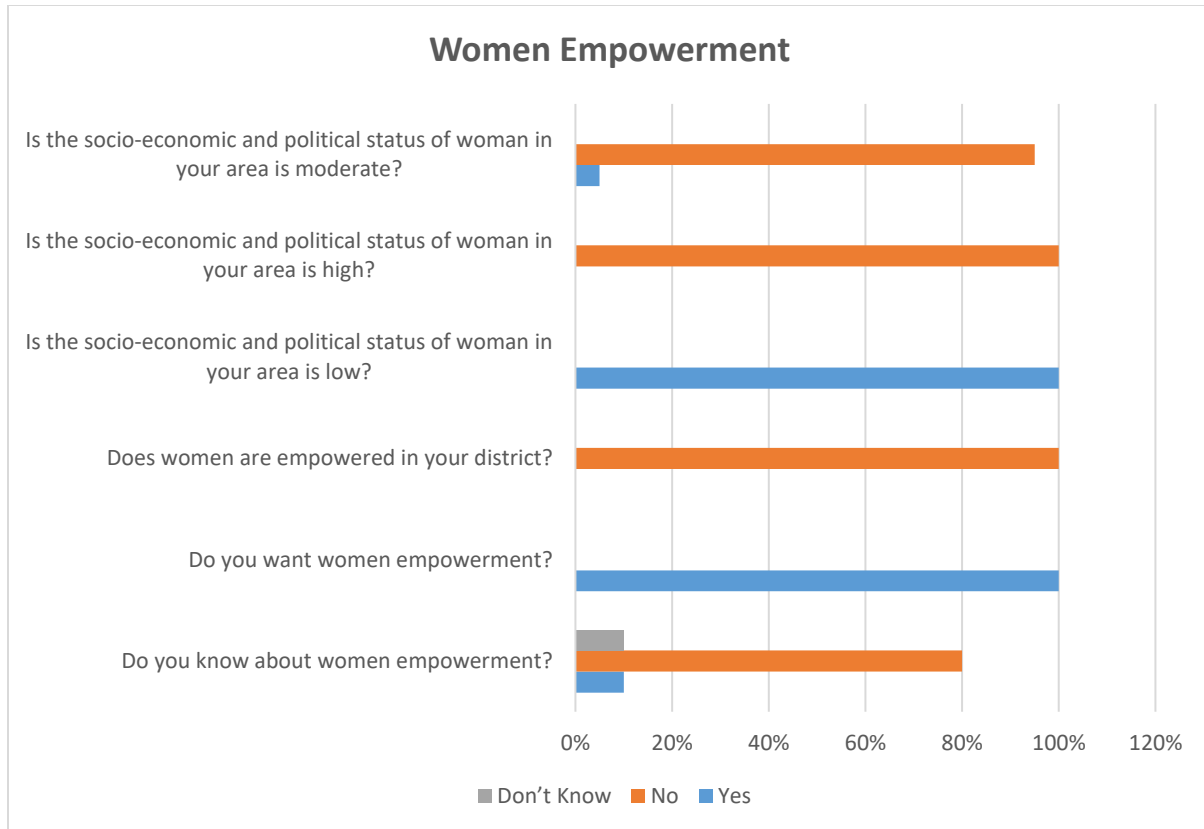
### 4.4.1 Women Empowerment Lower Orakzai

**Table/Figure No.1** is regarding the General concept of Empowerment of the Women of Lower Orakzai, have been analyzed through 6 indicators while using the quantities approach. The following table/figure shows the overall perceptions of women of Lower Orakzai regarding the women empowerment.

**Table No.1 Empowerment of the Women of Lower Orakzai (General perception)**

No.	Responses	Yes	No	Don't Know
1.	Do you know about women empowerment?	10%	80%	10%
2.	Do you want women empowerment?	100%	/	/
3.	Does women are empowered in your district?	/	100%	/
4.	Is the socio-economic and political status of woman in your area is low?	100%	/	/
5.	Is the socio-economic and political status of woman in your area is high?	/	100%	/
6.	Is the socio-economic and political status of woman in your area is moderate?	5%	95%	/





Question no.1 is about the women empowerment, respondents were asked about the awareness of their women empowerment. Out of 100 respondents 10 (10 %) said that they are aware of women empowerment, 10 (10%) respondents said they don't know about women empowerment, while 80 (80%) respondents agreed that they are not aware of women empowerment.

Question no. 2 is about “Do you want women empowerment?” The result of the table shows that out of 100 respondents, overall, 100 (100%) agreed they want women empowerment in their areas.

Question no. 3 is about women empowerment in their areas. The result of the table shows that out of 100 respondents, overall, 100 (100%) said that women are not empowerment in their areas.

Question no. 4 is about “Is the socio-economic and political status of woman in your area is low?” The result of the table shows that out of 100 respondents, overall, 100 (100%) said that yes, the socio-economic and political status of woman in your area is very low.

Question no. 5 is about “Is the socio-economic and political status of woman in your area is high? The result of the table shows that out of 100 respondents, overall, 100 (100%) said no, the socio-economic and political status of woman in your area is not high.

Question no. 6 is about “Is the socio-economic and political status of woman in your area is moderate? The result of the table shows that out of 100 respondents, only 5 (5%) respondents said yes, the socio-economic and political status of woman is moderate, while 95 (95%) said that the socio-economic and political status of woman in their areas are moderate.

#### 4.4.2 Women Social Empowerment

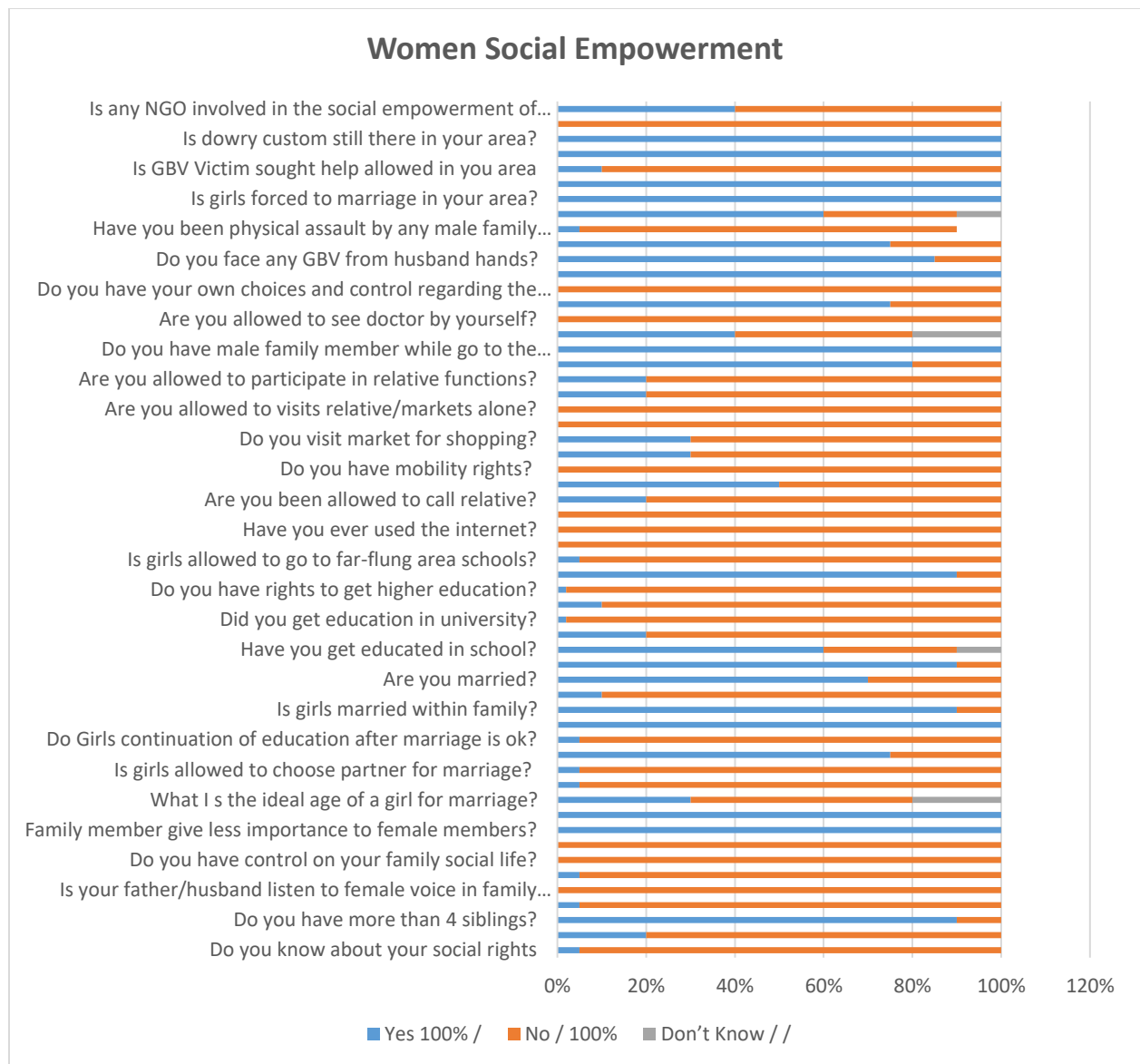
**Table/Figure No.2** is regarding the Social Empowerment of the Women of Lower Orakzai, have been analyzed through 59 indicators while using the quantities approach. The following table/figure shows the overall perceptions of women of Lower Orakzai regarding the Social Empowerment.

**Table/Figure No. 2 Social Empowerment of the Women of Lower Orakzai**

<b>Social Empowerment</b>				
<b>No.</b>	<b>Responses</b>	<b>Yes</b>	<b>No</b>	<b>Don't Know</b>
1.	Do you know about Human rights?	100%	/	/
2.	Do you know about Human rights violation in your area?	/	100%	/
3.	Do you know about your social rights	5%	95%	/
4.	Are women in your area is respected in their families?	20%	80%	/
5.	Do you have more than 4 siblings?	90%	10%	/
6.	Do you have Freedom of speech in social matters of your home?	5%	95%	/
7.	Is your father/husband listen to female voice in family matters?	/	100%	/
8.	Do you have power of influencing family related important decisions at home?	5%	95%	/
9.	Do you have control on your family social life?	/	100%	/
10.	Is female treated as equal to male in your home?	/	100%	/
11.	Family members give less importance to female members?	100%	/	/
12.	Men are more dominated in your society?	100%	/	/
				20%

13.	Are girls is asked about their choice of marriage?	<b>5%</b>	<b>95%</b>	/
14.	Are girls allowed to choose partner for marriage?	<b>5%</b>	<b>95%</b>	/
15.	Is marriage decision in his parents' hands?	<b>75%</b>	<b>25%</b>	/
16.	Do Girls continuation of education after marriage is ok?	<b>5%</b>	<b>95%</b>	/
17.	Is the any tradition of GHAG and ZHAG in your area?	<b>100%</b>	/	/
18.	Are girls married within family?	<b>90%</b>	<b>10%</b>	/
19.	Are girl's marriages allowed outside family?	<b>10%</b>	<b>90%</b>	/
20.	Are you married?	<b>70%</b>	<b>30%</b>	/
21.	Are you married to a relative?	<b>90%</b>	<b>10%</b>	/
22.	Have you get educated in school?	<b>60%</b>	<b>30%</b>	<b>10%</b>
23.	Did you get education in college?	<b>20%</b>	<b>80%</b>	/
24.	Did you get education in university?	<b>2%</b>	<b>98%</b>	/
25.	Have you been allowed for education?	<b>10%</b>	<b>90%</b>	/
26.	Do you have rights to get higher education?	<b>2%</b>	<b>98%</b>	/
27.	Did your relative restrict you from getting education?	<b>90%</b>	<b>10%</b>	/
28.	Are girls allowed to go to far-flung area schools?	<b>5%</b>	<b>95%</b>	/
29.	Do you have your own mobile set?	/	<b>100%</b>	/
30.	Have you ever used the internet?	/	<b>100%</b>	/
31.	Have you been allowed to have mobile?	/	<b>100%</b>	/
32.	Are you been allowed to call relative?	<b>20%</b>	<b>80%</b>	/
33.	Do you visit relatives?	<b>50%</b>	<b>50%</b>	/
34.	Do you have mobility rights?	/	<b>100%</b>	/
35.	Do you visit markets?	<b>30%</b>	<b>70%</b>	/
36.	Do you visit market for shopping?	<b>30%</b>	<b>70%</b>	/
37.	Do you visit market alone?	/	<b>100%</b>	/
38.	Are you allowed to visit relative/markets alone?	/	<b>100%</b>	/
39.	Are you participating in relative functions?	<b>20%</b>	<b>80%</b>	/
40.	Are you allowed to participate in relative functions?	<b>20%</b>	<b>80%</b>	/
41.	Are you get medical treatment in hospital, dispensaries etc.	<b>80%</b>	<b>20%</b>	/
42.	Do you have male family member while go to the medical treatment?	<b>100%</b>	/	/
43.	Are you allowed to travel for treatment?	<b>40%</b>	<b>40%</b>	<b>20%</b>

44.	Are you allowed to see doctor by yourself?	/	<b>100%</b>	/
45.	Are you allowed to see male doctor for treatment?	<b>75%</b>	<b>25%</b>	/
46.	Do you have your own choices and control regarding the decision of childbirth?	/	<b>100%</b>	/
47.	Is there any Gender Based Violence (GBV) in your area?	<b>100%</b>	/	/
48.	Do you face any GBV from husband hands?	<b>85%</b>	<b>15%</b>	/
49.	Do you face any GBV from male family member (not husband)	<b>75%</b>	<b>25%</b>	/
50.	Have you been physical assault by any male family member?	<b>15%</b>	<b>85%</b>	/
51.	Have you been ever verbal abuse by any male family member?	<b>60%</b>	<b>30%</b>	<b>10%</b>
52.	Are girls forced to marriage in your area?	<b>100%</b>	/	/
53.	domestic violence	<b>100%</b>	/	/
54.	Is GBV Victim sought help allowed in your area	<b>10%</b>	<b>90%</b>	/
55.	Is honor killing exist in your area?	<b>100%</b>	/	/
56.	Is dowry custom still there in your area?	<b>100%</b>	/	/
57.	Is government is working for the social empowerment of women in your area?	/	<b>100%</b>	/
58.	Is any NGO involved in the social empowerment of women in your area?	<b>40%</b>	<b>60%</b>	/



**General Questions related to social rights/empowerment were asked from the 100 respondents. The result of the survey shows a verity of results.**

Question no.1 is about the Human rights, respondents were asked about the awareness of Human rights. Overall, 100 (100%) respondents agreed that they are aware of Human rights.

Question no. 2 is about Human rights violation in your area? The result of the table shows that out of 100 respondents, no one said there is any Human rights violation in their area.

Question no. 3 is about social rights. The result of the Table shows that out of 100 respondents, only 5% respondents agreed that they know social rights, while 95% respondents said that they don't know about their social rights.

Question no. 4 is about Is women in your area is respected in their families? The result of the Table shows that out of 100 respondents, 20% respondents agreed that women have respected in their families while only 80% said that women have no respect in their families.

Question no. 5 is about was about number of siblings. Respondents were asked about Do you have more than 4 siblings?

The result of the Table shows that out of 100 respondents, 90 (90%) respondents said that they have more than 4 siblings while only 10% said that don't have 4 or more siblings.

**Questions regarding to rights of freedom of speech, listing to voices of women, decision in household matters, equality, and importance of women were asked, as follows:**

Question no. 6 is about Do you have Freedom of speech in social matters of your home? The result of the Table shows that out of 100 respondents, 90 (90%) respondents said that they don't have the rights of Freedom of speech in social matters of your home, while only 5% respondents agreed that they have rights of Freedom of speech in social matters of your home.

Question no. 7 is about "Is your father/husband listens to female voice in family matters? The result of the Table shows that out of 100 respondents, all 100 (100%) respondents said that their father/husband don't listen to female voice in family matters.

Question no. 8 is about Do you have power of influencing family related important decisions at home? The result of the Table shows that out of 100 respondents, 5 (5%) respondents said that they have power of influencing family related important decisions at home; while 95 (95%) respondents said that they don't have any of power to influence important decisions at home.

Question no. 9 is about Do you have control on your family social life? The result of the Table shows that 100% respondents said that they don't have control on their family social life

Question no. 10 is about is female treated as equal to male in your home? The result of the Table shows that 100% respondents said that female are not treated as equal to male in your homes.

Question no. 11 is about Family member give less importance to female members? The result of the Table shows that 100% respondents said that family member gives less importance to female members in their homes.

Question no. 12 is about Men are more dominated in your society? The result of the Table shows that 100% respondents said that yes Men are more dominated in your society.

**Questions related to marriages, choices of partner, own decision/parent decisions, constitution of girl's education about marriages, marriages inside and outside families/relatives and the customs of GHAG and ZHAG were asked, the result is the following:**

Question no. 13 is about girls' choice of marriage. The result of the Table shows that out of 100 respondents, only 5 (5%) respondents said that they have the rights of choice of marriage, 95% respondents said that they don't have any choice of marriage in their families.

Question no. 14 is about Is girls allowed to choose partner for marriage? The result of the Table shows that out of 100 respondents, only 5 (5%) respondents said that they have the rights to choose their life partner while 95% respondents said that they don't have any rights to choose their life partner.

Question no. 15 is about Is marriage decision in is parent's hands? The result of the Table shows that out of 100 respondents, only 75 (75%) respondents said that yes, their marriages rights are in their parent's hands, while 25% respondents said that no their marriages decision are not in their parents hands.

Question no. 16 is about Do Girls continuation of education after marriage is ok? The result of the Table shows that out of 100 respondents, only 5 (5%) respondents said that yes, it's ok that girls shall continue their education after marriage, while 95% said that no, that girls shall not continue their education after marriage.

Question no. 17 is about Is the any tradition of GHAG and ZHAG in your area? The result of the Table shows that 100% respondents said that yes, the tradition of GHAG and ZHAG in still there in their areas.

Question no. 18 is about Is girls married within family? The result of the Table shows that out of 100 respondents, only 90% respondents said that yes girls are married in their families while only 10% said that no girls are not married in their families.

Question no. 19 is about “Is girls marriages allowed outside family?”. The result of the Table shows that out of 100 respondents, all 10 (10%) respondents said that yes girls’ marriages are allowed outside family in their district, while 90% respondents said no, girls are not allowed to marry outside their families.

Question no. 20 is about married women. The result of the Table shows that out of 100 respondents, 70% said yes, they are married while 30% said that they are not married.

Further questions were asked about education, summary is as followed:

Question no. 22 is about Have you get **educated** in school? 60% respondents said that yes, they educated in school while only 40% respondents said that they don’t get educated in schools.

Question no. 23 is about Have you get educated in college? 20% respondents said that yes, they educated in college while only 80% respondents said that they don’t get educated in college.

Question no. 24 is about university education. Only 2% respondents said that yes, they get educated in university while only 98% respondents said that they don’t get educated in universities.

Question no. 25 is about “Have you been allowed for education?”. The result of the Table shows that out of 100 respondents, only 10 (10%) respondents said that yes, they are allowed for education while 90% people said that they are not allowed for getting education.

Same related Question no. 26 is asked about higher education; only 2% said yes, they are allowed by their families to get higher education while 98% respondents said that their families do not allow them for getting higher education. Question no 27 is asked about family restriction on girls’ education, 90% agreed yes there is family restriction on girls’ education while only 10% said they there is no family restriction on girls’ education. Question no 28 about schools’ distance was asked only 5% said that their schools are in far-flung areas, while 95% said no.



**Some questions related to using mobile technology, interests, and calling relative were asked, see the following result:**

Question no 29 is ask about personal **mobile** set, 100% respondent agreed that they don't have any personal mobile set. About the accessibility of internet and allowing girls for having their mobiles were asked in questions no 30 and 31. 100% respondents said they don't have any access to internet, nor they are allowed to keep their mobile sets. Question no 32 was asked Are you been allowed to call relative? Only 20% respondent said that yes, they are allowed to call their relatives, while 80% said that they are not allowed to talk on call with relatives.

**Questions related to rights of mobility were asked, the following paragraph shows the result:**

Questions related to rights of **mobility** were asked no. 33 do you visit relative is asked half of the respondent says yes while half says no. Related questions on mobility rights were asked in question no. 34, 100% respondent remarks that they don't have mobility rights as alone visiting any place. About visiting market, and for shopping to markets are asked in questions no 35 and 36, out of 100 respondents 30% said that yes, they visit markets and shopping also visit markets, while 70% respondent said that they are not allowed to visit market or markets for shopping. Question no. 37 and 38 were related to visiting markets or relative alone 100% respondent said that they are not allowed to visit any place alone. Question 39 and questions 40 Are you participating in relative functions? And are you allowed to participate in relative functions? Were asked only 20% respondent said that they are allowed to participate in relative functions, while 80% said that they are not allowed.

**Health related questions were asked to see the following result for detail:**

Question no. 41 is about Are you get **medical treatment** in hospital, dispensaries etc. Out of 100 respondents 80% said yes, they visit for medical treatment, while 20% said no. Related questions no 42 was asked Do you have male family member while go to the medical treatment? 100% respondents agree that yes, they are allowed for medical treatment in the company of male family members only. Same question no 43 was asked about Are you allowed to travel for treatment? Only 40% said yes while 40% said no, and 20% said don't know. Question no. 44

related to see doctor for medical treatment by themselves was asked and 100% respondents said that they are not allowed. When question no 45, Are you allowed to see male doctor for treatment? Was asked and surprising to see that 75% said yes, they are allowed to see male doctors for treatment while only 25% said no. when question (no. 46) related to Do you have your own choices and control regarding the decision of childbirth? Was asked 100% respondent said that it's not in the hands of women, the overall control decision related to childbirth possess in the hand of males.

**The issues of Gender Based Violence (GBV) and domestic violence were asked and following are the detail:**

Question no. 47 to 55 was directly related to **Gender Based Violence (GBV)** in Lower Orakzai. When question was asked about Gender Based Violence (GBV) and **domestic violence**, the entire respondent 100% agree that yes there is GBV and Domestic violence in their areas. 75% agreed that they face violence at the hands of husbands while 15% said it's any member of family. The same question was asked if it's not husband then 75% agreed that its male members while 25% said that its female members. Question no 50 Have you been physical assault by any male family member? Was asked only 15% said yes, they are physical assault male family member while 85 said that they never physical assault by any male family member. Question no 51 about verbal assault by any male family member was asked only 60% said yes, they are verbally assaulted by male family member while 30 said no, while only 10% said that they don't know. Question no. 54 was about GBV victim sought of help, only 10% said yes, they get help while 90% said they don't get any help. Related to GBV through husband hands question related to forced marriages was asked 100% respondents agreed that yes they are forced for marriages. Related question honor killing existing in lower Orakzai was asked and 100% respondents said yes, it is there in their areas. Question no. 55 is about "Is dowry custom still there in your area?". The result of the Table shows that 100% respondents agreed that the dowry custom is here in their areas.

**Questions related to Government and NGO's working for the social uplift of the women population were asked, responses are noted as:**

Same 100% respondents disagreed and said that government is not working for the social empowerment of women in their area. When same question related to NGO's was asked "Is any NGO involved in the social empowerment of women in your area?", 40% respondent said yes and 60% said no, that NGO's working for the social empowerment of women district Orakzai.

### 4.2.3 Economic Empowerment

**Table/Figure No. 3** is regarding the Economic Empowerment of the Women of Lower Orakzai, have been analyzed through 45 indicators while using the quantities approach. The following table/figure shows the overall perceptions of women of Lower Orakzai regarding the Economic Empowerment.

**Table/Figure No. 3 Economic Empowerment of the Women of Lower Orakzai**

<b>Economic Empowerment</b>				
1.	Are you aware of your economic rights?	05%	85%	10%
2.	Do you have freedom of economic decision at home?	05%	95%	/
3.	Are you economically independent?	05%	95%	/
4.	Are you economically dependent?	95%	05	/
5.	Are you using economic resources by your own choice?	05%	95%	/
6.	Do you have access to the market?	30%	70%	/
7.	Do you have exposure of Bazaars/market?	20%	70%	10%
8.	Are you Headed households Female?	05%	95%	/
9.	Do you have ownership and entitlement rights?	/	100%	/
10.	Do you have ownership of property?	/	100%	/
11.	Do you have Inheritance rights?	/	100%	/
12.	Do you own property/assets?	/	100%	/
13.	Do you have access to any financial activity?	05%	95%	/
14.	Do you Participate in Economic Activity?	10%	80%	10%

15.	Do you have the rights of buying/selling?	05%	95%	/
16.	Do you have Entrepreneur opportunities (On-farm and off-farm)?	10%	90%	/
17.	Is Cultural barriers being hurdle for economic activity?	100%	/	/
18.	Are you earning money?	05%	95%	/
19.	Do you have a job?	60%	40%	/
20.	Do you have any paid job/employment?	05%	95%	/
21.	Is paid job/employment available for women?	05%	95%	/
22.	Do you work outside home for money?	05%	95%	/
23.	Is working outside home allowed for women?	05%	95%	/
24.	Are women working and earning is allowed in your area?	10%	90%	/
25.	Is there any restriction on women earning in your area?	90%	10%	/
26.	Did you were working before marriage?	30%	70%	/
27.	Are you working after marriage?	05%	95%	/
28.	Is husband allowed you to work?	05%	95%	/
29.	Did you start working because of family financial crises?	20%	80%	/
30.	You start working to earn for the family?	30%	70%	/
31.	You start working to support family?	40%	60%	/
32.	Do you have your own choice of marriage?	05%	95%	/
33.	Do you have your own choice of childbirth?	/	100%	/
34.	Do you have less than 3 children?	10%	90%	/
35.	Do you economically contribute to the home expenditure?	30%	70%	/
36.	Do you working inside home and earning like cloth sewing etc.?	20%	80%	/
37.	Do you have livestock at home?	05%	90%	05%

38.	Do you work in livestock?	05%	85%	10%
39.	Do you work in the agriculture field?	95%	5%	/
40.	Do you have a business?	/	100%	/
41.	Do you have an account in a bank?	10%	60%	30
42.	Do you have control on your earning?	05%	95%	/
43.	Is your husband/male family member having control on your earning?	95%	5%	/
44.	Are you confined to household care?	20%	80%	/
45.	Is government is working for the economic empowerment of women in your area?	/	100%	/

## Women Economic Empowerment



Result of the survey shows the overall perceptions of women of Lower Orakzai regarding the Economic Empowerment.

**General Questions related to social rights/empowerment were asked from the 100 respondents. The result of the survey shows a verity of results.**

Question no.1 is about the economic rights, respondents were asked about the awareness of economic rights. Only 5 (5%) respondents agreed that they are aware of their economic rights, 85% said they are not aware while 10% says that don't know.

Question no.2 Do you have freedom of economic decision at home? was asked. Only 5 (5%) respondents agreed that they have freedom of economic decision at home, while 95% said they do not have any freedom of economic decision in homes.

Question no. 3 is about Are you economically independent? The result of the table shows that out of 100 respondents, only 5 (5%) respondents agreed that they are economically independent, while 95% said that they are not economically independent.

Question no. 4 is about economically dependency? The result of the table shows that out of 100 respondents, 95 (95%) respondents agreed that they are economically dependent, while 5% said that they are not economically dependent.

Question no.5 Are you using economic resources by your own choice? was asked. The result of the table shows that out of 100 respondents, 95 (95%) respondents said no, while only 5% said yes, they are using economic resources by your own choices.

Question no.6 Do you have access to the market? was asked only 30% respondent said yes, they have the access to market, while 70% said no they don't have any access to market. Same question no 7 related to exposure to market was asked and only 20% agree, 70% said no; while 10% replied with don't know.

Question no. 8 Are you Headed households Female? was asked the result of the Table shows that out of 100 respondents, only 5% respondents agreed that they have Headed households Female, while 95% respondents said that no, it's only male members.

Four questions 9- to 12, on **ownership, property/assets/inheritance rights** were asked. The result shows that 100% respondent agreed that women in their areas have no ownership and entitlement rights of property/assets, nr they have inheritance rights.

**Furthermore, questions related to earning, economic activities, and permission for running business and Entrepreneur opportunities (On-farm and off-farm) were asked from the respondents. The result of the survey shows:**

Question no. 13 is access to any financial activity. The result of the Table shows that out of 100 respondents, only 5% respondents agreed that women have access to financial activity while only 95% said that women have no access to any financial activity. On the rights of buying/selling, respondent only 5% respondents agreed that women have access to financial activity while only 95% said that women have no access to any financial activity. On Participate in Economic Activity, respondent only 10% respondents agreed that women have Participation in Economic Activity while only 80% said that women have no access to any financial activity, while only 10% replied as don't know.

Question no. 16 is about Do you have Entrepreneur opportunities (On-farm and off-farm)? The result of the Table shows that out of 100 respondents, only 10% respondents agreed while 90% said that they do not have Entrepreneur opportunities (On-farm and off-farm) in their areas. 100% of the respondent agrees that Cultural barriers are hurdle for economic activity of women. Regarding earning only 5% agreed that they are earning while 90% respondents agreed that they do not earn money.

Question no. 19 is about job. The result of the Table shows that out of 100 respondents, 60% respondents agreed that women have jobs, while 40% said no. when same question was asked Do you have any paid job/employment? only 5% said yes, they have paid job, while 95% said they don't have any paid job. In the same related questions about Is paid job/employment available for women? 95% said no while only 5% said yes. Question regarding working outside home for money was asked only 5% agreed while 95% disagreed. Job related question Is working outside home allowed for women? was asked only 5% agreed while 95% said that women are not allowed to work outside homes. Question no 24 was about Are women working and earning is allowed in your area? just 10% says yes while 90% response was no. About restriction on women earning was asked 90% respondents said yes and only 10% said that there is no restriction on women earning in their areas.



Question no 26 was asked Did you were working before marriage? The result of the Table shows that out of 100 respondents, 30% respondents agreed while 70% said that they were not working before marriage. When question about Are you working after marriage was asked, only 5% said yes while 95% said no. From women question was asked about Is your husband allowed you to work, only 5% said yes while 95% said that they are not allowed by their husbands to work. Question no 29 was asked about “Did you start working because of family financial crises?”. Out of 100 respondents only 20% agree while 80% disagree. The response of women regarding working to earn for the family was asked. 30% showed willingness while 70 disagree. Question no 35 was asked about “Do you economically contribute to the home expenditure?”. Out of 100 respondents only 30% said yes while 70% no.

Questions 36 to 39 were asked related to working inside home and earning like cloth sewing, livestock, agriculture field etc. Table of the survey shows that out of 100 respondents, only 20% said yes, they are earning through cloth sewing, while 80% said no. Only 5% said they are working in homes livestock. Question regarding working in the agriculture field was asked surprising 95% respondent agreed while only 5% said that they are not working in the agriculture fields.

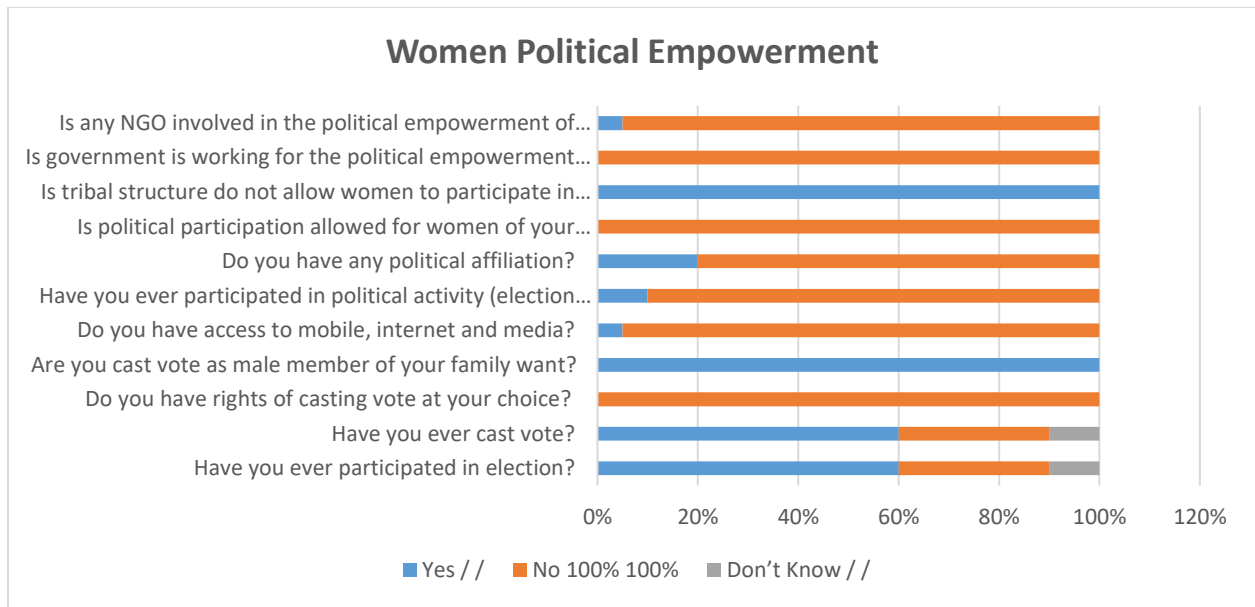
Question no. 40 is about Do you have a business, was asked. The result of the Table shows that 100% respondents said that they do not have any business; means not a single woman was found who is engage in any business activity. Same question regarding bank account was asked 10% said yes, they have bank account, 60% said no, while 30% said they do not know anything about bank account. When question related to control on earning was asked only 5% said yes, they have their control on earning while 95% respondents agreed that they do not have any control on their earning. Same 95% respondents agreed that male member of their family having control on their income, while just 5% disagree. Question no. 44 Are you confined to household care? was asked 20% said yes while 80% said no. Last question no. 45 was asked from the respondent. Table of the result shows that overall population of the survey means 100% respondents said that government is not working for the economic empowerment of women in their areas.

## 4.2.4 Political Empowerment

**Table/Figure No.4** is regarding the Political Empowerment of the Women of Lower Orakzai, have been analyzed through 13 indicators while using the quantities approach. The following table/figure shows the overall perceptions of women of Lower Orakzai regarding the Political Empowerment.

**Table/Figure No. 4 Political Empowerment of the Women of Lower Orakzai**

<b>Political Empowerment</b>				
<b>No.</b>	<b>Responses</b>	<b>Yes</b>	<b>No</b>	<b>Don't Know</b>
1.	Are you aware of your political rights?	/	100%	/
2.	Do you participate in the political debates at home?	/	100%	/
3.	Have you ever participated in election?	60%	30%	10%
4.	Have you ever cast vote?	60%	30%	10%
5.	Do you have rights of casting vote at your choice?	/	100%	/
6.	Are you cast vote as male member of your family want?	100%	/	/
7.	Do you have access to mobile, internet and media?	5%	95%	/
8.	Have you ever participated in political activity (election campaign, protest, political gathering etc)?	10%	90%	/
9.	Do you have any political affiliation?	20%	80%	/
10.	Is political participation allowed for women of your district?	/	100%	/
11.	Is tribal structure do not allow women to participate in political activity	100%	/	/
12.	Is government is working for the political empowerment of women in your area?	/	100%	/
13.	Is any NGO involved in the political empowerment of women in your area?	5%	95%	/



Question no.1 is about the political rights, respondents were asked about the awareness of their political rights. Out of 100 respondents no one (0 %) said that they are aware of their political rights, while overall 100 (100%) respondents agreed that they are not aware of their political rights.

Question no. 2 is about participation in the political debates at home. The result of the table shows that out of 100 respondents, no one said they participate in the political debates at home.

Question no. 3 is about participated in election. The result of the Table shows that out of 100 respondents, 60 (60%) respondents agreed that they participate in the elections, 30 respondents (30%) said that they don't participate in any elections, while 10 respondents (10%) replied that they don't know about participation in elections.

Question no. 4 is about casting vote. The result of the Table shows that out of 100 respondents, 60 (60%) respondents agreed that they cast their votes, 30 respondents (30%) said that they don't participate cast their vote in any elections, while 10 respondents (10%) replied that they don't know about casting vote.

Question no. 5 is about casting vote choices. The result of the Table shows that out of 100 respondents, 100 (100%) respondents said that they don't have the rights of casting vote their

own choices, while 0 (0%) respondents agreed that they have no rights of casting vote at their own choices.

Question no. 5 is about casting vote choices. The result of the Table shows that out of 100 respondents, 100 (100%) respondents said that they don't have the rights of casting vote at their own choices, while 0 (0%) respondents agreed that they have no rights of casting vote at their own choice.

Question no. 6 is about "Are you cast vote as male member of your family want?". The result of the Table shows that out of 100 respondents, all 100 (100%) respondents said that they cast their votes as their male family members want to cast, while 0 (0%) respondents agreed that they have caste vote without the choice of a male family members.

Question no. 7 is about access to mobile; internet and media was asked. The result of the Table shows that out of 100 respondents, 5 (5%) respondents said that they have access to mobile, internet and media, while 95 (95%) respondents said that they don't have access to mobile, internet and media.

Question no. 8 is about participation in political activity (election campaign, protest, political gathering etc.). The result of the Table shows that out of 100 respondents, 10 (10%) respondents said that they participated in political activity (election campaign, protest, political gathering etc., while 90 (90%) respondents said that they don't participate in political activity (election campaign, protest, political gathering etc.

Question no. 9 is about political affiliation. The result of the Table shows that out of 100 respondents, only 20 (20%) respondents said that they have political affiliation, while 80 (80%) respondents agreed that they don't have any political affiliation.

Question no. 10 is about "Is political participation allowed for women of your district". The result of the Table shows that out of 100 respondents, all 100 (100%) respondents said that political participation is not allowed for women in their district, while 0 (0%) respondents agreed that political participation is allowed for women of their district.

Question no. 11 is about “Is tribal structure don’t allow women to participate in political activity”. The result of the Table shows that out of 100 respondents, all 100 (100%) respondents said that yes tribal structure do not allow women to participate in political activity in their district, while 0 (0%) respondents agreed that participation in political activity is allowed for women in their district.

Question no. 12 is about “Is government is working for the political empowerment of women in your area”. The result of the Table shows that out of 100 respondents, all 100 (100%) respondents said that government is not working for the political empowerment of women in your area.

Question no. 13 is about “Is any NGO involved in the political empowerment of women in your area?”. The result of the Table shows that out of 100 respondents, 95 (95%) respondents said that no NGO involved in the political empowerment of women in their district, while only 5 (5%) respondents agreed that NGO are involved in the political empowerment of women in their district.

## **FINDING AND ANALYSIS (QUALITATIVE)**

### **4.5.1 Social Empowerment**

#### **Education**

The constitution of the Islamic Republic of Pakistan 1973 has provided equal rights to both male and female for acquiring education and considered it a basic one. It's the responsibility of the government to provide equal opportunities of education to all segments of the society irrespective of their gender, race, religion etc. The reality of low literacy ratio generally, especially of women is alarming and rare considered on priority. In education at secondary and higher secondary levels gender-based disparity, is very high.

In the national ranking of education, district Orakzai falls at 103 in number. Literacy rate of District Orakzai is lowest of all merged districts, 34.6% (aged 10 years and above), male 48.7% and female 17.3%. For 15 years and above; the literacy ratio further down to 27.4%.

The overall educational institutions number in the whole district is insufficient. There are 431 primary schools, 63% for male and 37% for female. Overall, there are 32 middle level schools, 18 for male and 14 for female. At the high secondary level, the total numbers of schools are 34, 25 for boys and 9 for girls. The number of colleges in the whole district are only 2, one for male and one for female. Based on the graphics of distribution of school's numbers, there is a visible gender disparity. There are more schools of males as compared to females, while the population is almost same.

Apart from the primary level, there is one degree college for female in the whole district population of more than 2 million of female. The non-availability of data of female education at university level, remains challenged. The low level of literacy rate of female and the insufficient colleges for the women population always remains a big problem for the socio-economic development of women empowerment in Orakzai.

Poverty level is high and is one of the reasons of poor education status of women. Parents are reluctant to spend on the girls' education. The social perception of gender role, as man to work outside and female inside home is existed, and hardly allows women to participate

in the economic activities. Even it's very difficult for the educated women to get job, as they were not allowed by their families to go for employment.

### **Lack of nearby schools/college:**

The lack of educational institution schools, colleges etc. are the main challenge of empowering women of Orakzai. Poverty, insecurity and restriction on mobility and the non-availability of nearby schools are the significant issues that prevent girls from going schools. Even is education being free for the people, parents still reluctant to send their girls to far-flung areas for education.

### **Early marriage**

Early marriage is also one of the reasons of illiteracy of female. Girls' early marriages mostly before 18 years, is a normal in the society. Mostly girls get married at the age of 15 to 18, and thus many girls quit their schools and usually discontinued their higher studies. In Orakzai gender-based constraint is prevailing, restriction on the **women mobility** is one of the main issues. It's hard for women to travel without a male family member.

### **Health**

Women health is not priority of men. The long two decades war against terrorism has affected the health facilities of Orakzai. The physical infrastructures of the health facilities were also destroyed due to war on terror, but very less attention have been made for its restoration. Orakzai has worse condition of health facilities for the female.

The people of Orakzai rely only on five type of health facilities including 5 hospitals, 21 dispensaries, 22, Basic health Units (BHUs), 5 community health centers (CHCs), and a rural health center (RHCs). The people of the district who have money are regularly travelling to the urban health facilities of Kohat, and Peshawar etc. Culture has restricted the mobility of women, like women cannot go to hospital without the permission and company of male family member. Generally, women health is not priority in Orakzai, people usually spend less on the women health. Women are mostly dependent on men for health. A women need to get permission from man before going for any medical treatment. Medical facilities of health centers in Orakzai are

not sufficient. In health care facilities in the rural areas lacked female doctors. Getting treatment from male doctors in the communities' center is not acceptable to the majority population of various tribes. Available local cure is normally especially in the poor people, unless the situation is critical for women health.

Like other district of the tribal belt, female of Orakzai also faces intra-household **gender discrimination** practices, outside their homes getting access to health care. Females are almost dependable on men for health care, and having lack of autonomy to take decision even for their health issues.

### **Mobility of women**

Having war zone for almost three decades, the social and economic condition of the people badly affected. The condition of women segment of the patriarchal society was further worsened with the spread of militancy, extremism and religious radicalization, and badly affected the status of women in Orakzai.

Traditionally the role of men in Orakzai is as heads of household. In some cases, this traditionally role was broke down, because of the financial necessity, where some women started working outside household. This improving status of women also faced some challenges and demands i.e., earning money as well as households work.

During the displacement time, many families of the Orakzai districted migrated to urban life of KP and Pakistan. They got the exposure of new lifestyle of good education, health and transportation etc. Some of them did not return to the district while settled in various cities including Peshawar and Islamabad. Improvement in the status of those women can be seen, whereas women got the opportunities for higher education and jobs etc.

However, in the overall district of Orakzai economic opportunities for women is limited, not only because of their cultural barriers but also because of their level of education and the required skills.



The **mobility of women** is restricted in the Orakzai. The women mobility of issue of Orakzai can be understood from three perspectives: pre-military operations, during military operations, and post operations.

In the pre-military operations women mobility was restricted to tribal customs and tradition, but the mobility of freedom was there, as women were able to go to female relatives, were allowed to work in the fields, collect firewood, and water etc. the women mobility was later on infused by the Taliban influence. Before military operation Taliban controlled tribal belt and they have enforced their own parallel government. They have restricted women movement outside homes, in the company of male family member even if going to hospital. In the military operations due to curfews and check posts, the mobility of women was further restricted. In the post military operations and merger of the area to KP, mobility was restored to some extent but still the social structure made it limited.

### **Impact of displacement**

After displacement, attitude of parents' regarding female education is mostly changed. More number of girls enrolled to schools in the settled districts. Girls got the permission of working outside home. Despite issues of mobility women found the support system of reaching other people especially women in the neighborhood. Some women started movements of going to schools, hospitals, and markets by their own; traditionally that were not allowed and most of such activities were undertaken by men or in the company of men. There is a clear change in the attitude of the society, more girls are allowed to go to school. However, law and order situation and the insecurity are the main hurdles of women low profile of empowerment.

### **Gender Based violence**

Though the female population of Orakzai district faced gender-based violence, but hardly any case has been filed so far by any female in the court. In severe cases, the cases were some times reported to the local Jirga of tribe or village. The uneducated women of Orakzai tribes are almost ignorant of their rights, and state law.

Gender Based Violence (GBV) is not limited to physical assault, it's also includes emotional violence, child and forced marriages, domestic violence, trafficking, restrictions on

health services, and honor-dowry related crimes. The non-availability of data on the gender-based violence of Orakzai district is one of the problem of identifying and measuring the gender based violence. The wars and conflict for long time have destroyed the socio-economic structure of the society. Women are still living under insecurity with restricted mobility and women facing some sort of GBV Gender Based Violence in homes. But victims never sought help from anyone. Married women consider beating at husband hands as a normal outing before permission, food preparation, or raising defending argument. Media hardly covered any type of stories, about GBV in Orakzai.

During the interview with local females, the responses were like, the tribal culture is a male dominated and male violence against female is hardly to be understood, as many women itself defend it, that is right to be beat by male member of family, if a female is found involved in violation of culture norms. Emotional and physical violence i.e., abuse, beating, early and forced marriages are more common in the uneducated families rather than in educated families of Orakzai district. Verbal abuse and domestic violence against females are common practice in Orakzai.

Significant changes have been taken in the female life of the Orakzai people. They have been affected by wars, conflicts, displaced, and again settled, but gender inequity is still high there. Human rights are violated, and rights of women have been denied. Marriage took place in a very young age, without the consent of girls. The tribal tradition of girls to be marriages at the age of puberty is still prevailed in the society. Old girls have very rare chances of marriages. A girl usually discontinues education after marriage. Common perception is there, that a male need to continue education, to do work, job or business, earn and shall be economically stable of raising a family.

Regarding forced marriage, respondent said that marriages of girls and even boys are decided by their parents without their consent. Especially if the girls are dissent to the parent decision, still they have to uphold parent decision. In the educated family of Orakzai consent from the boy is now common while consent from girls for marriages is still not practice commonly.

The custom of GHAG and ZHAG are still in practice in Orakzai, means a boy claim over a girl. If a boy claim over a girl, she will be married to the boy, or in some cases will not marry before that boy get another girl for marriage. In Orakzai girls' marriage outside immediate family in mostly not accepted, while child marriage still persists in the society.

In the **major decision of home**, and social life, the women are rarely involved. Orakzai has a very low socio-economic profile as well as status of women, because of insecurity; sectarian violence, insurgency, militancy, and insufficient devotion by the government. The men dominated tribal patriarchal culture is also responsible for low women status, weak health and low literacy. It is the responsibility of the state to educate the women, spread awareness that the women shall come to know about their rights, and demand their rights.

#### **4.5.2 Economic Empowerment**

Women's empowerment encompasses more aspects than economic empowerment as such as it includes the process of obtaining a broader set of political, economic and social rights. The economic aspect is an essential component of the empowerment of women, as it relates to their ability to access productive resources, and to control them and to be recognized as fully engaged actors in the economy.

The economic empowerment of women, economic policies and practices is fundamentally biased towards women and the types of work, paid and unpaid, they undertake. Women represent the majority of the lowest paid workers globally and they are the ones who hold the most precarious jobs. Women's work, as a whole, is neither recognized nor respected. As a result, economic policies on the one hand stigmatize informal paid work for women, and on the other hand do not invest enough in and underestimate their unpaid work. Creating decent jobs for women requires services and infrastructure that support unpaid care work, eradicate the pay gap between women and men, and promote equal access to resources.

Effective women's economic empowerment can only exist when women exercise their rights to control and benefit from resources, assets, income and time, and when they are able to manage risks and improve their economic status and well-being. Thus, women economic

empowerment is interlinked with the process of obtaining a broader set of political and social rights.

Though most of the land of Orakzai is hilly but land is fertile for all types of fruits and vegetable, crops and trees. The land is good for livestock rearing too. Apart from, the oil, gas, iron, and coal reserves are there, and tourism is also a small source of income. People from Orakzai also work in the Middle East and send their money to families. Currently economic dependency of the people of Orakzai is mostly, agriculture, nomadic animal livestock, and small local business. All these economic activities have been affected by the war on terror and military operations. For the women population, the culture barriers are more important than any. The customs, traditions of the society hardly allow a woman to work and contribute to the economic growth of the society. For women participation in the public economic domain is difficult. Very less women population have the opportunities to participate in paid jobs like teachers, health care etc. and working in these government and non-government entities.

Work in the agricultural sector - and more particularly with regard to the involvement of women in this area - will remain a relevant commitment since majority of people living in extreme poverty live in rural areas of district Orakzai. Promoting the economic empowerment of women in agriculture is essential given that women make up a major agricultural workforce in developing countries. In lower Orakzai women are working in the family agriculture fields. The women of the district played an important role in the plantation and harvesting seasons on their family's land, however due to social norms they are not allowed for paid agriculture activities. Women paid work on other people land is considered unethical and against the honor of the family.

**Livestock's work:** Same case is in the livestock rearing. Women usually contribute to livestock rearing of their families, but they are restricted from paid work of other livestock's.

**Paid jobs:** The prevailing culture system does not allow women to get paid jobs except in education or health fields. Mostly women migrated to the nearby districts for paid jobs in other fields.

## **Economically Dependency**

Women are mostly economically dependable on men. The long existed cultural system of the tribes of Orakzai have shaped the role of women as house care and restricted to household chores. Inflation and economic pressure on men, has made some changes in society mind setup, and relaxed environment for the women population to participate in the economic activities. A small number of women are also working in the house-based business, like cloths, embroidery small grocery.

The merger of the tribal belt to KP has given hope to the people of Orakzai and they wish to contribute to the economic development of the country. The lack of paid jobs, economic opportunities, access to market is the major hurdles for economic development of the district. Hurdles in the economic empowerment of the women of Orakzai are culture restrictions, access to education, lack of paid jobs, exposure and inadequate efforts of the government and NGO's. Women have lack of on-farm and off-farm entrepreneur opportunities. They have no access to the market and financial activities. They are mostly confined to household care and are not participated in any economic activities.

## **Paid Jobs**

The overall population of the Orakzai district consists of only rural setup. The people of the area have very less exposure of the outside world. The war on terror and the military operations made hug destruction and the displacement people received some exposure of other districts too. Thus, educated women of Orakzai wish to have paid jobs but without the permission and support of males, women cannot participate in the economic activities. Females don't have any agency in using the resources of the family by their own. Male member of the family has control over income, and even women earning.

## **Female headed households**

The non-availability of data on female headed households is also a challenge for this study. Thorough quaternaries and interview it is revealed that some of the women are headed household. Amongst them many have no male member in the family, or male old or ill and cannot support families, mostly women work there or support by other close families. In various

villages, few women have been found that they are economically support their families by working stitching, and sewing, running small shops from homes. Thus, extreme level of poverty was also seen during the survey, whereas those women have been supported by Benazir Income Support Program or NGO's and charity funds.

### **Ownership of Property**

Women have no right of land, nor any right to use family resources. The ownership of women in property is a serious issue in the tribal setup of Orakzai. Female have been hardly given any inheritance or property rights as per the tribal traditional practices. According to the customary laws and practices, after the death of sole male owner of land, the inheritance rights do not transfer to the female heir of the house. Such rights are usually taken away by the cousins, uncles etc. The unawareness amongst women about ownership and entitlement rights of constitutional, is the main problem for strengthen women economically in Orakzai.

### **4.5.3 Political Empowerment**

It's not easy for the women of Orakzai to participate in politics. After becoming Orakzai a district of KP, the first general elections were held in 2019, and out of 24 candidates one male was elected to the Provincial Assembly of KP. In the General Elections the voter population ratio was 77 out of which female voter turnout participation was 27.18%. In the first ever democratic process of the land the women participation in the general elections was low because of the certain reasons and changes, i.e., the social stigma, restricted mobility, male dominated role, and lack of awareness.

Women place in the public domain is restricted in Orakzai tribes. In the politics, the role of women as voter is confined to the male decision. A women cast vote, if permitted by male, and then selection of the candidate for vote, is per the choice of the male family member. Majority 60% of the respondent said that the political participation in Orakzai falls under the domain of male, and involvement of a women in the politics, is at the bottom of women priority, as she is confine to household affairs only. The prevailing structured environment of the society, the restriction on the mobility of women, the female of Orakzai have little choice of their vote

decision. The fear of stigmatization is there in the tribal setup of the region where people think that the women run for politics is a disgrace for the whole family.

Apart from, women access to mobile, internet, and media/news is restricted and limited. Their awareness regarding the political affairs of the area and country is also one of the main issues of their limited participation in the politics.

The over tribal structure of the society in Orakzai is a challenge for the women participation in the politic, thus women hardly join any political activities, except voting. Political parties are male dominated and very little space is available for the women.

## **CONCLUSION**

Orakzai has a very low socio-economic and political profile as well as status of women, because of insecurity; sectarian violence, insurgency, militancy, and insufficient devotion by the government. The men dominated tribal patriarchal culture is also responsible for low women status, weak health and low literacy. The socio-economic and political empowerment of women in the Orakzai district is confined to the patriarchy culture of the tribes. The level of women empowerment is very low. Women are restricted to household caring, and their role to contribute to the development of the society is limited. The tribal setup and the cultural traditions have restricted women mobility, the opportunities of earning, getting education, doing jobs, running business, or participation in the politics is limited. The fear of stigmatization is prevailing in Orakzai and thus women are reluctant to participate in the development of their families and society. Apart from, women access to mobile, internet, and media/news is restricted and limited. They have low level of awareness regarding their own rights, and their role in the socio-economic and political development of the society.

Social:

Having war zone for almost three decades, the social condition of the people of Orakzai is badly affected. The condition of women segment of the patriarchal society was further worsened with the spread of militancy, extremism and religious radicalization that has badly affected the social status of women in Orakzai. The social perception of gender role, restriction on women mobility, insecurity, lack of educational institutions, extreme level of poverty, and the

non-availability of nearby schools are the significant issues related to women social aspect of empowerment.

In the pre-military operations women mobility was restricted to tribal customs and tradition, but the mobility of freedom was there, as women were able to go to female relatives, were allowed to work in the fields, collect firewood, and water etc. The women mobility was later on infused by the Taliban influence. Before military operation Taliban controlled tribal belt and they have enforced their own parallel government. They have restricted women movement outside homes, in the company of male family member even if going to hospital. In the military operations due to curfews and check posts, the mobility of women was further restricted. In the post military operations and merger of the area to KP, mobility was restored to some extent but still the social structure made it limited.

The social perception of gender role, as man to work outside and female inside home is existed, and hardly allows women to get higher education. Poverty level is high and is one of the reasons of poor literacy ratio of women. Parents are reluctant to spend on the girls' education. Even if education is free for the people, parents still reluctant to send their girls to far-flung areas for education as insecurity is existed. Lack of educational institution, schools, colleges etc. are the main challenge of educating and empowering women of Orakzai. Apart from the primary level, there is one degree college for female in the whole district population of more than 2 million of female. The reality of low literacy ratio of women of Orakzai is alarming and inadequate efforts have been made by the state to overcome gender-based disparity. Generally, women health is not priority in Orakzai, people usually spend less on the women health. Women are mostly dependent on men for health. A women need to get permission from man before going for any medical treatment. Medical facilities of health centers in Orakzai are not sufficient.

Significant changes have been taken in the female life of the Orakzai people. They have been affected by wars, conflicts, displaced, and again settled, but gender inequity is still high there. Human rights are violated, and rights of women have been denied. Marriage took place in a very young age, without the consent of girls. The tribal tradition of girls to be marriages at the age of puberty is still prevailed in the society. Old girls have very rare chances of marriages. A girl usually discontinues education after marriage. Common perception is there, that a male need



to continue education, to do work, job or business, earn and shall be economically stable of raising a family.

The custom of GHAG and ZHAG are still in practice in Orakzai, means a boy claim over a girl. If a boy claim over a girl, she will be married to the boy, or in some cases will not marry before that boy get another girl for marriage. In Orakzai girls' marriage outside immediate family in mostly not accepted, while child marriage still persists in the society.

Though the female population of Orakzai district faced gender-based violence, but hardly any case has been filed so far by any female in the court. In severe cases, the cases were some times reported to the local Jirga of tribe or village. The uneducated women of Orakzai tribes are almost ignorant of their rights, and state law.

In the major decision of home, and social life, the women are rarely involved. Orakzai has a very low social profile as well as status of women, because of insecurity; sectarian violence, insurgency, militancy, and insufficient devotion by the government. The men dominated tribal patriarchal culture is also responsible for low women status, weak health and low literacy. It is the responsibility of the state to educate the women, spread awareness that the women shall come to know about their rights, and demand their rights.

### **Economic:**

In Orakzai women participation in the public economic domain is very difficult as well as low. On one hand, the tribal structure of the society hardly allows a woman to go for paid work and contribute to the economic growth of the society. Secondly, lack of paid jobs opportunities in the private and public sectors are also responsible for the low economic profile of the women population. Very less women population have the opportunities to participate in paid jobs like teachers, health care etc. and working in these government and non-government entities. Mostly women migrated to the nearby districts for paid jobs.

In lower Orakzai mostly women are working in the family agriculture fields and livestock rearing. However due to social norms they are not allowed for paid agriculture and livestock activities. Women paid work on other people lands and livestock's is considered unethical and against the honor of the family.

Women are mostly economically dependable on men. Inflation and economic pressure on men, has made some changes in society mind setup, and relaxed environment for the women population to participate in the economic activities. A small number of women are also working in the house-based business, like cloths, embroidery small grocery.

Females don't have any agency in using the resources of the family by their own. Male member of the family has control over income, and even women earning. Women have no right of land, nor any right to use family resources. The ownership of women in property is a serious issue in the tribal setup of Orakzai. Female have been hardly given any inheritance or property rights as per the tribal traditional practices. According to the customary laws and practices, after the death of sole male owner of land, the inheritance rights do not transfer to the female heir of the house. Such rights are usually taken away by the cousins, uncles etc. The unawareness amongst women about ownership and entitlement rights of constitutional, is the main problem for strengthen women economically in Orakzai.

The merger of the tribal belt to KP has given hope to the people of Orakzai and they wish to contribute to the economic development of the country. The lack of paid jobs, economic opportunities, access to market is the major hurdles for economic development of the district. Hurdles in the economic empowerment of the women of Orakzai are culture restrictions, access to education, lack of paid jobs, exposure and inadequate efforts of the government and NGO's. Women have lack of on-farm and off-farm entrepreneur opportunities. They have no access to the market and financial activities. They are mostly confined to household care and are not participated in the economic activities.

### **Political:**

Women place in the public domain is restricted in Orakzai tribes, as the areas remains under FCR for almost seven decades and the process of democratization hardly placed in the remote region of the country. After becoming Orakzai a district of KP, the first ever general elections were held in 2019, where the women participation was low because of the social stigma, restricted mobility, male dominated role, and lack of awareness.

Women political participation in Orakzai falls under the domain of male. In the politics, the role of women as voter is confined to the male decision. A women cast vote, if permitted by male, and then selection of the candidate for vote, is per the choice of the male family member. The over tribal structure of the society in Orakzai is a challenge for the women participation in the politic, thus women hardly join any political activities, except voting. Political parties are male dominated and very little space is available for the women. Women participation in the politics is at the bottom of women priority too, as she is confine to household affairs only. The fear of stigmatization is there in the tribal setup of the region where people think that the women run for politics is a disgrace for the whole family. Apart from, women access to mobile, internet, and media/news is restricted and limited. Their awareness regarding the political affairs of the area and country is also one of the main issues of their limited participation in the politics.

This research studies concluded that educating women, strengthening governance and generating employment opportunities can lead to an increase in the levels of women empowerment in the district Orakzai.

**Appendix-A**  
**QUANTITATIVE SURVEY**  
**Questionnaires (Closed-ended)**

Age \_\_\_\_\_ Status: \_\_\_\_\_  
(Married/unmarried)

Qualification: \_\_\_\_\_ Children: \_\_\_\_\_

Current Living place: \_\_\_\_\_ Tehsil/Village \_\_\_\_\_

No.	Responses	Yes	No	Don't Know
1.	Do you know about women empowerment?			
2.	Do you want women empowerment?			
3.	Does women are empowered in your district?			
4.	Is the socio-economic and political status of woman in your area is low?			
5.	Is the socio-economic and political status of woman in your area is high?			
6.	Is the socio-economic and political status of woman in your area is moderate?			
<b>Social Empowerment</b>				
7.	Do you know about Human rights?			
8.	Do you know about Human rights violation in your area?			
9.	Do you know about your social rights			
10.	Are women in your area is respected in their families?			
11.	Do you have more than 4 siblings?			
12.	Do you have Freedom of speech in social matters of your home?			
13.	Is your father/husband listen to female voice in family matters?			
14.	Do you have power of influencing family related important decisions at home?			
15.	Do you have control on your family social life?			
16.	Is female treated as equal to male in your home?			
17.	Family members give less importance to female members?			
18.	Men are more dominated in your society?			
19.	What I is the ideal age of a girl for marriage?			
20.	Are girls is asked about their choice of marriage?			
21.	Are girls allowed to choose partner for marriage?			
22.	Is marriage decision in is parent's hands?			
23.	Do Girls continuation of education after marriage is ok?			
24.	Is the any tradition of GHAG and ZHAG in your area?			
25.	Are girls married within family?			
26.	Is girl's marriages allowed outside family?			
27.	Are you married?			
28.	Are you married to a relative?			
29.	Have you get educated in school?			
30.	Did you get education in college?			
31.	Did you get education in university?			
32.	Have you been allowed for education?			
33.	Do you have rights to get higher education?			
34.	Did your relative restrict you from getting education?			
35.	Are girls allowed to go to far-flung area schools?			

36.	Do you have your own mobile set?			
37.	Have you ever used the internet?			
38.	Have you been allowed to have mobile?			
39.	Are you been allowed to call relative?			
40.	Do you visit relatives?			
41.	Do you have mobility rights?			
42.	Do you visit markets?			
43.	Do you visit market for shopping?			
44.	Do you visit market alone?			
45.	Are you allowed to visit relative/markets alone?			
46.	Are you participating in relative functions?			
47.	Are you allowed to participate in relative functions?			
48.	Are you get medical treatment in hospital, dispensaries etc.			
49.	Do you have male family member while go to the medical treatment?			
50.	Are you allowed to travel for treatment?			
51.	Are you allowed to see doctor by yourself?			
52.	Are you allowed to see male doctor for treatment?			
53.	Do you have your own choices and control regarding the decision of childbirth?			
54.	Is there any Gender Based violence (GBV) in your area?			
55.	Do you face any GBV from husband hands?			
56.	Do you face any GBV from male family member (not husband)			
57.	Have you been physical assault by any male family member?			
58.	Have you been ever verbal abuse by any male family member?			
59.	Are girls forced to marriage in your area?			
60.	domestic violence			
61.	Is GBV Victim sought help allowed in your area			
62.	Is honor killing exist in your area?			
63.	Is dowry custom still there in your area?			
64.	Is government is working for the social empowerment of women in your area?			
65.	Is any NGO involved in the social empowerment of women in your area?			
<b>Economic Empowerment</b>				
66.	Are you aware of your economic rights?			
67.	Do you have freedom of economic decision at home?			
68.	Are you economically independent?			
69.	Are you economically dependent?			
70.	Are you using economic resources by your own choice?			
71.	Do you have access to the market?			
72.	Do you have exposure of Bazaars/market?			
73.	Are you Headed households Female?			
74.	Do you have ownership and entitlement rights?			
75.	Do you have ownership of property?			
76.	Do you have Inheritance rights?			
77.	Do you own property/assets?			
78.	Do you have access to any financial activity?			
79.	Do you Participate in Economic Activity?			
80.	Do you have the rights of buying/selling?			
81.	Do you have Entrepreneur opportunities (On-farm and off-farm)?			
82.	Is Cultural barriers being hurdle for economic activity?			
83.	Are you earning money?			
84.	Do you have a job?			
85.	Do you have any paid job/employment?			
86.	Is paid job/employment available for women?			
87.	Do you work outside home for money?			

88.	Is working outside home allowed for women?			
89.	Are women working and earning is allowed in your area?			
90.	Is there any restriction on women earning in your area?			
91.	Did you were working before marriage?			
92.	Are you working after marriage?			
93.	Is husband allowed you to work?			
94.	Did you start working because of family financial crises?			
95.	You start working to earn for the family?			
96.	You start working to support family?			
97.	Do you have your own choice of marriage?			
98.	Do you have your own choice of childbirth?			
99.	Do you have less than 3 children?			
100.	Do you economically contribute to the home expenditure?			
101.	Do you working inside home and earning like cloth sewing etc.?			
102.	Do you have livestock at home?			
103.	Do you work in livestock?			
104.	Do you work in the agriculture field?			
105.	Do you have a business?			
106.	Do you have an account in a bank?			
107.	Do you have control on your earning?			
108.	Is your husband/male family member having control on your earning?			
109.	Are you confined to household care?			
110.	Is government is working for the economic empowerment of women in your area?			
111.	Does any NGO involve in the economic empowerment of women in your area?			
<b>Political Empowerment</b>				
112.	Are you aware of your political rights?			
113.	Do you participate in the political debates at home?			
114.	Have you ever participated in election?			
115.	Have you ever cast vote?			
116.	Do you have rights of casting vote at your choice?			
117.	Are you cast vote as male member of your family want?			
118.	Do you have access to mobile, internet and media?			
119.	Have you ever participated in political activity (election campaign, protest, political gathering etc.)?			
120.	Do you have any political affiliation?			
121.	Is political participation allowed for women of your district?			
122.	Is tribal structure do not allow women to participate in political activity			
123.	Is government is working for the political empowerment of women in your area?			
124.	Is any NGO involved in the political empowerment of women in your area?			

**Appendix-II**  
**QUALITATIVE INTERVIEW**  
**Questionnaires (Open ended)**

Gender \_\_\_\_\_  
Qualification \_\_\_\_\_  
Resident place: \_\_\_\_\_

1. What is the status of women in your area?  
\_\_\_\_\_  
\_\_\_\_\_
2. What are the hurdles of improving the status of women in your tribe/village?  
\_\_\_\_\_  
\_\_\_\_\_
3. How the status of women can be improved in your tribe/village?  
\_\_\_\_\_  
\_\_\_\_\_
4. Do you know women empowered?  
\_\_\_\_\_  
\_\_\_\_\_
5. What are the hurdles of women empowerment in your tribe/village?  
\_\_\_\_\_  
\_\_\_\_\_
6. How women can be empowered in your tribe/village?  
\_\_\_\_\_  
\_\_\_\_\_
7. Do you have social empowerment of life?  
(Spending of life by your own choice, meeting relatives, going to marriages/shopping etc.)  
\_\_\_\_\_  
\_\_\_\_\_
8. Is the women of your area are socially empowered?  
(Spending of life by their own choice, meeting relatives, going to marriages/shopping etc.)  
\_\_\_\_\_  
\_\_\_\_\_
9. What are the hurdles of women social empowerment in your village?  
(Spending of life by your own choice, meeting relatives, freedom of mobility, going to marriages/shopping etc.)  
\_\_\_\_\_  
\_\_\_\_\_
10. How women can be social empowered in your village?  
(Spending of life by your own choice, meeting relatives, freedom of mobility, going to marriages/shopping etc.)  
\_\_\_\_\_

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11. Do you have economic empowerment of life?  
(Earning, job, business, spending, purchasing, and selling)

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12. Is the women of your area are economically empowered?  
(Earning, job, business, spending, purchasing, and selling)

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13. What are the hurdles of economically empowerment of women in your tribe?  
(Earning, job, business, spending, purchasing, and selling)

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14. How women can be economically empowered in your tribe?  
(Earning, job, business, spending, purchasing, and selling)

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15. Are you political empowered?  
(Participating in politics, political activities, debates, gathering, voting etc.)

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16. Is the women of your area are political empowered?  
(Participating in politics, political activities, debates, gathering, voting etc.)

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17. What are the hurdles of women political empowerment in your tribe?  
(Participating in politics, political activities, debates, gathering, voting etc.)

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18. How women political empowered can be improved in your tribe?  
(Participating in politics, political activities, debates, gathering, voting etc.)

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## Appendix-C

### Women Empowerment Indicators

<b>Social Empowerment</b>	<b>Economic Empowerment</b>	<b>Political Empowerment</b>
Awareness of Human right	Awareness of economic rights	Awareness of political rights
Human right violation	Freedom of Economic Decision	Participation in political debate (home)
Awareness of social rights	Women Economically Independent	Participation in election
Major home decision involvement	Women Economically Dependent	Vote rights
Freedom of speech in social matters	Using the resources by own	Casting vote
Awareness of Educations	Access to market	Vote decision
Equal rights of Education	Exposure	Access to mobile, internet, and media
Educational institutions (enough)	Headed households (Female)	Participation in political activity
Educational institutions (nearby)	Ownership and Entitlement rights	Political affiliation
Educational institutions (far away)	Ownership property	Tribal structure
Gender Diversity at Schools	Inheritance rights	
Access to Education	Own property/assets	
Access to Higher Education	Access to any financial activities	
Girl's early marriages (illiteracy)	Participation in Economic Activity	
Household decisions	Rights of buy/sell	
Household activities (better manager)	Economic Opportunities	
Mobility rights	Cultural barriers (Economic Activity)	
Mobility permission	Entrepreneur opportunities (On-farm and off-farm)	
Mobility issues (cultural restricted)	Paid Jobs/employment	
Mobility restricted (security issues)	Income control (male)	
Mobility restricted (check posts)	Income control (female)	
Visit to relatives	Husband control on wife income	
Going outside homes	Paid Jobs (Cultural restrictions)	
Traveling (alone)	Confined to household care	
Attending relatives' functions	Paid work (Livestock's)	
women health (priority)	Livestock's work (not paid, family)	
health dependency (on male)	Agriculture fields' work (in family land)	
Visit doctors (by own/alone)	Paid work (Agriculture paid)	
Visit male doctors	Paid jobs in education	
Going outside (doctors, relatives with male member)	Paid jobs in health fields	
Going outside (doctors, relatives	Paid jobs expect in any field	

without male member)	except education, health	
Health facilities	House based business (cloths, embroidery small grocery)	
Reproductive rights	Efforts of the government	
Girl's early marriages	Efforts of the NGO's	
Girl consent for marriage		
Choice/love marriage		
Marriage decision		
Marriage decision in parent's hands		
Parent marriage decision (if girl does not agree)		
Marriage outside immediate family		
Girl Ideal age of marriage		
Girls' continuation of education after marriage		
Male continuation of education after marriage		
GHAG and ZHAG		
Gender Based violence (GBV)		
GBV and husband		
GBV and male family member (not husband)		
physical assault		
verbal abuse		
forced marriages		
domestic violence		
Victim sought help		
honor		
dowry		

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