

**Women Empowerment and Socio-economic
Development: A case study of Rawalpindi Region**

**A dissertation submitted in
Partial fulfillment of the requirement for the
Degree of
Doctor of Philosophy**

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CERTIFICATE

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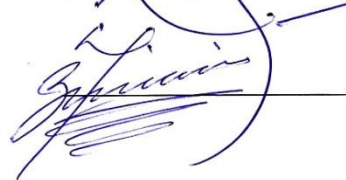
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Declaration

I hereby declare that this thesis is the result of my individual research and that it has not been submitted concurrently to any other University for any other degree.

Farhat Jabeen

Dedication

Dedicated to my parents and my sister Musarat Jabeen, who have all given me the time to complete this thesis.

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I will be failing in my duty if I do not mention the study visit of Europe, (Belgium). My objectives of research were to conduct analysis on the basis of comparatively. To understand diversity of primary data visited various libraries of Belgium.¹

Study Visit of Europe no doubt broadened my vision of research extent. It was a personal traveling experience for research so I faced many problems due to lack of funding. During this stay I participated in various academic activities.²

As far as data collection in Pakistan was concerned I faced social and cultural implications and constraints. In the research especially I faced the main problem of perceiving women as not capable and not meant for the formal work. Under this view I was degraded and insulted by a few people and departments. My research objectives took me to the locations which were not easily approachable.

During this period my feet got injured. However, I proceeded to my work unhindered by these obstacles. In these hard times my sister would drive me to distant places. I recall a horrible day in my life during my research when I was going to IRI (International Research Institute) Islamabad. On my way back at 7 o'clock in evening suddenly I was caught in a storm, I was waiting for a bus at the bus stop all alone in the darkness shivering with cold and fear but there was no transport in sight. After waiting for a considerable time I called my sister to pick me up. There were practical obstacles in my life in the form of social norms and constraints for women to cover distant places.

In this male dominated society as female I faced various troubles. There were practical implications and obstacles in my life in the form of social norms and constraints.

Anyhow, I completed the field survey in different Tehsils successfully, but I could not forget the visit of Kotli Sattian (hill area), there were serious vertical slopes, rock crawls, deep ravines, tricky log crossings and impossible descents but it was mine for the taking. I went there for the purpose of an interview, I returned back at night 9 o'clock with DO (district officer) women in her office. 10.30 I reached my home; my parents were worried about me. It was one event otherwise various obstacles in my way during field research and at various places I had been insulted for sake of the collection of data.

While trying to reach elite women, especially parliamentarians, I met with a discouraging attitude. However, finally I succeeded in getting an appointment from only three senators for discussion on women issues. I am thankful to all the senators who took time out of their busy schedule to bear me for long discussions on gender perspective in governance policy and analysis.

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and victimized women who gave me interview with honour. When I was among them I felt they have great link with me and touch my heart.

This research may not fully achieve my aims, but, I hope that it will further enhance a deeper understanding of women empowerment and socio-economic development with the notion of gender equality from feminist perspective in Rawalpindi district as well as around the world.

Endnotes

1. Vrije University Brussels Library (VUB), Faculty of Comparative study of religion, Antwerp University Library, Belgium. CERIS College Library Brussels, King Baudoin Royal Library, Brussels, Belgium. University of Ghent Library, Belgium. European Office for Human rights.
2. Universal Peace Federation European Chapter Seminar at Holland on 14-16 February, 2007.

Delivered a lecture on “Molestation of Kashmiri Women and Peace in South Asia organized by Women Federation for World Peace” International, Belgium on 09 June, 2007.

Delivered a Lecture in a Seminar on Inter-religious & Inter-Cultural dialogue combating Racism and Discrimination Organized by INSPAD at Brussels, Belgium on 27th July 2007.

Delivered a presentation on International Conference on Inter-faith Dialogue towards Global Peace on 1st of December 2007 organized by UPF and INSPAD Belgium.

Abbreviations

AIDS:	Acquired Immune Deficiency Syndrome
APWA:	All Pakistan Women Association
CAR:	Crude Activity Rate.
CBO:	Community Based Organization
CCB:	Citizen Community Board
CEDAW:	Convention on the Elimination of All Forms of Discrimination against Women
CDA:	Capital Development Authority
CDFYGP:	Community Development Female Youth Group Programme
CRC:	Convention of the Right of the Child
CPR:	Contraceptive Prevalence Rate
CTIW:	Commercial Training Institute for Women
DAWN:	Development Alternatives with Women for New Era
DCG:	District Core Group
DDOH:	Deputy District Health Officer
DO:	District Officer
DOH:	District Officer Health
DHQ:	District Head Quarter
DHS:	District Health System
ESCAP:	Economic and Social Commission for Asia and the Pacific

EDO:	Executive District Officer
EOABA:	Employees Old Age Benefits Act
EPB:	Export Promotion Bureau.
FLPR:	Female Labour Participation Rate
FSD:	Financial Services Desk
FWB:	First Women Bank
GAD:	Gender And Development
GDG:	Gender Development Grants
GNP:	Gross National Product
GHQ:	General Headquarter
GNI:	Gross National Income
GMS:	Gender Mainstreaming Strategy
GMU:	Gender Mainstreaming Units
GNI:	Gross National Income
GNP:	Gross National Product
GOP:	Government of Pakistan.
GRAP:	Gender Reform Action Plan
GRBI:	Gender Responsive Budgeting Initiative
GST:	General Sales Tax.
GSOU:	Gender Support Unit

GT ROAD:	Grand Trunk Road
GDGs:	Gender Development Grants
GGE/s:	Government Elementary School
GGCM/s:	Government Girls Community Model School
GGP/s:	Government Girls Primary School
GJM/s:	Government Junior Model School
HIV:	Human Immunodeficiency Virus
ICPD:	International Conference on Population and Development
ILO:	International Labour Organization
IMF:	International Monetary Fund
IMR:	Infant Mortality Rate.
IR:	International Relation
INSTRAW:	United Nations Internal Research and Training Institute for the Advancement of Women
KB:	Khushhali Bank
LG:	Local Government
LGO:	Local Governance Ordinance
LHV:	Lady Health Visitor
MDGs:	Millennium Development Goals
MCEB:	Mean Children Ever Born
MCH:	Mother and Children Home

MCO:	Mobile Credit Officer
MOU:	Memorandum of Understanding
MOWD:	Ministry of Women Development
MSDP:	Micro Finance Sector Development Programme
N:	It shows the frequency number
NGO:	Non Governmental Organization
NOW:	National Organization for Women
NWFP:	North Western Frontier Province
PA:	Platform for Action
PBUH:	Holy Prophet Peace be Upon Him
PHC:	Primary Health Care
PAIMAN:	Pakistan Initiative for Mothers and Newborns
PMS:	Provincial Government Services
PPP:	Pakistan Peoples Party
RA:	Blessing of Allah, especially used only with the name of companions of Holy Prophet
RDA:	Rawalpindi Development Authority
RDFC:	Regional Development Finance Corporation
SAPs:	Structural Adjustment Programs
SBFC:	Small Business Finance Corporation
SMEDA:	Small And Medium Enterprise Development Authority

SNA:	System of National Accounts
TEVTA:	Technical Education and Vocational Training Authority of the Punjab
TEB:	Technical Education Board.
TFR:	Total Fertility Rate
THQ:	Tehsil Head Quarter
TL-GM:	Task Leader Gender Mainstreaming
U5MR:	Under five Mortality Rate
UN:	United Nations
UNDP:	United Nation Development Programme
USAID:	United States Agency for International Development.
WBDC:	Women Business Development Centre's
WDD:	Women Development Department
WBIC:	Women's Business Incubation Center
WID:	Women in Development
WLD:	Women Liberal Democrats
WMO:	Women Medical Officer
WPICEO:	West Pakistan Industrial and Commercial Employment Ordinance
WPS:	Women's professional soccer
WTRC:	Women Training and Rehabilitation Centers
WWE:	Women Elementary Education
ZTBL:	Zarai Taraqiati Bank Limited (Agricultural Development Bank)

Glossary

<i>aar work:</i>	Its mean Embroidery work with special needle.
<i>aaffiat:</i>	home of the old and infirm people
<i>atta chaki:</i>	It's meaning wheat flouring machine
<i>anjuman:</i>	organization
<i>Anjuman-e-Jamhooriat</i>	The Associations of pro democracy women
<i>Pasand Khawateen</i>	
<i>bait-ul- Mall:</i>	It is Government department for Public welfare and provided financial assistance to poor destitute
<i>barani area:</i>	Rainy area.
<i>de facto:</i>	It is Latin word used for matter of fact
<i>defection:</i>	Defect
<i>durees:</i>	Its kind of carpet, used in district culture
<i>dar-ul-aman:</i>	Dar is Arabic word, its meaning home, Aman is also Arabic word its meaning peace & shelter, Rescue home for destitute and victimized women.
<i>darulfalah:</i>	Home for destitute women and children
<i>gabba making:</i>	Wall hanging decoration Piece
<i>gehvara:</i>	Its safe home to destitute male / female child, organized by Department of Social Welfare, Government of Punjab
<i>hadith:</i>	it is Arabic word,(tradition) which has meaning the Sayings of the Holy Prophet

<i>Indian goda</i>	Its name of machine
<i>machine:</i>	
<i>Jafakash aurat:</i>	hardworking women.
<i>Karo Kari:</i>	Karo Kari is a compound word literally meaning “black man” and “black female “Metaphoric terms for adulterer adulteress, traditionally, the practice has enjoyed social sanction, originating from social procedures for accusing and punishing individuals for extra martial sexual activity.
<i>kam wali:</i>	Kam is Urdu word its meaning “work” in fact it is title for maid in Pakistani society
<i>kashana:</i>	The home is meant for all young girls who are deprived of their parents
<i>kashmiri:</i>	a cast belong to Kashmir
<i>Khul’a:</i>	It is an Arabic word which literally means extracting out one thing from another; it is defined as the release secured by the wife from the husband from marriage tie, at her instance, on paying or consenting to pay compensation to him.
<i>Khushal Pakistan:</i>	prosperous Pakistan
<i>Local melas:</i>	local communities’ exhibition
<i>malyar:</i>	cast in Pakistan
<i>mehndi:</i>	Its special herbal colour use on hands and feet’s in marriage of special occasions.
<i>mauzas:</i>	Villages
<i>mohalla:</i>	one part of village

<i>neghaban:</i>	It is home for children, who are lost or kidnapped by criminal and lifted
<i>pak maktab:</i>	its name of school under social welfare department Punjab.
<i>pathan:</i>	people who belong from pakhtoons area are called pathan
<i>purdah:</i>	Literally “Veil” stands for concept of gender segregation in Muslim.
<i>Parayan Dhan:</i>	Girls have to marriage and go to other house that’s why daughters/sisters are called Parayan Dhan
<i>qawwam:</i>	It is Islamic word which is literally meaning sustainer, provider, and protector. It is used for Muslim male, because he is responsible for family maintenance rights.
<i>quran:</i>	Religious divine book of Muslim.
<i>qanun-e-shahadat</i>	Law of evidence
<i>rajput:</i>	Prominent cast in Pakistan
<i>salai markaz:</i>	Sewing center
<i>santzar:</i>	It is Urdu language word, its meaning industrial home
<i>satti:</i>	Cast settled in Rawalpindi district
<i>sharia:</i>	Islamic cod of Law.
<i>suuna:</i>	Traditions (Hadith) by Holy Prophet.
<i>siyakar:</i>	Person who proves serious crimes
<i>swara/vani:</i>	Giving of girl in marriage by way of compensation.
<i>tautoora:</i>	Honour Killing.

<i>tawana pakistan</i>	Strongest Pakistan
<i>tilla salma:</i>	Its kind of traditional Embroidery work on female dresses.
<i>valwar:</i>	Bride price, giving a women into marriage by taking a price from the bridegroom or his family.
<i>watta satta:</i>	Exchange Marriage, this is a very common practice in both rural and urban families of all strata. In such marriages the path of convenience is followed among the marriage families which are usually closely related or members of the same clan/ tribe/caste.
<i>zakat:</i>	It is among from pillars of Islam, Almsgiving; Muslims give a small percentage of their annual savings as alms or charity, called zakat
<i>zila council</i>	District council
<i>zila nazim</i>	District Chairman

Chapter: 1

INTRODUCTION

Introduction

1.1: Empowerment

Now a day's many non-government and government organizations are working for women empowerment and betterment exclusively for those women's who belong to very poor community. These organizations also engage to develop the interest among women's in different disciplines such as employers, landowners, moneylenders etc. Basically, this type of struggle enlightens the women's empowerment, which could be achieved by mutual participations and actions. These type of activities are also step ahead against male orientated society, which completely dominant over organization and institutions.

In every field of life people faces the number of challenges to get their position in this society such as in job opportunities etc. The different people especially women are facing aggressive shape of challenges that forces the millions of people in the swap of inequality and disproportions. This type of activities is totally against the soul of human right ¹ It is recognized that empowerment could be used as a tool for sustainable development in various fields i.e. Education and resources decision making power and authority and even in felling sense of responsibility himself.

Empowerment means it give authority or power such as could to strengthen and build confidence in someone. Empowerment is often depicted as institutional or political power the micro-level it is conceived of as the development of personal feelings without effecting any change in structural arrangement.²

It was considered in the society that women's empowerment may substitute the men's working force. The females supported group (Feminist) disagree this concept and logically proved that women's empowerment is not such type of empowerment, which replaced the one shape of empowerment with others. Basically women's empowerment is against old ideologies and thinking of male oriented society and wish to diminish these false customs and tradition which were dominant over society since past and create new sound and effective human friendly environment where there is not any inequality and disproportion

allow to come and take permanent position again. This type of society will prove more potential, creative and constructive environment where every one can use their innovations without any hindrance.³

The concept of empowerment would mean the practice of demanding obtainable control relevancy and in advance superior manage more than the foundations of influence of it would lead to end their alienation from their own productions. “Empowerment” would increase capacity of women to fulfill the requirement of human life. It counts on both peripheral individuality. The term empowerment encompasses the physical condition, mobility, education consciousness, role in decision making in family level, financial protection and self reliance qualities (self –confidence and awareness) of the men and women and term empowerment originated form the idea of power. Basically, power takes different form it could be easy to understand when it is operating in any field such as “power over” etc. Power over: This type of power shows the dominant and recessive segment of the society. It forcefully pushes the people in swap of inequalities and disproportions, because its foundation based on socially approved pressure of aggression and threats. Therefore, it is necessary to evaluate this power constantly and invites the energetic and submissive resistance.

At the onset we would like to clarify a major conceptual distinction between power and empowerment. Power to: The power to can be defined as power which allows people in decision making. This from of power could be very creative and constructive because it is used for solving the problems. “Power with: This type of power shows common interest of the people and working for achieving the same goal. It wakes up the internal emotions of the people and develops the self-reliance concept such as self self-assurance, self consciousness and boldness. It is recognized that power with use to judge the personality of people on behalf of their experience basis. It also taught the usage of power in daily life and deals about the change that how it could be possible in people life.⁴

The concept of power and empowerment used in different manners during different time frames and in different traditions, such as feminist movement has strongly stressed on power within concept rather than others. They use to develop the ideas and theories on power within accordingly and also described before working in any institutions via organizations and even in household level, individual must be awared and understood about the true concept of power within. Some of the scholars and theorist assumed that it is very difficult that power

exist in same condition on both sides, one becomes dominant others automatically become inferior this concept is termed as zero-sum. Basically, conflicts always arises when, any one distributed their power. Therefore, redistribution of power is recognized as a most important tool for conflict resolving issues. This concept is accomplished with empowerment which itself leads to decrease the inequalities of power between men and women.

The understanding the concept of power is different among different faculty of minds, such as some feminist strongly emphasized that power should not be involved in dominance and subordinate concept. The equitable society would be gained only by women empowerment, which will not digest the men rights at any case but also gives equal chance to participate in every walk of life. Although different alternatives developed to power over concept such as power-to, power with and power within.⁵

The scholars and researchers belong to different faculties of mind understand and define term empowerment differently due to its extensive usage. Originally, this term has been used for development work but unfortunately it is not so, and it happen in rarer cases. It is also understand that poor is root of empowerment. In 1970s and 1980s feminist of third world described that empowerment denotes and highlighted the issues of gender inequality and disproportion that based on control and distribution of resources by single dominant segment of the society (Men) which being favored by power-to and power-over idea. The meaning of the power over means control and power to means capability to influence the change was distinguished by Nancy “Hart sock. She realized that power –to idea is more important and beneficial in perspectives of women empowerment.⁶

It is need of hour to integrate the issues of empowerment as a process and result of that process. The prime goal of the empowerment is to diminish inequalities and disproportions and make ensure equality and distribution of power among nations, castes race, genders or even among individuals as well. Women empowerment is a big challenge against expired old customs which nourishing family, caste, class, and religion system since thousands of years. Therefore, it is a dynamic challenge in the path of empowerment to transform all the institutions, organizations concerned to media, health practices, laws, civil codes and political processes into most civilized form, which ensure the foundation of women empowerment in the society. This should be also gained by mutual efforts either developing innovative models or government positive efforts for enabling the poor women to reach the resources both either in the form of material or informational resources.⁷

The description of the empowerment is varies some time it is describes as capability to make their choices while another side it is also described that ability to shape the choices. Basically, empowerment is an ambassador of women in old expired society, where women are considered as a deprived segment. It is also recognized that empowerment used in different context. The empowerment encompass all the activities of women either it based on individuals or cooperative capabilities and their mode of actions. Women are able to judge their own problems and find out their solution by means of strategically frame work termed as empowerment. The process of empowerment applied by different countries in women's development for example in Africa this process find out the disproportions and inequalities in customs, constitutions and laws which easily be remove and corrected.⁸

Basically empowerment efficiently provides a chance of to make their own choices in their lives so, that they recognize their hidden problems and find out their solutions. However, this is focused point of our study. Many developmental polices focused the women's empowerment which also highlighted and identified the gaps regarding to women that at what ratio they are involved and in which field they needs to involve which also provide help for making the efficient policies for women empowerment.⁹ Recently, there are number of methods has been recognize to develop the indicators of empowerment. And all of them have their own properties but not a single one can be taken as perfect and complete idea because the concept of empowerment is basically a much dimensional concept in other words it can not be quantifiable.¹⁰

In the light of different definitions it can be said that the term empowerment is now in widespread use in development circles through it is still a relatively recent coined concept. It is revealed now by different definitions of empowerment that it is now a widely used term in many development spheres, although it is a new idea in some areas. Much discussion has been made for understanding the correct concept of process empowerment that what it comprises and it can be achieved in good manner. It was judged that consensus made by different faculty of minds that empowerment deals and support the concept of power-to which create circumstances that could assisting in gaining of power. The power to have focused on multidirectional frame work which includes better reach to information, social and economic resources and also provide independency in decision making process.

During last three decades theorist, activists and practitioners involved in women's studies or women have developed many terms and concepts which these unequal relationships are patriarchy male domination. Here, patriarchy means the power relationships by which men dominate women and the system through women are kept as subordinate. Empowerment includes the following components, women's sense of self-worth, their right to have and determine choices their right to have the 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.

People used synonyms of term empowerment in different ways some used it as a contribution for verbal communication or meeting some basic requirements etc during 1980s and 1990s. However, in its original form term empowerment was used in very important sense and the theme of the process is power, but it does not support the concept of that power which denotes the dominant and subordinate concept. Although, here term power describe power-to concept and not power-over.¹¹

Women need more power to control their lives, to meet their practical and strategic needs, and to shape the worlds in which they live in ways that are not themselves oppressive. Originally the concept of power described in terms of social context as a relationship between the groups that shows control and reach to resources in the society. In that society where concept of empowerment is being nurtured, they enjoyed all the resources mutually without any disproportions and inequalities.¹²

The self-empowerment by means of organizations is the key concept of creating the power. Therefore, empowerment process not only focused women's particularly but also emphasized on self-empowerment concept by taking power for which force and support could be provided from outside. The soul of power is collaborative efforts or strength which ensures the concept of women development.

For women development equal resource sharing in terms of economy is the basic fundamental element. Equal opportunities in financial resources and others describe the economic empowerment which encompass productive capacity of women and their share in earnings.¹³The old society and customs which rooted since million of years compel the people to live their life on behalf of inequalities and disproportions, this type of practices are totally against the soul of human rights.¹⁴

People's decision making power and their way of life could be improved by empowerment in some degree. According to theory term empowerment and participation are as different as both sides of the coins are. But practically, participation is not playing satisfied role in women development for poorest and deprived women of this society.¹⁵

When men recognize women as equal partners, there is a qualitative change in gender relations; renewed energy and skills are brought to social and political movements and institutions.¹⁶ It is also highlighted that women's empowerment suppress the rights of men, but research made by social scientist disapproved the idea that women empowerment robbed the men's rights. Moreover, they disclosed that women empowerment itself in the favour of men's right. When men recognize women as equal partners, there is a qualitative change in gender relations; renewed energy and skills are brought to social and political movements and institutions.¹⁷

At the international and national levels, women are participating actively in empowerment processes. In this regard, they are successfully shaping international and national policies and institutions and mobilizing women who have become aware of their rights and gained valuable resources and skills. International conferences bring women together across national barriers, and successful models developed in one nation are shared with others.

Global economic institutions, policies and national government's policies contribute to women's empowerment. Due to structural adjustments program (SAPs) women's economic situations usually worsen. Whatever resources and services women require reducing their customary responsibilities for uplifting of their mobility, commonly have been condensed.

1.2: Empowerment design in the Past Time

In development cooperation, the history of the concept of empowerment is as short and it is successful. It had been introduced into international policy programs at the third International women's conference in Nairobi in 1985; the concept has taken a smooth track. DAWN, the southern women's network introduced empowerment in the time of that when women were unaware political strategies and criticizes those women's from progressive concepts aimed at equality generated feminism and integration in development.

Policies of equality are need of hour that provides women a good deal of a poisoned pie. Women must jointly struggles to undermine violated structures and to pursue the double aim of eradicating poverty and the gender discriminations¹⁸. If people over the entire world think that human survival is lies in equality of men and women, then empowerment of women is ultimate solution of every gender related problems.¹⁹

The Beijing Conference carried forward the themes of equality, development, and peace that began with the Mexico conference in 1975; preparations included regional meetings and adoptions of regional plans of action, which subsequently fed into the draft Platform for action. Groups in the Asia and Pacific region met, in Jakarta, Indonesia in June 1994. Latin America and the Caribbean, in Mar del Plata Argentina, in September 1994; Europe and North America, in Vienna, Austria, in October 1994 and the Arab region and the African region in Amman, Jordan, and Dakar, Senegal, respectively, in November 1994.”Countries were expected to prepared detailed reports that assessed the status of women since 1985 with reference to the Nairobi Forward-Looking Strategies in such areas as fertility, health, literacy and education, health and employment, as well as in the new priority areas of violence against women, all within the framework of the overarching themes of equality, development and peace.²⁰

At its 38th session, held in New York in March 1995, the 45th governmental members of the Commission on the Status of Women, the Sponsoring body for the Beijing conference, met to review the draft Platform for Action (PA). This document identified 12 critical areas of concern, the burden of poverty on women, unequal economic participation and their impact on women, the need for power sharing and women’s participation in decision making, the under financing of national and international machineries for the advancement of women, the human rights of women, the problematical portrayal of women in the mass media, the need for environmental and developmental policies to take women into account, and unequal status of the girl child.

During the session, a wide range of issues were discussed and there was considerable disagreement over the draft document’s paragraphs dealing with economic policies and recommendations, resource allocations and financial commitments, and women’s sexual, reproductive, and human rights. Some countries argued that the platform for Action neglected the importance of motherhood, family and religious values. Others insisted

on of the right of sexual orientation and there was considerable disagreement over prostitution, pornography, and abortion.²¹

Objectives were also raised to the draft document's criticisms of structural-adjustment policies, economic growth, and unequal global patterns of production and consumption. As a result, the draft Platform for Action presented at the Beijing conference itself heavily bracketed. In Beijing, the debates and discussion continued, but eventually all brackets were removed, and the Platform for Action was formally adopted, although 30 countries field their reservations.²²

Studies related to empowerment mostly address a pivotal question. As a consequence of empowerment has women got more power compared to women in former decades? It has been stated alternatively, are women empowered or handicapped as a consequence of organizational structural, and policy change? Many cases have been manifested by the GAD. According to GAD assessment, actually women have lost power as a consequence of developmental initiatives. Critics say that empowerment idea is rooted. Term empowerment is actually western oriented however, now term empowerment is nearly used all over the world particularly in the third world that left impact on women's life.²³

Dawn re-declared its strategy and victim at the fourth International Women's Conference in Beijing in 1995. It is not enough to speak of women in development (WED), women and development (WED) or even gender and development (GAD). A basic restructuring process is required women's economic and political emancipation is not only a matter of self-effacing improvement to their status within the standards of an inborn hierarchical structure. Emancipation goes beyond participation in development. It addresses the far more immediate need to transform development. The global crisis can not be sufficiently understood without such a transformation.²⁴

In present decades The Cairo Declaration on Human rights in Islam 1990, in its some articles showed women's empowerment, i.e. Article 6(a) In human dignity women is equal to man; and has also same rights to enjoy as well as duties for doing.(b) Responsibilities of support and wellbeing of family is upon the husband.²⁵

The new focus on better services and the improvement of people's lives, in addition to on responsiveness to the requires of individuals, many of concepts of reproductive

health (and right) had to be integrated with demographic goals as well as women's health concerns. The prominence given to women in the Cairo document linked it to Beijing, which relied on the Cairo document for wordings on abortion as well as other issues. Linkages would be made to integrate reproductive health rights and the empowerment of women into existing population programs. Cooperation among UN units was to be leitmotif in the last half of the 1990s.²⁶

The Cairo document remained in part a demographic document, even without targets recommended to governments wishing to reduce fertility. It emphasized population growth, the empowerments of people, new attitudes toward family planning, reproductive health and rights, and demographically focused features of the increased empowerment of women such as combining mothering with workforce participation. These are the 1990s versions of population issues related to the empowerment of women.²⁷

The demographic context of Cairo's Program of Action seemed especially pervasive in contrast to the policy for act of the Fourth globe meeting on women in Beijing.²⁸ Both conferences document considered population, economic growth, and sustainable development, women and poverty, and strategic objectives. The ICPD document placed poverty was escort being without a job, malnutrition, literacy, low status of women, and other features.

Cairo and Beijing focused on the empowerment of women. At least some women would no longer be passive subjects of policy they had become active participants in their own future. Women had even become decision-makers in projects. These conferences themselves redefined empowerment to be a feature of political action by all women, which came about through and could contribute to transnational coalition-building.

Women's emancipation is linked with structural change; it means a change in both self such as the individual personality, as well as in social relations and socio-cultural norms, particularly contains a change in gender relations. Individuals emancipation and social change lies in equality of gender, both these can be strengthen by material/economic security, legal authorization, and cultural entrenched, and by a constructed women's existence in politics.

Extensively utilized term empowerment is still a multifaceted and controversial idea. Since 1970s, literature of feminism and gender and development (GAD) discourse has thrown huge light on the idea emancipation. Women's freedom is not restricted to only increments in incomes. It calls for exchange of power relations it means that enterprise progress ought to take into account not merely income levels, but also power balance within households, markets, communities and national and international economies.

Several significant questions have been addressed by empowerment. What determines empowerment? Who is empowered by whom? What the disadvantages are of disempowered? And what are the goals and strategies of empowerment? Women are compelled in all aspects by patriarchy. It confines women's right of possession and control of property and other economic resources containing the product of their own. Men are dominants over women's reproductive abilities and sexuality. Men control women's itinerant and their reach to education and information. Due to these structures the gap between two sexes exists.

Present study is aimed at underlining that women empowerment is a serious issue in Pakistan particularly in Rawalpindi district and no real progress can be made without addressing it head-on. It is to be checked whether socio-economic development of women in Rawalpindi district is going in improving or there is wide variation in socio-economic status of inhabitants in district in general as well as gender contexts." Has participation of women in formal sector played a significant role in the amelioration of the economic status of their families? Have women control on their resources/earnings? What is the economic feature in the globalization and its impact on women and features is the women's association in household management is documented as a separate feature of their independence. What is the impact of government policies in women's socio economic activities? All these above queries have been the basis of this research. The **central questions** addressed in the research are:

First, has participation of women in formal sector ameliorated their personal and familial economic status in any way?

Second, do working women have a full control on their resources/earning?

Third, is unpaid work on women duly recognized by their families, and if not, what are its consequences in economic and social perspectives?

Fourth, to what level Pakistani women concerned in household decision making and do profitable jobs increase their status in this respect?

Fifth, do women play reasonable role in decision making and gender freedom of moment and how do the relationship vary between the city and bucolic settings or transversely sections?

Sixth, to what extent governmental policies and state laws are helpful to promote women's economic rights and independence including access to employment, resources, appropriate working conditions, markets and information technology, particularly to low income women in this region.

In which ways the feminism and Islamic feminism manipulated the conversion of women?

Has Islam authority to chnge the and have an effect on gender role, relations, and place of work contribution?

All these above queries are of particular implication in Pakistan's community framework in general, in this context we have focused on Rawalpindi district in great dissimilarity in entity and area uniqueness of appraisal of female. All above mentioned queries are of special importance in Pakistan's social connection generally. In this connection we have laid stress on Rawalpindi district in large difference in individual and regional characteristics of surveyed women.

The subject is discussed in gender perspective which has been globally at the forefront of efforts to address the socio-economic and human aspects of women development and has made a major contribution to raising awareness and competence on these issues.

The theoretical frame work to analyze our study has been taken from feminist theory in these contexts the compatibility/incompatibility of women in the perspective of gender roles at workplace and in family life is analyzed. "A definition of feminism is hard to find due to diversity of socio-cultural life. Feminism, unlike other ideologies, does not derive its theoretical and conceptual framework from any single theoretical formulation. Therefore; no

specific abstract definition of feminism applicable to all women at all times could be available.

From the mid-1970s, the ideological distinctions between equal rights feminist and women's liberationist blurred. Most of women bring identified with feminism have not adopted a revolutionary stance. They however, have taken part in collective efforts to advance women's interests and to bring about social change.²⁹

There is apprehension for women's right from the enlightenment. Liberal, democratic and re-feminist concepts of that time being extended from the bourgeoisie, farmers and urban labours to women as well. Beijing ideas of that period related to women's right were fully set forth in Marly Wollstonecraft's. A vindication of the rights of women in 1792, published in England. The idea was challenged by this that women are only to make happy men and proposed that same equal to men. Moreover, in 19th century awareness of women's highly need for equality with men crystallized in the movement to get women suffrage, rather than in any basic or for reaching re evaluation of women's social dignity and their place in financial system.³⁰

Simone de Beauvoir's book *Le Deuxieme sexe* was a mile stone in the rise of modern feminism, which was world wide best seller and grew feminist consciousness. The *Femine Mystique* published in 1963 by Betty Friedan an American; this was another major work regarding feminism. Male dominancy has been badly attacked and condemned by her.

Friedan and other feminists established organizations women in 1966. These outfits sought to overturn laws and practices that enforced the inferior status of women by distinction is such matters as contract and property rights, job and salary issues and management of income and in matters linked with sex and child bearing.

The goals of women's liberation movement have varied widely from country to country. In United States, the feminist movement was the strongest. Reaching its peak in the 1970s feminist concentrated their efforts on the passage of the equal rights Amendment. Feminism in United States and Western Europe disquietd alongside mass-media appearances of women that give the impression prejudiced, conventional, or prejudiced.³¹

Feminists view the human capital and internal? Dual-labour market theories as inadequate since neither incorporate the concept of gender into its analysis or give it a central place. While there is no single “feminist theory of segregation,” a common point of departure for feminist analysis is to develop a theory does not consider sex segregation a mere by product of employer’s strategies to maximize profits.³²

A Marxist-feminist framework analyses the conditions under which women and men sell their labor power because they tend designate different, as glowing as the social construction of the family and the education and training system. This analysis also questions responsibilities are to be housewives and mothers. Finally, this framework calls for the analysis of gender within the labour-market process itself, in particular along the lines of the “deskilling” hypothesis the simplification of tasks and the substitution of unskilled for skilled labour. Women are drawn into unskilled low-paying jobs in the course of capital accumulation that enables employers to accrue profits.

Radical feminists add patriarchy as an important determinant of segregation. Patriarchy is defined as a set of social relations with a material base, characterized by a hierarchical relation between male and female in which male are dominant and female subordinate. Male workers unions and employers all play a role in maintaining occupational segregation. The division of labour by sex in the workplace and at home is both universal and historical.³³

Then there are conceptual frameworks that organize beliefs about the nature and causes of women’s oppression and inequality and that propose methods for eradicating oppression and establishing gender equality. Second-wave feminisms competing conceptualizations of feminist theory elaborated primarily between the late 1960s and mid 1980s. Third wave feminisms contributions to feminist theory that both critique and expand on second-wave feminist theories.

Feminist theories provide an important foundation for feminist scholarship, research, pedagogy, therapy, and activism. A multitude of feminist theories exist, providing a wide range of perspectives regarding (1)why women and men have held unequal power across time and place,(2) why knowledge has historically been accumulated by for men and excluded women and(3) how men and women can rectify these problems and achieve equality. Knowledge of feminist theoretical systems is important because these frameworks

provide significant information about the various assumptions, goals and strategies that inform the work of feminists.³⁴

The three Waves of Feminism: Recent feminist scholarship proposes that the rich and evolving history of feminism can be characterized by three “waves” The first wave of feminism spanning the 17th to 19th centuries, encompassed contributions of feminists who worked primarily within the existing systems of rules and laws to achieve equality for women and the right to participate more widely in society. The second wave of feminism, spanning primarily the 1960s to the 1980s³⁵ produced a variety of schools of thought about goals of feminism and the optimal means of reaching these goals. Four major theories associated with second wave feminism are liberal feminism, cultural feminism, radical feminists, and socialist feminism. Third-wave feminisms, which have overlapped with second-wave feminism, have produced elaborations and critiques of previous theories.

In the starting of the 21st century, feminism was more popular. It is significant to note that the labels linked with these feminist concepts allow for healthy communication about specific concepts, but when these labels are used randomly, they can direct to artificial and incorrect categorization. Feminist idea is continuous evolving of the boundaries between feminist are not determined by a single feminist.³⁶

Feminist thinking about families and modern transformations in family and household life have forced some rethinking of the meaning of family. Feminist scholars have suggested a number of themes in thinking about families, including that (1) the family is a social, not a natural unit, (2) primary emotional commitments occur outside as well as inside, the family;(3) men and women experience the family in different ways,(4) families are economic, as well as emotional and reproductive, units of society and (5) the family ideal is an ideological concept that does not necessarily reflect the variety of family forms found in contemporary society.³⁷

Feminism confronts challenges regarding equal treatment of women with men. Feminism calls for same privileges and benefits for women which have men. After over a century now feminist have claimed that distinguishing aspects of women’s experiences and visions offer resources for setting up more representative, more creative and in common, better concepts and law.

In the context of Pakistani society a detailed study is conducted to analyze the conceptual differences between western feminism and Islamic feminism. This analysis tries to bring out the controversial issues regarding feminism and make them according to universal culture of women. Feminism in the code of Islamic life has drawn significant attention from Western and Eastern scholars equally.

Islam has given reasonable socio-economic status to women that compel them for obtaining their concessions form society. Islam generated mutual reasonable advantages between men and women for themselves. Islam bestowed empowerment to women also regarding entering into contracts, running a business and for possessing property independently from her husband or any kinsmen. Islam laid stress on provision of equal opportunities to women as they can utilize fully their efficiencies. It has also been emphasized that women ought to be allowed to get to the highest post of development it may be materially, intellectually or spiritually.

It is within this context that Islam has granted women broad social, political and economic rights, education and training rights and work opportunity rights. To protect these rights from being abused by men, Islam provides legal safeguards.”Women is considered more honorable than man in Islam. According to Abu Hurayrah⁴¹, a man came to the Prophet (PBUH) “O Messenger of God, who rightfully deserves the best treatment from me, “Your mother Replied the Prophet (PBUH)“Who is the next? Asked the man.”Your mother said the Prophet (PBUH) Who comes next? The man asked again “Your mother, Replied the Prophet, (PBUH) Who is the after that? Insisted the man”Your father, said the noble Prophet (PBUH)⁴²

The projection of women as the most honorable human being in the form of a mother makes it quite clear what sort of a society Islam wants to create. It is one in which a women is accorded the maximum honor and respect.” A member of such a society, who shows full respect to a women as a regard to other women. With the creation of such a mentality, women in general will share the status accorded to a mother at home. Quran has ensured esteem of mother, “And we have enjoyed upon men concerning his parents, His mother beareth him in weakness upon weakness and his wearing is in two years. Give thanks unto Me and unto thy parents.”Unto Me is the journeying.⁴³

Women’s empowerment and autonomy has mentioned in Quran, “O ye who believe! It is not lawful for you forcibly to inherit women.”The empowerment of independent ownership is for women are present with honor and dignity. This involves the right to

manage her own money and property independently. She is at liberty to buy, sell, mortgage, lease, borrow or lend, and sign contracts and legal documents. Also she can donate her money, act as a trustee and set up a business or company.” The elite example in Islamic history is Hazrat Khadija (RA); The first wife of Holy Prophet^(PBUH), she was among the elite in her nation and leading)businesswomen even prior to her marriage. Khadijah(RA) was herself a lady of dignity and opulence. She inherited much wealth and then multiplied her assets by independently managing⁴⁴

Policy and empowerment of women and right of economic development had proved by Hazarat Khadijah’s(RA)trade. She sometimes lent money to reliable Quraish merchants on a profit sharing basis. She invested the capital of her creditors in trade caravans.” When these caravans returned from their commercial expeditions, she shared the profits equitably and in a justly manner. She also had her own employees and agents in Makkah. Sometimes she hired men to carry merchandise outside the Hijaz on mudarabah (partnership in commendams)⁴⁵

Khadijah was a well-known for her generosity and kindness. She appreciated all that her young salesman did for her. She always gave Prophet ^(PBUH) credit for their enterprises. After her marriage to the Prophet Muhammad (^{PBUH}) She was happy, and gradually she became less interested in business. But nevertheless she continued encouraging Muhammad to deal with all the jobs independently.⁴⁶ Quite a few women prior to Islam in Arab trades were engaged in trading. Hazarat Khadijah stands out as a symbol of entrepreneurial excellence. ‘The wife of Abdullah ibn Masud met her expenses by manufacturing and selling handicrafts.’⁴⁷ Islam sanctions clearly running independent financial and business activities by women. In fact there were many different kinds of jobs during the days of the prophet. Farming, trading, construction, tool making, bread making, teaching, transporting goods, nursing, health care and defense of the nation were the major economic activities.

Apart from recognition of women as an independent human being, Islam has given her a share of inheritance; It allows independent status in earning and economic establishment. Women’s economic independence has been mentioned in *Quran*.””For men is a portion of what they earn, and for women is a portion of what they earn, and for women is a portion of what they earn, Ask Allah for His grace, Allah has knowledge of all things.⁴⁸

This right cannot be altered whether she is single or married. When she is married, she enjoys a free hand over the dower while she is married and even after divorce. This independent economic position is based on Quranic principles, especially the teaching of *Zakat*,⁴⁹ which encourages women to own, invest, savings and distribute at their own discretion. It also acknowledges and enforces the right of women to participate in various economic activities. Woman has the right to have a say on issues concerning her own marriage, equally she has the right to initiate divorce if the partnership proves to be unsuccessful. If the marriage contract states that she has the right to divorce her husband, she can divorce him instantly; otherwise she would have to resort to the court to dissolve the marital relationship.⁵⁰

The Muslim woman, therefore, has the freedom of marital choice: she is at liberty to choose her prospective husband, look at him and get to know him without coercion on the part of the father or other relatives. If force or pressure takes place, she has the right to appeal to the court to redress the wrong. Her consent is essential for the validity of the marriage contract. The Prophet is reported to have made the following statements: “The matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission.” The people asked, O Allah’s Messenger! How can we know her permission? He said, her silence (indicates her Permission) ‘A full-grown young woman would said consent regarding herself. Her calmness would showed her intention, nobody have the authority to compell her.’⁵¹

In Pakistan the role of the women is strongly defined by religious and cultural/social norms. Women’s lives are almost entirely determined by the actions and interactions of men in the community to which they belong. Pakistan’s four provinces and its tribal areas adjoining the border with Afghanistan are still in the trap of honour killings. This act has been recognized with different names in different provinces of Pakistan. Such as in Southern Punjab it is know as Kala Kali, in Sindh it is termed as Karo Kari, in Baluchistan siya kari and in NWFP Taurtoora. These forms are traditionally used in for accusing and punishing individuals for unreasonable sexual behavior. If some cases are found related to extramarital sex, informal ways of punishment are being sanctioned by local Jurga or influential juries.⁵²

A women family member indulging in extra marital sex was being victimized of honour killing. Moreover, over the years the claimed rationalizations has expended to contain women’s expressions of freedom such as choice in marriage or empowerment in decision of

divorce. Blames of engaging in dishonorable acts have become tools for extortion or taking revenge upon on an enemy and for many other invalid ways.⁵³

Men have been the master since generations, in the rural areas the situation is more rigid as owing to low socio-economic status and inability to read and write, women are exposed to exploitation by men. Men have always taken advantage of this gender discrimination and have held the reins very tight, so that no voice is raised against their decisions in the family or at any other level.⁵⁴

Regarding gender report, the status of women in Pakistan is among the lowest in the world. According to UNDP, women are bound to the four walls. They are still in the trap of traditional veiling. This confines women's reach to education, job, training occasions and societal overhauls.⁵⁵

In the Pakistani context, it would seem to be important to measure women's resources by their ability to make decisions within the household and those concerning critical aspects of their life. Indices are compiled what are considered some crucial aspects of autonomy of women, mobility, access to resources, decision-making inside and outside home spheres economic autonomy, domestic violence and interposal statement Women differ by class, income level degree of education, and so on.

The parental role has always had a very high priority for the Pakistani female; to become a mother (particularly of a son) provides a good deal of elevation in her status. Cultural values prescribe the mother's position as one of respect, veneration and obedience. A few positive steps were taken to enhance the recognition of the integral link between women's status and their reproductive health but these were subsequently hindered by a lack of political commitment and therefore women continue to suffer from attitudes that from attitudes that violate their reproductive and other human rights.⁵⁶

In fact, almost all Pakistani women work, rustic female, their arithmetic influence constructs them preponderance, work on average a 14-16 hour day various empirical studies estimate that between 70 to 80 percent of the rustic women populace works in what are documented economically productive tasks.⁵⁷ Women's contribution in agriculture as well as in family circle manufacture has augmented.

Adding up to conventional Pakistan it would seem to be significant to gauge women's mobility, their reach to resources, they reach to paid job and highly significant household and agricultural activities. Now to some extent women have begun to do non-traditional jobs such as managerial activities related to farm. This job consists of cultivation of land, looking after, harvesting and sale of crop and also decisions related to ways of cropping. Due to land related managerial activities women's work loads have aroused. They have been allowed to obtain a degree of decision making authority in domestic and village matters.

Terra firma is probable the most important indicator of socio-economic status in rural setting. The nature of women's work has varying connotations for the social status of the house hold. There is a very clear division between work for own family and for others. Work for own family even if it is located in the public space has an entirely different connotation to farm labour for others for cash. Working for income within the respectable confines of the home is more acceptable than engaging in remunerative work outside the home.

In many countries of South Asia containing Pakistan male is dominant over decision making process. Moreover, some improvement has been made in the freedom of women in every corner of the society. Women are almost looked over in economic, social, legal and political fields compare to men. According to solid fact only 28 percent women are in labour force in Pakistan; where as 42 percent in Bangladesh, 32 percent in India and average of 33 percent in South Asia are engaged in labour force. In Pakistan female literacy ratio is still 25 percent and contribution in civil services is 5.4 percent which is very low. Total percentage of female judges in 1999 was 1.5 % only.⁵⁸

A multitude of factors contributes to the subservient role played by women in Pakistani society. They include conservative and traditional elements in Pakistani society, misinterpretation and lack of knowledge of religious doctrines; as well as social factors, which have perpetuated cycles of poverty, under- nutrition and low education levels amongst the women of Pakistan. Neoclassical economists consider education to be one of the key determinants of women entering economic life. As women attain higher educational levels, women's participation in the labour force increases. However, as current study is analytical on a small scale, women's decision to work also depends on her marital status, family system, income and other household head characteristic.

Structure of value system has made many hurdles in the path of generating smooth relations between women movements and human movements. Due to religious and cultural traditions that are laid in the structure of state; Women's right movement are perceived contrary to these traditions. So, Pakistani specific conservative value system is major hurdle in the path of human rights approach. Through provision of right of decision making would be more appropriate in Pakistani atmosphere.

Whether living in the Middle East, or Africa in Central Asia, in South Asia, in Pakistan or Europe Muslim women tend to view the feminist movement with some apprehension. There are some social psychosomatic and monetary traditions which are dominant over the thought of majority of Muslims those have special effects over women's position and their function in Islamic Society. It is believed that Islamic feminism can be achieved through spending one's life according to the way of Islam.

1.3: Literature Review:

Researchers and policy makers have been examining the developmental effect on women in under developed countries since 1970s. Academics and practitioners were inspired by Eastern Boserup's astonishing 1970 study. This study made avenues to comprehend the problems of gender distinctions which are hurdles in the process of development.⁵⁹

Various studies have proved that gender inequality is major hurdle in the way of prosperity. In view of gender equality studies many changes have been made in policies at local, national and international levels to ensure more gender fairness. Women are being empowered by women organizations in developing countries to play vital role in the development process of country. Many sided strategies are being adopted by women to get rid of gender inequality and deprivation in the workplace, the public in the the social order⁶⁰

Almost every aspects of women empowerment was covered by early studies of women's status. It is one of the earliest experiential studies in this area that is used more general terms "women's position". But a connection has been made regarding gender related power sharing in the family. For understanding the process of gender in a society, it is extremely necessary to comprehend the importance of family.⁶¹

From the perceptions of women's empowerment gender egalitarianism is isolate, but much related approaches. Gender equality means equal chances must have men and women in every walk of life. Women and men have different needs, preferences and interest. So, equality of outcomes may generate need of different treatment of men and women.⁶² International attentions have focused singularly on the un-equal demographic (specifically numerical) status of women in relation to men, neglecting the less favorable numerical status of girls.

Widely quoted U.N. data estimate that of the world's 5.3 billion people in 1990, fewer than half (2.63 billion) were women. There were fewer girls than boys, too, in 1990, (1.09 billion girls compared to 1.14 billion boys) the sex ratio in 1990 for females of all ages was estimated at 987 for every 1,000 males in the world. However, reveals that there were 954 girls (age 0-19) per 1,000 boys compared to 1,011 women (age 20 and older) per 1,000 men in 1990. Moreover, it is significant that the It is important that status of girls in majority does not seem to be related to that of women or to the rank of growth.⁶³ girls are proportionally fewer in numbers than boys may it be in developed or developing regions of the world. U.N.data also reveal a decline in the female /male sex ratio from 996 females per 1,000 males in 1970 to 987 females in 1990, with the decline largely attributed to the low socio-economic and cultural status of the female in East, South and West Asia.⁶⁴

Besides their statistical presence, there are other standards that work as vital indices to the status of girls in development. Acculturation process is first of these that cause the girl to be perceived as the inferior child. It is one of the earliest concepts a child picks up the perceptions of gender that one is girl or boy. According to psychologist gender is not a biologically but a culturally concluded uniqueness that is sketched by the Child's nurturer's and mingle workers.

Deepk argued that however, despite constitutional guarantee and penal enactments, women are treated inhumanly in most part of the century. They suffer from gender inequality. Throughout their lives, women suffer gender discrimination, in the womb, at residence and at the place of work. The practice of female feticide, female infanticide, and preferential treatment to boys for food and health care has been obvious in most of the societies of the

world.⁶⁵ At 933 girls for 1000 boys; India's sex ratio portrays the household inequality, economic and political inequality, social brutality and educational inequality.⁶⁶

Many reports in the 1980s and 1990s pointed out the persistence and perpetuation of inequalities. These critiques called into question mainstream thinking about how to proceed with development plans. The majority noteworthy was that of the south Commission, composed of twenty-eight economists from the developing countries, in 1990 after three years of research and consultations, the commission published its reports challenge to the south, which bluntly stated the problem. While the developed countries began a recovery from 1983, for the south the crucial point was that this recovery in the north was not accompanied by a significant improvement in the external economic environment for most developing countries.⁶⁷

A series of reports from within the UN and from outside institutions pointed to the ways women suffered under the increasing inequality caused by structural adjustment and neoliberal economic programs. An ILO review noted the impact of the external context on women, which it is shown on the one hand by economic crisis, industrial restructuring and rampant being without a job in the detribalized countries, have left alarming negative effects of the third world women's living conditions and also made negative impact on process of economic globalization and liberalizations. Betterment of life conditions lay in the sound economic and social conditions.⁶⁸

The phenomena that emerged from new research was the increase of women among the poor, to the point where there were more women among the poor than men. This was described as the feminization of poverty. The term originated in U.S debates about single mothers and welfare dating from the 1970s. In the context of global economics, There is seems to be a perceived increase in the proportion of female-headed households and the rise of female participation in low-return, informal sector activities in urban areas, especially in the connection of the 1980s economic crisis and structural adjustment programs in sub-Saharan Africa and Latin America.⁶⁹

The word "feminization" thus includes a connotation of demanding work or a diminishment of the nature of employment. Since increased participation of women in any field can enhance the culture and value of the field and is often the main demand of the women's movement, using the term to describe what is basically a proportionate increase in

numbers does not seem appropriate. It gives negative values to the increased presence of women. The word “feminization” should be removed from such descriptions of trends.⁷⁰

Nowiki discussed women’s development, which is obviously not a straightforward. It has covered to absolute assortment of socio-economic commotions. Female are not considered the essential overhauls but one bearer and also raise children, they are also keepers of the home, while remaining underemployed or inefficient and overworked, they also symbolize a industrious latent it is not organism spigot. Women form half of the population of a country cannot be realized if half the people lag behind.” How can the economic, social and cultural development of the country is realized when half of its population (woman) is in such great dependency on the other half.⁷¹

In the context in wide-ranging of social sciences and in development studies in particular, there has been very little research completed on female. The feminist revolution of the seventies and the impact of international women’s year have heralded a change, and the imbalance is in the process of being rectified. Pressure groups have been demanding, quite rightly, that the gaps in our knowledge related to women be filled. It has produced inside a changed attitude on the part of grant agencies and publishers towards studies dealing with women.⁷²

Many recently published books on women are all too often vague, over-generalized, comparative surveys which include little concrete information except for macro-data such as work participation rates or educational statistics. There are a number of historical examinations of the status of women in particular cultures. Many of these were pioneer works, but often they lack depth and theoretical rigour, concentrating on simple indicators of modernization or advancement of women in their particular contexts.⁷³

Women’s studies have become increasingly in vogue since international women’s year. Publishers are eager to cater to the new interest in women. Many countries have set up women’s Bureaux to encourage researchers. Studies have varied enormously in quality. There has been a paucity of hard comparable data or systematic theoretical analysis useful to those interested in altering the condition of rural women. As an already mentioned, many of the studies done in South Asia have concentrated on urban women or women in the formal economy and have usually dealt with their attitudes and motivation to work, family situation and child rising. Rural women and their position in the development process have, for

reasons that are stated below been largely ignored. One of the difficulties is that few women writing on women (and it is notable how few men have done so) are economists with the skills necessary to deal with women's economic roles.

One problem is that many researchers, planners, and members of funding agencies are men. Many men have a way of perceiving women as basically peripheral to any important socio-economic process (unless it is child care or family planning which is very obviously the concern of women.) Men have in the past planned for, and researched about men. Women have been as the dependants of males, and their proper place has been in the calculation of dependency ratio.⁷⁴

Problem of explaining women's unequal place in society has always run into the difficulty of fitting women into theoretical schemes which seem poorly designed to address the specificity of women's experience. In practice we can only make sense of women's and men's social reality when we study them together, yet stratification theory was slow to realize that its categories were based on men's experience, and neglected gender divisions and inequalities. Marshall explained that it is not social factors that are distributing through the places of structure it is men and women. Their different experiences are interdependent, so that the distribution and situations of men are powerfully influenced by those of women as well as vice versa.⁷⁵

Independently, women have taken part in essentially all of the activities performed in human societies. Women's position around the world astonishingly had begun to change since world war-II. Women have got a lot of in politically advanced and economically developed countries. But still there is no country gives women right of delegation of valid power. Women are still deprived of valid right of politics. Legal, economic, social, educational and sexual compare to men. In current tense, women are slowly emerging as empower, but still there are many sided huge hurdles to remove from the path of women's empowerment.⁷⁶

In recent years, however, the impact of family arrangements on women's experience seems to have changed, aimed a growing diversity in women's engagements with public life. Conventional theories of gender inequality have struggled to explain this diversity, which for some have led to the collapse of gender as a meaningful category of experience. Because of these difficulties there has been an increasing retreat from structural

accounts of gender divisions, with analysts moving instead to explore more fluid relations of gender difference increasingly de-coupled from material social relations. This cultural turn has been matched by an emphasis on the increasing role of choice and reflexivity in social life, with the suggestion that women and men are disembodied from gender constraints.⁷⁷

In the current period it have been indeed observed a rebellion in female's examples of involvement in edification, service and in their functions inside the family unit. These changes have been linked to reduced discrimination the declining implication of household commotions for female's service; the rise in the educational achievement of women and girls.⁷⁸ Many research are being conducted now on changing employment participation ratio that have focused on the polarization in women's employment opportunities and the rising multiplicity of female experience that results; women are polarizing between those commonly younger educated and employed who are busy in modern ways of gender relations. To some extent convergent with those of men and those, especially disadvantaged women, generally older and less educated who built their lives paths around ways of private patriarchy. These new are tangled with varieties and ways inequalities made by social dissections comprising group, traditions and territory.⁷⁹

UN research has highlighted the changing global economy regarding Women. The 1994 World survey on the Role of Women in Development (United Nations 1995a), officially also known as the second regular update, was one of the principal documents for the Fourth World Conference on Women in Beijing. It focuses on "the conclusions of the reorganizeing progression and the materialization of female as crucial rudiments in the worldwide wealth. Among other things, it calls for "public provision of the inputs required to perform human reproduction activities." As a way of alleviating the burden on women. Especially in developing countries. Beyond its useful description of the process of global economic restructuring and its policy recommendations, the 1994 Survey is a guiding tool for the evolution of principles and policies for planning and programming within the U.N. system and in the member states. The introduction states that its focus "goes beyond women, however, and examines development from a gender perspective."⁸⁰

Equal rights are an important trip of an iceberg that goes far deeper. That they are only the tip is together a reflection of the limitation of the concept of equality & an indication of how profound and fundamental is the problem of the oppression of women. The position of women as a social group in relation to men as another social group goes far deeper, then ,

than the question of equal rights, but not only are equal rights an important part of it but they have the most intimate connection with the whole history of feminism as a conscious social and political movement.⁸¹

Feminist theory claims that to acknowledge the gender bias of traditional theory is to transform radically the structure of our knowledge of reality. Since thinking is a human activity engaged in by sex- gendered beings, whose specific historical identity influences their perceptual capacity, then knowledge the product of that activity is always bounded by this fact.” Feminist theories differ both in the extent to which they accept the idea of a unique, gender determined knowledge and in their recommendations for the reconstruction of scientific and non-scientific discourses.⁸²

To reform law, many feminist concepts take a legal centralist approach they see the state as the central power in legal systems and essential unifying source of legal norms. Focused formal law has also motivated to make impression that statutory law and formal judicial institutions are inherently more improving than customary legal institutions, which claim authority on the basis of their invariable validity. Any legal systems, conventional or traditional, are an emerging index of social norms and power relations.⁸³

Men are still expected to be more powerful and women are more inferior. Particularly, dominant behavior is controlling and works as autocratic figure. Inferior behavior is almost less aggressive, cooperative and conciliatory. Women’s status is considered to be inferior to men. Gender roles determine expectations about these dominant and subordinate characteristic of behavior.⁸⁴

Women empowerment is highly essential need of hour. Psychologically, feminism has a sole objective of women equality to men in every sphere of life. Due to inequality of gender, disorders come into being in the society. The disappointment the feminists suffer and obliquely expressed was also felt by a much wider circle of women. Who were not so apt at verbalizing even a part of their discontent? These women acted out their discontent, in the home with disastrous consequences to the rising generation. By the end of the 1970s⁸⁵ feminism that began from the thought that women were importantly different from men psychologically had virtually disappeared from public discourse in the US and the UK.

Some Feminists denied that there were currently differences but called for their elimination much as Mill and Taylor did over a century earlier. The feminism that had become dominant at this time came to be seen as calling for women to become like men and as dismissing any potential value in traditionally feminine roles and lives. The idea that a feminist might praise ways in which women differ from men had by this time come to seem startlingly new.

The complexity of gender relations must be taken into account when analyzing trend and policies. “Certain changes may have a universal impact, as with policies to combat violence against women. Others may impact poor women more than middle-class women. Issues of women inequality cannot be resolved by disconnecting relations between men and women or social and monetary configurations and trends. Despite, improving status of women calls for the complete ethnicity to revisit the way of enlargement in searches.”⁸⁶

A number of publications produced by various U.N. bodies have sought to describe and analyze women’s positions at the end of the twentieth century, either through qualitative and comparative studies or through quantitative assessments. Two examples of the latter are the above-mentioned World’s Women 1995 Trends and Statistics (United Nations, 1995b), which provides a wealth of demographic, social, economic, and political indicators for the countries of the world, and the UNDP’s Human Development Reports 1995, which focuses on gender.⁸⁷

In Pakistan the attitude towards women as inferior beings is visible from the birth of a girl, which is greeted with guilt or despair on the part of the mother shame or anger lying on the fraction of the father.” Unlike birth of a male child it is rarely an occasion for rejoicing since the embryonic woman is seen by all classes and in all regions of Pakistan as a liability and social burden.⁸⁸ there is a low socio-economic status of Pakistani uninformed women compared to well-read Pakistani women. Socio-economic and demographic characteristics of the illiterate proved their subsidiary position in the patriarchal culture of Pakistan. The role of Pakistani women is victim of complexity. In multiple social connections, women bear high esteem and importance, but the status of Pakistani women is among the lowest in the world, including South Asia.⁸⁹

A glance at the socio- cultural scenario of Pakistan reveals that gender- based violence is deep-rooted in the society irrespective of language and ethnicity. Women are not

given their due role, rights and respect furthermore they are treated as chattels. Patriarchal structure of society, socio-customary practices and discrimination against women are very serious concerns/issues. Pakistani society considers women of less wisdom and it is thought that they are socially immature.⁹⁰

Current study will reveal that majority of the people are not aware regarding any feminist movement in Islamic countries because Muslim women do not like to adapt western feminism. Islamic feminism determines the role of women according to Islamic code of life. In particular Rawalpindi district is attempting to clarify the term feminism in Islamic sphere of terminology and it is also defining the difference between Western as well as Eastern concepts of feminism.

This research will be conducted from an analytical view of women's socio-pecuniary progress in the context of empowerment in the urban areas of Rawalpindi district. In different tehsils women's right to go out to work is constrained by social values, beliefs and traditions. Even if employment opportunities were available for them, and even in these occupations were "feminine," the male member of the household, and sometimes female household members forbid women to go out of the house to work. The unwritten rule of some traditional societies was that when women went out to work, there was danger of their becoming independent."

Women's right in the constitution of Pakistan, because Pakistan is a participant to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which has been adopted by the United Nations on the 18th December, 1979 but still there is a need for practical measures to enforce the provisions of the convention. Article 25, 34, 35 will be discussed in an analytical approach and focused on urban areas in Rawalpindi district, as well as the study will try to enlighten the readers and present the socio-economic development in the social context in Pakistan particularly in Rawalpindi district in urban areas.

In Rawalpindi district a large number of families, in Rawalpindi district, living below the poverty line are more at the mercy of their male family members for maintaining the household routine because social norms do not allow women, working outside their homes. Moreover, the trend of women working outside their home is becoming more acceptable in town vicinities. In bucolic vicinities of Pakistan this trend is a smaller amount satisfactory

1.4: Statement of the Problem.

According to general configuration, Rawalpindi district is divided into three district divisions. The first fraction comprises of Murree and Kotli Sattian tehsils and northern of the Kahuta tehsil. The next fraction comprises of Rawalpindi tehsil and extending through Kahuta up to west bank of Jhelum and down in Gujarkhan tehsil till it touches the northern border of Jhelum district. The third portion in the plain potohar which comprises whole of Gujar Khan Tehsil remaining a small corner on the east traversed by the hills on the bank of Jhelum and southeast part of Kahuta tehsil.

Rawalpindi district's total population was consisting of 3,363,911 as counted in March, 1998 with an intercensal percentage increase of 58.6 since March, 1981 when it was 2,121,450 souls. The total of district is 5,285 square kilometers territories which give population density of 636 persons per square kms as against 401 persons observed in 1981 pointing out a fast rising rate of the district.⁹¹

Population 15 years and above as enumerated in 1998 Census further classified into never married, married, widowed and divorced. Of that population 35.7 percent were never married 58.2 percent married 5.7 percent widowed and 0.4 percent divorced. The percentage of never married females was higher in urban than in areas. The proportion of never married females has increased since 1981 when it was 28.3 percent.” The increasing proportion is an indication of decline in fertility level which was sustaining at very high level for a longer duration. Of the total females population 50.0 percent are in reproductive ages i.e. 15-49 with slightly more percentage in urban areas. Being 51.8 and 48.1 percent respectively. As compares to 50.0 percent of females of reproductive ages as registered in 1998 there were 47.0 percent in 1981.⁹²

Among the females of reproductive ages 35.8 percent were never married 61.3 percent currently married 2.4 percent widowed and 0.5 percent one divorced. About 6.5 percent of ever married females of reproductive ages had no child, 7.2 percent one child, 17.0 two children 17.7 percent three children while 51.6 percent had more than three children. The proportion of never married females of reproductive ages were high in urban areas as compared to rural areas.⁹³

As for as concern the Male literacy percentage is 81.2 percent and female literacy percentage is 59.2 percent. In metropolitan regions male and female literacy percentage is much higher than that of bucolic regions of male and female for the year 1981 and 1998. Enrolment ratio is the proportion, in percentage of students in population aged 5 to 24.” The ratio was 61.3 percent as measured from 1998 Census data with significant rural urban differential both for males and females.⁹⁴

There is a wide variation in socio-economic status of inhabitants in the region in general as well as gender context. Evident it is from the fact that women constitute around 50% of the total population of the region. A little number of women is working in public sector job particularly in health and education. Women’s literacy ratio is 23% which is alarmingly low as compared to men. Domestic responsibilities besides working in agriculture and some other fields. Different available statistics show that socially and economically they are quite marginalized and playing second fiddle to men.⁹⁵

One is also faced with the glaring reality that working women in the region, both in formal and in-formal sectors, are denied the rights otherwise taken for granted in the case of their male counter parts. They have to toil hard in unhygienic conditions without any job security. In many cases they serve as bonded laborers in mud factories where as equal remuneration for same work and due promotion in job and legislative protection from sexual harassment at the work place are still a pipe dream. Added to it, earning women, unlike a common perception, do not enjoy full control on their earning. This eventually develops several psychological and emotional problems in them over a period. Needless to mention here that granting of inheritance rights to women is almost a non-existent phenomenon in the entire region, rendering many women helpless in the face of the vagaries of time. Yet another phenomenon speaking of the subordinate function of female in society is they commonly not allowed wedding out of their choice. What at best is at times offered to them is not the option of choice but just the consent.

It also stands, as a fact economic role of women has not relieved them from the responsibility of domestic chore, putting an added burden on their nerves and shoulders. In other words, they do provide to the welfare of their relatives and the state and the society but the problems faces by them at personal level have refused to go down. Socially they are not provided with due opportunities to play an effective, vibrant and well-defined role to

influence the course of events. This becomes all the more visible when it comes to elect public representatives, be that at local level or provincial or national levels, as they are not allowed to cast their vote independently but as per the instruction of their male guardians or siblings. Putting it differently, they never make a political constituency, which directly affects their Socio-political status and the chance to develop their self-identity.

1.5: Justification of the problem.

Women in Pakistan are an underprivileged group despite the apparently growing recognition of the problem of underdevelopment and under empowerment of women in the country. They have suffered and continue to endure various social, economic and legal problems. This has hindered their route to attaining a status they are worthy of. Resultantly, the condition of women in Pakistan is single of the poorest in the Asia Pacific constituency. In spite of some enhancements over the last 35 years, the position of female in Pakistan continues to be neglected. Constitution of Pakistan under articles 25,27,34,35 and 37 recognize and accept the accurate rank of Pakistani women. The government of Pakistan is signatory to ratification of convention on elimination of all forms of distinctions against women (CEDAW) and other internal conventions.

In the view of constitutional guarantees, national and international commitments, the government has recently introduced major transformations to uplift gender equality. Constitution of National Commission on the status of women is outcome of year 2000 reformation.

In 2002, invention of National Policy on development and empowerment of women ratification of ILO convention 100 on equal recompense are exceptional example of reformation. Despite of these positive initiatives, women all over the country are still victim of inequity, threat and injustice both before the law and in practice. These commitments, so, have to be functionalized and supplemented by associated political, administrative and financial support initiatives within the framework of larger governance reforms being under taken by the government of Pakistan.

In our society, women have to face various forms of challenges in order to get their due share and thus prove their mettle efficiently. Women in Pakistan have to face challenges

in almost every sector of our society. This is even prevalent in the public sector employment opportunities where women have to put in an extra effort to achieve what they want to and thus become efficient citizens of the country participating in its progress on an equal footing with men.

Problems faced by women in the public sector are of multifarious nature as well. Not only that they have been denied their due share but also that those working in the public sector face problems of various sorts as well. It relates to their poor working environment as well as issues like sexual harassment etc. For example in the public sector hospitals, nurses have to face harassment from the doctors etc who use various means to blackmail these poor nurses.

Policies require to be made more 'doable' and feasible through planning (covering the full ambit, from long-term regular activities to programs and projects, with time frames and responsibilities at various levels and in different scenarios). They need budgets for implementation. It can be said that both planning and budgeting are 'policy instruments'. In this territory, the government's concern could be with respect to inequalities between men and women, as well as between and within households and others groups. On the postulation gender sensitive budgets are planned that a fair distribution between feminine and masculine is significant target.

Women's role has under gone profound changes in recent times thanks to a combination of several domestic and international factors. That no society can make sustainable progress unless women are allowed and provided with equal opportunities to contribute for the overall development of the state and society is now taken for granted resultantly opening new avenues for the fair sex. This obviously increased their participation ratio in different walks of life.

Gender system there is several aspects of the relations between men and women across dissimilar societal settings. Many has described the involvement of gender systems that determine the concepts such as women's standing, empowerment, the sexual dissection of fields and extensively utilized the notion of women's position.⁹⁶

In Pakistan gender system is poised to be unequal in favour of men. There is strong patriarchal system which shows that men and older persons make all major decisions. As a consequence, women's status is considered to be low in many aspects. Few economic opportunities, poor educational attainment besides from family based employment which is mostly unpaid and the near isolation of women from the public sphere of life. It is quite separate with men having the primary accountable for within household routine chores such as connecting cleaning cooking, animal care and child care.

Mostly man power over the chief segment of decision making and most probably act in their own concentration which may not essentially harmonize with women.as compared to women man has always refered fruitful verdicts but also in reproductive verdicts, women essentially participate a supplementary function which demotes them to a subordinate position in terms of conclusion and policy making and control of resources. This research seems to be more closely at the two specialtys of production and reproduction in rustic Pakistan. There is a different spouse in husband and wives perceptions, goals/ orientation about production and reproduction.

The essence of this equity is directed at gender relations in Pakistan. Can we establish that there is inequality in gender constructs among men and women and are they perceived in a dissimilar by male and female? Is this inequality of what is expected from men and women a social construct accepted by both genders? And in that connection, is there any evidence that men necessarily want to maintain the status quao and women to break from it? There has been little research thus far on whether social realities are different for men and women.

In all probability women and men are susceptible and constrained by same social constructs which confine them in certain roles and reinforce the status quo. The difficulties of disentangling these relationships, which are quite complicated, have been laid out comprehensively. Pakistan with its strong patriarchal with its strong patriarchal structures is an ideal setting to investigate whether in fact some noteworthy differentiations among the perceptions of male and female, whether one necessarily imposes their will over the other and above all whether and differences can be attributed to other factors such as different contexts, better communication, different stages of the life cycle, higher education etc.

In Pakistan the female's realm is the household orb within the residence and the male's realm is the metropolitan liberty exterior the residence. The culturally defined gender roles have been considered as the main explanation of much of women's labour force behavior and their restricted access to education. Seclusion of women from the labour force remains one of the most important demonstrations of women being excluded from public and restricted to domestic functions.⁹⁷

Major barrier to women's productivity are cultural obligation. Women are considered to be responsible for the reproduction of society and rendering services within home, and men are considered to be responsible for their families' financial and physical needs and carrying out responsibilities outside the family unit.

In fact women are essential part of the economic process of the country, within and outside their homes, in the formal and informal sectors, in urban and rural areas. Those women take part in economic productive activities in rustic and city areas both within and exterior the house is now an established reality. However, they handle multiple compulsions; the major one's being solitude and itinerant, which maintains away women from information, training, skills, credit and occasions. As a consequence women's work continues to be hard and boring and their capability of invention ivity stay behinds unrecognized. Socially allotted gender roles are so strongly rooted that the related women as well as men collude in keeping women's economic conditions unknown.

Since the emergence of human beings on the evolutionary stage, women have always been an integral and unique component of the human survival process: survival of the self and survival of the race, traditionally, women have been referred to as the keepers of the present and mothers of the future. Decision making is linked with social, economic, legal aspect of women, particularly in rural areas, the low-income women, constituting the bulk of unskilled and semi-skilled urban female population, have benefitted the least from the international and national developmental policies.

The congested urban living, slums, health hazards, larger families, illiteracy or low literacy and very low income levels, insufficient to satisfy the barest of necessities of urban living are part of their economic lot. It is a sheer need to survive, and not a need to purse the "meaning" of their lives or have economic independence, that forces them to seek out earning opportunities suitable to their needs and talents.

The poor rural women have been the last beneficiaries, if at all, from the public educational policies and from the dissemination, of basic knowledge about nutrition, health care, hygiene. And the widespread illiteracy among poor women has limited their access to the new employment opportunities requiring, at least, minimum educational and skill levels. The current training level and employment status of women in Pakistan, likely many other aspects of their lives, are disturbingly unsatisfactory. The labour force participation literacy and share of women in employment of different occupations are all unduly disproportional to their population in the country. The employment level of women is not only very low, the bulk of their workforce is, to make matters worse, concentrated in specific occupations.⁹⁸

Women have historically been regarded as mother and homemakers. Family welfare and children have typically been considered as their major responsibilities. All their outdoor activities were to be dovetailed with household obligations. Such family roles and social restrictions considerably reduced women right of entry to edification and service occasions in the realm.⁹⁹

The household income and its sources also affect children education. Low income families do not send or withdraw their daughters from schools because their education is generally more expansive than that of boys because of the need of special transport and chaperoning arrangements. Many parents accord priority to education of boys over that of girls. As for as the concern of technical education and women vocational training at that received, as mentioned before, very small attention in the country.

Women account for about half of the national population but Female Labour Force Participation Rate. (FLFPR) is also like their literacy among the lowest in the world. The estimated FLFRP varies depending on the source. The urban women in larger number in the informal than formal sector both in and outside of their homes. They generally carryout home based payment work on piece-rate basis or they work as self –employment in small enterprises.¹⁰⁰

Employed women, either in rural or urban area, face numerous constraints in work and work place for example, very limited mobility, poor and inappropriate training, little or no access to information, credit, technology and planning, non-compatible working environment and seldom have control over their incomes. Female bring into being a reduced amount of than men, are thwarted from have possession of property, face numerous obstacles

to holding position of authority. The dilemma is self-reinforcing be deficient in sustain and identification for their easily trapped in a cycle of deficiency and stumpy conception. The invisible nature of women's work in the confine dependent rather than productive.¹⁰¹

Many factors constrain the capacity of the poor to help them. They may be unaware of economic opportunities or of markets for products that they are capable of producing. They may also lack skills and the necessary political access to overcome bureaucratic obstacles, or they may not have the capital to apply their skills or capture opportunities. Many interventions by the government, international agencies, and voluntary groups have been designed to address one or more of shortcomings.¹⁰²

As for as concern of the legal rights of women, the prevailing family laws in Pakistan are mostly silent on the rights of divorced women. The convention on the exclusion of all structures of discrimination against women (CEDAW) and convention rights of child to which the government of Pakistan is also responsible to provide equal status both of the parents in upbringing of their child, regardless of their substance position.

In spite of above most separated women face many sided challenges in obtaining their valid rights owing to the vagueness and lacunae in the present legal frame work, in concerned and biased explanation of legal provisions and Islamic commands, a corrupt law enforcement instrument, unable judicial set-up and a costly, burdensome and taking places progression.¹⁰³

The condition is additional unpleasant due to discrimination of socio-cultural and trade and industry performs societal unmentionable and the nonappearance of scrutinizing instrument to make sure such misfortunes and give elucidations. Unluckily, such sort of concerns have also not been sufficiently talk about and evaluated.

Policies need to be made more acts worthy and suitable through planning (covering long term regular activities with time tables and responsibilities at many levels and indifferent scenarios). They require budgets for implementation .Both planning and budgeting are policy instruments. In this area, the government's concern in respect of inequalities between women and men as well as between household or other clusters. Gender susceptible financial statements call for fair allocation of between female and male is a significant.

Female's function has undergone profound changes in recent times thanks to a combination of several domestic and international factors. That no society can make sustainable progress unless women are allowed and provided with equal opportunities to contribute for the overall development of the state and society is now taken for granted resultantly opening new avenues for the fair sex. This obviously increased their participation ratio in different walks of life.

However, this new trend namely increased participation of women in different lifestyles has raised several issues which need to be looked into while making for an unbiased study include girl child discrimination, education, reproductive health, political participation, economic status and control on earning, problems facing the working women, state policies etc. All these areas have an added importance to while determining the socio-economic and political status of women in a society.

There are tall claims by the governments about the steps taken by them for equality, empowerment and welfare of women but the real picture is not so good. It is still oblique and challenging the conscience of this world to be realistic and step forward with realistic policies, goals, decisions and their implementation in favour of women because women are the half of the world and nothing will succeed without her participation.

1.6: Objectives of Research

- To make an appropriate statistical analysis and where needed a theoretical exposition of acts and events to assess the true socio-economic status of women in Rawalpindi region.
- To examine all ongoing and new programmes, projects, budgets, processes and organizational structures of the ministry from the point of view of their impact on social development, environment, and women. Identification of gender gaps and proposing actions for rectification of these gaps.
- Collection of data on the participation of male and female at all levels of activity & identifying the role of women in the sector. Establishing an essential data alongside which improvement can be determined.

- To help the ministry in implementation of sector-specific agenda for the implementation of natural and international commitments / covenants on gender, environment, poverty, social development and other cross-cutting themes.
- To undertake research in the areas of social policy, gender environment and poverty for finding innovative approaches and measures for new interventions in the sector.
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- To identify investment proposals and prepare development plans / projects to outfit to the particular necessitates of female in the sector.
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- To prove that women working in formal and informal sectors are faced with hostile circumstances as compared to their male counter parts
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- To bring the point home that women face discrimination at their home and society at large not because of anything else but their sex.
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- To highlight, both theoretically and empirically, that societal role of women in the region is that of playing second fiddle to men.
- To show that a big number of families are either exclusively or partially dependent upon women earnings.
- To high light empirically that women do not enjoy full control on their earnings and are dispossessed of it by their life partners and the siblings.
- To undermine dissimilarities and disproportions in all sides of socio-economic development and to guarantee women's identical reach to all expansion advantages and community overhaul.
- To ensure women participation as equal partners in national development and decision making processes in the community and society.
- To uplift processes that provide equal participation of women at all levels of governance, laying the foundations for long lasting gender egalitarianism in the the social order.
- Comparing of eastern feminism with western feminism has changed dimensions of western society, ranging from culture to law. Feminist political activist have been

linked with issues such as women's right of contract and property, a women right to bodily reliability and empowerment on matter such as reproductive rights particularly.

- To throw light on feminist economics concepts it determines debates about the connection between feminism and economies at numerous ranks. From using conventional monetary conduct to to needed research aspects of female, how conventional economics attach importance to the reproductive sector, for examinations of trade and industry epistemology and methodology.
- To protect women's right including economic, lawful and societal accurates, particularly the rights of majority women girl disable and old women settled in rustic zones which are vulnerable positions.
- To give women and girls reach to quality health services and all other basic needs.
- Substantially, to augment women's literacy rates, to decrease the femininity space.
- To make certains sound implementation of gender egalitarianism in relation with international conferences like CEDAW.
- To increase participation of women across the governance at federal, provincial, and such district level.
- To assure that all the stakeholders take initiatives regarding gender egalitarianism.

1.7: **Hypothesis.**

Four sets of hypothesis based on the research area are tenable. The sets shall be applied one after the other in the case the shown relationship between the variables deteriorates i.e. if the presumed relationship alters from positive to negative or it changes to a null hypothesis on experimentation. The hypotheses are;

- Patriarchal values deeply entrenched in the region act as an impediment to socio-economic expansion and authority of women.
- Participation of women in formal and informal sectors primarily does not benefit them but their families given the assumption that they do not enjoy full control on their earnings besides facing discrimination at sexual harassment at work places, causing a lot of psychological and emotional distress.”

- Erroneous interpretation of the position of women in Quran and Sunah gives the fair sex a subordinate status against men in state and society. It denies women to express themselves and apply their potential as individual beings.
- State has failed to provide women a conducive atmosphere to play an effective role in the socio- economic realms of the country.
- Enhanced socio-economic development and empowerment of women affects the notion to establish and strengthen institution of family. Empirical data, both primary and secondary, shall be used to test these set of hypothesis.

1.8: Organization of Study

This thesis is divided into seven chapters. First chapter is an introduction which explains the region and concept of empowerment, gender and empowerment relationship is explored because Gender study is a solid implement to assess' difference between both of the gender (women and men) and their specific nature of activities and needs. Femininity assessment makes available access to resources and verdict making progression. This chapter also covers statement of problem, objectives of research, theoretical framework, hypothesis, organization of study, statement of chapters, and survey of literature methodology of research.

Chapter second deals with the mainstream literature on feminist thinking and theoretical model of empowerment. This chapter presents an analytical view of western feminist thought and role of *Sharia* in Pakistan. It also bears the change toward contemporary thought about women's right and projects the contemporary school of thought of Muslim feminists. This chapter provides the base for analysis as it focus on women's empowerment in Islam. Not only it discusses the status and empowerment of women in Islam but it also gives analytical review of western concept of empowerment under the light of Islam.

Chapter three deals with socio-economic development of women and empowerment, in the context of global economic crunch. This section includes socio-economic development in Pakistan. Another economic feature is the worldwide and its collision on female. The advantages of ready for action, role of information technology, as well as banking and credit opportunities to poorer women in the region under study.

Chapter fourth is the detail introduction of Rawalpindi region. An attempt has been made to incorporate and highlight the geographical features, demographical data as well as fiscal and quantitative facts. Data has been taken from population District Census Report 1998, Government of Pakistan. After 1998 population Census has not been conducted. It will be held in 2012, and therefore research in this context used data of 1998 population census for general description of four Rawalpindi districts.

Chapter fifth presents critical view on socio-economic status of women in Rawalpindi district. Women in district Rawalpindi are traditionally involved in handicrafts like sewing, cutting, and embroidery etc. An effort would be made to assess the impact of various training and skill development centers. This chapter also focuses on poverty alleviation programmes and their impact on female in the Rawalpindi region.

Make an effort to provide up-to date information on economic participation of women and young girls on the bases of in-depth case studies. This chapter deals with Gender Reform Agenda Punjab (GRAP) and is about creating space for women within the existing system, while trying to change the system for the better. These analytical studies clearly show that women in Punjab exhibit poorer social status as compared to men while illustrating how women currently fare under the constitution of Pakistan.

Chapter sixth comprises of a conclusive in-depth study on the socio-monetary expansion of female in Rawalpindi District. The result is based on one thousands and thirteen respondents in the context of socio-economic development.

Chapter seven comprises conclusion, which summarizes the whole research along with future recommendations. Awareness of right of women and their legal implications among women of all social and economic classes should be encouraged and improved. Women's involvement to the countrywide financial system and development through their engagement in housework, agriculture and other sectors should be recognized and clearly indicated in national statistics. Information should be generated on the status of women from minority communities too. Studies should be conducted on their specific problems and challenges.

Genealogy, clarion, role of discussion and discourse using insights from "critical theory perspective" that focuses on awareness about basic human rights. Universal moral

principal, fundamental freedom and universe as common 'heritage mankind. 'This kind of reasoning is aimed at bringing about' change' in society while living in existing structural imperatives that is unchangeable. Now a day's feminist movement has become popular regarding social justice.

Discussion would be open with the notion of gender equality from feminist perspective. After elaborating the western tradition of feminism, an objective overview of feminist movements in world particularly in Pakistan and focused on district Rawalpindi.

Initiatives must be taken to ensure that women would be given their valid rights in every sphere of life.and control whatever compensation given to them for their own labour. Pakistan requires special institutional mechanisms for the advancement of women thus curbing all social and cultural bias against women that has led to their low social, economic and political status. Necessary constitutional amendments should be initiated in order to give local government both official recognition and protection as a third tier of government.

1.9: Research Methodology:

After making a careful review of available literature on the subject, as well as using such tools as interviews with different people to obtain the desired information. The present study is based on qualitative methods of social research, relevant primary and secondary sources (i.e. official documents published by the government of Pakistan), and reports of an assortment of teams and commissions on the rank of female such as labour force surveys, economic surveys, census reports, household surveys, as well as statistical surveys have been used.

1.9.1: Field Work

The study was designed to collect the empirical data from urban areas of the seven tehsil of district Rawalpindi that was based on field work research. By means of this information, the researcher able to make conversation as well as to dig out secrete of women empowerment. In addition with the collected experimental data pointed out the deficiencies which would be accomplished through resultant examination. The result of counter study is costly as well as focused. The main purpose of the selection of Rawalpindi district was due to largest tehsil by area and population and it ensure sound and comparative analysis as compare

to other districts and tehsils where women were totally subordinated, deprived and unaware their basic rights. The present study is primarily empirical and quantitative in nature.” A field survey was conducted to collect primary data. The entire scheme of study is discussed as follows.

- The first thing was to gather the views of the women belonging to the region. Random sampling techniques were to be employed to explore the opinions and views of the women.
- A host of details were to be ascertained in a questionnaire distributed to the respondents. This questionnaire was to be presented to individuals and organizations working on women issues. It was also to be presented on the website to ensure that whoever wished to share his/her perception or knowledge could get the opportunity to do so.
- The tool for collecting the primary data would be a questionnaire that had all relevant questions. This process was to be an added help to the researcher in proving and digging out additional relevant information on the subject. Such information was to be recorded either on separate papers or on the back flap of the questionnaires.
- We wanted to remain objective in our study in its crystal form. It was designed to be tabulated with the help of numbers, numerals and symbols (coding). For this purpose a Microsoft Excel programme spreadsheet was to be constructed. All of the data was then to be transferred onto a spreadsheet readying it for the next step. The data was then to be analyzed on the spreadsheet while figuring out the totals, grand totals and percentages etc. Statistical formulas were to be drawn to satisfy the related queries. Secondary data was also to be collected from relevant government departments, NGOs working on the issue, as well as think tanks and libraries.

1.9.2: Techniques of Statistics Compilation:

Far the sake of socio-economic empowerment of women in the urban areas of Rawalpindi District, the researcher used investigative methods to acquire all adequate information.

Different tools used by researcher during collection of data which includes visit to concerned departments, ministries and interviewing from local women's. The interviewing process is done by questionnaire survey by which researcher asked the questions and response given by local community populations (respondents), which was stored and recorded by researcher as well.

1.9.3: Narratives:

Narratives are a very powerful method of data collection. Particularly applying to situations, which are sensitive in nature, i.e. where women have been discouraged from entering public life, both at family and social level, or where women in particular have suffered from many discriminatory socio-economic practices.

1.9.4: Secondary Sources of Data:

The secondary data collection system based on already collected information from different sources, although it is considered as high degree of validity but there is one disadvantage that its data shows assorted properties in terms of qualitative and quantitative which described unreliability of the research results.

1.9.5: Field Experience:

In the social sciences research the researcher, while gathering information, is often confronted with a variety of difficult attitudes and behavior from his or her respondents. Originally, the soundness and authenticity of the results and research totally reliant on researcher's familiarity and his struggle by gathering most reliable knowledge without any disturbance to research based environment, which is commonly known as "rapport". During information collection researchers also has to have featured intricacy by acquiring the most correct and authenticated data from respondents. Because, it is very difficult and time consuming process and takes much times from researcher to explain and understand the respondent accurately about the aim and motives of the conducted study.

The researcher here, being a female, faced plenty of problems especially with regard to a number of respondents who were illiterate and uninformed of the implication of social science study. The respondents, stemming from a variety of professions, were sometimes not

at all cooperative due to their burden of work. Sometimes they simply refused to give personal information. Indeed, the researcher encountered several discouraging moments during the research while visiting respondents over many days which was what became necessary to obtain answers to the research questions. Due to reluctance to speak, it was sometimes particularly difficult indeed to gather information in institutions where victimized women lived.

It was also a very difficult task to get appointments from parliamentarians for interviews. As security problems were everywhere, circumstances in the country which were at the very worst didn't help either. The main difficulty and constant struggle experienced by the researcher was to succeed in getting time with or to be granted interviews with parliamentarians.

1.9.6: Case Study:

In order to obtain in-depth research analysis, a few case studies were conducted with females from different family backgrounds, educational levels, social status, occupations and financial backgrounds. "All these factors are essential components regarding the socio-economic empowerment of women. Interviews mostly took place in respondent's home. Some interviews took place at the work place too. In order to attain the widest range of information the researcher also designed an interview guide.

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Chapter: II

The Impact of Feminist Theory On the Women Development

The Impact of Feminist Theory on Women's Development

Many formats of supporting women's liberty have been evolved which focused upon autonomy, visualization of sympathy and claim of basic rights. However this historic claim supporting women's rights is getting popular in many countries from the late eighteenth century.

Feminist movements used to have firm faith and determination to provide equivalent civil liberties and openings to all women. Feminists of differing theoretical perspectives differ in their beliefs about the causes and foundation of patriarchy the methods to be pursued and the nature and extent of the changes that must be made, but all agree that biological sex is not a justification for domination or subordination. Feminism, FEHM uh nihz uhm,¹ is the concrete concept related with providing equality in terms of political, economic and social when contrast with men. The term feminism also refers to a pol movement that works to gain.ch equality.

The basic idea behind the feminism is to strive for obtaining equal status for women in contrast to that of men. The idea also contours that society's structure must be re-designed to accommodate women's rights based of equality. Existing structures formulating political, social, and economic setup are unfavorable to women. Various theories have been presented by feminists to address these discriminations and have promoted different conducts of rectifying discriminations.

The women liberation movement sought to transform cultural beliefs about women, and to transform personal relationship and social structures to reflect feminist values. The women who identified with women's liberation movement envisioned an egalitarian society based on cooperation, mutual respect and the equitable distribution of resources, power and responsibility between the sexes. Many of them were left-wing activist and involved in the civil rights, antiwar, and students movements of the 1960's they identified themselves as radical feminists." Compared with women's right activists, they tended to be younger women with less professional and work place experience.²

The women liberation movement consisted of small local non hierarchical groups. Much of their work was conducted in consciousness raising groups, which discussed and analyse the everyday experiences of women. They identified patterns of male control over women in working setting, in personal relationships, and in family life and the privileging of male perspectives and needs throughout society, through the consciousness raising process, Women came to understand how their personal issues and problems were inextricably connected to larger, social and political structure thus arose the enduring slogan of second wave of “feminism” the personal is political.³ Women liberationists raised the awareness of women across the country by organizing demonstration and protest marches, giving speeches and writing newsletters, books and journals

2.1: Feminist Initiatives:

From the mid of 1970’s the ideological distinctions between equal rights feminist and women liberationist blurred. Most women who have identified with feminist have not adopted a revolutionary stance. They have however, taken part in collective efforts of advance women interests and to bring about social changes. Diverse groups of women have formed organization in a wide range of arenas; in academia, business, labor union, the professions, and government. For example, a number of national professional organizations for women have been founded, such as a national association of professional women; a national association of office workers. In addition, many other groups developed national advocacy organizations. In the area of health care, for example, such organization included the national women health network the national black women health project, and the National Latina Health Organization. The older women league and the gray panthers represented the interest of older women.⁴

Feminists have also created service organization as alternatives to traditional health, mental health, and social services. These organizations include women centers, services for women and children who have been raped or sexually abused, shelter for battered women, feminists therapy centers, and women health clinics. The organization takes feminists perspectives on women problems, linking them to the social context of female subordination. They are committed to respecting and promoting their clients, autonomy and competence. Often they are staffed by nonprofessional volunteers and former clients, partly in the effort to counteract the mystique of the expert professional and to foster women self

reliance and self confidence. Typically services are offered to women at low cost or free of charge, so that women who cannot afford to pay are not denied services.

In the addition to providing direct service to individual women, these organization have worked to transformed public understanding of women problem, to change laws and policies, and to reform the practice of police and district attorneys, physician and nurses, mental health practitioners, and social workers. Feminist's consciousness is awareness that the individual women are part of a larger social groups and that her personal problem, as a women are problem that affect all women. And hence are political problem that the personal is political. Feminist consciousness is an awareness that women experiences understood, as a necessary precondition for social change.

Feminist theory: The philosophical analysis of concept of gender and the meaning of sexual differences. Feminist theory critically evaluates the claim that gender is determined directly by biology. Generally feminist analysis depends on the premise that gender is socially constructed, historically changing reality .In fact feminist theories provide an important foundation for feminist scholarship, research, pedagogy, therapy and activism. A multitude of feminist theories exist providing a wide range of perspectives regarding (1) why women and men have held unequal powers across time and place, (2) why knowledge has historically been accumulated by and for men and exclude women and, (3) how men and women can rectify these problems and achieve equality. Knowledge of feminist theoretical system is important because these frameworks provide significant information about the various assumptions, goals and strategies that inform the work of feminists.

Recent feminist scholarship propose that the rich and evolving history of feminism can be characterized by three “waves” the first wave of feminism spanning the 17th to 19th centuries, encompassed contribution of feminists who worked primarily within the confines of existing system of rules and laws to achieve equality for women and the right to participate move widely in society. A hundred years ago one might have defined feminism as a movement towards the equality of the sexes; by now this is hardly apt. Equality remains of course central to feminist discussion, but its recurrence in the writing signals as much disagreement over its meaning as certainty over its goals.

The second wave of feminism, spanning primarily the 1960s to the 1980s, produced a variety of school of thoughts about the nature of gender oppression the

appropriate goals of feminism and the optimal means of reaching these goals. Four major theories associated with second wave feminism are liberal feminism, cultural feminism, radical feminism and socialist feminism. Third wave feminism which have overlapped with second wave feminism, have produced elaborations and critiques of previous theories and include post modern, women of color, lesbian, global, and generation X third wave feminism. Whereas many second wave theories (e.g. liberal and socialist feminism) were inspired by manmade theories that were modified to incorporate gender perspectives, most recent theories have highlighted women point of view and have sought to value diversity, flexibility, and multiple perspectives on gender relationship.⁵

2.2: The First Wave: The surfacing of noticeably feminist ideologies can be traced to the late 18th century, at that time the word "feminism" was not used. This term was coined approximately at the end of the 19th century. The initial form of feminism was concerned with equal rights for women and men. This meant equal standing as citizens in public life and, to some extent, equal legal status within the home.

This earliest feminism emerged after and influenced by the French Revolution and the American War of Independence. Both supported values of liberty and equality. French Feminists campaigned that the revolution's values of liberty, equality and fraternity should apply to all, while women activists in America called for an application of the principles of the American Declaration of Independence to Women, including rights to citizenship and property.” Prior use of the word gave little solid guidance. Feminism came into English from the French feminism, first used in the 1880s by the determined advocate of political rights for women.⁶

The first sustained critique of the social system that relegated women to an inferior position was made in the last decade of eighteenth century, in which equality and better education for women demanded.⁷ Later on equal-rights feminism has taken theoretical justification from John Stuart Mill and his wife Harriet Mill Taylor.⁸ From the 1850s onward, the campaign for equal rights for women became focused on winning the right to vote, and suffragist movements appeared in New Zealand, the Soviet Union, Germany, Poland, Austria, and Sweden.

Now the social attitudes towards women, including cultural and literary representations and social prescriptions for women's behavior were questioned. The "new woman" was challenging patriarchy not only by demanding equal civil rights, but also by defying conventions and choosing her own lifestyle and clothes. By the second decade of twentieth century feminists began to readjust their focus from questions of gender equality to issues that mainly concerned women. These factors would become stronger in the second wave of feminism.

2.3: The Second Wave: “The "second wave"⁹ of feminism gained momentum from socialist and civil rights movements that emerged in the 1960s. The women's liberation movement took new turn; it combined liberal, rights-based concerns for equality between women and men with demands for a woman's right to determine her own identity and sexuality.

The central focus of second-wave feminism was the belief that the personal is political. It means that women do not suffer oppression in isolation but as the result of wider social and political systems. The second wave feminists drew attention to ways in which women were oppressed by the very structure of society.¹⁰ It was argued that culture regarded men as normal and women as an aberration ("the Other").¹¹ Another feminist drew attention to the omnipresence of patriarchy and to the ways in which reproduced itself through the family and culture, notably in literature.¹²

Second-wave feminism: emphasized the physical and psychological differences between women and men. Some feminist theorists took female biology as the origin of women's oppression. Most of these feminists focused on the ways in which gender and sexuality have been used to subordinate women to men. This strand of feminism, which became known as cultural or radical feminism, focused on differences between women and men that they believed make women superior to men, and advocated female forms of culture. A powerful strand of feminism is concerned with the ways in which men have controlled and subordinated women's bodies. It argued that patriarchy coerced women into heterosexuality, using violence to suppress women's powers and sexuality.

Gender and second-wave feminism were born together, at the close of the 1960s. At least, gender has been used as an analytical category, rather than just a grammatical one, only since that time.¹³ Feminists have argued that sexual and domestic violence are not

isolated incidents, but are central to the subordination of women by patriarchy. Feminists described pornography as a means by which patriarchy exploits women's bodies and incites violence against women.¹⁴

Sexist discrimination, exploitation and oppression have created the war between the sexes. Traditionally the battleground has been the home. In recent years, the battle ensues in any sphere, public or private, inhabited by women and men, girls and boys. The significance of feminist movement (when it is not co-opted by opportunistic, reactionary forces.) is that it offers a new ideological meeting ground for the sexes, a space for criticism, struggle, and transformation. Feminist movement can end the war between the sexes. It can transform relationships so that the alienation, competition, and dehumanization that characterize human interaction can be replaced with feelings of intimacy, mutuality, and camaraderie.¹⁵

Breaking out of the confines of what had been deemed women's biological fate, gender would explain the social construction of femininity, and the maintenance of men's power and privileges relative to women." Gender was the name for all the acquired, culturally diverse and hence mutable ways of becoming a woman or a man. However, with man the universal linguistic norm of humanity, it was overwhelmingly women who were seen as marked by gender, rather than men. Men and masculinity were not for some time studied by feminists in their own right. To begin with, all attention was focused on the position and the particularities of women and femininity.¹⁶

Critics regarded it a backward step and criticized it for being, "essentialist", that is, for reducing women to bodies, and for assuming that all women are the same. The arguments continue, over determinist ideas that women are always bound to be caring and nurturing, and that men are naturally aggressive. Another variety of feminist thought, is Marxist-feminist theory. This extends the theories of production expounded by Karl Marx and Friedrich Engels¹⁷ to examine the economic and material exploitation of women, the sexual division of labour, especially in domestic work and childcare, and women's inequality within the workplace. Marxism feminism linked the introduction of private property, patriarchy and the state to the accumulation of surplus value, and this accumulation to the

historical downfall of women. Marxist feminists argued that material conditions and social relations oppress women as a class.

It is important to note that labels associated with these feminist theories allow for efficient communication about specific ideas, but when these labels are applied arbitrarily, they can lead to artificial and inaccurate categorizations. Feminist theories are continually evolving, and the boundaries between feminist theories are fluid and overlapping. Many contemporary feminists are not influenced by a single feminist perspective, but view themselves as eclectic and combine theories in creative and personally meaningful ways.

Feminism is a broad-based philosophical perspective, accommodates a large spectrum of variety of thought. It is not possible to list all, however, feminist theorists are able to identify some of feminist perspectives as essentially liberal, Marxist, radical, psychoanalytic, socialist, existentialist, or postmodern. Keeping aside their claims, each of these provides a partial and provisional answer to the women question, providing a unique perspective with its own methodological strengths and weaknesses. Interestingly, these partial and provisional answers intersect, joining together both to cry for the ways in which women have been pressed, repressed, and suppressed and to celebrate the ways women used to beat the system, constructed their self a new, and encourage each other to live as women.

2.4: Liberal feminism

Liberal feminism has its roots in liberal enlightenment thought, rationalism, and natural rights philosophies. Early liberal feminist theorists, such as Mary Wollstonecraft, Elizabeth Cady Stanton, and Susan B. Anthony, built their ideas on the foundation provided by liberal male theorist who proposed that men have the ability to exercise rational judgment and are entitled to certain inherent rights, such as liberty, life, property, and dignity. Liberal theorists assumed that these rights are best secured through passage of laws that allows for equal opportunity and ensure that individuals do not infringe on each other's right." Liberal feminists noted the ways in which women have been excluded from the liberal framework and argued that women should share the same inherent rights to make productive individual choices as men, participate in the same opportunities and social contracts as men, and receive the same treatment as men. In other words, women deserve equality because they have the same capability as men.¹⁸

As an extension of these values, liberal feminists have historically promoted the use of objectives, critical, rational thinking as ways of solving problems. The ideals of individual dignity, autonomy, equality, and the right to seek self fulfillment are central to liberal feminist's analysis. Oppression is thought to be caused by irrational beliefs that women are less capable than men and by rigid or inflexible gender role conditioning. The solution to these problems are achieved through logical argument, corrective educational experience, and reform and gender neutral policies that ensure that all individuals have access to equal opportunities to exercise their free choice and skills." In general, liberal feminists have focused on reforming existing and redistributing persons in existing power structures and have not challenged the basic structures or assumptions that support these institutions. Some important contributors to liberal feminism during the 20th century have included Betty Friedan, Eleanor Smeal, Bella Abzug, and Zillah Eisenstein.¹⁹

According to classical liberalism²⁰, the ideal state protects civil liberties for instance, right of ownership, right of vote, freedom of speech, freedom of religion, freedom of association and instead of interfering with the market, provides all individuals with an equal opportunity to secure minimum gains within the market. For welfare liberals, in contrast, the ideal state administers economic justice, has less focus on civil liberties. They claimed the individuals have ability differences.

These differences are too big for some people to take fair share of gains, for the adjustment of these differences state should make proper arrangements. For this, welfare liberals invite state to intervene in the economy as legal services, students' stipends, food stamps, low cost housing and social security so that huge inequalities do not perpetuate. At a time when the socio economic position of European women was bad, but not worse, the center of productive activity was in and around the household. When the process of industrialization started, it forced labour to come out of home and engaged them in public workplace." It severely influenced the life of bourgeois women, who found themselves left at home with little work to do. They had no incentive to work.²¹

Mary Wollstonecraft, an eighteenth century classical liberal feminist, according to Wollstonecraft, middle class wealthy women accepted captivity, sacrificed health and virtue in exchange of pleasure, power and prestige, a husband could provide. Kept women are indolent women. They had not been permitted to make decisions, lacked liberty. They have

discouraged from developing their powers of reason and also lacked virtue. She argued if men were kept in these conditions they would have developed same characters.²²

Wollstonecraft criticized Jean-Jacques Rousseau's *Emile*, a classic on educational philosophy, in which he described the development of rationality as the most important educational goal for boys but not for girls. For Rousseau men should be educated in virtues such as courage, temperance, justice and fortitude whereas women should be educated in virtues such as patience, docility, good humour, and flexibility.” The development of man's mental capabilities will make him a rational moral, self-governing; self-sufficient citizen and husband/father and that the development of woman's sensitivities will create in her, an understanding responsible wife and a caring-loving mother.

Wollstonecraft disagreed with Rousseau on the issue of girl's education. She prescribed that girls be provided with real education. It will groom them as rational and independent women.²³ The truly educated woman is able to manage her household efficiently.²⁴ Wollstonecraft proposal for educational parity between men and women rests person's autonomy. Autonomous person is a rational person distinguishable from animal. Girls have the right to education like boys because all persons deserve an equal chance to develop their rational and moral capabilities so as to achieve person hood. “Wollstonecraft wanted women to be treated as autonomous decision-makers.” For women's salvation Wollstonecraft suggested that women should have been economically independent of men but how to achieve this status she provided few recommendations.” “She recognized that to be independent women need the same civil liberties as men have. She assumed that through real education, a woman can develop and grow herself.

Some of the important values of liberal feminism were reflected in the National Organization for Women (NOW) bill of right. This document called for legislation related to equal rights, the banning of sex discrimination in employment the right to control reproduction, access to child care and maternity leave, opportunity to pursue equal and unsegregated education, and access to job training and housing for impoverished women. The NOW bill of rights exemplifies a liberal feminist strategy based on the assumptions that equality can be achieved through the construction of rational social contracts and legislative mean. Many other social reform of past 30 years have been consistent with liberal feminist

perspective, including affirmative action policies and policies designed to curb violence such as sexual harassment, rape, and domestic violence.²⁵

Liberal feminists assume that the exploration of restrictive gender role socialization raises women awareness of how personal issues such as low confidence, low self esteem, math anxiety, and the fear of success may limit their aspiration. Once aware of internalize restriction, individual can develop assertiveness skills that facilitate their success and experience greater freedom to realize their personal potential.” With regard to intimate, work and friendship relationship, liberal feminist have tended to promote androgyny or the integration of roles and characters traditionally defined as masculine or feminine.²⁶

The view proposes that when men and women adopted flexible roles, gender differences will be minimal or disappear and women and men will experience a wider array of life Satisfaction. Within the realm of personal relationship, liberal feminist believe that a wide range of nontraditional behaviors is appropriate. Out of respect for individual freedom, however these choices must be based on personal preferences and should not be externally imposed.

Accordingly the chief aim of liberal feminism a tendency whose history is of liberal thought has been to accord to women the rights that men hold naturally; liberal feminism has a long traditional of gender based intervention in western thought and we have the legacy of such writer as Mary Wollstonecraft John Stuart Mill and Harriet Taylor who set out to show that all social categories are structured by the fact of gender and that femininity is a prison rather than the quality is of healthy femaleness. The language of liberty rights and legal equality is the currency of liberal feminism witnessed clearly in the works of the suffragists; but few perhaps have argued more passionately than Wollstonecraft that femininity is a condition akin to slavery.²⁷

The seemingly neutral and inclusive term human nature needed to be reexamined to demonstrate that while it obliterate social and biological differences by conjuring up in impression of collectively, it in fact marginalizes female experiences by characterizing men and women as quite different and of conflicting ‘nature’ this essential contradiction between an overarching but simultaneously bifurcated concept of human nature which is summoned by early liberal feminist reflects wider tension within the liberal notion of human nature altogether. It is perhaps worth emphasizing that ‘human ‘ power of reason did not

unequivocally extend to women; rather, the liberal concept of female nature appear to assume women innate irrationality²⁸ Enlightenment feminist such as Wollstonecraft asserted that women too possessed the innate capacity for reason, and should therefore be granted equal citizenship.

In vindication of the rights of women 1792 she powerfully argues that women capacity for rational thought has been suppressed by their lack of education. Women are everywhere in this deplorable state; for, in order to preserve their innocence, as ignorance is courteously termed truth is hidden from them and they are made to assume an artificial character before we their faculties have acquired any strength. Taught from their infancy that beauty is women scepter, the mind shapes itself to the body and roaming round its guilt cage only seeks to adore its prison. Men have various employment and pursuits which engage their attention, and give a character to the opening mind but women confined to one and having their thought constantly directed to the most insignificant part of themselves seldom extend their views beyond the triumph of the hour."But were their understanding once emancipate from the slavery to which the pride and sensuality of man and short sighted desire, like that dominion in tyrants of present sway has subjected them we should probably read of their weaknesses with surprise.²⁹

Wollstonecraft is perhaps the earliest feminist thinker to challenge essentialist notion of feminity qualities which seemed neatly to oppose those rational virtues of human or male nature. She demonstrated that women were commonly viewed as ruled by the pull of their bodily function and physical attributes, and therefore mentally incapacitated. Thought wary of asserting that given the opportunities to realize their full potential through the discipline of education, women could achieve full equality with men Wollstonecraft firmly posits what will become a vital distinction for letter day feminist; that the bare physical facts of biological differences should not be unquestionable extended to create distinction between the mental or rational capacity of men and women.

Liberal feminists agree that the combination of sex and gender created discriminatory division of labour in a male-dominated society that women lack qualities necessary for those jobs typically associated with men. Consequently, it is assumed that all women are disqualified for many jobs. Liberal feminists further argued that in this set-up men also faced discrimination. However, society remains stratified in ways that favour men and disfavour women in the competition race for rewards in power, money and prestige. Liberal

feminists blamed structured impediments to women's progress; still they not only disagree on how to overcome these hurdles but also do not ready to demand structural changes.

The contemporary classical feminists believe that removal of discriminatory policies and laws from statutes books would enable women to compete equally with men. On the other hand liberal feminists argue that government should take action to break male monopoly. To bring women at par with men by governmental discriminatory actions in favour of women are necessary. They believe that reverse discrimination is not incompatible with the values of liberalism, if it is regarded as transitional measure when women have quality with men, Both approaches - classical and welfare of liberal feminism, to combat gender discrimination rely on legal remedies rather than structural changes.

Liberal feminist constant recourse to reason and commitment to recognition of the rights women already theoretically possess is its most problematic feature for other feminist perspectives. Nonetheless its historical impact as a corrective to dominate political thought cannot be ignored since its fight for equality created the conditions were by dissenting feminist stances could emerge. It still remains popular and influential and as Andrea Nye postulates is often the first form of feminism that women encounter; when a women in the united state or Western Europe first identifies herself as a feminist it is often as a liberal feminist asserting her claim to the equal rights and freedom guaranteed to each individual in democratic society.³⁰

All liberals tend to accept priority of mind over body, even when, their daily experiences contradict this belief liberal feminism denied a woman's pressing need to overthrow patriarchy and capitalism and tried to solve them within the system. Contemporary liberal feminists are moving away from their traditional belief that almost every woman can liberate herself individually by rejecting her traditional sex roles. Many liberal feminists now believe that individual actions and social structures prevent women to get liberation. Sexual equality cannot be achieved through women's will power alone, major alteration in the deepest social and psychological structures is necessary.

2.5: Cultural Feminism

The term "cultural feminist" has been used to denote at least two schools of feminist thought. As Linda Alcoff and Alice Echols use the term it applies to a distinction

within radical feminist thought. As we use the term 'culture feminist' here, it denotes that school of feminist thought which believe that either by nature or by nurture or by some combination of nature and nurture, men and women have developed different sets of value according to this average women put a premium on creating and maintaining intense, intimate, and caring relationship with the others whereas men are more interested in asserting in their individuality and controlling their own and other destinies.

Thus cultural feminist rejected what they perceive as a masculine chase for political power, corporate status and medical expertise. Indeed, they are argued, as long as our society institutions are dominated by the male drive to control others many women will be unable to survive, let alone thrive, in them cultural feminist wish to transform competitive institutional relation based on furthering each individual interests into cooperate institutional relation based on achieving a common goal. ³¹

Similar to liberal feminist cultural feminism is embedded in a rich 19th century heritage of idea proposed by women such as Margaret fuller, Charlotte Perkins Gilman, and Jane Addams. In Contrast to liberal feminist who argue that women and men are essentiality alike and that rational analysis is key to the realization of feminist goals, culture emphasize the special, unique different quality of female and the significance of revaluing intuitive, non relational aspect of individual familiarity. Liberation involve (1) reclaiming women care giving and nurturing roles that have been devalued within and industrial, patriarchal society and (2) using these roles overcome the problem of society. Cultural feminist have envisioned that social transformation will occur through the infusion of feminine or maternal value in to the culture; harmony, and ethic of care and connectedness and an appreciation of non violent and peaceful negotiation. They seek to renegotiate gender relationship by emphasizing altruistic cooperative aspect of human experience, but they also extend their interest to include ecofeminist concerns, or efforts to built positive, non violent, connected relationship with the physical environment. ³²

The transformation strategies proposed by cultural feminists emphasized finding way for women to experience communal value, achieve individual and scholastic development in perspective of relationship and allow women to recognize themselves as knower's, creators and actors not just as passive receivers major assumption of cultural feminist movement is to address silence and paralyze by traditional abstract conceptualization of knowing achieving and considering ethical dilemmas. However, many women's are

empowered and see themselves as capable beings when they experience connection and resolved issues based on relationship value. In comparison the concept of liberal feminism depends mainly on serving women's accomplishments by implementing strategies based on rationalism and objectivity. Women must learn to "think like a man" is an essential practice that should be followed. This is extremely necessary and it is associated with Cultural feminist perspectives." It is important to note that many cultural feminists also believed that the integration of relationship values and abstract, "separate" values represent an ideal way of resolving dilemmas of knowledge, ethics, and personal growth.³³

Cultural feminist values are most closely related to feminist standpoint epistemologies or ways of seeking knowledge. Standpoint epistemologies propose that women can be more capable as compared to privileged men as a result of their outsider status in patriarchal society. Standpoint theorists seek to develop a method that provides a more complete understanding of women's reality than that offered by traditional scientific empirical methods. Consistent with connected thinking, standpoint methods attempt to explore the lives of women through qualitative inquiry that reveals who women are as relational beings.

They are convinced that women's ability to weave thick relational networks is the source of whatever power they have in both the private and public realms. They admit, however, that within a patriarchal society, women's caring posture can mutate into a masochistic posture. Women who are convinced that their interests are not significant as compared to men's or even children's interests may end up trading self-respect for servility.

2.6: Radical Feminism

Today's woman is facing serious problems. Urbanization, industrialization and the global information explosion, a powerful influence on family, marriage and especially women. Economic pressures force women to work outside the home. The media constantly promote sexual license and as a result, women pay a high price with the increase in sexually transmitted diseases and the birth of children out of wedlock.

In response, women today feel the need to join other women to defend their true interests. Unfortunately, many voices have been stifled by radical feminism, which claims to be the spokesperson for all women. This radical feminism is aware of the problems, but without understanding the true cause, offers solutions that can become harmful to women and

their families. The value of radical feminism, however, was that in identifying not only woman but womanhood as a source of strength, it is clearly embodied women.³⁴

In the 1970's radical solidarity with women took the form of geocentric feminist or biological essentialism in a drive to explore what was unique, inspirational, and Salvationist about inhabiting a female body in a patriarchal society. For some, mothering was the central activity fall women's lives. Whether we actually bore and raised children of our own, radical materialists depicted women as carriers of a preservative love³⁵ that translated into positive values of nurturance and human consciousness to a true humanist consciousness". French feminists, who have spoken of "l'e'criture feminine", have sometimes been placed in this category as well.³⁶

In his book "The Dialectic of Sex" (The dialectic of sex), the radical feminist Shulamith Firestone classical Marxist ideology applied to relations between the sexes. According to Marxist ideology, the patriarchal family was the first cause of oppression and all other oppressions. This ideology then eliminación proposed for property (to weaken the economic base of the family headed by the father), the legalization of divorce, acceptance of illegitimate children, the integration of all women in the workforce, the establishment of free child care 24 hours a day and the elimination of religion in order to destroy the family and eliminate classes and other forces "oppressive.

The Cairo conference is so far the best example of this. Azbug Bella, Special Advisor to the United States delegation and president of the Commission for Women (Women's Caucus), openly boasted that she and her followers wrote the paper. Many of the women who attended this conference in order to present the real needs of women, they were furious to see how the promoters of the feminist movement in conjunction with other lesbian activist movements, used the conference to promote his plan of action and other women were denied the right to speak and express themselves openly.

Thanks to the efforts of the Vatican and the work of many women all over the world, the program of action that emerged in Cairo was modified. However, feminists are responsible for many projects and high working positions, and was well prepared for the World Conference on Women in Beijing 1995. In March it held a preparatory conference in the United Nations building in New York, in order to draft the action plan. To counter these

forces, any woman who is pro-life and the family must organize and prepare to defend the true interests of women in these meetings.

However, it is their experience as oppressed beings within patriarchy and not necessarily their relational characteristics as women that provide the basis for their special knowledge.³⁸

Unlike the liberal feminists, who believed that given the correct legal and political institutions, heterosexual relations will be voluntary, egalitarian, and just and unlike Marxist feminists, who insisted that given the right economic institutions heterosexual relations will not be exploitative, alienating or oppressive, the radical feminists believed that women will always remain subordinate to men unless sexuality is reconceived and reconstructed. Here radical feminists break company with liberal and Marxist feminists on the issue of sexuality.

Radical feminism theorizes that women's biology is responsible for the development of definite female psychology and likewise men's biology leads to a definite male psychology. Men's psychology is identified with power-over, rationality and aggression and women's psychology is identified with power-to, emotional, and nurturance. Men's desire to control everything and everyone in their world has often taken the form to suppress the pride and passion of women, radical feminists stressed.

As a result, a false consciousness has developed in women from which they perceived their own qualities less desirable than those associated with males. Radical feminists have fought against this false consciousness as a psychology of oppression. Radical feminism locates psychological qualities in biology - biological determinism. Socialists' feminists rejected the theory of biological determinism that the most men are one way and the most women another.³⁹ Women culture, according to many radical feminists, is only one possibility for women's real liberation. Women culture can provide a supportive environment for women, still it is considered as the only necessarily and the best means to women's liberation.⁴⁰

Radical feminism's fault lies in lies categorization of male and female as two different kinds of creatures, men corrupt and women innocent. Such division denies the individuality and the history of all men and women. It means that all characteristics are predetermined like genetic make-up. It provides no real enlightenment at all.

This current is characterized by emphasizing the primacy feminist commitment and practical issues, activism, compared with theoretical reflection. Radical feminists argue that women's oppression can not be eradicated by reforming laws and making men and women share the responsibilities that were previously awarded on the basis of sex. Only a radical reconstruction of sexuality and the constitution of a counter-culture alternative to the hegemonic masculine culture-will make possible the emancipation of women. The only way to achieve liberation of women is their separation from men. The subsequent development of the feminist movement, which to this day, has been called cultural feminism.

2.7: Socialist feminism

Like many other second wave feminist frameworks socialist feminist thought originated in the 19th century and was inspired by feminists who envisioned a world in which economic competition and exploitation would be replaced with utopian communities in which men and women would share domestic tasks, household chores, and child care. The socialist ideology of feminism helps to promote a public discourse that organizes the representation of the new American social scene based on blind faith in biotechnology as a technique, imagination, announces to humans, the process of emancipation, a new freedom in which the new speaking being achieved autonomy from their actions, that is, be detached from time and history. This offer senseless images to use Western democratic masses, announces a tragic end: that of a formidable explosion of violence, including psychological illusion resolution process, frustration, and violence that the current management of the technical-economic-Western scientific being conducted by the intrusion of the public in the most deprived areas of the human individual. ⁴¹

Socialist feminism can seem an unlikely candidate to team with post modern currents of thought. Like many second – wave feminist theories, it seeks to find an answer to the oppression of real women, in this case at the fulcrum of two intersection institutions capitalism and patriarchy, Patriarchy, which is assumed to be constituted at different times in different locations, seems to some to indicate tie alienation of men from the processes of fetal growth and childbirth that women alone experience.⁴²it finds its best nesting ground, therefore, in the power relations of the household. Capitalism, by contrast, lodges in the economy of most modern societies and is the latest economic arm of patriarchy.” Together, the two systems of power institutionalize a multilayered division of labor with three nodal

points: at procreation, where men control the reproductive choices and emotional labor of women; in the production as more historically important than reproduction; and at commodity production, such that women perform different jobs in the economy than do men and are compensated at systematically lower rates.⁴³ “The socialist feminist goal is to eliminate sexual divisions of labor at each of the nodal points and “ liberate everybody else who is also oppressed.” Socialist feminism is a radical, disciplined, and all encompassing solution to the problems of race, sex, sexuality, and class struggle⁴⁴

Some of important contributors to recent socialist feminist thought include Alison Jaggar, Juliet Mitchell, Iris Young, Donna Haraway, and Ann Ferguson. Several assumptions of socialism are central to socialist feminist thought. According to this view, human beings are born in a given economic and social structure that substantially shapes individual experience. In contrast to liberal feminism, which starts with assumptions about individual rights, socialist’s experience. Whereas liberalism proposes that outcomes of labor result in the expansion of one’s private property and satisfaction, socialists argue that work within capitalist systems results in worker alienation from both the product and process of their work. In contrast, communal ownership and cooperation will lead to personal satisfaction.” Socialist-feminism Promotes public to organize the Ulrich Western Discourse scenario based in an emancipatory technology as technique, a new freedom to Achieve Autonomy. This statement, proper to Have A Tragically democracy end ural: violence, frustration and invasion of public realm through Into privacy.⁴⁵

Socialist feminism offers the “women’s groups strategy” as an initial way of conversing empathetically about the structural distortions that dictate the meanings of “women”. One then reenters patriarchal capitalist’s society to work- converse with other groups (for example Trade unions, national liberation movements, antirivivisection groups) for change. There is a participatory politics of mutual recognition operation at both moments of strategy that resonates with the empathetic cooperation of postmodern feminist method, this aspect appeals to many third world feminists and first world women of color as a way of working with men and with sympathetic international groups to torch assigned ontological homes in colonialism.” Traditional socialist theory failed to include any analysis of how men’s and women’s experiences and roles within economic and family spheres differed and contributed to women’s lower social status. Thus, feminist socialist theorists have examined alienation as it relates to women’s experiences of sexuality, motherhood, and education.

Women's have experiences (1) alienation from their own sexuality through sexual objectification and being treated as sexual commodities, (2) alienation from motherhood through the control of obstetric science and other "experts" and (3) alienation from their intellectual strengths by being confined by definitions of intelligence and competence set forth primarily by men.⁴⁶

Socialist feminist theory examines that despite the appearance of legal equality and social between the sexes still exist huge differences that hinder the freedom of women and, in many cases, affect our dignity. The intension is to investigate different feminist theories from a historical and systematic, then, without doubt, knowledge of feminist thought offers clarifying the position analysis of social women and methodological tools very useful to demonstrate, explain and combat sexism that lurks in all practices and social customs.

Like liberal feminists, socialist's feminists pay close attention to the impact of work, education, and family roles on women. However, whereas liberal feminists focus on reforming systems and increasing individual opportunity, socialist feminists see these efforts as useful but inadequate and view the structural transformation of educational life and educational institutions as necessary.⁴⁷

Radical feminists and socialist feminists share assumptions about the necessity of social transformation as a vehicle for achieving feminist liberation. This is an approximation of initial feminist theory as applied to field of medical sociology. The approaches that make this issue necessarily place through the conceptual we have, that is, through dialogue critical of feminism.

The theory associated with socialist feminism develops relationships to work out role of family system, education system, society and individuals based on racial background and gender specific roles. The main focus of research studies in the area of qualitative and ethnography is to highlight structural inequities.

2.8: Cacophonous Feminisms

The trend of 1980s has become an old story where nobody wanted to highlight the incidents of fighting between universal men and women so no discussion on patriarchy. One cannot intimidate with the charge that certain practices indicated a sellout to monolithic

patriarchy, capitalism, or heterosexuality. No longer is it kosher to spin feminist theory in a western vacuum or even to speak of women and the goal of equality with men as givens. Many feminists, however, have not heard all this destabilizing news because their material conditions are such that the challenge of countering coercive power relations presses on them more than the urgency of letting a hundred voices speak, a diversity in the range of political affairs associated is available, to assert correctness, and to tumble jointly with feminist theory given by academia.⁴⁸ The goal of postmodern feminism is the incorporation of women into the public arena, so it is therefore attach greater importance in his speech to the distinction between public and private, and so it is criticized by other feminists as the liberal feminism does not discuss the dichotomy of the two spheres, nor the fact that women belong to the private sphere.

As the feminisms of yesterday and today comingle, it is important to bear in mind that each makes a contribution to knowledge in a postmodern era.⁴⁹ Feminist empiricist epistemology of knowledge has made a substantial contribution to the field of knowledge in rescuing the experiences of women who were not taken into account by the traditional theories, or his individual voice. Standpoint epistemology grows increasingly sophisticated. Out the window with essentialism has flown the notion of single stand pointed woman hood. Now multiple realities tied to the varieties of possible lived experiences claim “our” attention and blur the lines between standpoint and postmodernist thinking. Standpoint theorists tell us it is not just that most social theorists fail to ask how gender experiences and expectations may impinge on the claims of scientific accuracy, universality, coherence, and completeness. Rather, they fail to ask how the world really is from the vantage point of any outside group. Feminist postmodernists may prefer to ask whether IR exists in a monolithic way and by whose lights “ it “ establishes various regimes of truth that conflate “us” with us and with a host of them

2.9: Postmodern feminism:

In recent years, Postmodern or post-feminist feminism is becoming popular and it focuses the large theories or meta-discourse of our heritage and reporting the inherent dualism (subject / object, rational / irrational, between others derived from them) in these discourses phallogocentric where the logos or reason and perspective phallic or masculine prevail. “Postmodern feminisms are influenced by the work of postmodern theorists, who

have sought to challenge many assumptions about truth and reality that are often taken for granted such as the beliefs that (1) people possess a stable and coherent sense of self that transcends circumstances, (2) “ Objective” knowledge based on reason and experimentation is real and unchanging across contexts, and (3) truth and knowledge can be understood independent of power dynamics and contexts in which they are developed. Postmodern feminism is responsible for dismantling the concept illustrated a unitary, rational subject-centered, task you are assigned with postmodernism and deconstructionism.

Major Influences on Postmodern Feminist Thought: Postmodern feminism has origin in France and sometimes it is also called French feminism, postmodern feminists are deconstructionists, in the sense that they projected the internal contradictions in seemingly perfectly system of subject / object, rational / irrational, between others derived from them. However, many political differences exist among postmodern feminists. Some postmodern feminists write simply to construct theory. Others write primarily to motivate women to change th

Strictly speaking, women never participate in the Enlightenment project of reason, because they were excluded from the scope of rationality male and relegated outside the realm of culture, the land the natural and instinctive than flirting with the nature of a anti-rationalist manner, according to the speech phallogocentric. Major theorists of this approach include Linda Alcoff, Nancy Fraser, Linda Nicholson, Jane Flax and Linda Singer.⁵¹ A primary tool of feminist postmodern analysis is deconstruction, which involves the breaking down polarities, showing how they are created and often artificial, and explaining how they are related to systems of power. Deconstruction should not be constructs such as masculine/feminine, heterosexuality/homosexuality, and black/white were created, and that all truth claims and constructs are fallible.

A postmodern standpoint suggests that all methods have strengths and restrictions, and that no one” snapshot” no matter how the rigorous, can provide complete knowledge about women’s experience.⁵²

Perspectives of Postmodern Feminism: Deconstructionists have commonality in their critique of dominant, totalizing, structures such as language and knowledge and their celebration of otherness. Similarly postmodern feminists attempt to criticize the dominant order, particularly its patriarchal aspects and to valorize the feminine. Postmodern feminists

admit that to challenge the Symbolic Order is very difficult because the only words available to challenge it are coined by this order. The feminist movement has of late, assumed great significance. The writers through their works, the social workers and NGOS; they are all directing their effort to deliver the women from the shackles of traditions and taboos. The postmodern feminists fear the male chauvinism which forces them to see things as the men do⁵³. Nevertheless, there are also some feminist who are working to achieve freedom for women from the oppressive thought suggested above.

A social constructionist perspective in psychology is largely consistent with postmodern thought. According to feminist collective manufactureist standpoint and thus is shaped and changed by context. Gender is not a unitary set of characteristics that are portrayed consistently or permanently within a person. Gender refers to specific patterns of organizing experience that define or structure relationships, especially power relationships between individuals. Social constructions / postmodern perspectives are useful for correcting tendencies to minimize differences or exaggerate gender differences. Instead, important questions focus on the meaning of differences, how gender is created and modified, and how gender is connected to multiple meanings. This perspective is also associated with multiple methods of conducting research. No one method, standpoint or empirical, is seen as completely neutral or objective.

A postmodern perspective suggests that all methods have strengths and limitations, and that no one “snapshot,” no matter how the rigorous, can provide complete knowledge about women’s experience.”⁵⁴ It is, however, interesting to note that is effort on the part of some feminists to standardize their points to view that is, they should look upon the world and its phenomenon from one rigid standpoint. This approach has not gone unchallenged. It is described as “Phallogocentric” approach. To the postmodernists, the synthesis of rigidity and liberates on is unacceptable background and, therefore, it is inconceivable to expect any uniformity of thought and attitude, in point of empirical fact, constitute the human condition. That feminism is many and not one is to be expected because women are many and not one. The more feminist thoughts, the better.⁵⁵

Postmodern feminism, however, can use the gender – distorted and the corrected data of science to consider the ways our scientific understanding of “women” though reflective of the “modern West” nonetheless provide an authoritative homes space for many

people. Those data help us to see identity manipulations and also to appreciate that the embrace of politicized gender identity may be a strategy to find meaning in a dizzy postmodern world. It home is the real place for women; it is them wrong to identify them as such because it is technically unrealistic.

Gender equality demands structural transformation of family, society and state. All these are built with bricks of patriarchy. Society works in gender-specific ways that detached women from their production and themselves. Transformation of gender-specific structures and norms would escort to the re-structuring of social, political and monetary institutions of society; this would give way to the formulation of just society in which there would be no discrimination on gender basis. Like society, gender bias is present in the state. Keeping in view the dimension of gender, in this study, state and societal structures and their transformation can be analysed with new outlook and would be answered more questions about the process of marginalization of women and will give justification of failure of women's faithful struggle for empowerment in a patriarchal society.

The Pakistani society and state is the reflection of societal structure and in turn these structures rob women of their products that create a sense of resignation from active life and alienate them from their own creations. State reinforces these structural relations in society. Society tends to create distinction and discrimination on the bases of gender. Slate promotes economic and social hierarchies based on the ideology of inequality and domination. This enables one gender to exploit, oppress, use, manipulate and control other for to achieve its own objectives. State structure legitimizes these socio-economic relationships between genders.

Therefore, state can be seen as political, ideological, economic entity that reinforces and promotes gender discrimination rather than alleviating it. As a result gender-spiced his nature of society perpetuates. All concentrated efforts and interventions for the correction of gender biases, either were made at governmental level or by non-governmental organizations or at external level have failed to produce required results, the correction of gender imbalance needs a more holistic structural change of state and society and a transformation of all relationships, including the personal.

2.10: Marxist Feminism.

Marxists are not pessimists about male- female relations. They do not think that feminism requires the two sexes to be perpetually at war or totally separated, and they certainly do not believe that women's liberation depends on the liquidation or elimination of men.

Marxist feminists encounter a major difficulty: the concept of patriarchy often regarded as suggesting the existence of a universal and trans historical system of power relations between the sexes seems incompatible with class analysis, which is historically and culturally specific, but elides the gender question almost entirely. Where liberal feminists still tend to regard the domestic sphere as the focus of women's lives, Marxist feminists are concerned with the fate of women workers in the marketplace, in addition to examining how female's perceived natural function as career and domestic laborer affects notions of her 'value' within the workplace.

They share with radical feminists a commitment to politicize the personal and private, by arguing that women are held in the thrall of a patriarchal system of relations, which may work as functional for capital, but predates it and private, by arguing that women are held in the thrall of a patriarchal system of relations, which may work as functional for capital, but predates it and therefore might be regarded as having a certain degree of autonomy. However, their attempts to forge an alliance with Marxism meant that they expended a great deal of their energies challenging a political agenda which tenaciously. Obscured the fact of women's oppression, and might therefore perpetuate it outside a capitalist social formation.⁵⁶

Feminists exposed the fact that class based analysis either assumes that women enter the class system on equal terms with men, or that they are of no relevance to either its maintenance or destruction. Just as a liberal concept of rationality presupposes a male model of reason, so Marxism presupposes that male experience of inequities under capitalism will be the motivation force behind a revolution, and therefore the building block upon which to construct an alternative social formation. Marxists, unlike liberals, ostensibly repudiate purely essentialist notions of human nature. The Marxian notion of Praxis posits human activity as social activity which is constantly undergoing modifications through the process of history yet this concept, is not interrogated in relation to particular social roles of women. In

theory, Marxist analysis of historical flux appeared to facilitate a consideration of the social construction of gender roles, which could dispense with the biologist assumptions that lay at the heart of liberal philosophy; but in practice, women's 'natural' social functions were assumed as givens.⁵⁷

The advent of private ownership as an institution destroyed the community equilibrium of human society. It produced unequal relations in community. The introduction of private ownership of means of production, concentrated in few persons all male, generated a class system whose modern sophisticated forms are corporate capitalism and imperialism. Capitalism itself, not social norms or rules under which men have precedence over women, is the real cause of opposition. Capitalism is not only exploitative system but also coercive, Employers are owners of the means of production." Therefore, workers are forced to choose between being exploited and workless situation. For the sake of survival, they agreed to be exploited; hence capitalism is system of exchange relations and power relations, not a system of voluntary exchange relations.

Women's work formulates women's thoughts and nature, which are influenced by their work in capitalist system. Women's nature and functions influenced by their work in capitalist system. When capitalism operates as a system of exchange relations, it means everything has a price and when it acts as a system of power relations, and then in a society every transaction and relation is coercive and exploitative. In this system, women have coerced choice consented to contracts sexual or reproductive) in which they are exploited and oppressed.

Friedrich Egnels described how changes in material conditions of people affect the structure of familial relations. He argued before these structured relations, there was a primitive situation of "promiscuous intercourse" all were for all.⁵⁸ In this new system of production men were owners and controllers of animals the beast of burden and being used as tools for production a new source of wealth, Men were in control of tribe's animals, the power tilt in favour of men occurred. Now men were in position to fulfill the dairy and diet needs by raising not only enough animals but also an actual surplus. It resulted in accumulation of wealth in the hands of men. Now men have in possession of sufficient amount of socio-economic goods. In pre-capitalist matrilineal societies the issue of inheritance was a minor issue.⁵⁹

The new system of production changed the site of production from household to outside. It transformed the traditional meanings of division of labour between men and women which has arisen out of the physiological differences between the sexes. Engels' stress was that in past the determining factor for the status of women in society was their situation in the family unit the center of production in primitive societies.⁶⁰ "Under capitalism a women's sexuality becomes a commodity. Women do not have access to job market or workplace. Therefore, they submit themselves to men for financial reasons. On this account Marxist feminists make little difference between wife and prostitute, there is merely difference of degree. Both sell themselves that is hiring sexual services and in case of wives, also their domestic services for economic livelihood. Like laborers, the wife and prostitute become services for economic livelihood.

Like laborers, the wife and prostitute become dehumanized, and their value as persons is reduced to their market value. Inequalities of wealth are the cause of prostitution. Marx and Engels accepted that prostituted services are not limited to sex services; they also include house work, childcare, and emotional support. The typical prostitute is an unemployed or underemployed female and the typical patron is an upper or middle class male because only these men have enough money to purchase the sexual services of women other than wives.⁶¹ The Terms Marxist and socialist become relatively interchangeable when describing those feminists who have endeavored to form alliances with the political left. However, critics such as Rosemarie Tong argue that they represent two distinct tendencies within feminist thought socialist feminism having superseded Marxist feminism and being 'largely the result of Marxist feminists' dissatisfaction with the essentially gender blind character of Marxist thought.⁶²

The adoption of the broader term 'socialist feminist' seems to be largely a response to Marxist hostility and a move towards involvement with mainstream left wing politics, Rather than a symptom of theoretical fragmentation. The very addition of gender to the Marxist theoretical equation prompts scrutiny of areas of female sexuality and procreation, so that maintenance of class as the central determining factor of contemporary power relations seems untenable. Since much of the following is concerned with the appropriation of Marxist thought for feminist purposes, Jagger shall use the terms ' Marxist feminism' in the initial stages of this discussion, and then proceed to use the term 'socialist feminism' in the

successive sections- to indicate the growing split between feminist analyses and Marxist orthodoxy.⁶³

Marxists do not, of course, share the liberal investment in maintaining the social status quo, since the conditions of social life for the oppressed and exploited under advanced capitalism is the primary subject of their critique. Feminists hoped to develop Marxist perceptions of a socio – economic system bases on class divisions and fuse this with a revolution in consciousness. In their attempt to merge second wave radicalism with Marxist analyses of the capitalist social formation. Marxist thought proved attractive to feminists because of its eschewal of universalizing notions of human nature; but more pragmatically, such a mode of analysis was familiar to many women who found their political awakening in left wing radicalism. Both movements are, after all, seeking a total transformation of social institutions in order to end the exploitation and oppression of specific social groups.⁶⁴

The Marxist consideration of the function of ideological process is particularly conducive to feminist appropriation, as a means by which individuals’ ‘collusion’ in their subordination can be critically reappraised. Nonetheless, Marxist feminists faced a substantial hurdle to their project, which is that the basic tenets of feminisms and Marxism a resistance to patriarchy versus a resistance to class – appear to be mutually incompatible, and Marxists have at times been hostile to feminists. Characterizing the women’s movement as constructing an abstract and historical case of special pleading in that grouping together all women as an analytical category is not compatible with social delineations exposed by class analysis. Feminism, it is augured, homogenizes female experience from a wholly bourgeois perspective, creating a political diversion which forestalls revolution rather than facilitates it.

Such attacks a sphere which plainly has no place within Marxism’s economist framework. Feminists responded by arguing that the Marxist analyses of labor relations in adequate so long as it ignores how other forms of unpaid, ‘unproductive’ (in traditional Marxist terms) labor – such as procreative and domestic labor – contribute to the stability and viability of industrial capitalism. Certainly Utopian socialists of the nineteenth century such as Saint – Simon and Fourier (viewed by Marx and Engels in the ‘Manifesto of the Communist Party’ as forming ‘mere reactionary sects’ examined the effects of gender oppression under capitalism.⁶⁵

Nevertheless, 'women's position is increasingly marginalized in socialist work by a focus on paid labor and class relations. This occurs with the rise in importance of Marxism and a male-dominated organized left'.⁶⁶ The increasing dominance of Marxist ideas which gradually subsumed an older socialist tradition meant that feminist concerns were lost in the diminution of Fourier's, Owenite and other utopian positions which, deriving impetus from the legacy of Mary Wollstonecraft's 'Vindication of the Rights of woman',⁶⁷ had as a central concern women's liberation and sexual freedom.

A central problem for The Marxist feminist maintains that women are under two disadvantages. First, they are governed by patriarchal control in the family and, secondly, by gender discriminations in the labour market. Both had received little attention in the Marxist tradition. In the development of Marxist feminist theory, Friedrich Engels' 'The origins of the Family, private Property and the state' was a crucial text. However, Engels' position on women independently acquire class status by virtue of the same economic determinants as men' but also infers that all women are proletarianized within marriage where male power is regarded as analogous to that of the bourgeoisie. The family thus represents a capitalistic approach in its treatment of women who are victims of sexual inequality. In this way women's particular experience of oppression is absorbed and obscured under a description of class antagonism, with a result that 'there is therefore either a separate or a related system. For sex oppression has in effect been rendered invisible'.⁶⁸

Feminists needed to untangle the conjoined threads of patriarchy and capitalism in order to determine how far capitalism can be blamed for women's oppression a state of affairs which manifestly existed in earlier social formations' Engels locates the phenomenon (previously polygamous tribal cultures) as heralding 'the capture and purchase of women'.⁶⁹ He presupposes the existence of a primitive matrilineal social organization that is at some point overthrown by a patrilineal one, and the historical landmark he selects for his transformation is the creation of wealth and private property. He argues that the possibility of the transfer of capital from one generation to the next requires the male head of the family to be able to identify his legitimate heirs; but in common with other nineteenth century commentators on the 'mother right' debate, Engels admits that we cannot trace the approximate moment in history when such an overthrow was achieved, other than to claim that it falls within prehistoric times.

Engels implies that despite the 'prehistoric' origins of the patriarchal family form, it had become an instrument for capitalism. If patriarchy is held to have merely become functional for capitalism, then one might argue that analysis of capital and its reproduction negates the need for an analysis of patriarchy per se; and for this reason feminist scrutiny of women's specific status in the spheres of the family and in commodity production were held to obscure the more 'important' questions raised by class analysis. The calculated avoidance by classic Marxists of gender issues creates a theoretical slippage whereby women's oppression predates and yet becomes organic to capitalism.

According to feminist's point of view, the women's subservience to men poses a great threat to their reproductive capacity⁷⁰. Marxists have ignored the fact that women are after all reproducers, nurturers in a monogamous family relationship. They have viewed women only from the economic viewpoint. The 'private sphere' the obverse of the labor market becomes hermetically sealed as outside the framework of materialist analysis, outside the relations of production and, ultimately, given Engels' vague interrogations into the field of prehistory, beyond history itself. In common with liberalism, women's social role was by implication seen as rigorously bounded by her biological identity and nature; while males' superior rationality or thirst to transform nature by the action of praxis was the key to civilization.⁷¹

The contemporary view of the Marxist feminist is that women's contribution to their domestic responsibilities should be given due weightage. Partly, they are to the benefit of the family and capital. Because of their preoccupation in the household work, they cannot spare time for the labour market. Their work at their house should be viewed as productive. Although Marxist analysis concentrated on relations of production within the labor market, no Marxist theory provides a satisfactory historical account of the sexual division of labour.⁷²

This concept of a sexual separation of employment brought to the fore the effects of both ideological and material processes upon women at work. Feminists observed that female labor is concentrated in low paid bands, such as cleaning, nursing and childcare; whereas Marxists assumed that it was women's exclusion from the public sphere which was the primary source of their oppression even though this oppression was deemed unworthy of further inquiry.

The present feminists encounter one dichotomy that is, the women in spite of being engaged in the economic activities, are subject to gender division in the labour market. This discrimination has to be resolved at the state level.

The supposed propensity of women for domestic and caring roles influences dominant attitudes to women within the labor market, informs the choices women have in employment to the point where one can identify an area of 'women's work', deemed to be qualitatively different from men.

Women are paid low wages and, therefore, they are obliged to supplement their income by undertaking part-time work. The recent pay legislation in the UK, which makes it obligatory for the employer to pay equal wages to both the sexes, has become ineffective because the women workers are very few in comparison to men.

Since the legislation stipulated that women should receive the same wage as men for comparable work, it was a simple matter for employers to 'regard' jobs held by women in cases where they were similar to those done by men. So the act became self-defeating perhaps only serving further to entrench the ideology of the sexual division of labor within the sphere of employment.⁷³

Feminists have observed that the concentration of women within 'service' jobs (trend increasing with the technologisation of labor) seems to reflect the division of labor in the household, where women are still primary caregivers. It is only possible to fully examine the feminization of certain forms of waged labor by an investigation of the ideology of family life and domestic responsibility, which feeds upon biologist assumptions about natural sexual divisions. The concept of a 'family wage' where a man's earnings are presumed to be sufficient to support an entire household provides further material justification of retaining women's pay at a lower level: their wages are deemed an additional, luxury, despite the fallacy of the breadwinning wage in today's society.

Although few families have in fact depended upon the male wage, the belief that they do underlies our present sexual division of labor in a fundamental way and has, furthermore, been influential in determining the attitude of the labor movement to women's wage work.⁷⁴ As Barrett suggests above, the chief paradox of the 'family wage' is that a relatively low proportion of families fit the ideological 'model': single female parents are left

close to the poverty line, or a woman's wage may be the sole or main support for a family with an unemployed or casually employed male partner. Yet the logic of the man's 'right' to a breadwinning wage still carries enough weight to be summoned by political parties and the labor movement alike.

The working class women suffer from gender discrimination. During the period of economic recession the women's jobs are taken away by men on the supposition that they have to maintain their family. This situation gives rise to conflict between the two sexes but the matter is ignored on the notion that the women occupy secondary position in the society. The labour has consistently depended the position of men because they have to earn for their family. The women's wage labour is thus competitive in the market. No amount of legislation for wage parity between the two sexes can be effective under the circumstances.⁷⁵

Marxist feminists have concluded, therefore, that in a very real sense the patriarchal/familial ideology permeates the wage labor structure as effectively as it polices women's private lives: 'In assessing the factors which might account for the position of women as wage labourers, in determining the women's status as wage earner, we cannot set aside family configuration and the ideological complexion of this society.'⁷⁶ The power of social representations of the family cannot be underestimated, especially if they are reaffirmed by the Marxists though the absence of such considerations in their theoretical frameworks. Legislation will remain particularly ineffective so long as trade unions decide it is in their members' interests to militate for the inalienable rights of the man to earn a family wage.

In this atmosphere of gendered conflict, capital will continue to reap the benefits of exploiting cheap female labor, when a dominant familial ideology confirms that in the 'natural' order of things, women belong to home. Women workers are predominantly economic buoyancy or national crisis, and expected to return to their homes in times of mass unemployment despite the fact that since the eighties women 'had become the regular troops.'⁷⁷ The sexual division of labor is perpetuated most effectively at an ideological level, since women ostensibly can make the choice to engage in a full time career. But unlike the male experience of work, women's choices often have to, at the least, be informed by a recognition of their 'natural' obligations to their families. Marxist feminists urged an awareness of the effects one's personal life can have upon one's social existence and such a stance demanded further investigation of the family and patriarchal power.

Some contemporary Marxist feminists stress the ways in which stay-at-home housewives serve the interests of capital, they neglect the ways. The capitalist needs women in the labour market. But his need is required because their work does not make up as much men's work. Female's work does not compensate as much men's work. Capital is unwilling to make the lives of women workers easier by providing the kinds of services that would release women from the pressure of double day. Capital is declined to reduce its profits, and to pay workers rights enough that enable them to hire worker or helper for domestic work. For many Marxist feminists, to relieve women or men from the burden of double day work, all workers regardless of gender should be paid the wages that would enable them to work full time.

Marxist feminists⁷⁸ are refocusing their attention on the inequitable manner in which sexual division of labour operates in the work place. The overall assessment of these thinkers is that, at least under capitalism, when a woman enters public industry, she tends to do women's work there: teaching, nursing, clerking, cooking, and the like. Moreover, as in the household, this work is undervalued. On the average a female's remuneration is under two-thirds of a male's comparable work. This wage differential is adjusted for such factor as educational preparation, work experience, or labour force commitment, at least half of the gap between male and female wages goes unexplained.⁷⁹

Many social scientists attribute this gap to job segregation according to sex. Women in female dominated occupations typically earn far less than men in male dominated occupations. Under capitalism, Marxist feminists emphasized, the nature and function of women's work is trivialized, women regarded as mere consumers, and men as wage earners.⁸⁰ In fact, women are primarily producers and only secondarily consumers, though their production is not recognized. Most women active in feminist movement do not have radical political perspectives and are unwilling to face these realities, especially when they, as individuals, gain economic self-sufficiency within the existing structure. Unpaid work makes its impact on the market economy indirectly. It is generally admitted that unpaid work done in the home, lowers the cost of the reproduction of the labour force and subsidizes male paid labour.

2.11: Feminist IR theory

It has also been feminist IR scholars themselves who have been at the forefront of problematising the assumption that biology determines gender differences. To address this issue, feminist scholarship posits a distinction between sex and gender. While the two sexes are identified by their genetic and anatomical characteristics, in the society they are differentiated by their distinct functions.⁸¹

While there might be universal biological sex identities, the same cannot be said for gender roles. Even a cursory glance at historical and contemporary global cultures reveals stark comparative differences in expectations of appropriate gender behavior and underscores the fact that notions of femininity and masculinity are culturally constructed and variable, not timeless and immutable. The causal dividing line between sex and gender has been the source of considerable discussion, debate, and exploration in the feminist IR literature and there is increasing evidence that many of the biological sex differences we take for granted are actually up for cultural grabs.⁸²

Yet most IR feminists do not deny that biology makes a difference instead they concur with V. Spike Peterson and Anne Runyan that even though the ecology of the two sexes serves as symbolic differentiates them, it has often symbolic role in practical use of the gender⁸³ notions the differences it makes are enormous, according to feminist scholars, because gender is a powerful meta- narrative that establishes oppositional hierarchies in which some ideas are privileged, others marginalized, and social inequalities are produced on that basis. Many IR feminists concur with postmodernists, then, that there is a tendency in scientific western thought to create hierarchical either or oppositions that are treated as ordinary or given.

The concept that feminist IR hypothesis is not deal withing the actual issue of IR is greeted with considerable consternation by IR feminists as a result feminist scholars have countered the disciplinary charge of trivialization with two arguments. First any list of subjects deemed most relevant to the study of IR must take categories as given and therefore entirely fail to spotes the opinionated and authority of theoretical description and the connection of perceptions to considerate. grouping and perceptions are not unbiased.⁸⁴

Categories are instead value judgments that reflect specific interests and hierarchies of power, and to insist upon consensus regarding them is a coercive strategy to relegate the interests of the less powerful to the margins,⁸⁵ hence the very claim that the subject matter of IR involves studying things like interstate relations, national security, economic power and so is itself problematic from a feminist perspective. The second point feminist IR scholars have made about the standard subject matter of IR is that it tends to ignore the essential role that women play in all of its activities.

Neither war nor trade would be possible without the participation of women, but because the discipline insists. Women play a very role in human life. There is a common saying that behind every successful man there is a woman. No war or trade is possible without her. However, since they are relegated to the background of the society, they have lost their significance. It is, however, important to note that background is no less important in the setting of a story. Enloe's work signifies that women have always been in festering international relations through their works or as diplomat's wives and secretaries. As tourists they have brought forging exchange and done many important things such as consoling the soldiers who are distant from their house.⁸⁶

The difficulties that feminist IR scholars have encountered may also be attributed to the epistemological and ontological skepticism that all post-positivist perspectives have encountered in the discipline. Feminist scholarship may be at a dual disadvantage; however, if feminist scholars are correct that positivism is itself a gendered concept that relies on notions of rationality, objectivity, and truth that are masculine.

Hence the discipline may discount gender analysis because it would, pollute, the tradition may, therefore, reduce the gender analysis because it would damage the neutral evaluation of women problems.⁸⁷

Postcolonial feminism, for example, focuses on the extent to which women of color are oppressed by the ideologies and practices of racism, colonialism, and capitalist imperialism. It draws upon Marxist feminism which focuses on the interaction of patriarchy and capitalism, and it has relied upon both positivist and post-positivist epistemologies. Even the development of what is considered an epistemology exclusive to feminism standpoint feminism, cannot be assigned to any particular feminist IR variant.

This epistemology seeks to illuminate the everyday experiences of the marginalized, on the assumption that the perspective or standpoint of the outside or the excluded, is likely to produce more objective knowledge than that of dominant assembly whose customs of thoughts fit all too intimately with leading organizations and theoretical proposals.⁸⁸ by relying on narrative techniques and genealogies, stand pointers situate knowledge; reveal its gendered construction and link everyday gendering to global politics.

2.12: Conceptualising Women's empowerment and feminism.

The term “empowerment” connotes many concepts and it is also used to suggest the increase of consequences. It has been used to advocate some specific policies and interference approaches. The writings of feminist activists lay emphasis on the empowerment of individuals and women’ but they vary in respect of conceptualization.

As a process, empowerment addresses the policies and strategies of decades of extension in the third world that embellished women. The process of empowerment focuses on the policies and strategies of development in the developing countries that affected women. It serves as a basis for feminist scholars, activists and non-governmental organizations (NGO) to comprehend social relationships and the effect of economic processes, such processes include for example, colonialism and development policy, as the shaped and transformed women’s position in national and international contexts.⁸⁹

The term “empowerment” also implies consolidation and distribution of power in a specific cultural context. When we talk about empowerment of women, it means the change in gender discrimination to which they are subject to and their control over the resources of the country and decision making policy. Thus women must not only strength their organizational capacity crystallize visions and perspectives that will move them beyond their present situation.

The empowerment concerns with power and about changing the balance of power. In every society, the imbalance of power created, in general terms, two elates powerful and powerless. Power is excreted in economic, political and social relations between individuals and classes or groups. The control over resources or power provides the people to make decisions in favour of their own benefits. In return, the degree of power shows that how many

kinds of resources they, the power-holders, can access and control. In broader perspective, there are four categories of resources that people are trying to control them. These are physical resources (like land); human resources (people, their labour and skill); intellectual resources (knowledge, information, and ideas) and financial resources (money credit, and access to them).

The process of empowerment calls for awareness among the women to improve their acquirement skill and to bring about change in their lot. It involves claiming equality in place of waiting for others to offer this. The women must snatch what they need. To maintain her family, she must have access to food. Her condition can be improved only by fulfilling her day to day needs of life. It does not, however, mean challenging the present division of labour between the two sexes.

The empowerment theory implies the improvement of women's economic lot as the chief objective. This approach is directed to meet the basic needs of women in their threefold role-daughter, wife, and mother. More than important thus this is the need to develop self-reliance in the men.⁹⁰

The term empowerment means differently for different persons. To the neo-liberals, neo-Marxists, feminists and the people in the third world, it carries a broad utilitarian conception.⁹¹ To achesly the term connotes a change in women's life, increasing her capacity to lead a satisfactory and happy life resulting from health, mobility, education, social position, and status in the family, as well as participation in decision making. In addition their material security, self-responsiveness and self-assurance characterize their empowerment.⁹²

This description provides the individuals and women strength in the economic, social, political and psychological fields. Many feminists have developed a right-based approach to realize gender equality in decision-making in the family as well as community. The empowerment process develops the ability among women to make intelligent choices.

The empowerment process makes possible for women to search proper place of their own in society and re-evaluate their lives critically and collectively. This process enables women to make choices, to scrutinize their social milieu, to change their self-image, to get hold of new skills and provides access to information and knowledge. This leads to higher levels of consciousness. Empowerment, therefore, is not a simple change of mindset

but also demonstrates a visible change in the world that the women work. It provides strength to women to assert their right to control resources and to have share in home decision authority. It can be said that female an ability to make intelligent choices.

There are many feminist activists who look upon the exclusion of feminism from any gender discussion as absurd. Besides, there are many women activists in South Asia and in non-western regions as staunch non-feminists. They view this term feminism as the product of the west and it is equated with middle class. Secular, educated women or female chauvinism. This is indicative of the fact that there are many forms of feminism.

There are many forms of feminism liberal feminists maintain complete equality between men & women. As for cultural feminists, they hold that the society should recognize the unique position of women as the nurturer. There are other feminists who maintain that gender discriminations should be eliminated, rebuilding it on egalitarian. Some feminists emphasize indispensable similarities between women. Others focal point on dissimilarity.

2.13: Dimensions of Empowerment Model

The empowerment model is multidimensional, the overall Model presented here to explain the women's empowerment in various areas, i-e economics, social, legal, women's participation in labour Market. All components must be examined with cultural norms, economic context, and decision making context. Empowerment Model has three Major dimensions, economic, health, political and social.

2.14: Economic Dimension

Marxist Feminists are concerned with the fate of women workers in the Labour Market, as well as with examining of women workers in Labour Market, as well as examining how women's perceived natural function as cares and domestic Labour affects notions of her 'value' within the work place. Economic factors also influence gender-related cultural practices.

The economic structure of society is so devised that they are unable to assert themselves or demand economic justice in either household or at community level. Due to

their economic position they are remained unheard, not socially but politically as well and become un-contended force of society. Women's economic powerlessness can be analyzed through following variables:

1. Socio-economic constraints.
2. Social Constraints and Social norms regarding women's work.
3. Employment status and access to skills and training.
4. Access to job market and availability of well-paid job.
5. Access to and ownership of resources.
6. Legal awareness as major problem.

Economic dimension is also very important factor in determining the social status. However, non-economic factors are equally important and have spillover effects on economic dimension. The presence of structures of patriarchy, which are not purely economic in nature, would negate the all efforts of economic empowerment of women-Gender overrides economics. Sexual division of labour transcends the current economic definition of work. If the economic strength is the only basis of empowerment then the women who are dominant in the household should relatively empowered.

The facts do not prove this contention, at least in developing countries, by concentrating on one aspect would lead to ignore other spheres. Empowering women in one direction, while allowing them to remain powerless in others, is not a sane strategy. For that reasons, the single aspect the economic dimension does not deal comprehensively with the empowerment of women.

Economic dimension are linked with several social, economic, political and cultural dimensions that had a direct link to the daily life of women if problems were posed from a women's point of view, solutions could well have been different depending of courses, upon geographical place, country or region as such an exercise might well have thrown a different light in the paths to development and provided in sights to the roots of the crises deep the social fabric.

The economic dimension model lays emphasis on the economic independence of women to help revitalize economic augmentation and cooperation. Added to this the sound economic policies should also be trackd. Economic reforms should be so planed as to ensure full involvement of female in the expansion plan. Training opportunities for women in industrial production skills were insufficient and largely limited to traditional occupations. Vocational guidance and career counseling to women students was generally inadequate. Specific measures became necessary to increase the number of trained and qualified women.

Women realize they must take part in decision making in industrial policy formulation, planning and management both in the public and private sector if their contribution was to be fully realized and their condition of participation was to improve. Women's contribution to the national economy and development through their work in the house, agricultural and other sectors should be recognized.

2.15: Political Dimension

Political participation of women is important for their economic prosperity. This will provide them an opportunity to develop their decision making power and also remove the barrier to cast their vote or stand for elections. Gender discrimination is a very common phenomenon in polities. The women are not allowed to exercise their right of franchise. They are also very few in public offices for measuring women's political empowerment following variable can be used.

Decision Making

As soon as the women are empowered with decision making, there will be favourable change in public policy about them. It may take some time but it is not far off. The change may appear in about five year time.

There should be reservation of seats for women in all important bodies, legislative judiciary and executive. Political parties should also have specific quota reserved for women and they should allowed playing their role in decision making institutions.

The principle of affirmative action should be given priority in choosing women Parliamentarians for the cabinet positions and for civil service.

The women should be given important positions in government departments. They should also be afforded opportunity to develop their ability through training and right of entry to get knowledge.

Male public office holders should be trained to have respect for their female counterpart. This will help achieve gender equality.

2.16: Social Dimensions

Not only in Pakistan but in many parts of the world women are treated very unkindly. Living in a male dominated society, they are denied their human rights and subjected to various oppressive measures. The husband looks upon his wife as a commodity he wants to possess. Pakistan is a male dominated society and, therefore, women do not enjoy their rightful place. They are very often insulted and even beaten.

Women thus suffer because of the religions and cultural biases. Their birth is not considered even today in some regions as one of happiness. For from this, their birth, women are considered as commodity that can be sold and purchased by any one, women are used to settle disputes, usually all family decisions are taken by male family members and women doesn't have any say. There are many factors which account for the inferiority of women. Their illiteracy, economic dependence on their husband and the cultural background. They all contribute to their inferiority. Complex and ill-treatment in the family as well as in the society.

Social dimension is interplay affected the lives of women, it creates conflicting legal systems compounded by parallel traditional customary paradigms is not restricted in Pakistan. At time confusing laws and traditions govern people's lives and unjust customs and traditions unfavorable to welcome, outweigh mare equalitarian laws, as can be seen in Pakistan. Social cultural and political concerns of different groups in society play a key part in developing and depending perspectives on family and gender relations. The nature of women's rules within society religious identity and cultural norms is very complex. Many of gender inequalities that women are subjected to in Pakistan are laid at the door of Islam.

The legal and constitutional frame of society is devised to serve interest of only one gender. The legal and constitutional structures are use to get subordination and disempowerment of the women. Here comes the state which represent the patriarchal society used all the tools for gender discrimination and consequently, oppresses and exploits the women. The stale represent the legal and constitutional facet of patriarchal society, its not merely the outcome but also reinforces the patriarchy. A number of statutes in the realm of the civil, criminal and penal codes, all of which have discriminated harshly against women and have drastically affected their status as equal citizens.

2.17: External Intervention

The last dimension of empowerment model is the external interventions, in fact women who have any access to power, whether it is in terms of education, class, or economic resources, will have lifted themselves out of the general mould of the Pakistani women. Such women will be exceptions. But exceptions slowly grow into sizeable minority and eventually change accepted ideas. Such exceptions do not necessarily stem from the upper classes. Economic necessity has pushed an ever-growing number of women from all classes into working for wages, and social pressure has led to an increasing number of women becoming literate, if not educated.

Direct intervention without suitable environment would always lead to a failure and often cause damages to the interests of targeted people. Before injecting external stimuli, there is a prerequisite that women should have to change their self-image.

No external intervention such as economic independence or political power can elevate the status of women unless the members of their own family and society accord respect to the. The women must be freed from the humiliating position and or and looked upon as respectable humans. Therefore, women must recognize their enormous contribution to the economy and society at large, re-assess and evaluate their abilities, knowledge and strength.

Women have been deprived of their rights because of the negative attitude of society towards the men. It is also due to their ignorance of their rights and legal procedures to attain them and the poor execution of the law. They need to be guided how to seek Justus and the right due to them. They should be treated as equal to men in the economic development of

society. But for these measures, they can not attain self-esteem and recognition and no process of empowerment can be of any help.

The most important force is the commitment of government to the empowerment of women. However skewed their priorities and however much they may shelve their responsibilities. Second the external interventions come from state, in the form of establishing network of women's power, both internationally and within national boundaries. This network would become a permanent landscape. However some initiatives were taken to diversify the basis of women's employment through-i-e the establishment of employment exchanges with women's cells, polytechnics for women and numerous skill training programmes.

Initiatives and training must diversify the base of women's income generation beyond traditional occupations and skills. As far as concern the provisions of the labour laws that discrimination against women must be modified to operate more equitably. For entire empowerment Women must have admittance to possession of government distributed land and property. This should be increased through the registration of title deeds of all state lands given on base, in the name of both husband and wife.

2.18: An Analytical Review Of Western Thought

It is widely believed among western thinkers that *Sharia* and intellectual heritage of Islam do not include elements which contribute in a constructive way to promoting women rights. Some even believes that Islam may stand against the achievement of these rights or their consolidation in Islamic societies.

European thinkers make no secret of the claim that the only possible origin of these human rights can only be the history of the western world with its Greek and Roman heritage followed by European recent history with its philosophical and social thinking and its consolidation of the state of law. In fact women right is the soul of Islam. Islam owes too much thanks to flourish it's thought to the international world.⁹³

In contrast to Islam, women enjoy more freedom and liberty in capitalistic and socialistic society. They have greater rights, are free from any oppression and molestation in the West. They are recognized as respectable human beings on a par with men in every

sphere of life. Islam, on the other hand, looks upon women as a reasonable being, neither an angel nor a Satan. There is greater rigidity and puritanism in Islam, so far as the treatment of women is concerned.

Women as mothers enjoy great respect and affection. The Quran advises Muslims to show love, gratitude and consideration for parents, particularly mothers. It says “And we got pleasure to gentleman (to prove manners to his parents), for weedyess after weedyess his mother put up with him and is not weaned earlier than he is two years of age. We provide gratitude to Me and to your parents. To Me shall all things go back” your Lord has like you to warship none but Him, and to show kindness to your parents if either or both of them attain old age with you , show them no sign of impatience, nor rebuke them, but speak to them kind words. “Treat them with humility and tenderness and say: Lord be merciful to them. They nursed me when I was an infant”⁹⁴. The Prophet taught his followers how to look after their mothers and obey them. Disobeying especially mother, is one of the greatest of all sins.

The Holy Prophet commanded the husbands to treat their wives with compassion and sympathy. The best among you is one who is best towards his wife. In his last pilgrimage sermon, he admonished both men and women husbands and wives to treat each other with respect and dignity. It is mandatory for the wives to maintain the sanctity of their bedside they should not allow the entrance of any outsiders to their house.

The Holy Prophet (Peace be upon him) urged his followers to respect their mother from the core of their heart. To one of his companions, he replied four times that his mother deserved more respect than father. Allah has created everything in pairs. For the procreation of human generation, both the sex are important having their specific functions.⁹⁵

The two sexes have been gifted with different abilities and constitutions. They have been created with different purposes. Nothing can be more preposterous than to conceive them as equal. Women are very delicate and responsible for the maintenance of household affairs. Allah has created them for procreative functions, which cannot be performed by men. However, this procreative function cannot be fulfilled without man. Physically man is stronger than women, more capable of facing the challenges and hardships of life. They have economic responsibility to feed their wives, children and other members of the family dependent on them. Men and women are thus complementary to each other.⁹⁶

Although Allah has created the two men and women with some natural inequalities, they resemble each other in many respects. Both of them have equal human rights and obligations for each other. The wife should perform her responsibilities and the husband their own. Likewise both of them should fulfill their obligations to each other. In matter of property Islam gives complete authority to women to own or sell as they deem fit.

Islam sanctions absolute right to women to own property and deal with it as they like. They may dispose of it according to their will without interference from even the dearest one. Even the husband has no right to do anything with the property of this wife. The relatives of her are not responsible if she incurs debts.

In so far as acquiring of property is concerned the woman enjoys the same right as man. She may inherit it, get as gift or in donations, earn by her hard work or by any other lawful means. In disposing of her property she is quite free. She may give or sell it to anyone she prefers. All these rights are inherent in her. Nobody can snatch it by any means.

In Islam marriage is obligatory for every adult man and woman. Marital contract cannot be signed without the free consent of the parties concerned. The parents may, however, help and counsel them in choosing the right partner of life but they cannot impose their will. Both man and woman have complete freedom to choose their own life partner without the interference of anyone. There may be illegal practices here and there, but Islam law is very clear in this regard.

So far as Islamic feminism is concerned, it is hard to make it understandable to Western feminism. The later is steeped in the values, ideology and culture of the west. These values are widely different from that of Islam and Arab tradition.

The basic framework of Islamic feminism is the Holy Quran. The Holy Quran is the fountainhead of women and men's rights and obligations. Islamic feminism is distinct from western feminism. In comparing the two feminisms Islamic and western the purpose is not to present a negative picture of the western nabs and culture. We are not going to negative criticism on western feminism, merely search out that western feminism has a goal to get all rights of women in every sphere of life, as comparative study Islamic feminism stressed that Islam has already own form consulate women in Islam have identical way in to health and other societal sanctuary and wellbeing overhaul.

The Muslim society should be governed by the teaching of Islam rather than by worn out culture and traditions. Islam provides clear guidelines about the man – woman relationship. The following extracts from the Holy Quran and the traditions throw light on the important aspects of feminism and the relation between husband and wife.

Delicacy them with sympathy for even if you abhor them, it perhaps so as to you abhor a object which Allah has destined for your individual plentiful superior.⁹⁷ female shall with fairness contain privileges related to persons put into effectd adjacent to even though men have a grade (of benefit) above women. Allah is mighty and wise.⁹⁸ Men shall have a share in That their parents and kinsmen leave; whether it be little or much, it is legally theirs.⁹⁹ And among His signs this, that he created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts)¹⁰⁰ Those that do evil shall be rewarded with like evil; but those that have faith and do good works, both men and women, shall enter the Gardens of Paradise and receive blessings without measure.¹⁰¹

2.19: Status of Women in Islam

The above traditions, specially the first four, lay emphasis on the light standard of conduct in dealing with women. The respect we give to our women reflects our good manner. A man of bad character alone misbehaves with his woman. A believer should not dislike his wife for something. It is quite likely that he may find something positive which pleases him.¹⁰²

So far as rights, status and blessings are concerned, Islam hoes not differentiate between man and woman. They enjoy equal status. The biological difference notwithstanding, the women are not inferior to men. This difference is the consequence of divine planning without which there wills no perpetuation of human generation Islam has demarcated their domains of work from that of men.¹⁰³ The women's center of activities is home whereas hat of men is the outside of it. This division of labour does not mean assigning on inferior position to women.

To transcend the division of labour planned by Allah will only result in destroying the family life. Man and woman, as already pointed out above, are complementary to each

other, rather than duplication of each other. The shortcomings of one are to be compensated by another.

The two sexes are made of different constitutions. When man is physically strong, the woman is of delicate constitution. This being so, woman's center of activities is restricted to her house, while that of man is outdoor. In spite of this division of labour, Islam has formulated specific laws to ensure justice for both the sexes. They must be treated an equal footing so far as their respect and justice are concerned. The Holy Quran says "live with them on a footing of kindness and equity. If you take a dislike to them, it may well be that you dislike a thing which God has meant for your own plentiful good."¹⁰⁴

The above verse signifies that in this world nothing is perfect. What appears imperfect may have some virtues not visible to common eyes. Both the sexes should, therefore, accept each other with this fact in mind and foster a tolerant attitude. We should focus our attention on the positive rather than negative aspects. Such a posture will help achieve success in life. We should believe that wherever there is darkness there is light. Every cloud, it must be remembered, has a silver lining.

Islamic democracy believes in courage, convictions, character and noble qualities of head and heart. It believes in cooperation, consensus, conciliation and peaceful coexistence and not cut throat competition, confrontation and conflict. Also in a welfare State and society, ensuring basic needs and human rights to all citizens, the majority and minority. And these are both for women and men. Thus, women are empowered through the basic needs and human rights. Of course there are endless distortions, and deviations which is the focal point of the struggle for the Islami Human Rights of Women as granted by the *Quran* and *Sunah* and the U.N charter to the extent that it conforms to Islam. In The Holy Quran forbids prejudice of any kind racial or linguistic. Allah has created man and woman and divided them into nations and tribes so that they can be easily identified. The noblest among mankind is that who is pious and the best in conduct.¹⁰⁵

In the present day, because of the perverted thinking the household management is considered inferior in contrast to the outdoor work. However, Islam does not consider it as such. Whether a person does indoor work or outdoor, Islam looks upon both the workers with respect and dignity. Hence, both the sexes should consider their sphere of activities with honor and respect.¹⁰⁶

In heavenly commandment there is equilibrium. This is manifest even in the relationship between male and female. Allah has divided their sphere of activities according to the physical features of the two sexes. As already suggested above, the softer sex is delicate constitutionally and, therefore, she is incapable of enduring the strenuous outdoor work¹⁰⁷. Allah has, therefore, restricted her to home to look after its management. Man is physically strong and, therefore, he is responsible for protecting his family, earning livelihood for its and other things needed for its welfare. Men are also the defenders of the country.

Man is by nature matched to strenuous work and, therefore, the outdoor responsibilities should be man's rather than woman's concern.¹⁰⁸ Women are by nature soft, delicate, gentle and loving. This being so, the household management suits her personality. The word "qawwam" is the intensive form of "qa'im" which means "one who is responsible for or take care of a object or a individual" this division of labour is indicative of the divine wisdom keeping in view the physical and temperamental difference between the two.

Earning a living demands great physical hardship and mantel alertness. Whether a person works manually or mentally, they are very demanding and challenging. Man's physical structure and mental capabilities suit him such work. Returning home after day's siring work, man needs rest and things ready to provide him comfort. She is thus a comforter and consoler of man. But for this comfort, man will not be able to undertake the hardship of the next day. In the wake of Industrial Revolution and the influence of western culture, the women came out of their house and began to work in the offices and industries to supplement their income. Since tradition in western countries did not require women to segregate them from men and live in seclusion, they came out of their homes and began working in offices and factories.

With the passage of time, the traditional values and style of living began to disintegrate. Men have ceased to be bread earners, the women began to contribute to that duty. Economic independence emboldened women to break man's bondage and supremacy. They developed on urge of independent living. This resulted in women's liberation. Thus it was indeustrial revolution which paved the way for feminism. "Women's lib" began in those countries where industrialization had first made its appearance. The first noteworthy book to demand equal rights for women was published in London in 1792. Authored by Mary

Wollstonecraft, it was entitled, "A Vindication of the Rights of Woman." The industrial revolution came later to America and that is why the women's freedom association did not begin there until the nineteenth century.¹⁰⁹ with the progress of the industrial revolution, women's liberation gained momentum, reaching its zenith in the 20th century.

The advocates of this movement held that the difference between man and woman was treated by society. Women can do anything but they have been prevented by society and thus degraded their positions. In the modern age the old, conventions and taboos are losing their hold. In different parts of the world, laws are being framed to ensure the liberation of women on the same footing as that of men. Nevertheless, modern women still finds herself in an inferior position.

In no respect would she lag behind. This movement is now over two hundred years old and, in modern developed countries, it has been so successful that neither the law nor tradition now places the slightest obstacle in the path of women who wish to step into the shoes of men. Yet women still lag far behind men, there being very few instances of their having actually placed themselves on an equal footing with them. In the economic sphere women who work outside the home are heavily concentrated in the lowest paying work and that having the lowest status. Women also earn less than men in the same kinds of jobs. The median pay of women workers in the U.S. was 60 percent that of men in 1982. In Japan the percentage of average pays was 55. Politically, women are greatly underrepresented in national and local government and in political parties.¹¹⁰

Up till now contemporary female immobility discovers herself on a subordinate tread than male. It not having been able to achieve equal status in any of the economically or professionally important areas of modern living. This state of affairs would appear to indicate that, contrary to the women's 'libbers' way of thinking, social conditioning cannot be blamed for the centuries old difference in the status of men and women. If this had been so, surely by the end of the 20th century women would have been enjoying an equal status with men. Obviously, we must search for the reasons elsewhere.

Islam confers an independent entity on woman. This independence is not lost because of marriage. While marriage brings new responsibilities as a wife, it gives new rights as well. She cannot be denied her rights as a wife. Her rights and obligations go together.

No religion in the world confers so much respect to woman as Islam. She is treated on a par with man. In the scheme of the universe she holds a very important place. Man without woman has no value and significance. The preservation of human generation depends upon her. It is due to the influence of alien culture that the feminist movement has been initiated. The status of woman was never questioned. It was taken for granted that she was equal to man.

There are some who deplore the status of women in the pre-Islamic days. This should not be a matter of concern for us. For, Islam has accorded so much respect to women which cannot be conceived in any other religions. In Islam the women enjoy the same rights and obligations as men. The rights and obligations of women are not necessarily identical to men. Equality and sameness are two different things. So far as the nature and temperament of man and woman is concerned, it is different from each other. Even the two women are not identical. The two sexes are created equals but there are biologically different. Because of this biological difference they have been assigned different roles. It will be unfair to describe this as inequality.

In human society, the rights and obligations are not identical. The human society is structural along the principle of equality. For example, a poor boy has the same right to education as a rich one. He cannot be deprived of this right. By virtue of education he can rise to the highest public office. You cannot grumble why Allah has not created everyone equally rich or poor. It is against the divine scheme. This holds well in the case of man-woman relationship as well. Because of the difference in their rights and obligations, we cannot relegate woman as inferior.

Islam has given an exclusive position to woman. No other society, whether it be socialist or capitalistic, confers as much respect upon woman as Islam does. In the west the working women are treated differently from their male counterpart in respect of salary/wages and duration of work. The salary offered to women is much less than men. Women are treated as a plaything in the hands of men for the satisfaction of their sexual urges. The liberty she enjoys in the west proves to an anathema for her.

The modern woman did not get her rights voluntarily. She had to struggle hard, to make many sacrifices to carve out her rights. On the other hand, a Muslim Woman does not have to undergo any pain for the rights Islam has accorded to them. And, what is more, the rights she enjoys are more dignified than the western woman.

The so-called freedom and economic independence the women enjoy in the west today is due to the world wars in which a large number of men were killed. This created a vacuum in different departments of life including the factories. To fill the gap created by the death of their husbands or sons, the women had to come out of their homes to earn their living. The tragic circumstances thus gave the new freedom to women in the west. I wonder if any woman would live to have her independence and freedom at the cost of her near and dear ones.

The position and status, Islam has given to women is in keeping with her nature. Islam provides complete security and protects her from disgraceful situation, provided she regulates her life according to its tenets. The Islamic ordinance pertaining to *hajib* provides security to her when she goes out of her house. As for the false sense of dignity and status a western woman claims to have enquired it needs no comment. The world knows the misery of the western life. No western young woman can claim to chaste and virgin.

The legal rights and obligations of women in Islam are one such vital issue, where thoughtful discussion is needed and is of much greater benefit than emotional judgment alone. There is need to improve our understanding of the many aspects in their proper perspective, both as Muslims in particulars, and as an international community of mankind at large. Exercising their right of economic independence and pretending to be equal to man, most women of the present day go out to work in the offices, and factories. They however, do this at the cost of their families. There being none to look after the children and old parents or in-laws, the household management are in shambles. Islamic feminism lays stress on the right of equality of both the sexes. Islamic feminism stressed the equality of both sexes in rights, following mentioned verse of *Quran* proved the right of equality of both sexes.

Western feminism with its emphasis on the total equality of the sexes, results in women striving to be “Super human” and, in the process, losing much of their effort whilst taking on more burdens.¹¹¹ The success of the women’s liberation movement was not even in all western nations in American setting, women are still struggling for greater gains. The

latest legal reform is constitutional amendment known as the identical privileges alteration, which situations that “egalitarianism of privileges under the decree shall not be order by the United states or by any situation on the foundation of gender.”¹¹²

Although the Muslim feminists hold that the fights of women are assured by the Holy Quran and the traditions of the Holy Prophet (peace be upon him). They are not prepared to accept that this assurance is valid for all times. To them it is valid under special circumstances, that is, only within Islamic context. They find the Quranic injunctions about the rights of women limited and in conflict with the modern conception of human rights. Hence they adopt a central point route in interpreting the two-the modern view of human rights and the Quranic approach to woman’s rights. It is also, believed that the international effort to promote women’s rights in the name of human rights is considered anti-Islamic. The western concept of freedom in the guise of human rights is very detrimental to the moral fabric of society. To contain the western standard of women’s rights will be tantamount to relegate the divine ordinance apropos of it into background or in a subservient position.¹¹³

In the last decade, when humankind entered into the twenty-first century, Muslim women and men were already fervently engaged in discourses, activities, and developments in a struggle for greater justice in Islamic thought and philosophy. The terms of this "greater justice" imply a belief that Islam, as an historical movement starting over fourteen centuries ago, was intended to establish and sustain a just social order. At different times throughout its past, it was successful in meeting that intention in many ways. It also met some failures. From both its successes and failures we learn that neither justice nor Islamic thought is static.

Consistently, the Islamic justice tradition refers to two predetermined sources, the *Quran*, as revelation from God, and the *Sunah*, normative practices of the Prophet Muhammad (PUBH) who received that revelation. These have been the foundation for continued debate, interpretation, re-interpretation, contestation, and implementation. Their continuity as references does not keep even these sources static. To continue with successful advancement and progress toward competing ideas that have developed about justice through tins complex time in human history also requires thorough and ongoing re-examination of ideas of justice and their manifest forms as understood by engaging meaningfully with the Islamic intellectual tradition. This must be done in concert with ongoing interpretation of the two predetermined sources along with modern global discourse and civilization movements.

(for a discussion of this aspect of Islamic tradition see Dr. Lubna Abid Ali, "Unity In Diversity" Journal of Asian Civilization xxx no.1 (July 2007)

Gender justice is but one, albeit significant, aspect of that re-examination. Some would assert that the very idea of gender justice, as first conceived and exerted as crucial to society, along with particular practices of gender inclusiveness and mainstreaming, in addition to the essential integration of gender as a class of thought, are Western ideals. It is also considered as juxtaposition to certain central ideas and practices throughout Islamic history. Others have rushed to conclude that gender justice is impossible in Islam, as feminism originating from the West and therefore incongruent with Islamic tradition and Practices.

Meanwhile many think all strategies and methods of reform must stem from outside the religious framework. Yet many of the thinking believers in Islam are engaged in a struggle to demonstrate an essential between Islamic ideas of justice and the potential of women as full human beings. Major purposes of this research are to demonstrate part of how to transform Islam through its own egalitarian tendencies, principles, articulations, and implications into a dynamic system with practices that fulfill its goals of justice, by first admitting that concepts of Islam and concepts of justice have always been relative to actual historical and cultural situations.

Our current global communalism requires more rigorous examinations and analyses into the basic sources of our tradition, and then requires strategies to apply critical analysis to reform movements congruent with the Islamic core even or especially when occasionally it appears starkly different from some recent historical manifestations. In short, Islam, which is nothing unless lived by the people, who are no longer isolated from the pluralistic chaos and consequences of modernity and the after-effects of colonialism.¹¹⁴

The increased participation of women in these activities indicates a movement toward a critical mass building a variegated movement of gender empowerment, mainstreaming, and reform, including consciousness-raising, increased levels of education, encouragement and fortification of the privileges of girls and females, movements to protect and eradicate violence against women, affirmations of women's bodily integrity, policy reforms, political empowerment and representation, religious authority, and personal spiritual wholeness.¹¹⁵

Feminist movements also started in the Islamic countries, calling for improvement of the status women in society. Feminist movement in an Islamic setting has been less dramatic and far less militant than their counterpart in the west. This was not merely because of lesser educational attainment by the Muslim women. The objects of the women's movement in most Muslim settings have been to provide greater opportunities for the education of girl's better training of women in various areas guidance in family planning efforts greater participation in social welfare work and the efforts toward the realization of national goals.

In many Muslim societies, It is also, considered that the international effort to promote women's rights in the name of human rights is considered anti-Islamic. The western concept of freedom in the guise of human rights is very detrimental to the moral fabric of society. To contain the western standard of women's rights will be tantamount to relegate the divine ordinance apropos of it into background or in a subservient position.¹¹⁶

The above view reflects religious orthodoxy with regard to gender and family relations in the face of sweeping changes that typify modernizations. Although Islamic injunctions have been reinterpreted in certain matters such as slavery and modern commercialism, there is no flexibility in respect of women's rights. Islamic rules remain the same about their rights and obligations. In other words, there has been no effort to, so far to do *ijtihad* about women's rights.¹¹⁷

The Islamic ordinance with regard to women's rights in being resisted by the modern feminists. They want to bring it in line with the international effort to give legal framework to women's rights. This is, however, strongly opposed by the Muslim Governments. They are not ready to accept this process. They have declared that *sharia* will have precedence over international law in respect of women's rights.

Islamic resistance to international law centered round women's rights. The organization of Islamic states in 1990 declared clearly its disagreement with the international law about women's rights. The Cairo Declaration on Human rights in Islam Categorically refused to accept any rights which are in conflict with Shariah.¹¹⁸

The above conflict has given rise to a very difficult situation for the member states, especially Muslim Countries. Being a member of the world community, the Muslim states

are obliged to honour and abide by the international law of human right. But the religions beliefs and Islamic jurisprudence prevent the Muslim states from adhering to the international law of human rights, especially women's rights.

The best way to reconcile the contradictory positions in to develop consensus on the universal, legitimacy of human rights, including women's rights. The controversial aspects of international human rights should be set aside till such time there is reconciliation between the opposing members states Islamic feminism is not a coherent body. There are persons of different views. Instead of taking a rigid stand, we should create an environment in in which justice and freedom may prevail.

Islamic feminism works in contradictory ways. On the one hand it claims to be committed for the rights of women; on the other, it proclaims to abide by the teachings of Islam in this matter. He two positions are irreconcilable. The struggle for the rights of women implies both indoor and outdoor freedom – the freedom which is not sanctioned by Islam. Such an approach is, in fact, a sort of compromise between the two extremes.¹¹⁹

Of late much have been written on the relation between gender and ideology. Such feminists in the Muslim world as Fatima Merissa, Nawal el Saadawi, Farah Aziri, Leila Ahmad, Aar Tabai ek, have dwelt on the theme of women's rights in their writings. He have been in forefront to question the relationship between gender religion and civilization

Here are some name of feminist Muslim scholar who asking for reinterpretation and seek fullest capacity of Islamic law for their equality through Ijtihad. Amina Wadud, Nazira Zin al- Din, Shaheen Sardar Ali, Eleanor Abdellah Doumato, Bouthaina Shaaban. Abdul Al- Haleem Abu, Shiqa, Ali Shariati, Mina Yadgar Azadi, Shaykh Mohammad Al- Ghazali, Ustad Mohammad Taha Sudani, Zeeba Mir Hosseini, Mehnaz Afgham.¹²⁰

There are two broad levels at which religion intersect with society and consequently affect women's location, status and opportunities. First, and most pervasive, is the role religion plays in constructing gender in the context of civilization. It can be said that the arena of civil society. Second, there is the level of the national polity whereby religion is deployed as an institutional force in policy formulation, dissemination and implementation. These two levels, the cultural and the political, are not isolated from and independent of each other.

At the cultural level, religion informs our notions of sexuality, marriage, the family, appropriate roles/ work and so on. These aspects of everyday life are all too often taken for granted and seldom subjected to close scrutiny. Yet it is precisely here that the socialization of both men and women as individual agents has been rooted, historically; and it is these continuities, as well as the discourses and institutions that reproduce these practices that must be challenged if systemic changes are to be achieved in women's status and social location.¹²¹

This should not be read as an assertion that cultural notions and constructions of gender inequality are monolithic, universal and/or trans-historical. It is almost banal to state that there have always existed dominant and competing cultures on the same geographical terrain. Similarly, socio-economic realities constantly serve to modify and transform cultural modalities 'over time. Increased education, harsh economic conditions whereby women's relation to work is transformed, are but two realities which serve to shake up the cultural milieu as it pertains to women.¹²²

These changes do not automatically result in a necessary and parallel transformation in popular perceptions regarding women's role and position in society. Consider, for a moment, Pakistani official statistics which continue to under-represent female's strength involvement and contribution. Also consider the example of the Iranian revolution which has attempted, if not to banish women from the work force entirely, then to allocate them a distinct position so that they are once- again segregated and rendered subservient to men.

At the level of national polity, the relationship between religion and the State reflects the configuration of political forces that exist within a given social formation at any particular time and the relative strength of existing political groups. The strength of religious elements is directly related to the weakness of bourgeois and left forces at any particular conjuncture.

Within Muslim societies, however (and Pakistan is no exception), at the rank of national polity that the civilizing and political forces intersect in a particular and peculiar fashion.¹²³ Arguing that the early Islamic state did not make a separation between state and religion, certain religious groups have mounted a major offensive against contemporary state formations wherein their role has been diminished. These same forces have played a crucial

role in laying claim to and invariably asserting control over, precisely those elements of state policy that pertain to women. Rules governing the family marriage, inheritance, divorce have legally been conceded, in Pakistan as in numerous Muslim countries, as the preserve of religious authorities and a particularly constituted religious morality.

This has two consequences. First, in areas where women have most immediately been subordinated, such as the family, the discourse has been conducted predominantly within religious parameters. With rare exceptions, any legal changes that have been introduced with respect to women have been changes of degree not of essence and are always susceptible to reversal. This also means that when women demand legal changes or legal equality, they must directly confront religious authority and institutions. In societies where Islamic fundamentalism is experiencing resurgence, consequent upon the failure of the bourgeois elements and of the left, this means not just a cultural confrontation but a political one as well.

Under discussion points analysis the kind of the Pakistani State, focusing on its interaction through spiritual services, with a view to understanding the impact of this relationship on women in Pakistani society. In 1947, the All-Pakistan Women's Association (APWA) was formed and it soon emerged as the premier social welfare organization for women. It played a major role in rehabilitating shelter-less women by teaching them basic skills in order to make them economically independent. APWA's role in setting up industrial homes, adult education centres and providing shelter to women was followed by other welfare-oriented organizations which focused on teaching skills in handicrafts, embroidery, sewing, and knitting. The women's issue at this stage was seen as one which required the social uplift of women and attracted housewives as well as working women. Prominent among these were some who had participated in the movement for Pakistan.¹²⁴

For urban educated women the 1950s and 1960s were promising decades society appeared to be moving towards a modern, progressive future. Despite the declaration of Martial Law in 1958, General Mohammad Ayub Khan presented a liberal modernist front when his daughter accompanied him unencumbered by the veil at home and abroad. Ayub Khan abhorred religious orthodoxy and had an aversion to reactionary elements. In such an environment there were no obstacles placed in the way of women's education and work.¹²⁵

One of the few progressive and significant pieces of legislation affecting women, the Family Laws Ordinance (1961) was enacted during this time. The catalyst for APWA's agitation which began in 1955 was the second marriage of Prime Minister Mohammad Ali Bogra, since the Family Laws Ordinance places (among other stipulations) certain regulations on polygamy and divorce. It was also in the 1960s that the opposition to Ayub Khan was led by Fatima Jinnah (sister of the founder of Pakistan), and when elections were announced, expediency forced the mullahs (traditional clergy) to support her candidature for the position of Head of state.¹²⁶

With the independence of Pakistan women got some of their right through legal code. They got the right of franchise. Family laws ordinance, passed in 1961, empowered the women to inherit agriculture property in accordance with Islamic law; second marriage was made conditional upon the will of the first wife; divorce became more difficult for man and the system of registration of marriage was initiated.¹²⁷

The family law benefitted only the urban educated women. As far those living in the rural areas, they were only marginally benefitted from it. In the rural areas there still prevails certain systems, for example, *Karo Kari*, marriage with Quran, which deny the women their basic human rights.

The women's organizations working for their welfare can be divided into two: All Pakistan Women's Association (APWA) and Anjuman-e-Jamhooriat Pasand Khawateen. The former was an association of aristocratic women. It helped the women of less fortunate class. The latter had as its member's women belonging to diverse social background. It, however, did not become popular and now its activities are almost extinct.¹²⁸

The reason why the Anjuman failed to make headway is that it did not focus on the women's problems. It rather paid more attention to other issues such as peace and social inequality. Its leadership was pro-Moscow communist party. This being so, it was motivated to promote the communist philosophy rather than work for the cause of women. The main focus of these organizations is to work for the relief of the poor and downtrodden. They work to reform, beginning from the top.

The 1973 constitution assured women's rights in all sectors of life – education, employment and health. The distinction between the rural and urban was demolished. During

Bhutto's regime, there was must groom growth of left-wing political parties and various groups devoted to the cause of women. This regime being propitious for them, they exploited this climate for the furtherance of their rights.¹²⁹

In the 1977 campaign against the late Bhutto women occupied the front line. They were not protesting against the democratic rights given by this regime but against the economic policies resulting in price like of the essential commodities. These women were, in fact, promoting the right –wing politics. In 1980 women come forward again on the political scene. This time the women who were in the forefront came from different background.¹³⁰

Feminist lobby group in Pakistan revolves around educated women both professionals and those who take up salaried jobs. It is hardly surprising that the main body of activists in the movement comes from relatively well off and mainly professional women in their thirties. Official propaganda directed against the women's movement has tried to discredit it by caricaturing it as a movement of English educated upper class women whose heads are filled with foreign/ imported ideas, and who have no roots among the true Pakistani women.¹³¹

In fact the vast majority of activists in the women's movement are in closer touch with working women of all classes than either the bureaucrats in government or their wives and, may one add, many male revolutionaries. Like all broad based movements/ the feminist movement inevitably has its share of supercilious members especially from upper class homes, who are filled with an excessive sense of self-importance and see themselves to be a cut above the majority of Pakistani women whom they think it is their mission to educate, to make them aware of the injustices done to them.

They think that it is for them to raise the consciousness of their dumb sisters. But, such paternalistic attitudes are rare amongst activists and leaders of the movement. Most of them were new to the tasks that they took upon themselves, of leading such a movement. In taking up these unfamiliar tasks, they have demonstrated quite remarkable leadership qualities not only ingenuity and flexibility but also great humility. This last quality is reflected in the commitment of *WAF* members, for example, to non-hierarchical organization.¹³²

Nevertheless, the fact remains that a large majority of women who turn out to participate in activities and demonstrations of the movement are professional women and those from relatively well off homes. Only a relatively small proportion of women in salaried jobs, whose circumstances are more modest, are able to turn out. Is that because of a lack of consciousness on their part? Anyone who thinks so understands very little about the material circumstances of these working women.

The Pakistani state and Muslim religious forces have existed in a complicated and contradictory relationship from the very inception of the country. Basically, woman who has any access to power, whether it is in terms of education, class or economic resources, will have lifted themselves out of the general mould of the Pakistani woman. Such women will be exceptions. But exceptions slowly grow into a sizeable minority and eventually change accepted ideas. Such exceptions do not necessarily stem from the upper classes.

Economic necessity has pushed an ever-growing number of women from all classes into working for wages, and social pressure has led to an increasing number of women becoming literate, if not educated. As they gain access to information, step out into the world outside, and for the first time have money of their own to spend, women are coming alive to the fact that they are individuals with identities of their own.

If many they away from what they encounter, larger numbers are given confidence in their own abilities to earn, to contribute, to take decisions. Unfortunately, myths and ideas, norms and values, always lag far behind changed realities, and we are still a long way from breaking down the various myths which bind Pakistani women as a whole. In Pakistan the women occupy a paradoxical position. Their relation with the state is not one of complete satisfaction. Despite the changes in the complexion of their life, they still remain in a state of backwardness in the Islamic Social Setting.

In Pakistan as in other parts of the world, the women are divided into rural and urban. The class division has great impact on the feminist movement. The educated activists of this movement have played although they are conception of emancipation, although they were against challenging their prescribed roles in society.

For the proper understanding of the relation between women and state it is emissary to cast a glance at the history of Pakistan. To prevent the inclusion the women felt in the

society, we cannot the role of Islam and the uses politicians made of it to consolidate their position.

The Govt. of Benazir Bhutto underlined the need for women empowerment. In 1993 the Govt. of Pakistan agreed to the Vienna declaration which acknowledged women's rights as human rights. The International conference on Population and development (ICPD) in Cairo laid emphasis on gender equality and equity and the empowerment of women. Pakistan acceded to this programme.

During her regime the "crises center for women in distress" was established in Islamabad and vetan. This project was intended to provide medical and legal aid to the women who are victims of man's bratodity. The canter remained open for 24 hours and they were run by NGOS. This programme was further extended to the rural and urban areas. A parliamentary union of Muslim women was formed.

In 1996 the united Nation's convention for the diminution of all forms of discrimination against women (EDAW) was ratified by Pakistan. This was an important contribution of people's party to the cause of women's rights. Women seats were restored in national and provincial Assemblies. Five percent quota was earmarked for women employment in all Govt. departments. These are few steps are mentioned here overall Benazir Bhutto sacrificed her life to bring democracy and empowerment of women.

It is widely accepted that male domination in the political arena has resulted in women's staying away from joining politics; generally women have been discouraged from entering public life both at family and at social level. In recent decade global trends as well as in south Asia indicate that more and more women are now coming forward to play productive role in society including in economic labour force Particiaption. How women are participating in economic growth in global context, it would be highlight in next chapter

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Chapter: III

Social Empowerment and Economic Dimensions of Women in Global Context

Social Empowerment and Economic Dimensions of Women in Global Context.

Worldwide consequence has adverse on the employment opportunities throughout the world. The multinational companies move their capital to that point of the world. Where the cost of production is comparatively less than other countries. As a consequence of this, the job opportunities are ore in those counties. Where the cost of labor is less in contrast to those where the labor is expensive.

Worldwide rapid change in everywhere, in every walk of life. The process of worldwide has perhaps more affected the female both positively and negatively. In the first place, it has afforded them more job opportunities, though at lower wages. Secondly, it has not provided them equal benefit in the job market in comparison to their male counterpart. With the means of access the female are more cognizant and knowledge about their constitutional rights, they want to acquire prestigious rank as parallel of man. In global context they are interested in paid jobs with high remuneration to encroachment of their self-sufficiency.

The women contribution in the profitable activities of life is hailed by both the sexes throughout the world. This new trend reverses the old restriction imposed on the movement of the female from the four walls of their house. To be sure, this is a forward looking sign in the female world. The most significant trends in the female world as well as in the male world. In the nineteenth century female labour force, contribution was hailed by avant garde women as a counter to the restriction and deteriorating women's sphere ideology, in the twentieth as an ethical obligation.¹

In point of fact that women, then as now have entered the workforce because they were required there the financial system could not have developed as it did without them. Women were in the great order when bachelor "working girls" came to be in short supply, married woman were recruited, and when there were not adequate even of them mothers were recriminated, even mothers of playgroup kids Profession is for more than a constituent of

socio economic rank workers contribution itself, in spite of of specific career, has vital resonance in the feminine globe.²

Because of the empowerment of women in the trade and industry zone there has been remarkable change in their societal existence as well as that of their children and society at large. It has brought about awareness among them, low to bring up their children, plummeting the mortality rates of and their own Added to this there has been marked increase in female literacy, promoting awareness of social and political affairs in their own country and elsewhere in the world.

Monetary independence has given rise to other empowerments of women. No longer dependent upon others including their husbands, they can face the odds of life courageously and take important decisions. Over the previous two decades there has significant change in the life of the women because of their participation in the economic activities of life and control over their own incomes. Even though the escalating work contribution of women has observed as part of the wide-ranging employment become produced by the sell abroad financial growth feminine workforce involvement charge encompass tended to amplify further for persons in the Asian and pacific area suggesting that women's monetary contribution has been a significant characteristic of the regions quest for the financial of feminine empowerment.

Over the year the description of trade and industry action has assumed wider meaning. It includes not only those economic activities in which the person is himself involved. The supply of labour to boost up the production of economic goods and services also falls under the explanation of economic activity. The United Nations System of National Accounts (SNA) classifies economic activities into two: Paid and unpaid. The former includes the manufacture of services and merchandise for the marketplace and the latter includes household work such as food preparation, onslaught and looking after kids and other member of the kin.³

The financial motion, as classified by the International labour Organization, (ILO) consists in such activities or services which are payable or profitable. They may include "the manufacture of monetary goods and services and processing of agricultural products for home consumption" In spite of the fact that the propositions of economically active women

has been increasing over the past two decades, their contribution in economic activities still remains below the expectation in different parts of the world, especially in voluntary household work⁴.

Over worked and underpaid is an apt description of women throughout the world women's labor accounts for the duration of working hours for women is much higher than men in the world. Recognition of women's disadvantaged status led the United Nations to declare 1975-1985 the decade for women, convening international conferences, passing resolutions and formulating plans for enhancing women's well-being."Yet the goals of the population, particularly in the under developed regions of Africa, Asia and Latin America, remains poor and powerless. Why is this so? Have women always and everywhere been disadvantaged, or is gender inequality a product of the contemporary world? Is socio-economic development the solution to women's problems or does it merely subject them to more "modern" forms of oppressions?

Exploring this question requires information about women's role in worldwide development. During the past decade women in development has emerged as an important scholarly focal point, catalyzing a wealth of ethnographic and cross-cultural studies on third world women.

Economic development involves women more centrally in public life as the expansion of jobs for women in industry and related services integrates them into the modern labor market wage work increase financial independence while developing productive skills and modern attitudes that enhance opportunities and motivation for advancement of female who are not willing to come into into employment and trade and industry expansion and the norms increase women power by undermining patriarchal central.

Women in precapitalist societies, according to this view are integral to house hold production however with socially valued production is transferred from the house hold to the modern firm and factory. Men enter into employment which pays for the production of goods where as the women are reduce to domestic maid-servant and thus they remain on bare continuation level.⁵

Their isolation from production and resulting economic dependence on men limit their autonomy and access to cash, property and other resources women forced to generate an income are often channeled in to poorly remunerate in formal activities, such as washing and other house hold work and other extensions of women's domestic roles, which are peripheral to the modern capitalist economy. Thus despite ideology of egalitarianism, development has generally increased women's economic and social Marginality.⁶

3.1: Women, Colonialism, and the Capitalist World Economy

Several theses can be offered on the functioning of an economic system whose very motor is capital accumulation or permanent unrestrained economic expansion. The concept of progress is mistaken in the world. It is believed to be progression as the productive forces develop, reaching its highest peak. The infinite augmentation or advancement in economic sector does not necessarily mean the economic relief to all the people in a society. The economic growth is always achieved at the expense of others. If someone becomes wealthy, it only implies that others have become impoverished. The improvement whether it be industrial, agriculture or in any sector, is motivated by self-interest. It invariably widens the gap between the haves and the have-nots.⁷

The process of capital accretion cannot function exclusively by the mistreatment of the labour force in the industries or the place of work. As Karl Marx assumed. According to Marx, the undisclosed of capital accumulation, of "money that ever breeds more money," is the fact that the capitalist does not pay for the whole labor time a remuneration worker works, but only for the "necessary" labor time—time that, according to Marx, is expended to make the wealth to acquire the goods that are essential for the daily production-and intergenerational reproduction, of the laborers. The time and the value produced over and above this necessary labor are appropriated and reinvested by the capitalist. According to this analysis, the mistreatment of the workers can be systematically explained; it does not need extra-economic violence.⁸

There has been incessant dispute between rejuvenation and reliance theories without arriving at any conclusion. however tries to resolve the dispute by examining the causes of concern discount in the developing world.⁹ this 'modernization' theory which was unilateral and viewed west as model for development¹⁰ was criticized by Andre Gunder Frank¹⁰ in 1969,

When he wrote capitalism and under development in Latin America. Taking insights from Latin American industrial experience with the west. The base his conclusion on these assumptions:

Exchange rate is unequal thus growth is not in stages. For the last five centuries there is one system and it is capitalism which connects the remote rural areas with modern thriving economic centers of the world through the medium of an exchange.' This creates connection and intends in a chain like fashion creating dependency. As it function it results in prosperity for the few and impoverishment of the many.

To follow the unilateral approach in ex colonial states five or ten year's development pleasure favoured. This was with one aim to mobilize the third world countries on one pattern. Reproduce on west to common loans to accurate capital. (Pakistan's under huge Burden of loans) Interests on loans that multiply.

Dependence on west for technology, Trade-deficit or balance of payments Problems create a vicious cycle of poverty. To update human society and to improve its standard of living. This is an important passion of the present day world. This carving has important and even unknown consequence.¹¹ In this way poverty ratio has increased with the passage of time.

In conventional economic analysis the theory of comparative advantage argues that the exchange of the centre countries, industrial goods for peripheral primary goods is to all countries advantage. Technical progress in the centre world lead to lower prices for industrial exports, so that one unit of primary exports would eventually buy larger amounts of industrial imports over the long term, progress would accrue to the periphery without industrialization. Thus technical advance benefited the centre countries rather than the entire world. This was not a temporary phenomenon but a structural characteristic of the global system.¹²

In the mid twentieth century, especially after the Second World War, it began to be realized that the role of culture and institutions can not be ignored in the economic development of underdeveloped countries. This being so, the process of decolonization standard to promote fiscal expansion and construct strong organizations.¹³

The emergence of two blocks opposed to each other and the cold war between them, obliged the US and other western countries to help the states in their economic development lest they should be drawn toward the opposite camp, that is, Soviet Union. The countries joining the new international body (UNO) promised to help the economically impoverished states.¹⁴

Social change, if it is sudden and abrupt, is likely to be unstable and even violent. What is, therefore, important is that the institutions should be strengthened so that they can respond to such transformation. However, it is difficult and time-consuming to develop stable and strong organizations.¹⁵ It would be assumed certainly to reduce the poor quality in the world as well as in the rising realm.

Capitalistic economy leads to the exploitation of the poor and the needy it even causes unjust appropriation of raw material and exploration of work market. Some of the political thinkers describe these measures as the process of colonization without which capitalistic economy cannot thrive.¹⁶

The colonies serve as the hidden ground for the economic prosperity of the colonizer. The process of colonization has twofold functions on the one hand it provides employment to the labour force in the wake of capital investment. On the other hand, it deprives the women of the employment opportunities and leads to poverty in the third world.¹⁷

Colonies have always been established by dint of force. You cannot conceive of establishing colonies without having recourse to violence. The relation between the colonizers and the colonies is not one of equivalence. It is rather that of the ruler and the ruled. The use of force continues even after colonization to consolidate its stronghold in the colonies. Women are, perhaps, the worst victim of the process of colonization. They suffer more than men in the form of economic deprivation.

In the wake of industrialization and urbanization, it was generally believed that the gender unfairness would disappear. This expectation has however, been belied. Now there is another kind of domination in the form of capitalist economy. It differentiates between the sexes so far as economic activities are concerned. The status of women is that of the consumer. One who looks after the household affairs and the economic responsibility lies on

men only. They are bread earners and women are reduced to the status of dependent on men.¹⁸

Following arises in the worldwide; the incidence of violence has increased, especially against women¹⁹. Not to speak of the underdeveloped countries, the use of force is prevalent even in the so-called civilized west. This brutality cannot be overcome, as some of the feminists think, by providing equal chances to both the sexes. Far from this, all vestiges of colonial rule exportation and oppression-must needs be eliminated.²⁰

3.2: Patriarchy, Housewifization and Colonization

The propagation and universalization of the housewife as the image of modern woman paralleled the propagation of the nuclear family as the universal family. The housewife is an "ideal type"; however, she is not the strong, self-sufficient, independent woman of pre-patriarchal times but the weak, dependent, domesticated woman who is isolated from public life, and whose only concern is her husband and her children. A significant characteristic of this image is philosophy of sex appeal and romantic love as the main mechanisms whereby modern woman can hope to attract a breadwinner with a lot of money. In the third world, this family model is propagated above all through the discourse on the population explosion. The small family is considered to be a happy family.

The creation of the modern housewife is not the result of some inborn male sadism but is a structural necessity of the process of capital accumulation. Feminist analysis has shown that the housewife, who reproduces the labor power of the salary man, or wage worker, contributes to the production of surplus value, particularly because her own labor is not attributed any value, is not paid and, therefore, is not included in the calculations of the Gross National Product (GNP). It is not even called labor but love, is not unionized, has no time limit, and seems to be freely available, like sun and air, like a natural resource. Economists call it a "free good." It is precisely the exploitation of this invisible housewife-labour that feminists have identified as one of the secrets of capital accumulation.²¹

This modern image of the woman as housewife is not even challenged when women are being gainfully employed, or, at the same time as be increasingly the container in many states, particularly among third world, yet whilst they are the defacto heads of household and breadwinners of the family. Women's salaries or wages are invariably lower

than men's on the assumption that their income is only supplementary to that of the male head of the family. Housewives are not counted as workers in national statistics; their economic contribution is not counted in the GNP or in the UNSNA.²²

Trade unions have never bothered to include house-work in the definition of "work" nor have they fought for the interests of housewives. Women are often overlooked for secure jobs because the employer expects their ultimate return to their "real" vocation: of housewife or mother. In times of economic recession, they are the first to be fired. Their chances to move up to the higher echelons in their professions are, therefore, seriously limited. The findings of the United Nations are well known: that women constitute of the total populace of the world women comprise half of it. They work more but they are poorly remunerated and mob of few prosperities.

Excluding what is possibly more alarming than these stark facts is the continued fascination with this image of the domesticated, dependent woman. It has become the symbol of progress, the image of the future for many other women: peasant women, working class women, women who are still capable of maintaining themselves by their own continuation invention, women in the third world, This does not mean that the majority of third world women are de facto housewives in the above-mentioned sense. However the ideal type of man the breadwinner and woman the "nonworking" housewife is at the base of most policies regarding such women. It is one of the explanations why working women there are strenuous in the informal sector.²³

As for as concern conceptualizing change and equality in the "third world" contexts, women constitute a growing proportion of labour forces throughout the world, their integral role in global manufacturing networks and in household production systems that contribute to market and home consumption, and their access to educational and credit resources, have been well documented. Nothing their prior exclusion from national labour force survey, scholars have used women's participation rates as agricultural labourers, unpaid household workers, and urban workers among the recognized zone of the financial system to reconstitute the category of employment.

3.3: The Making of the Housewife

It is not enough merely to describe the present sexual distribution of work in which the definition of women as housewives plays the central role; it must also explain how this particular image of woman could emerge in history. The domestication of European women had by no means a peaceful history but was accompanied by at least three centuries of brutal violence against millions of women in the witch hunt. This witch hunt, which raged through Europe from the fourteenth to the seventeenth century, is the largest mass killing of women in modern history. No exact figures of how many people were killed as witches, but estimates range from 500,000 to several million.²⁴

At least 80 percent of these were women. It is imperative to make a memorandum of that this massive holocaust against women did not occur, as is commonly believed, in the Dark or Middle Ages like a result of superstition but in those centuries at the beginning of the modern era, the beginning of modern science and technology, of modern medicine, rationality, of the modern economy, and of the modern state. Feminist research has shown the interconnection between this brutal attack on women, particularly on healers and midwives, the doctors of the poor, and the way rise of modern school medicine, which subsequently became a monopoly of men.²⁵

After these centuries of brutal destruction and subordination of the "bad woman," we find by the eighteenth century the domesticated, tamed, weak, dependent "good woman", the housewife in the households of the rising bourgeois class. This woman became the symbol of progress and the model for all other lower-class women. Her image was carried by missionaries and colonialists all over the globe as a model of "civilization and enlightenment".²⁶ What is worse, the European working classes, which fought against capitalism, now adopted this image of woman and the bourgeois family as models of progress. It was an important aim of trade-union struggles that the proletarian man should also earn a "family wage" so he could keep a "nonworking" housewife at home.²⁷

Occurring alongside the process of housewifization was the process of colonization of far-away lands in Asia, Africa, and South America. These two processes were directly and causally linked. Without the conquest of colonies and the robbing of precious metals, and later the exploitation of the land, the resources, and the people of these colonies

for luxury items like coffee, sugar, tea, cotton, and the like, die European bourgeois class would not have been able to start its industrial revolution.

The European scientists would' not have found capitalists with an interest in their inventions, the European salaried classes would not have been rich enough to afford a "nonworking" housewife: and the European working class would have continued to live a miserable proletarian life. Colonialism provided the material source for the increase of productivity of human labor, which then gave a boost to industrial expansion. Colonialism today we call it the international division of labor brought, and still brings, such an influx of wealth to the metropolises that now even proletarian men can afford to have a "nonworking" housewife.²⁸

3.4: Divide and Rule: Housewifization International

Due to the polarized structure of the present day work, however, the dual responsibility of housewifization and colonization did not affect women in the metropolises and in the colonies or underdeveloped countries in the same way. In the classes and nations that profited most from colonial plunder, the majority of the women could de facto become housewives. This was, and is, not the case for the vast majority of women in the colonies or underdeveloped countries.

They cannot hope to rise to the status of a woman who is being fed and maintained by a wage working or salaried husband only, instead, they have to work in the fields, factories, sweat-shops, and household industries as petty producers, petty vendors, or even prostitutes to make a living. In India, for example, about 80 percent of the adult female workers are employed in agriculture.²⁹

Yet, international development organizations, national governments, national census authorities, and international organizations like the United Nations or the World Bank also project the image of the housewife onto these women as the symbol of the modern woman. In the so-called income-generating activities, which are proposed to alleviate poor women's lot, women were not defined as employees but as house- wifely, they can supplement the insufficient income of their husbands by some small side activity, like making handicrafts or raising chickens for an external urban or foreign market.

This system of labor control for women was not basically changed when, after the First United Nations World meeting on female at Mexico during 1975 the discourse started on "Integrating women into development." The strategy of integrating Third World women's labor into the global market system was also not basically changed when the World Bank and other international organizations stopped talking about integrating women into development and around 1988 began a discourse on investment in women.³⁰

In this new discourse, poor Third World women who produce for the world market are called entrepreneurs, not housewives. At the 1988 annual conference of the World Bank /IMF in Berlin, Barbara Herz, chief of the female inside Development Division of the World Bank, issued a briefing paper that "investing in women." She stated it was necessary not only to enhance their labor productivity through education and training and also to draw them away from subsistence production into production for an external market. As a general proposition, it makes sense to allow women, like other entrepreneurs, an expanded range of economic opportunities and let them weigh market potential and family concerns rather than assuming they "should" stay in certain lines of activity. Culture may limit the scope and pace of such expansion, but the economic virtue of deregulation ought to be clear.³¹

The term "entrepreneur" does not relieve Third World women of their responsibilities for their families. Male entrepreneurs never have to "weigh" housework and market production. This means, in spite of the new terminology, that the basic strategy of treating women's labor as a more or less free resource is not fundamentally changed.³²

The consensus seems to be that although it was considerable progress within the legal rank of women. In women's approach towards fertility control, fitness concern, learning, as well as paid employment and in women participation in political structures, there remain considerable gaps between male and female, and within some portion of humanity these gaps are huge. Moreover, new problems have emerged that have affected women more adversely than men, including the transition to the market economy in the former socialist countries, while some old problems, such as domestic violence, rape in armed conflicts, and trafficking in women, continue and may be spreading.

A cross-regional survey drawn from the above sources of gains and setbacks in the direction of the encroachment in the context of female areas. Since the end of Decade for Women shows a mixed picture. In Latin America and the Caribbean, women in inner-city

vicinity have made some significant gains, according to indicators of health, childbearing, economic, social and political participation, and especially education, where girls outnumber boys at both secondary and tertiary levels. But adolescent fertility and maternal mortality caused by unsafe abortions remain high. The serious macroeconomic deterioration of many Latin American and Caribbean countries in the 1980s may be a factor in the very high unemployment rates of women.³³

Women's economic participation is high in northern Europe, North America, and lower in Australia, Japan, New Zealand, Southern and Western Europe. Almost everywhere, occupational segregation and discrimination in wages and training favor men, and women's redundancy ratio be superior to male's. In Eastern and central Europe, women experienced setbacks in participation in formal politics and, in some countries, in their reproductive rights, following the collapse of Communism. The Human Development Reports 1995 ranked gender-related development index, explaining this in terms of the countries' conscious implementation of national policies to effect femininity equal opportunity and famine's authority.³⁴

The study housework is similar to the exercise of writing feminist science fiction. It constitutes an attempt to reverse the accepted order of concepts and values. The task has to be set in its historical context. Capitalist society is pervaded by two historically new divisions, between work and the family and between the family and personal life.³⁵

Several researchers have much examined the role attributes of the housewife. Yet there is still much disagreement on how people view the housework role. Helena Lopata found that women see the role as only a housewife, while Mirra Komarovsky found that blue-collar women's attitudes toward the role were not so negative. We find little evidence of status frustrations among working class wives. The interviews conducted on the uneducated housewives reveal that they are not quite satisfied with there role. But their dissatisfaction is because of other reasons not due to their status as housewives.³⁶

Ferree agreed with Komarovsky that working-class housewives were somewhat happier than middle-class housewives, but disagreed with the thesis that working-class women preferred housework to paid work. She found that around the clock housewives were further disgruntled through the method be more dissatisfied with the manner which they have in their daily life. either part-time or around the clock employed wives Low self-esteem was

associated with housework's conclusions were be society isolating and powerless. Vanek's conclusions were compatible with these results. She found that most waged jobs were with housework, but that the satisfaction of those with waged jobs was higher than that of those doing full-time housework.³⁷

Above the previous numerous time stratification studies of women's monetary role has contain paying attention on the previously ignored occupation of housewife. Of late there has been much countroversy about the exact role of women. Whether the economic role or that of housewifery is suitable for them .This debate can only be resolved if we compare the two roles. There have also been many disputes regarding the social mobility of the two sexes.³⁸

3.5: The Universalization of the Modern Standard of Living and the Ecology.

Since the nineteenth century, the Western model of development based on industrialism, permanent growth, and the never-ending progress of science and technology held a great fascination for people in Asia, Latin America, and Africa. We have also seen that the image of woman as housewife is closely bound up with this model as a symbol of progress. The goal of most societies that have followed this model was, and is, to reach a altitude of living wage and, a rank of consumerism comparable to United States and Western Europe. This is what "development" means.

However, this model has always been based on a sexual and an international division of labor through which the costs of development are systematically pushed outside their own borders to the three colonies of White Man: women, nature, and other peoples. The ecological crises and industrial catastrophes that, since the 1970s, have haunted the developed and developing countries alike arc strong evidence that this model, based on constant growth and unlimited use of nonrenewable energy, has reached its natural limits. It is well-known that a person in the industrialized countries uses at least ten times more energy than a person in a poor country.³⁹

The production of industrial and household waste is so high that it threatens the ecosystem everywhere. If one tried to universalize this model to project the average standard of living of all people in the world one would quickly come to the conclusion that the world s

energy resources wouldn't last more than a few years. The whole world, including the seas, would be buried under the waste produced by the world's five billion consumers. Thus, although modernization and progress along the lines of this growth model are preached everywhere and retain a great attraction for those countries 'defined as "backward," a generalization of this model to all people is ecologically impossible.

It is also undesirable, unless we want to destroy the very foundations of our existence: water, air, nutritious food, forests, and animal life. Already drinking water and even breast milk in Germany are so poisoned that experts warn people about their safety. Universalization of this growth model is also undesirable from a feminist point of view not only because the degradation and domestication of the Western housewife have been paid for in part by an even greater women's mistreatment in the Third World but also because the development model has not liberated women, even in the West. This is the reason why the new women's movement (i.e., a vindication going beyond voting rights) started there in the 1960's.

The universalization of the Western model of woman and her standard of living, based on the capitalist growth model, cannot subsist in the interest of women's freedom, since it presupposes the dominance of man over nature, women, and other peoples. A different perspective of a new society cannot be based on capital accumulation or high tech or be bound up with modern consumerism; rather, it will emerge in the struggles for survival of Third World women.⁴⁰

There are homes which are run by the women. They generate income to meet the expenditures of their households due to various reasons. In certain women-led households there is no male adult due to divorce-separation, settling at another place and non-marriage. However, if he is present, yet he doesn't participate in the generation of the household income because of his certain disease or habit of drinking etcetera. Thus, in many countries a considerable number of homes are run on the income of the women. Therefore, the myth of this stereotype has shattered that the men only run the homemanagement.

It has been surveyed that 30 per cent households all over the world are led by women. Therefore, this fact has to be given due significance, especially in social safeguards

(such as, pension, unemployment profits, family allowances etc). Besides, there should be conducted surveys to discover the number of existence of the women-run households.⁴¹

However, in comparison with male-headed households the female –run households are prone to be plunged into poverty due to some fundamental difficulties faced by women. For instance, they rarely can avail themselves of the facilities of lucrative jobs, assets, loan, education⁴² and vocational training and healthy surroundings where they could easily take care of their children while being a household head.

3.6: Female contribution and global capitalistic.

The status of women in precapitalist societies is the subject of considerable controversy. Anthropologists generally agree, however, that gender inequality was less pronounced in hunting-and-gathering and simple horticultural societies than in peasant based, agrarian societies. The relative benefits and losses attendant on development in part reflect women's circumstances before their societies embarked on the process.

Modernization's impacts on the status and roles of women also depend on their social class, their racial or ethnic status, and how their nations and households are linked to the international economy. Moreover, women respond to changing circumstances in diverse and often creative ways, some parlaying to their own advantage what for others would be insurmountable obstacles. Despite the tremendous range of individual (as well as regional and national) variation in both conditions and responses, overall trends are discernible.⁴³

In general, development through integration into the world capitalist system has eroded women's status relative to men of their social class. Whether modernization occurred through gradual incorporation into the world capitalist system or through development assistance projects implemented during the past three decades, the initial impact on women has been depressingly uniform. Women's originally vital role in production has deteriorated, jeopardizing their autonomy and material well-being.

Urban areas are the crucible of industrialization and modernization those processes of widespread social? Change that now affects most of the world. Changes and problems observed in cities often are the first indication of broader transformations taking place in a society, but the relationships between cities and rural areas also are crucial

elements in the process of change. An understanding of urban areas may make it possible to anticipate the effects of change elsewhere and to develop some means of coping with it. ⁴⁴

The situation of women living in cities has been a gravely neglected area of social research and policy. This neglect is part of a much broader lack of understanding of the special situation of women. Researchers and social planners have focused almost exclusively on men; their assumption has been that by understanding the men, they would also be reaching the women and children. This approach is not only factually inaccurate especially where many women are heads of families but also overlooks the special needs and contributions of women. Social science now has the special responsibility of improving knowledge about women in order to affect social policies, particularly with respect to women in the mainly agricultural poorer nations undergoing rapid social and economic change.

Differences between socio-economic classes are usually most pronounced in cities, since city populations contain both the very poor and the very rich, as well as a substantial portion of the middle class, which is associated with city-based occupations. These class differences are of course crucial to an understanding of both women and men in society, but they may affect women in special ways that are not yet well understood by social scientists and social planners. Any research or social policy that ignores these class differences will be of little use in understanding and solving particular problems. In addition to class differences, there are also other differences based on ethnic distinctions, length of city residence, types of occupation, types of migration to the city, and so on.

In many cities, the gaps between the different income groups are so enormous that entirely different experiences of city life shape the perceptions of people, and the different groups have very little contact with each other. This is particularly true for women, whose social participation is very different from that of men in many parts of the world. Women live much more of their lives in their own neighborhoods; even if they are employed outside their homes, their places of work tend to be quite close to their homes, while men travel much farther afield. In those societies in which female are constrained in the direction of the house and do not enter the labor force in significant numbers, these distinctions are even more crucial, for in these situations, the social interactions of women are clearly limited to their immediate neighborhoods and their own relatives.

In part these differences in social contact on the view that-women's primary role are to care for children and the household, including cooking cleaning, and care of clothing and other possessions. In fact, only the biological functions of child bearing and lactation are women's exclusive domain, but it is generally true that additional, socially determined functions related to child care and household maintenance have been added to women's roles. ⁴⁵

Although these socially determined roles could be filled equally well by men, there is no society in which men, rather than women, perform all of these functions. In most societies, moreover, men begin quite early in life to have broader social experiences outside the home than do women, although there are some obvious exceptions. In addition to these dissimilarity inside the life experiences of female and male in many societies, there are usually special barriers which women face in contributing to family income under changing urban circumstances. In most peasant societies, the family is the economic unit, and women and children are expected to contribute their full share of labor.

Industrialization in Western Europe or, more recently, in Japan. Both men and women, especially in low-income groups, then begin to face special barriers to employment. The causes include, among others, inadequate education, poor housing, lack of access to methods of limiting family size, and the lack of medical facilities and social services. Although these problem's affect low-income men as well as women, they have a particularly limiting impact on the occupational, access of women for the reason that of their kids-concern tasks.

In broad-spectrum, their explication reasons which develop to "justify" discrimination against women in many types of occupations and activities. Poor women thus face double barriers in many societies one based on their class position, the other based on their being women. As a result, women's occupations command significantly lower wages, as will be discussed in the section on women's work.

A further constraint on female's involvement inside the labor force is the fact that in most societies their status remains tied to that of their families. This derived status also reinforces the barriers of class differences, particularly in urban areas. Judith Blake stresses the central role in women's lives of the status, authority, and power wielded by the men to whom women are linked (i.e., fathers or husbands) and the absence of independent criteria

for awarding or measuring status among women. She sees the current attempts to recover the position of female as closely tied in the direction of the improvement in presently industrialized countries of "a continuing attempt to prescribe one kind of position a derived one as being the primary status for all women."⁴⁶

There is a current preoccupation in research and policy with something called "the status of women," which generally turns out to be impossibly difficult to define operationally. Researchers would be well-advised to avoid using such a slippery concept as one of their variables and to substitute more useful variables based on measurable behavior or expressed values. This is particularly important for studies of urban women where status differences between families as well as broader class differences are such-crucial-distinguishing variables.

The two sexes are distinct from each other so far as their access to power and authority is concerned. The women in the affluent society are free to move anywhere; meeting the person in authority without any inhibition.⁴⁷ In the country the women of the lower strata have inhibition in meeting the members of authority and power. Because of their poor status, they are unable to exercise their influence on any one.

Society's value system may affect their private status and influence their own families. These questions become very important when policies attempt to change specific values (attitudes toward fertility for instance) without clearly understanding both women's public and private status. Women may be quite different from men in the extent to which, for example, public media of communication affect their values and behavior, and may be affected in important ways by other women outside the some societies. All of these points have obvious relevance to the sit women urban areas in terms of the accessibility of women to pro- planned social change.

3.7: Women's Work

Work is basic to the life of men, women, and children in both urban areas in all societies, but there are considerable differences in t which work is divided among various groups or individuals. It is clear work of women is not accurately reflected in statistics concerning force, because only a part of it is carried out in those sectors of the economy

which these statistics are designed to measure. It is therefore very misleading to distinguish, as many people do, between "working women."

Instead, it becomes increasingly important to differences among the types of work done by women and the dif their economic and social effects. Some of these categories are paid employment, women who are self-employed and earn money women who participate in family enterprises and do not earn individual wages; and women who care for their households and children, do not earn make other contributions to the money earning capacities of their husbands and other male members of the household. A specific type of this last kind of work is becoming increasingly important in middle class urban especially in the industrialized societies, everywhere female take in good right of entry in learning. This is the "two-person career" pattern, in which expected to perform certain kinds of support functions for their husbands (which generally increase the husbands' work performance) without receiving a direct money income.⁴⁸

Many other patterns of husband's wives sharing specific types of work also exist, of course, along with different patterns of remuneration. The variety of types is probably greater in urban areas than in agricultural environments. Clearly considerate towards different kinds of female's task is important to any accurate assessment of the functioning of families in the urban economy.

3.8: Women as Unpaid workplace.

The Gross National Product (GNP) is a means by which countries measure their total economic output in goods and services, but it ignored unpaid work. The most important reason for including unpaid work in the GNP would have been to give value to the work itself, and not the gender of the person who does it. In developing countries the GNP had aroused a lot of interest as it tended to hide increasingly large numbers of work-hours and labour input for which there is no monetary value.

Most of women's work had been invisible, despite the fact that women themselves are all too visible when unpaid services are needed. The question was who considers women's work invisible? It would seem that there had been a silent conspiracy in history. Since a large part of it was unpaid, women were learning what kept them continually poor. Most social security benefits, such as unemployment insurance, pensions, and other

social services to which women are entitled are not depicted as remuneration for unwaged work, but provided as a hand-out or charity. In the bookkeeping of an economy, women are considered a liability on the state or the employer or the male member of a family.

Redefinition of women's work and re-quantification of the twin concepts of labour force and economic activity started to be officially considered in many countries as a result of UN resolutions and decisions. These were voted upon, signed and adopted by several governments, yet women in the labour market continued to experience discrimination from the point of recruitment to the point of exit. The accumulated result of this was that women's work performance was minimized and their opportunities for promotion were restricted. Men had careers, women had jobs. What were the main obstacles why women faced barriers when seeking gainful employment and appropriate wages for their labour and unpaid services? Many reasons were advanced for the inherent inequalities of the segregated labour market, the most important of which might be noted:

The persistence of the traditional concept that the male is the main provider in the household that is wages include provision for the family, and that a male is always present. Domination by men of the official positions in trade unions, the reluctance of employers to recruit women and train them for skilled technical jobs. The perceived inability of women to balance work and family responsibilities.

3.9 Unemployment trend in the Developed countries in both sexes

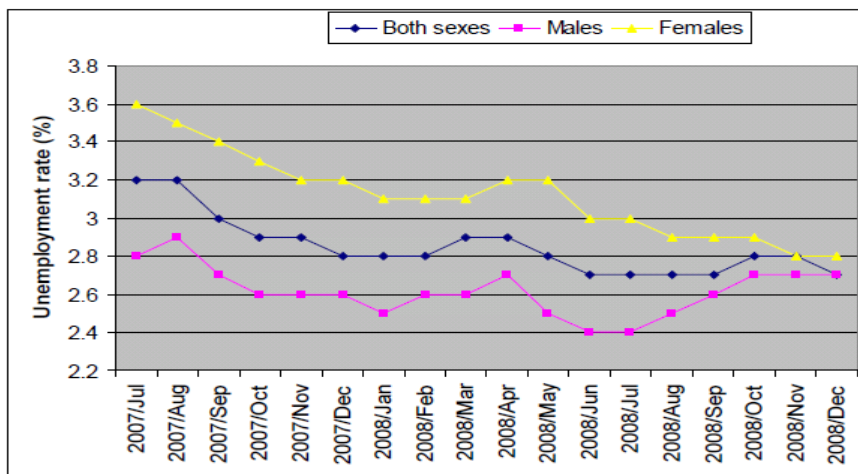
In the developed countries and the European Union, there is upward in the unemployment among both the sexes. For some time this ratio was more among male in contrast to female. Gradually, however, this difference removed down for want of job opportunities for men in comparison to female.⁴⁹ (see Appendix V Table i)

Because of economic recessions men suffer more than women in respect of employment. The unemployment rate throughout the world is higher than previous years. This is so due to the unpredictability of the labour market institutions. It is, however, important to note that sex difference in the job market is not a universal phenomenon. At some period and in some regions, the gender discrimination between the sexes in the job market globally.

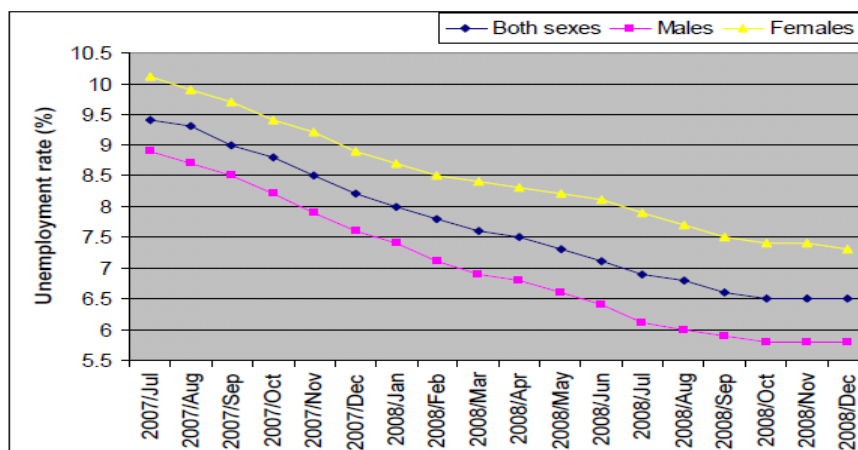
The periodic check at the unemployment rate in many advanced countries of the world shows that the economic crises are due to the sex impact. In the Netherlands and Poland there is downward trend of unemployment every month from mid-2007 till late 2008.⁵⁰

Monthly redundancy ratio,
Sex wise, 2007 July - 2009 December

A. Netherlands



B. Poland



Source: Global Employment Trend for Women March 2009.P, 21

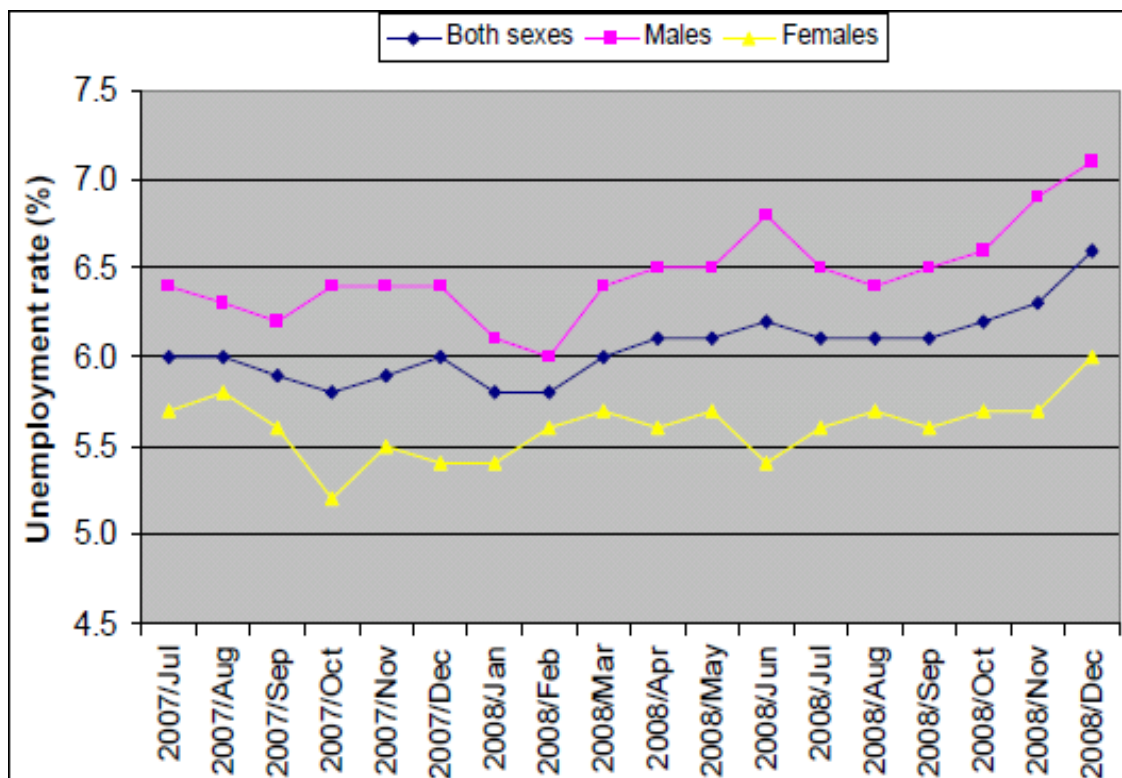
The above figures do not reflect any decline in the labour market. The Netherlands economy has recession for some time, but it does not show any effect on the employment ratio. Likewise, in Poland the monthly redundancy rates have declining trend.

For some time even without financial recession.⁵¹ As far as concern Poland there monthly redundancy has constantly raised and great impact on country crisis investigation.⁵²

In Canada and Australia, there is clear evidence of the effect of economic decline on the employment ratio in 2008, but it is not clear whether it is due to gender discrimination.

Monthly redundancy ratio, by sex, 2007 July - 2008 December

C .Canada



Source: Global Employment Trend for Women March 2009.P,22

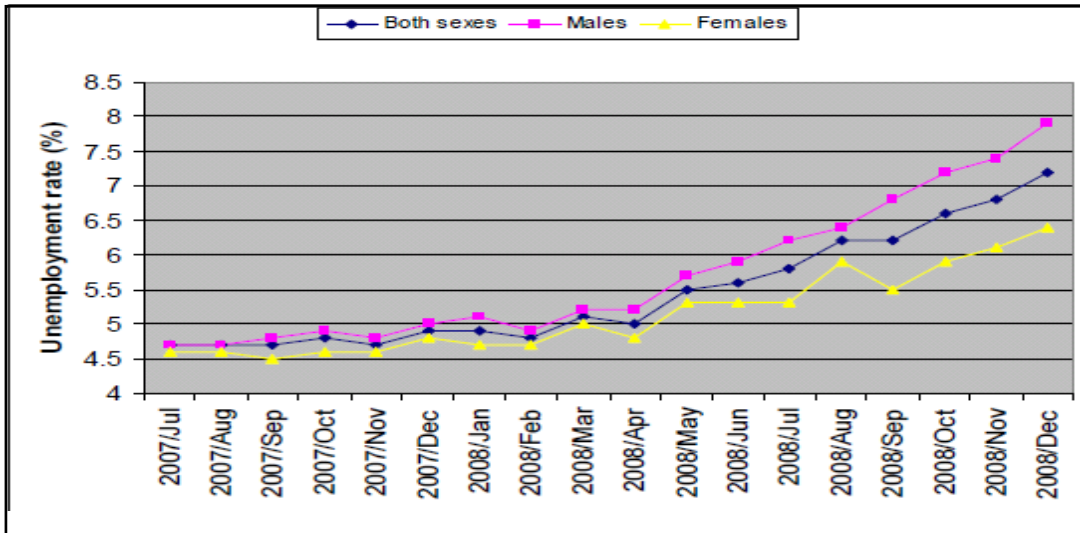
The table above shows that in both the countries the unemployment rates marked on upward trend by the end of 2008. As for Australia the employment ratio differed for the two sexes for some time and there it improved / became equal subsequently. (See Appendix V:table vi,v).

In the table below, in France and USA there was steady decline in the labour market in 2008. In the USA the monthly employment rate (July to December 2008) increased for both male and female. This increase was not, however, proportionate. Likewise, in France the unemployment rate for female went up but not in the same proportion as that of the male?

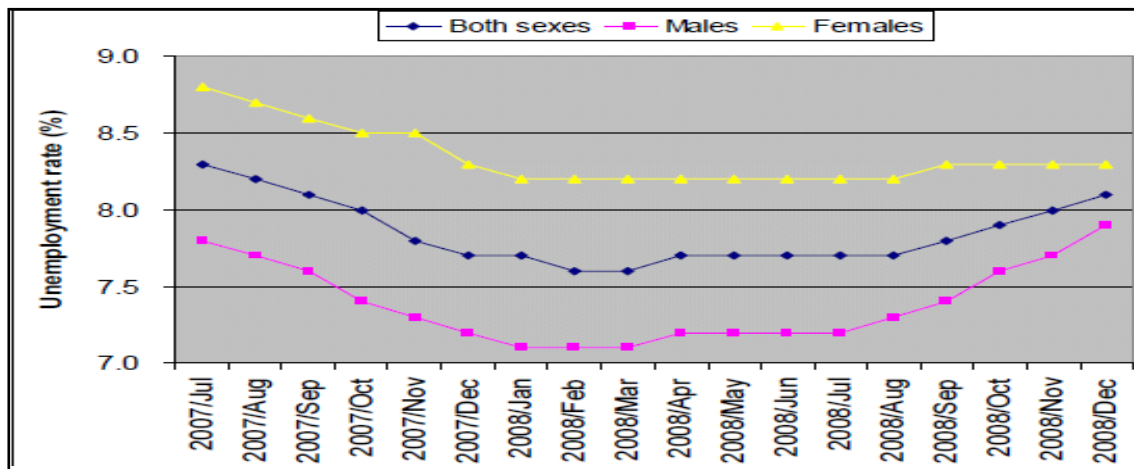
.(See Appendix V:table vi,vii)

Monthly redundancy ratio, by sex, 2007 July - 2008 December

E. United States



F. France



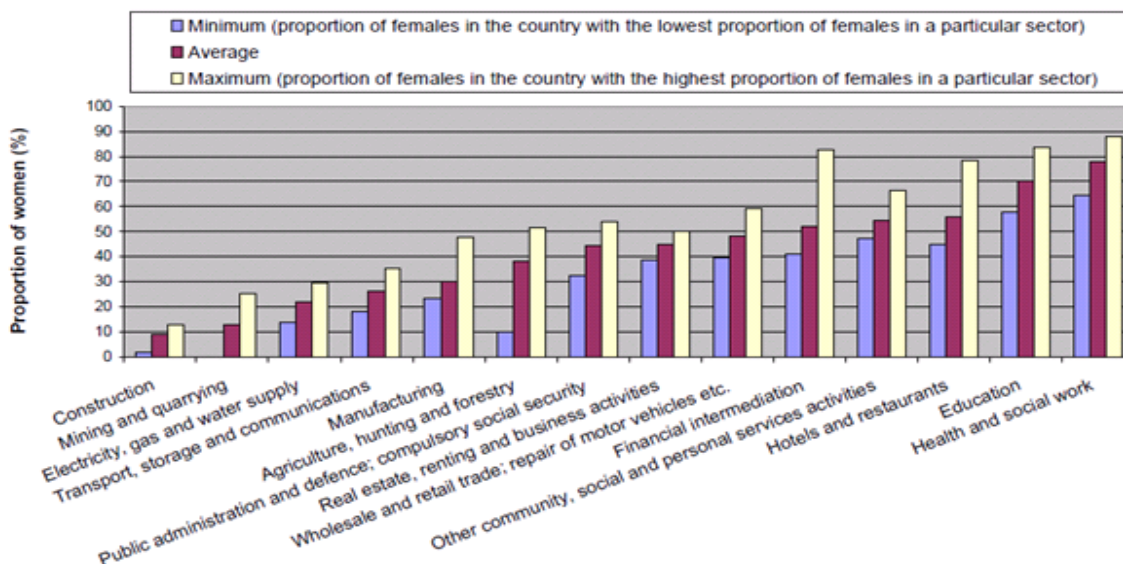
Source: Global Employment Trend for Women March 2009.P,23

Before the present economic crises, that is, between 1995–2005, there was high employment rate, especially in real estate business for both the sexes⁵³. In this way they tried to reduce their paucity ratio, and disparities of sexes. Market production would sustain with removal of labour division on gender based segregation. In all economic sectors, the employment figure for female excluded the male. All the same, the women have upper hand in real estate business in contrast to their male counterpart.⁵⁴

There are many other sectors which have been affected due to the economic decline, for example, transport, storage and communications. In these sectors men are dominant and, therefore, women are more victims of unemployment. These sectors are more likely to suffer if there are layoffs in smaller servicing companies which serve as feeding units to them.

In education, health and social work women are more than men. These sectors, especially the last two are less likely to be influenced by the economic regression⁵⁵. The following table shows this trend.

Female shares of sectoral employment in 24 developed economies, 2005



Source: Key indicators of labour market (Geneva, ILO, 2007)

3.10: Women Entrepreneurs in the Global Economy

To be an entrepreneur is a challenging task. It requires a good deal of insight into and understandings of the business concern. In the light of new experiences, he has to modify his strategy and plan. It is the cultural and social pattern which determines whether a woman can become an entrepreneur or not. Females have succeeded as entrepreneur for she can maintain good relationship with business community. She is economical a good organizer and aware of the needs of the environment.

Women have proved much successful in business organizations. Their main concern is how to satisfy their clients and deliver their services in the best possible manner. They are not complacent. Women business owners always exchange ideas with others, seek guidance in performing their business well.

For the economics growth of society it is imperative to make a consisted effort integrating various elements – finance, trade, economic planning, and labour issues. A good policy which is above discrimination is important to achieve the desired economic stability. This will rescue the women from unjust economic burden.

Challenges are welcome for they pave the way for a better future. No challenge, no effort to get out of it. This is time of economic crises as well. It helps devise new policies and plan things in a batter manner to resolve the crises. In the new economic policy we cannot ignore the role of womenin the labour market. They must be considered as the potential labour force in any business organization. Their preoccupation with domestic responsibilities after hinders their access to labour markets. Should their husband share the household responsibilities, their wives may have enough time to work outside.⁵⁶

There are other social infrastructures such as education and healthcare in which capital should be spent. This will benefit the children and the society at large. In addition, unemployment insurance scheme should be introduced to help them to find new employment. They should also be trained for non-traditional jobs.

Although in some of the countries in Europe and central Asia, there has been attempt to reduce the gap in the pay of the two sexes. Success still remains for away. The progress is very slow and the situation has worsened.⁵⁷

The gender inequalities in respect of pay have increased the poverty of women and their families in South Asia. Moreover, their in access to education has also added to their hardship.⁵⁸

In poor countries, where most women work in rural areas and on the land, their work is considered as non-market and non-monetary activities. To exclude non-market work from the economy of developing countries is to make invisible and nonexistent almost everything women do. In effect, this exclusion or marginalisation of women's work is single of the major

cause of female's deficiency in these countries. For the last three decades in the urban areas of Asia, as for example in Jakarta, Sao Paulo and Colombo, a new industrial workforce has become more and more visible.⁵⁹

Most of women's work had been invisible, despite the fact that women themselves are all too visible when unpaid services are needed. The question was who considers women's work invisible? It would seem that there had been a silent conspiracy in history. Since a large part of it was unpaid, women were learning what kept them continually poor. Most social security benefits, such as unemployment insurance, pensions, and other social services to which women are entitled are not depicted as remuneration for unwaged work, but provided as a hand-out or charity. In the bookkeeping of an economy, women are considered a liability on the state or the employer or the male member of a family.

Renowned with the intention of female are everywhere denied equal pay in most occupations, denied equal access to healthcare, housing, food, education and information. In addition to these inequities, they are frequently sexually harassed at work. As potential mothers, women do not even have the inherent right to space their children or to have access to birth control of their choice (a basic human right, recognised by the UN Convention on the Elimination of All Forms of Discrimination against Women in 1979).

In market places are considered as trad and industry in all regions of the world as modern wage⁶⁰ but with all these changes sex disparity is badly perform in the trade and industry.study reveals that some occupation are specified for female.⁶¹Studies covering both the industrial market economies and former centrally planned or transitional economies in Eastern Europe and some developing countries indicate that in Eastern Europe and some developing countries women usually work in traditional jobs – typist, nurses, midwives etc. They are not employed in status jobs: teacher, technical, administrative). The other side of the coin is women's absence or under-representation in status jobs.

The recent statistics show that the standard of the same pay for the two sexes for the same hint of work has been accepted in most of the countries.⁶² Nevertheless; the average income of female continues to be less than male.⁶³

The conflict between home and work gave rise to a lively and controversial discussion and an international standard entitled the ILO Workers with Family Responsibilities Convention, which had been adopted by 132 countries by 1983. The

Convention recommended that governments adopt new policies to reconcile the double responsibilities mostly placed on women's shoulders.

It also urged employers to reduce work hours generally to allow both women and men to share household responsibilities. France, Sweden and Hungary were among the early countries to adopt these measures. The European Council made similar recommendations to the UN European Economic Commission countries to take steps to harmonize labour legislation with regard to hours of work and reduction of hours.

In addition to the two "immobilities" that tie women besides their family and kids responsibilities and particular occupations, there are other obligations which are still unknown to the others. Depending on country and culture, women are often given strict distances that they can travel to their workplace or for social connections. There are strict social conventions that keep women in seclusion or behind the veil (literally, and in some cases metaphorically). Visible and invisible veils (under different names such as Hijab or Burqa) cover women's bodies depending upon the interpretation of tradition, sometimes translated into laws.

In some cases, only half the faces are covered; in others the whole body minus two "holes in the cloth" instead of eyes. Still in other countries, women are prohibited by convention or law to visit places of worship or pleasure or most importantly leave the country without the written consent of a male member of the household. In some countries, such as Saudi Arabia and Spain in the 1980s, no woman could acquire a passport without the written consent of a man. In the same period, in Switzerland, women could not employed or work outside the home without the consent of the husband (there have been changes in the law of all these countries in the 1990s). This concern with citizenship inspired the 'Declaration of Sentiments and Resolutions,' drawn up at Seneca Falls in 1848. The feminists present at this first meeting expressed: That the two sexes are created on a part with each other, is undebatably.⁶⁴

The new emancipated and advanced profiles of women show that they are now daring to travel a long distance for economic emancipation, social connection and education. It is often difficult for women to find job of their choice where the working conditions are congenial for them. They are overcrowded in agricultural sector. They are in a disadvantageous position because of the unseemly of job, poor payment etc. Even those

women, who succeed in finding a job of their choice. They are not paid the same salary as men.

The difference in the payment of wages to the two sexes is because of the influx of women in the low paid industries and differences in skills and experience. It may also be the consequence of gender discrimination.

The Beijing platform⁶⁵ for action lays emphasis on the goods to ensure gender equality in respect of employment and access to resources. This will eliminate poverty⁶⁶. The platform for action also underlined the need to gather sex⁶⁷ and age based data concerning poverty and other aspects of economic activity. The United Nations Millennium Declaration emphasizes that gender equality is important to remove poverty and for women empowerment.⁶⁸

Poverty is due to many factors. The main sources of it are income and expenditure data gathered from household surveys. Such data is, however, insufficient to determine poverty between the two sexes.⁶⁹

The above statistics are not adequate to measure poverty because they do not attach any importance to unpaid domestic work performed by women. To ignore the household work for which the women are not paid. Gives a bias in poverty statistics. It may not give correct picture of the poverty of women and by single parent household⁷⁰.

3.11: Women and Paucity

The reason why it is not possible to analyze the issues pertaining to women & their poverty. Is the non-availability of data about the extent of poverty among women & men? The present data is not sufficient to examine the differences in the consumption behavior of individuals in the house.

Poverty has both social and economic dimensions. In measuring poverty the two methods – qualitative and quantitative – should be applied. Such methods would help us analyze how the women view their own state of poverty and identify their needs. In addition, these methods would also enable us to perceive nonmaterial aspects of poverty. Ideology and

media play an important role in promoting violence against them. The follow aspects of women's lives and societies are control by men.

- Their role in the labour market.
- Their reproduction.
- Their sexuality
- Their mobility
- Their property and other economic resources.
- Social culture and political institutions.

All social institutions – family, religion, political, educational etc. are under the control of men and they are all patriarchal in nature. Women's contribution has always been underestimated. This is so because of the low status they enjoy in society. Their work is underestimated in economic terms and also because of the conception of value itself.

In Pakistan several measures have been taken to alleviate poverty. The establishment of Pakistan Poverty Alleviation Fund (PPAF), The National Rural Support Programme (NRSP) and other Rural Support Programmes (RSPs) and the Khushali Bank are efforts in this direction. SEMS also serve as a milestone in providing help to the people to sustain economic self-sufficiency.

SMEDA plans to open 14 Women Business Development Centers (WBDC) in important industries cities in Pakistan. The purpose of these centers is to provide facility of entrepreneur for women in the country. With this end in view the govt. has created the SME Bank in which the SBFC has been merged.

The Regional Development Finance Corporation (RDFC) has been established to promote export of Pakistani production in foreign market. Export Promotion Bureau provides facilities to Pakistani business men to go abroad to introduce their goods, arrange exhibitions in Pak. etc. The policies and programmes of EPB are not sex-oriented, because the participation of women is low in business activities, particularly in export. EPB is trying to attract women to export business. It is generally view about Pakistani women entrepreneurs in Pakistani economy, research in this thesis is focused on Rawalpindi district; it will be discussed in the next chapters how women contribute in socio-economic development of the district, and what she has economic status and empowerment.

3.12: Gender and Development.

During the last 10 – 15 there has been lot of discussion whether women can contribute to the development plan of the country. The various conferences and seminars have not highlighted the role of women in the development of the country. They have either ignored or underestimated the potential of female in contributing to the development of the country.

End of the 1960s and early 1970s (mainly) women researchers have regretted the neglect of women, their lack of participation in the development plan of their countries. It was misconceived by the planners that the development of the country would automatically benefit all its members regardless of sex. But this assumption has been belied.

It was generally believed that the process of industrialization and modernization of agriculture world bring about development and progress in the country, benefitting all the people living there. But the fact is otherwise. The poor, especially the female, because poorer. No attention has been paid to the people of low income group and women. The contribution of women to the household and to the economy has hardly been recognized. Women's contribution to the household and to the economy was neither recognised nor valued. Diminutive concentration being paid to the UN concept of “good governance” or justice.

In much the same way, it was discovered that even when a household benefits from development programmes, it does not follow that women in the household will benefit equally or benefit at all. Studies done from a feminist perspective i.e., one which is guided by women's interests and concerns and aims to transform hierarchical gender relations and make them equal in different parts of the world provided data and evidence to show that gender-blind development plans had generally ignored women, their perspectives, needs and interests. This neglect meant that accessible difference among female and male were not addressed, and second, female's action & potential contribution to and participation in the development process was ignored. Consequently, women were further marginalised and disempowered.

It was there for all to see that women were not given access to educational and training opportunities, technology did not liberate them from drudgery, and prejudice and misconceptions persisted. Almost everywhere in the world women have been farmers and producers of food. Despite this, our planners, decision-makers and communicators have persistently refused to recognise their Contribution. The very language of these gentlemen (and ladies) betrays their discriminatory perceptions. Thus while referring to farmers they invariably use masculine pronouns like "men" and "he".

As far as concern the biological aspect gender can be taken in societal aspects on bases of biological grounds.⁷¹The division between the sexes is not a matter of accident. It is rather rooted in the social and cultural milieu. Even with identical education and access to all progressions, man enjoys a dominant position in public service and perhaps in every sphere of life. This is all due to gender bias.⁷²

Development programmes leading to marginalization of women: The result of these blinkers vis-a-vis women was, and still is, that in planning for agriculture and rural development; women have been neglected and further marginalised. Most training, information and credit for agriculture, horticulture and animal husbandry have been given to male farmers, in spite of the major contribution of women to these activities. Extension programmes have been run almost exclusively by men, for men. In contrast of man women have always been offered conventional jobs such as sewing, embroidery, pickles making the job which are less paying.

Agricultural development has normally and almost entirely been "manned" by men, right from decision-making to implementation. For example the massive and expensive Training and Visit projects for agriculture extension in India, planned and funded by the World Bank in the 1980s, totally ignored or bypassed women. Similarly, a report on media support for big reforestation programmes in Nepal did not mention women even once. Women have not even been involved in projects related to reforestation, water supply, grain storage or other activities which are managed primarily by, and are of critical concern to them.

What is more, we find that most technology has been given to and is controlled by men, while women continue to do the more tedious, repetitive and back-breaking

tasks. Commercialisation of agriculture has led to greater control of cash and family resources by men, even when, often, women do the work. In the Eighties a review of eleven major rural development projects in Nepal showed that the productive roles of women were completely ignored because of distorted concepts of "housewife".

"Head of household", and "economic" activity. In most of these projects, new farming technologies and machinery were made available only to men and applied only to male tasks, such as ploughing. When mechanisation was introduced for a female task such as husking or milling, it was transformed into men's work. This happened with the introduction of mechanised milling for high yielding rice varieties in Indonesia and Bangladesh. As a result, in one stroke large numbers of women were deprived of whatever little they were earning earlier.

Women have also been excluded from owning or controlling land, the most crucial productive resource in agricultural economies. Various studies have pointed out that traditional systems of land tenure often allowed women to grow food for themselves, their children and extended families, without recourse to formal land ownership. Some land reform programmes, however, have given titles to land to individual men with the result that women may no longer have access to or control over it. At the same time the new owner may decide to sell rather than cultivate the land, taking it out of use for producing food for local consumption.

Many researchers who are working on feminine issues having socialistic learning hold that profitable manufacture have reduced the women and the poor, poorer. Capital accumulation makes it possible for some people to accumulate more and more even as others lose control over land and other resources. The only thing they control is their labour power, but the value of their labour is not determined by them. In fact, Engels has said quite categorically that it was private property that led to the creation of class and gender hierarchies. According to him the need to control women came along with the emergence of private property.

Male control over women's reproduction and sexuality made for the world historic defeat of the mother right. Further, the position of bourgeois women is much worse than that of working class women because bourgeois women themselves are property; they are merely the carriers and producers of heirs.

The German feminist scholar, Veronikabeunholdt Thomsen maintains that the women in the third world countries are the victim of poverty and neglect of the modern economic system. He believes that it is wrong to assume that they are backward or poor because of the old patriarchal system. Their miserable plight is due to commercialization. Because of the rise of materials. They are relegated to the unpaid/un-paid household work.

In particular, women cease to be able to live autonomously with their children in a world which runs on the money to which they have such restricted access. Growing property lessens forces them to submit to dependence on men, and relations between men and women stop being co-operative. Based on these objective circumstances, they necessarily become hierarchical. She says since money and social esteem in modern society are closely related, those whose access to money is severely limited are also denied esteem.⁷³ According to researcher the rural women in India are the worst victim of atrocious aggression and sex harassment, especially in those areas where agriculture has speedily developed and which have become recently.⁷⁴

Accomplish superior sexual category disparity engross a process of vigorous community transformation which may have no obvious link with economic growth various research has exposed that the extent of anti-female bias is substantially reduced by various factors that give women more voice and agency within the family. These are primarily education and the ability to earn an independent income through paid employment. The latter makes for women getting greater exposure, more respect, more bargaining power and better chances of survival.⁷⁵

It is not easy to give a clear-cut answer to this question. The issue is complex and cannot be generalised for all societies or countries. In some ways women have definitely gained. Today they have more rights (right to vote or to inherit, for example); more opportunities (for education, training, jobs, travel); and more participation in political decision-making. There is also much greater awareness about women's oppression and the need to tackle it systematically. Women themselves are much more articulate and organised for change. But there are other ways in which women seem to be worse off.

In most of South Asia, while women are being provided with more opportunities, and there is more awareness and articulation of gender issues, we find a

resurgence of patriarchies. Religious fanaticism of all kinds has meant more restrictions for women. In Pakistan, for example, progressive family laws have been replaced by the anti-women Hudood Ordinance; in Bangladesh, fundamentalists have been attacking emerging women's groups and NGOs working for the empowerment of women. Right-wing Hindu groups in India are busy reviving patriarchal role-models.

Examining the changes in the patriarchal system in Britain, Sylvia Walby makes observations which seem to be applicable to South Asia as well. She says there are two types of patriarchal control: private and public. In Great Britain there prevails public patriarchy which implies that women are harassed and exploited in the public service as well, especially in respect of employment. Their exploitation is now in the hands of the public. On the question of whether there has been progress or regress in women's position, she says, "Patriarchy is not a historical constant. Modifications in gender relations over the last century or so have been interpreted variously as progress, regress and involving no overall change. Liberals typically define them as progress; Marxists as regress followed by stasis, and radical feminists as embracing no significant change."⁷⁶

Some governments, UN organizations and NGOs have made special efforts to recruit women and train them for senior positions and to make organizations their policies rules and work culture more women friendly. Special gender indicators have been developed to measure the success of programmes aimed at women's empowerment and gender equality. To make the progress free from gender bias, it is important to formulate govt. policies laying emphasis on qualitative input developing their self-confidence and awareness of their rights and training them in such skills which are in demand in the labour market. Women's organization will play an important role in promoting their authority and power.

Females play a vital role in economic production. They are engaged in various productive activities in industry and agriculture, formal and informal sectors of the economy. Their work is going unrecognized and considered as unvalued work. Generally, economic status of women's in Pakistan is largely determined by the status of other male relatives, particularly father and after marriage, husband. Participation of labour force, availability of jobs in labour market, employment status, access to and ownership of resources, and social norms regarding the women work are main variables to assess women's economic empowerment.

In Pakistan females labour force participation rate is low due to social and cultural factors, and second female participation in market production is underestimated. In Pakistan females labour force participation rate is low due to social and cultural factors, and second female participation in market production is underestimated. Considering the rapid changes in global economic scenario the females as productive agents is becoming critical. Considering the rapid changes in global economic scenario the females as productive agents is becoming critical. All the same, to make the females more achieve in market oriented activities to improve their quality of work, they should shake off their shyness thus they will play role on an art with men in all spheres of life.⁷⁸

In Pakistan the participation of women in economic activities is gradually decreasing. This may be attributed to many factors: narrow access to productive inputs, low investment in human capital, gender discrimination in job market, underestimation of female contribution and other social factors. The institutional support is required of institutional support without any gender bias, notwithstanding, the softer sex are playing an important role in the economic development of the country.

The urban women work in larger number in the informal than the formal sector both in and outside of their homes. They generally carryout home-based payment works on piece rate basis or they work as self-employed in small enterprises. Women who take up piece rate work at home generally do so because they cannot work full time away from their homes due either to heavy family duties or social restrictions. They normally get work orders through middlemen and do not contact customer's directly.⁷⁹ Conditions and incentives of jobs aside.

Women own social behavior also perpetuates occupational segregation, while many factors compel women to turn to specific occupations situations continue to occur where women choose old female skills and occupations and opt to do those jobs which are time consuming and repetitive in nature even when other jobs are also accessible.⁸⁰ these women tendencies have persisted even on modernization of old economies. Besides, react differently from men to expansion or retrenchment of jobs leads to occupational overcrowding generating various barriers for entry into the formal job market, women under conditions of occupational overcrowding tend to avoid competition in male dominate jobs instead, they crowd into female jobs and thus depress wages there.

Its observance discourages women who are more religious from taking jobs in need of contact with male strangers. Many women from rich families get education only to maintain their social status. This is particularly so with women doctors who either do not practice or withdraw from practice of their profession after marriage. Of course, some restart it when their family responsibilities diminish. Females of big land owners are also averse to wage work. Although urban women have more free time and greater access to work facilities, they are forcibly confined to their homes.⁸¹

It is true that there are no legal or policy barriers against employment and promotion of women, socio-economic factors are more diverse to them. Gender plays very important role in determining the entry of women in the job market. The socially defined gender roles assigned men to earn for family and women are restricted in the homes to do the household chores including rearing and caring the family members. Not only have the culture but also economic and social structures worked against the entry of women in the job market.

Therefore the whole net work of social and production relations put the women at receiving end. They are considered as consumers, not produces. Women are regarded as economic liability by the family hence the rate of investment on their education or training is very low because family views them *paraya dhan* (wealth of others) women's movement in the public sphere viewed with disdain. Their teaching in coeducational facilities or working in the enterprises that have no sex segregation also discouraged.

The negative perception of women's work in a male dominated society is important factor which influences the entry of women in the labour market. The root cause of this perception can be found in cultural value system that clearly defines segregation of sexes and prefers women's stay at home as mother and wife, and discourages going outside for them. A few professions are considered as respectable, such as teacher and to a lesser extent health worker. The preference for those professions is because they provide the opportunity for all-female environment unless a change in this value system takes place it will be difficult for women to avail paid work opportunities.

The modern sector of the economy *has* the low labour absorptive capacity, as a result women are, particularly in the urban areas, are forced to get employment as contract labourers where earnings are significantly lesser than within the planned zone of financial

system or even in the direction of the lowest ranks of the service sector. Women comprise a very important component of the system of contract labour. Sewing garments, food processing are some of the most common income-earning activities that women undertake at home either on a contract or self-employed basis.

The remuneration is usually below what they could earn for comparable work outside the home. Home based work or contract labour system is highly exploitative in nature. The middleman and contractor do not pay the woman worker according to the work's quantity and quality. To earn subsistence women's other option is service sector. Women workers are usually employed in the lowest tiers of the service sector in poorly paid, menial jobs mainly as domestic servants.

Joan Kelly a feminist historian wrote regarding women's work relations "We should look at property relations and women's relationship to work as the basic determinant of the sexual division of labour and sexual order. The more the domestic and public domains are differentiated, the more work and hence, property is of two clearly distinguishable kinds. There is production for subsistence and production for exchange, and this is what influences the sexual division of labour."⁸² as for as concern labour laws in Pakistan for women.

According to the charter, the responsibility to deal with labour issues is of the Federal as well as provincial governments. Labour legislation is passed by the federal govt. but its implementation ties with the provinces. The public sector services have the prescribed rules for recruitment without discriminating between male and female. Legally the female are not debarred from entering into the employment of her choice except the most hazardous ones. Usually the women prefer teaching or health profession.

Labour laws are operative only in an organization where there is certain number of employees. The different acts and ordinances passed from time to time lay embargo on their application where there are less than 10 or 20 workers. This being so, their utility is limited.

The labour laws in Pakistan do not held good for small businessmen such as shopkeepers, agriculture workers and those working in workshops. Nevertheless the Ministry of Labour and Manpower signed a MoU in 2003, making it obligatory for every employer to issue an appoint letter mentioning the terms and conditions, such as duration of working

hours, overtime payment, compensation in case of accident while working etc. It is also mandatory for every employer to refrain from gender bias in respect of employment.

The climate for women entrepreneurship in Pakistan is not favourable. There are, in this first place, social, traditional and religious factors. Because of the patriarchal system, the women are not free to move and work. This being so, they always suffer from gender discrimination. In the present social and cultural setup you cannot conceive of a society free from sex bias. Men are preferred to women in different jobs and the most non-lucrative places and for the latter. Although they are integral part to the country economy, like women in many other third world countries the economic activities of Pakistani women are hidden, go unnoticed or are disregarded.

This invisibility is primarily because the society in which they live perceives their work more as performance of social duties than as economic contribution. Rural women are also physically hidden from view, as well as psychologically isolated, because of implications of female speculation, institutionalized in the practice of *purdah*. However, despite such invisibility of women, the result of their work is readily apparent.

Women, it is generally believed, are born for reproductive purpose. This has limited their role to their homes, bearing children, looking after the family and playing only a secondary role in economic activity. Confined to their domestic responsibilities, their mobility is restricted for fear of being molested and violation of chastity. Because of the social taboos imposed upon women. They cannot play their role in the labour market and improve their economic lot. Taking advantage of the disadvantage of women, men get better opportunities in public affairs and economic activity. The govt. and men as the helm pay lip service to the theme of equality between the sexes in providing jobs. But the fact is otherwise. This claim notwithstanding, the discrimination continues and patriarchal hold remains as strong on the women as it was earlier.

Human freedom is relating with the movement of the women freedom in this era. This movement had established in 1940's. The important reason was Second World War while the imbalance of the society. In this contest the social norms has changed into the women rights.

Religious scholar and expounder of the law of Quran needs to reconciliation between Islamic law and contemporary issues of Muslim world. European thinkers make no secret of the claim that the only possible origin of these human rights can only be the olden times of the western world with its Greek and Roman legacy followed by European times gone by with its theoretical and social accepted wisdom and its consolidation of the state of law. In fact women right is the soul of Islam. Islam owes too much thanks to flourish it's thought to the international world.

On the bases of medical difference men and women both or in any one had exclusive temporary or permanent exception; example is that on some bio-chemical differences the women had exemption on evidence. The Islamic *shariah* had give special exceptions to women after a real analytical review of her psychological, medical, thinking and practical ability. On these deference bases there is special exemption to women on family affairs.

The polygamy is also a strong an exemption in the favour of women. On injustice of the women's privileges the law is made very simple. The women had privileges to demand divorce Its require amendments in family law in the Muslim countries because if a women had not enjoy family privileges, she has right to ask to court for implementation. In Muslim countries the analytical review showing that this ratio is not common. The reality has proven that polygamy is exception of sexuality and morally protection of the women. It's conditionally (*mashroot*) not essential for every men.

The independency in marriage is a true right of Muslim women. Muslim women had right to decide for marriage with consultation of *wilayat*. In every year at least 300 hundred enforce marriages cases are registered in United Kingdom. The *wali* (guardian) cannot enforcement decided without consultation of women. This principal had terminated in many Muslim countries. On this decision women had enforced sexually in all life and this shape of decision had captured women ability, psychologically, morally and mantle and her health and happiness ruptured negatively.

It is essential to promote the awareness, knowledge and wisdom regarding polygamy, it is not a sacred thing, and it can be implemented at any cast, while it's nor restricted in holy Quran but its exceptional thing. It should be avoided, because in Tunas and

many other countries polygamy is unlawful practice. Maximum Economic benefits should be given to women in the case of dissolution of marriage on medical grounds.

The particular courts should launch on the women privileges and legacy matters Court to make certain that no women underprivileged from their heritage civil liberties Every girl should register her name at the time of birth. That she will get all legal rights and nobody can deprived her from benefits, if any person commit such kind of crimes the court must punish him by panel law.

The constitution of Pakistan assurance equal tight for all citizens regardless of sex, cast, colour and language. But even the legitimate assurance has not been able to eliminate sex discrimination in economic sector. Women's empowerment thus still remains a dream yet to be realized. We would examine this in the next chapter that focuses on women empowerment by taking Rawalpindi district as 'Case study of our research.

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Chapter: 1V

General Description of Rawalpindi Region

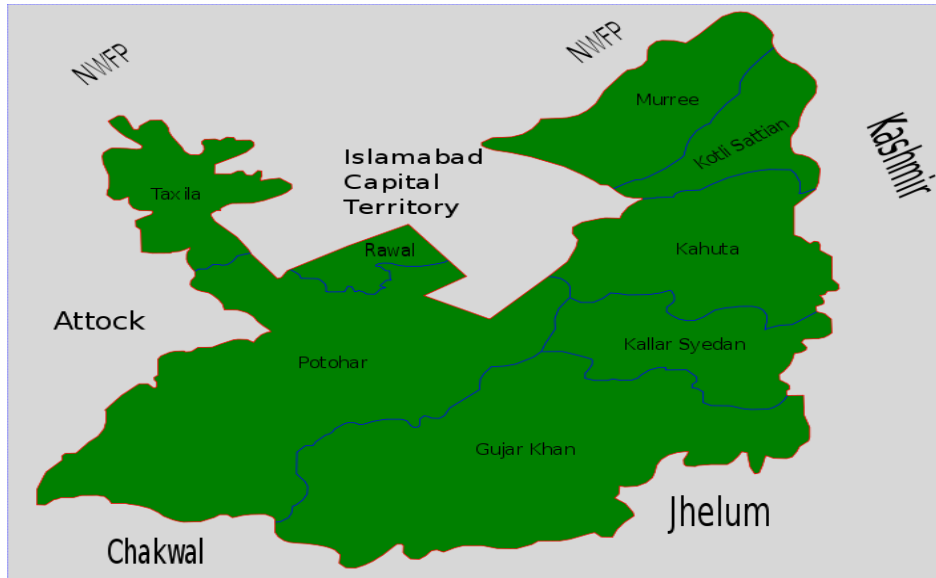
General Description of Rawalpindi Region

This chapter will explore the overview of Rawalpindi region. Research has been focused on Rawalpindi district. Data has been taken from population District Census Report 1998, Government of Pakistan. After 1998 population Census has not been conducted. It will be conducted again in 2012. Thus researcher used 1998 population census data for General Description of four Rawalpindi districts. In-depth study on socio-economic development in Rawalpindi district is being carried out in the next chapter.

Women in district Rawalpindi are traditionally involved in handicrafts like sewing, cutting, and embroidery but deprived of proper financial gains. In order to develop their potentialities the departments of social welfare and NGO's had established industrial homes at community level. The training in those centers are generally restricted to a few stereotype vocations and trades. In this chapter an effort is being made to assess the impact of various training and skill development centers. The objective of research in this chapter is to highlight the specific skill development and poverty alleviation programmes and their impact on women.

Women in Rawalpindi district are subject to various social and economic problems. Their ranges from poor health status, massive illiteracy, physical violence, gender inequality, economic exploitation. Ignorance about civic rights, restricted social mobility, loneliness and apathy and added problems. There are three main themes in explanation of women's oppression only those that attribute it to biology, secondly related to culture, and thirdly to the economic system. Women of Rawalpindi district as in any other province are preoccupied with cultural and customary characteristics of the area. Rawalpindi region comprises four districts.

- Rawalpindi.
- Attock.
- Chakwal.
- Jhelum.



Map of Rawalpindi Region showing Rawalpindi District.

4.1: District Rawalpindi

In the Punjab territory at north Rawalpindi district is situated. The borough has vicinity of 5,286 km (2,041 sq mi). till 200 It was fraction of Rawalpindi Division. . It is positioned on the southern slopes of the north-western extremities of the Himalayas, as well as hefty mountain tracts with affluent valleys traversed by Mountain Rivers. The chief rivers are the Indus and the Jhelum, and the typical weather is noted for its strength reimbursement.¹

The district was given the name from the hub municipality “Rawalpindi” which means the residence of “Rawals”². The famous emperor Jahangir in his world renowned book “tuzk e Jahangiri” has reported that name Rawalpindi is composed of two words, Rawals, a racial cluster that laid down the foundation of a non-urban society at the place where today we see Rawal Dam and Pindi, which was coined by Jhanda Khan, a leader of Ghakhar tribe who set a new city at the place of an ancient town Kaawa and gave the name Rawalpindi. Rawalpindi became an economic district during sikh reign. The district used to be known as Amanda when Alexander died. When Mughals came into powers, this region was identified as Sindh-Sagar and western region that is now a part of Rawalpindi district was then known as Fatehpur³ Mahal.

Rawalpindi region has consisted on six tehsils, these are called Rawalpindi. Murree, kotli sattian, Gujar khan, and taxila.on the east side Attock and Chakwal and Jhelum zone .The vicinity of the district is 5.286 square kilometers. It has 42nd position in respect of complete district of Pakistan.⁴

Rawalpindi is alienated addicted to three districts portions according to common pattern. The first section consists of Murree and Kotli Sattian tehsil and extending through Kahuta upto west bank of the Jhelum and down into Gujar Khan tehsil till it reaches the northern border of Jhelum district. The third section in the unadorned or *Potohar* which includes whole of Gujar khan tehsil apart from a diminutive area on the shed traversed by the hills on the bank of Jhelum and south-east section of Kahuta tehsil.⁵ The district is divided into seven tehsil

- Gujar Khan
- Kahuta
- Kallar Syedan
- Ktlio Sattian
- Murree
- Pothohar Town
- Rawal Town
- Taxila.

On July 01, 2007, kallar syedan that was initially part of Tehsil Kahuta⁶ was upgraded to Tehsil level. The city of Rawalpindi has seen many tragic events, one of such mishaps was in 1951 when Liaqat Ali Khan, and the foremost prime minister was murdered in the historic company bagh. Being the death place of Liaqat Ali khan, Company Bagh turned into Liaqat bagh. Again on 27th of December 2007, this bagh witnessed a suicide attack on Benazir Bhutto, the former prime minister of Pakistan. This bagh has gained uniqueness as its soil has absorbed the blood of two prime ministers of Pakistan.

As for as financial system of Rawalpindi is concerned, according to the common exploration of industry conducted by Directorate of Industries and Mineral Development Punjab, there are present 939 industrial units working in the district. This district is not well-known for industrial merchandise similar to other districts. The advancement has been typically in the private zone The existing industrial units provide service to about 35,000

persons i-e 1.6 of district,s inhabitants is unswervingly employed in hefty average and diminutive manufacturing units. it appears that there is no deficiency of trained manpower.

Scientific methodologies, professional and job related education⁷and training organizations working in Rawalpindi turned out in 1974. Craftsmen and individuals technically skilled for various fields like Metallurgy, knitting, tailoring, welding, data entry operators, typewriting, short hand , drafting and repairing and maintenance of air conditioners and refrigerators etc. are produced every year by these institutes. The main industrial unit in Rawalpindi providing bread and butter to a huge number of families is Kohinoor mills having 1021 power looms and 50 thousand spindles. Wattann woollenn and Hosieryy Mills equipped with 10,000 spindles comes at 2nd position. The pioneer and most renowned unit in Rawalpindi is Rahat Woolen Mills founded in 1954.

According to 1998 census, this district comprises of 3,363,911 individuals showing an increase of 58.6 in inter-census percentage since 1981 when it was counted 2,121,450 individuals. The district covers an area of 5,285 square Kilometers with a population density of 636 individuals / square kilometer as compared to 401 individuals/ square kilometer in 1981 indicating a rapid rise in the population of district⁸.

Annual Population growth rates in Rawalpindi since 1951.

Description	1951	1961	1972	1981	1998
Population (in 000's)	872	1,086	1,745	2121	3,364
Intercensal Increase(percent)	-	24.5	60.7	21.5	58.6
Average Annual Growth Rate	-	2.2	4.1	2.3	2.7

Source: District Census report Rawalpindi, 1998, p, 41.

Sex ratio, i.e. number of males for every 100 females was 105 per cent recorded in 1998 Census which had decreased from 107 in 1981. The ratio was 96 per cent in rural areas and 113 in urban areas. The higher sex ratio observed in the latter areas as compared to the former areas could be sex selective migration to the latter areas.

In 1998 the proportion of the infants under one year was 2.2 per cent, children under 5,12.2 per cent, children under 10 year 25.5 per cent, under 15 year 38.6 per cent of the

total population. Those eligible (i.e. over 18 years) for obtaining National identity Card represented 54.6 per cent while those eligible for casting vote were 47.9 per cent of the total population. The proportions of population of working age groups i.e. 15 to 64 years, were recorded as 57.8 per cent and over 65 years 3.6 per cent resulting age dependency ratio of 73.0 per cent Women of reproduction ages i.e. 15-49 years, were 50.0 per cent of their total population.⁹

The proportion of infants and children under 15 years and population 65 and over were higher in rural areas when compared to population living in towns, resulting high depending ratio in the farmer then in the latter areas representing 80.5 and 66.9 per cent respectively. The following table gives percentage of population by selected age groups, sex, urban and rural areas with more detail

Population by chosen sets, gender and urban/non-urban regions

Age group	All areas			Rural			Urban		
	Both sexes	Male	Female	Both sexes	Male	Female	Both sexes	Male	Female
Under – 1	2.2	2.2	2.2	2.4	2.4	2.3	2.1	2.0	2.2
Under – 5	12.2	12.2	12.2	12.8	13.4	12.3	11.7	11.3	12.1
Under – 10	25.5	25.5	25.5	26.7	27.7	25.7	24.4	23.7	25.3
Under- 15	38.6	38.7	38.5	40.1	41.7	38.6	37.3	36.3	38.5
15 to 49	49.4	48.8	50.0	46.0	43.8	48.1	52.3	52.8	51.8
15 to 64	57.8	57.5	58.1	55.4	53.4	57.3	59.9	60.0	58.9
18 & above	54.6	54.4	54.7	53.1	51.2	54.9	55.9	57.1	54.6
21 & above	47.9	47.9	47.9	46.7	44.9	48.4	49.1	50.3	47.7
65 & over	3.6	3.8	3.4	4.5	4.9	4.2	2.8	3.0	2.6
Age dependency ratio	73.0	73.9	72.1	80.5	87.3	74.7	66.9	64.6	69.8

Source: District Census report Rawalpindi, 1998, p, 48.

As envisaged from age pyramid the population of Rawalpindi district is still very young having broad base imploding thereby sustaining of fertility at a very high level. However comparison of age data with the 1981 Census indicates that fertility has started declining resulting reduction in percentage share of children under 5, though the effect of shifting of ages of children under 5, due to misreporting, cannot be ruled out. The

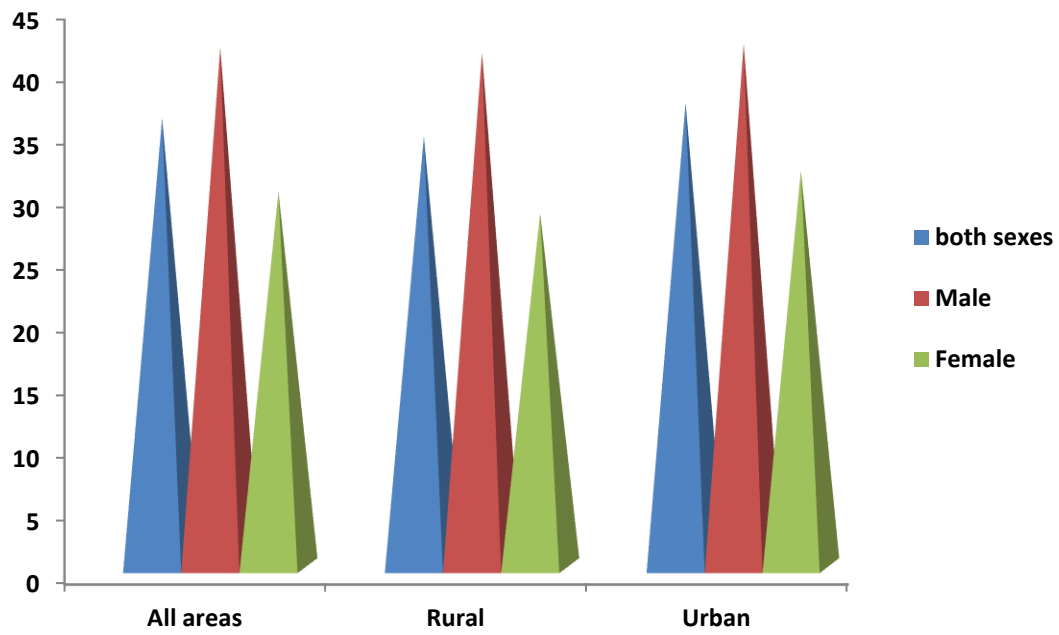
proportionate share of population declined gradually with advancing in ages and taper off to a narrow peak at age 75 and over. Population of age 15 years and above as enumerated in 1998 Census further classified into never married, married, widowed and divorced. Of that population 35.7 percent were never married 58.2 percent married 5.7 percent widowed and 0.4 percent divorced. The percentage of never married females was higher in urban than in areas.

Following table gives details about percentage of population 15 years and above by martial status.sex and rural and urban residence, 1998.

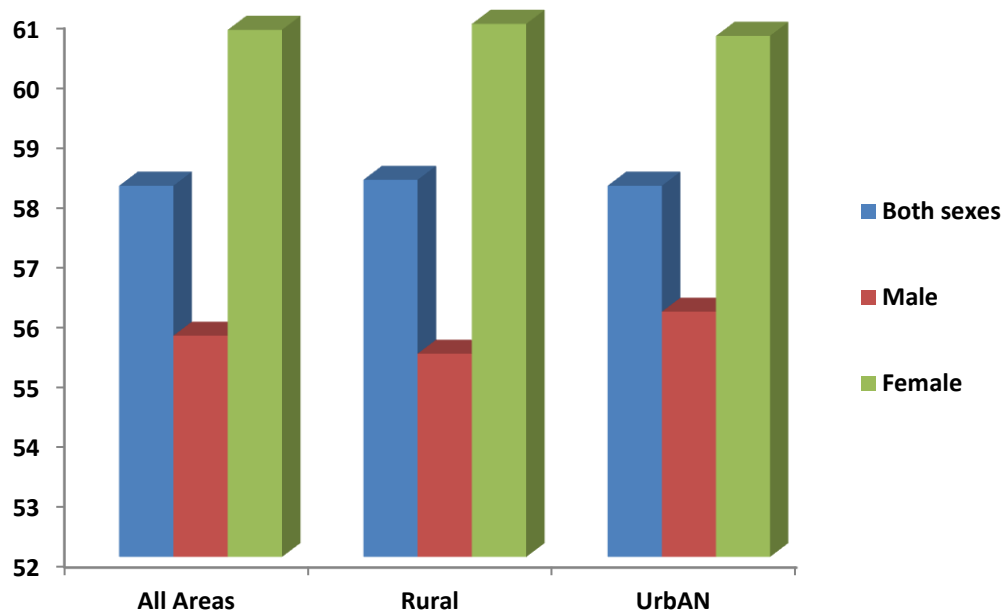
	Never Married			Married			Widow			Divorced		
	Both sexes	Male	Female	Both sexes	Male	Female	Both sexes	Male	Female	Both Sexes	Male	female
All Areas	35.7	41.3	29.8	58.2	55.7	60.8	5.7	2.8	8.8	0.4	0.2	0.6
Rural	34.2	40.9	28.1	58.3	55.4	60.9	7.0	3.5	10.2	0.5	0.2	0.8
Urban	36.9	41.6	31.5	58.2	56.1	60.7	4.6	2.2	7.4	0.3	0.1	0.4

Source: District Census report Rawalpindi, 1998, p, 49.

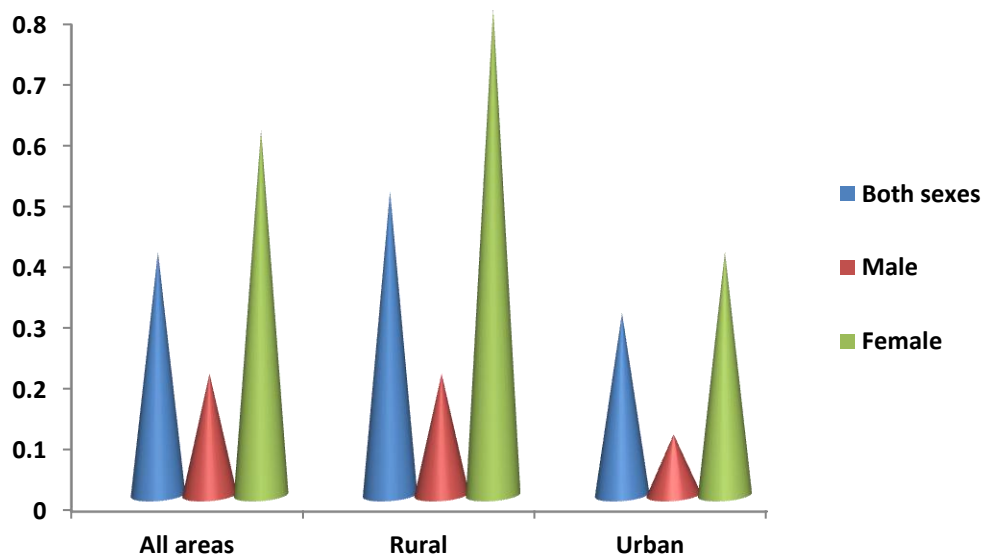
Never Married



Married



Divorced



The proportion of never married females has increased since 1981 when it was 28.3 percent the increasing proportion is an indication of decline in fertility level which was sustaining at very high level for a longer duration. Of the total females population 50.0 percent are in reproductive ages i.e. 15-49 with slightly more percentage in urban areas. Being 51.8 and 48.1 percent respectively. As compares to 50.0percent of females of reproductive ages as registered in 1998 there were 47.0 percent in 1981.¹⁰

The females who had grown up to reproductive age but still were bachelorette , recently tied in matrimonial union, deprived of their husbands and divorced once made 35.8 %, 61.3 %, 2.4% and 0.5 % of female population respectively. 6.5% of wedded women bore no child while 7.2 % had single baby. The females having two and three children comprised 17% and 17.7% respectively while 51.6 % of females didn't bother about the number of children and the economic burden posed by large number of dependents for one or the other reason and became mother of at least three or more children.¹¹

As for as concern the literacy ratio for man is 81.2% as alongside 59.2 %t for women. The proportion is to a great extent in city vicinity when measures up to with countryside zone both for feminine and masculine.

ESTIMATED POPULATION DISTRICT RAWALPINDI 2001, 2004, 2011 & 2012

Sr. No.	Area Country & District	Census Population First March 1998		Population Density per Sq. Km.	Board Age Group % Distribution)			% of Pop Age 60 & over	Total Fertility Rate	Child Women Ratio	Singulate Mean age at marriage of female	% of female age 15-49 in total population	% of Marriage females in total female Pop	Contraceptive prevalence rate %	% of Urban Population
		Both Sexes	Males		Females	<15	15-64								
i	Pakistan	132,352,279.0	68,873,686.0	63,478,593.0	166.3	43.4	53.1	3.5	4.8	66.7	21.7	21.6	66.5	27.6	32.5
ii	Rawalpindi	3,363,911.0	1,722,477.0	1,641,434.0	636.5	38.6	57.8	3.6	4.0	50.1	23.5	24.4	60.8	41.6	53.2

Country and Province	Literate in Population Age 10 & over				% age Labour Force in Population Age 10 & Over				
	Both Sexes	Male	Female	Both Sexes	Male	Female	Both Sexes	Male	Female
Pakistan	43.9	54.8	32.0	32.0	59.0	2.2			
Rawalpindi	70.4	81.2	59.2	29.9	56.5	1.9			

Area	Health Characteristics				Population estimated for the year (in thousands)			
	No. of Hospital facilities	No. of other basic health facilities	% of Disabled population	% of Immunized Children (Age under 10)	2001	2004	2011	2021
Pakistan	872.0	9,892.0	2.5	70.7	142,534.0	151,099.0	170,516.0	198,192.0
Rawalpindi	16.0	200.0	1.5	84.8	3,615.0	3,818.0	4,271.0	4,934.0

Source: National Institute of Population studies Islamabad, Pakistan

4.2: District Attock:

The famous Attock city derives its name from the attock fort. This fort stands magnificent leaving underneath the Indus waters on the left. The mughal emperor Akbar named this fort Attock. Attock was upgraded as district in 1904. For this purpose, Talagang tehsil that was formally the part of Jehlum district was annexed with attock and Attock, Pindigheb and Fatehjang were excluded from Rawalpindi district and included in Attock. The District has total area of 6,856.7 sqkms. And consists of five Sub- divisions namely Attock. Pindigheb, Fatehjang, Jand and Hasan Abdal There are 349 villages, 7 towns/cities and three cantonments in the district. Population of the district as a whole is thin as compared to other districts of Punjab.¹²

Annual Population Growth Rate in Attock Since 1951

Description	1951	1961	1972	1981	1998
Population (in thousands)	486	533	749	877	1,275
Intercensal increase (Percent)	-	9.7	40.5	17.1	45.4
Average annual growth rate (Percent)	-	0.9	2.9	1.9	2.2

Source: District Census Report of Attock 1998, P29

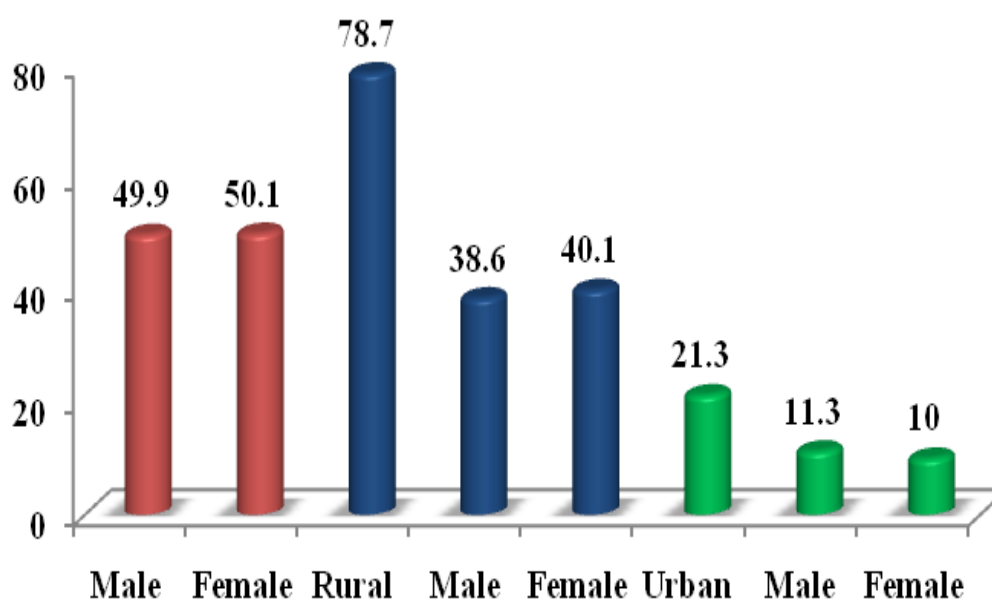
Attock is important from both commercial and military point of view. It has been the route of almost all the invaders of India from the north and was the passage of the armies of Alexander, *Mahmud Ghaznavi* and *Nadir Shah* in three distant periods some historians gave the most merit of discovering the route to Alexander the great but infact, this region had been in touch with Greece and Greeks, long before the invasion of Alexander the Great, in 324 B.C a Greek gold coin of Groesus discovered from Mari on Indus near Attock within the Empire of Taxila, testifies these early contacts of Taxilans with the distant Greeks.¹³

Population of district Attock, 1998

	Total population (1,274,935)	% of district
Male	636,336	49.9
Female	638,599	50.1
Rural	1,003,843	78.7
Male	492,832	38.6
Female	511,011	40.1
Urban	271,092	21.3
Male	143,504	11.3
Female	127,588	10.0

Source: Census Report of Attock 1998, P, 7.

Population of district Attock, 1998



The economically active persons (i.e. working and looking for work) constituted 30.5 percent of the population 10 years and over. The participation rates for rural and urban areas were 29.7 and 33.7 per cent respectively. These rates for males and females were 59.4 and 2.3 per cent respectively. Female participation into economic activity is generally under reported.

Population percentage by financial categorization, gender and urban / non urban regions according to census 1998.

Economic category	All Areas			Rural			Urban		
	Both sexes	Male	Female	Both sexes	Male	Female	Both sexes	Male	Female
Economically active	22.4	43.2	1.7	21.6	42.7	1.4	25.3	45.2	3.0
Not Economically active	77.6	56.8	98.3	78.4	57.3	98.6	74.7	54.8	97.0
Un –employment Rate	19.4	20.1	1.5	21.0	21.7	1.5	14.0	14.8	1.4
Children Below 10 years	26.6	27.3	25.9	27.1	28.2	26.0	24.8	24.1	25.5
Domestic Workers	37.7	3.2	71.9	38.6	3.7	72.2	34.2	1.6	71.0
Students	9.7	18.0	0.3	8.6	17.2	0.3	11.3	20.9	0.4
Others	3.7	8.3	0.2	4.1	8.2	0.1	4.4	8.2	0.1

Source: District Census report Attock, 1998, P, 37.

The un-employment rate was 19.4 per cent. The un-employment rate was 21.0 and 14.0 per cent in rural and urban areas respectively. The male and female un-employment rates were 20.1 and 1.5 per cent respectively. About 86.3 per cent were un-employed because job was not available for them though they were actively looking for job, 1.8 per cent had no job because they just completed their education, and 1.5 per cent was laid off by their employers while 1.4 per cent left their job because they were interested to run their own business. The major occupation groups were ‘Elementary Workers’ and ‘Skilled Agricultural and Fishery Workers’ which constituted 37.3 and 31.9 per cent of the total employed population respectively. The other important occupation groups were ‘service workers and shop and market sales workers’ and professionals’, which were 6.7 and 3.5 per cent, respectively of the total employed population. The major economic activity in the district was

‘Agricultural, Forestry, Hunting and Fishing’ which aborted 32.3 per cent of the total employed population. The other important economic activities were ‘Community, Social and Personal Services’ and ‘Construction’ which employed 18.6 and 17.2 per cent, respectively, of the total employed population. The percentage of employed population to total economically active population is 80.6. Of this 45.1 per cent are self-employed. 29.5 working as employees and 4.7 unpaid family helper, most of whom are males. ¹⁴ working status are different extensively in town and rustic zone. In rustic zone, the preponderance i.e., 49.4 per cent is irregular, followed by 12.4 per cent private employees and 8.7 per cent government paid workers. In town zone 31.8 per cent. In comparative study 39.8 percent government paid workers and 3.1 percent unpaid family unit assistants.

Employed Population by employment Status, Sex and Rural / Urban areas 1998.

Employment Status	All Areas			Rural			Urban		
	Both sexes	Male	Female	Both sexes	Male	Female	Both sexes	Male	Female
Total	80.6	76.9	3.7	79.0	75.7	3.3	86.0	80.6	5.4
Self employed	45.1	44.2	0.9	49.4	48.5	0.9	31.8	30.8	1.0
Employee (Gov.)	16.2	15.3	0.9	8.7	8.2	0.5	39.8	37.6	2.2
Employee (Autonomous Body)	1.8	1.7	0.1	1.9	1.8	0.1	1.6	1.5	0.1
Employee (Private)	11.5	11.1	0.4	12.4	12.1	0.3	8.5	7.8	0.7
Employers	1.3	1.3	0.0	1.4	1.3	0.1	1.2	1.2	0.0
Unpaid Family Helper	4.7	3.3	1.4	5.2	3.8	1.4	3.1	1.7	1.4

Source: District Census report, 1998, P, 39

ESTIMATED POPULATION ATTOCK DISTRICT 2001, 2004, 2011 & 2012

Area	Census Population First March 1998		Population Density per Sq. Km.	Board Age Group % Distribution)		% of Pop Age 60 & over	Total Fertility Rate	Child Women Ratio	Singulate Mean age at marriage of female	% of female age 15-49 in total population	% of Marriage females in total female Pop	Contraceptive prevalence rate %	% of Urban Population		
	Both Sexes	Males		Females	<15									15-64	65 & above
District	1,274,935.0	636,338.0	638,597.0	186.0	39.5	56.0	4.4	6.9	4.1	53.0	22.3	24.1	62.5	19.0	21.3
Attock															

Literate in Population Age 10 & over				% age Labour Force in Population Age 10 & Over	
District	Both Sexes	Male	Female	Both Sexes	Female
Attock	49.3	67.0	32.0	31.2	60.7
					2.3

Area	Health Characteristics			Population estimated for the year (in thousands)				
	No. of Hospitals	No. of other basic health facilities	% of Disabled population	% of Immunized Children (Age under 10)	2001	2004	2011	2021
District	8.0	97.0	1.6	79.4	1,370.0	1,447.0	1,619.0	1,870.0
Attock								

Source: National Institute of Population studies Islamabad, Pakistan

4.3: District Chakwal

Chakwal district had population till March 1998, 1,083,725 with the comparison 39.7 since March 1981. yearly expansion ratio had 2.0% in this time. Entirely zone of district is consisted 6.524 rectangle kilometers, in the context of comparison 119 people had examined in 1981, signify for rapid expansion ration in the zone.¹⁵

Annual populace Growth Rate in Chakwal Since 1951-1998.

explanation	1951	61	72	81	98
Population (in thousands)	455	502	693	776	1,084
Intercensal increase (Percent)	-	10.3	38.0	12.0	39.7
Average annual growth rate (Percent)	-	1.0	2.8	1.3	2.0

Source: District Census Report of Chakwal 1998, P23

The urban population was 131,692 or 12.2 per cent of the entirety populace of the zone which raised at a normal ratio of 4.3 % throughout 1981-98 and had augment from 2.0 per cent observed during 1972-81. There are two Municipal Committees and one Town Committee in the district. There were 453 *Mauzas* (a smallest revenue unit) in 1998. Of which 40 had population over 5 thousand. 113 had one to two thousand. 153 had under one thousand persons while 23 were un-inhabited.¹⁶

Sex ratio.i.e. Number of male for every 100 families. Was 92 per cent recorded in 1998 Census which had decreased from 97 in 1981? The ratio was 91 per cent in rural and 100 in urban areas. The higher sex ratio observed in the latter as compared to the former areas could be sex selective migration to the latter areas.

In 1998 the population of the infant under one year was 2.3 per cent children under 5.12.7 per cent. Children under 10 year 26.2 per cent. Under 15 year 39.0 per cent of the total population. Those eligible (i.e. over 18 years) for obtaining National Identity Card represented 54.4 per cent while those eligible for casting vote (i.e.21 years and above) were 48.0 per cent of the total population. The fraction of exertion age clusters i.e. 15 to 64 times. Were recorded as 55.0 per cent and over 65 years 6.0 per cent resulting age dependency ratio

of 81.8 per cent. Women of preproduction ages i.e. 15-49 years. Were 47.9 per cent of their total populations? ¹⁷

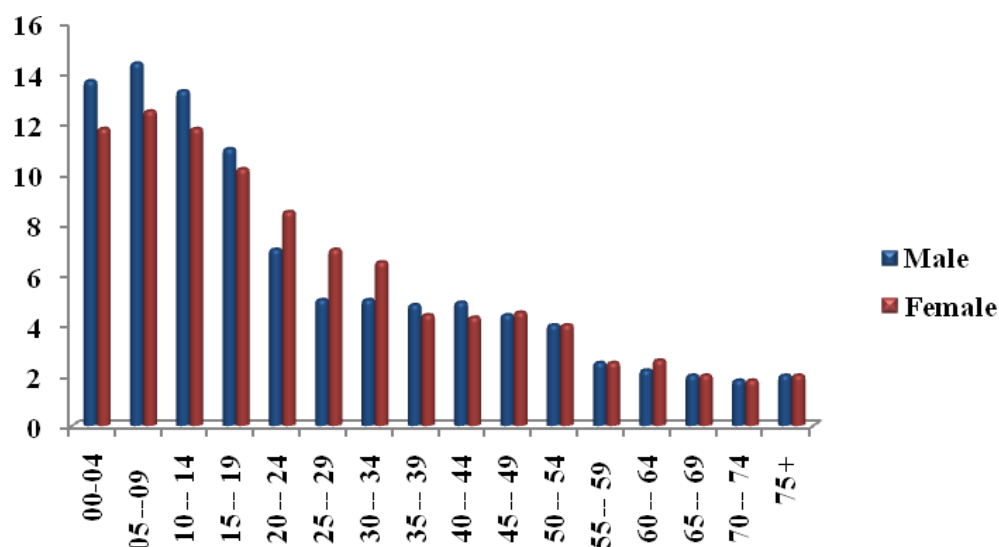
The population of infants and children less than 15 years and population 65 and over were higher in rural areas when compared to population living in towns. Resulting high dependency ratio in the former areas than in the latter areas representing 83.0 and 73.8 per cent respectively.

The following table gives% of populace by mature factions.

Age Group	All Areas			Rural			Urban		
	Both sexes	Male	female	Both sexes	Male	female	Both sexes	Male	Female
Under- 1	2.3	2.5	2.2	2.3	2.5	2.1	2.3	2.4	2.2
Under15	12.7	13.6	11.8	12.7	13.7	11.8	12.2	12.5	11.9
Under-10	26.2	28.0	24.5	26.3	28.4	24.5	25.1	25.7	24.4
Under-15	39.0	41.9	36.5	39.2	42.2	36.4	38.3	39.6	37.0
15 to 49	44.8	41.4	47.9	44.3	40.6	47.6	48.8	47.3	50.3
15 to 64	55.0	51.8	57.9	57.7	51.2	57.8	57.5	56.3	58.8
18 & above	54.4	51.1	57.7	54.4	50.8	57.6	54.4	53.0	55.9
21 & above	48.0	44.9	50.9	48.0	44.7	51.1	47.9	46.6	49.7
65 & over	6.0	6.3	5.6	6.2	6.7	5.8	4.2	4.2	4.2
Age dependency ratio	81.8	93.1	72.6	83.0	95.5	72.9	73.8	77.8	70.0

Source: District Census Report 1998, Chakwal, p, 29.

Age group, sex, urban and rural areas of chakwal



As envisaged from age pyramid the population of Chakwal district is still very young having broad base implying thereby sustaining of fertility at a very high level. However comparison of age data with the 1981 Census indicates that fertility has started declining resulting in percentage share of children fewer than 5 though the effect of shifting of ages of children fewer than 5. Due to misreporting. Can not rule out. The proportionate share of population declined gradually with advancing in ages and taper off to a narrow peak at age 75 and over.

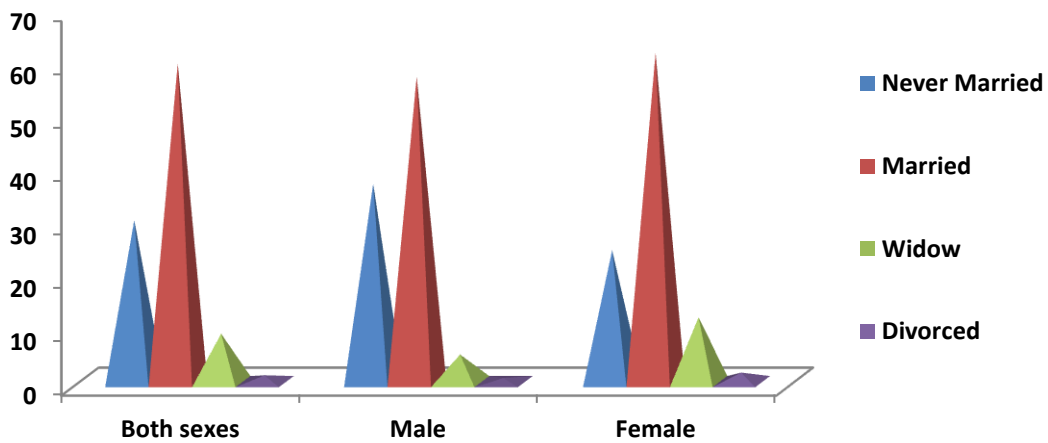
The population 15 years and above as enumerated in 1998 Census was further classified into never married, married, widowed and divorced. Of that population 30.8 per cent were never married. 59.2 per cent married, 8.7 per cent widowed and 1.3 per cent divorced. The percentage share of never married male was higher than the female, being 37.5 and 25.3 per cent respectively. The percentage of never married females was higher in urban than in rural areas implying thereby that fertility must be at lower level in the former than the latter areas. Table below gives details about percentage of population 15 years and above by marital status, sex and rural and urban residence. 1998.

Population percentage distribution by Marital Status, sex and rural/urban Areas, 1998

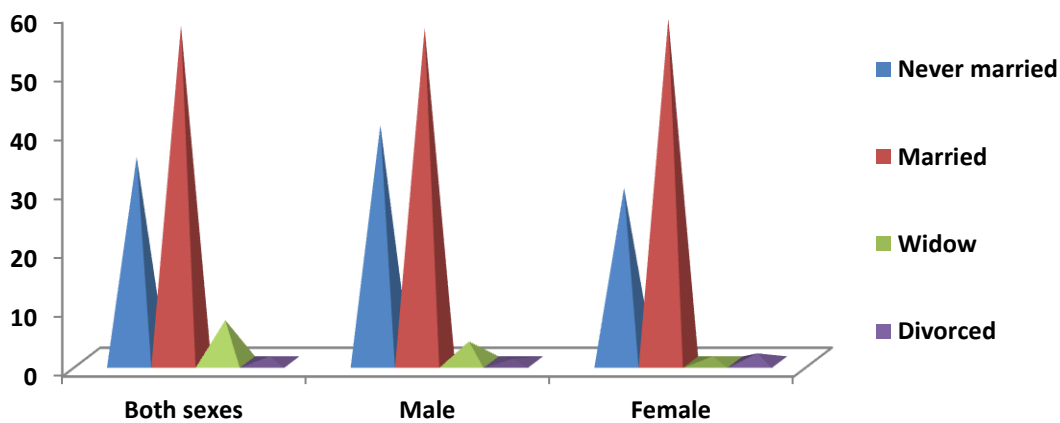
Area	Never Married			Married			Widow			Divorced		
	Both sexes	Male	Female	Both sexes	Male	Female	Both sexes	Male	Female	Both Sexes	Male	Female
All Areas	30.8	37.5	25.3	59.2	57.0	61.1	8.7	4.9	10.9	1.3	0.6	1.7
Rural	30.3	37.1	24.7	59.5	57.1	61.5	9.0	5.1	12.1	1.2	0.7	1.7
Urban	34.8	40.2	29.5	57.1	56.7	58.3	7.1	3.5	10.6	1.0	0.6	1.5

Source: District Census Report, 1998, p, 31.

Rural Areas



Urban Areas



The proportion of never married females has drastically increased since 1981 when it was 18.9 per cent. The increasing proportion in an indication of decline in fertility level which was sustaining at very high level for a longer duration. Of the total females population 47.9 per cent are in reproductive ages i.e. 15-49 with slightly more percentage in urban than in rural areas, being 50.3 and 47.6 per cent respectively. As compared to 47.9 per cent of females of reproductive ages as registered in 1998 there were 46.5 per cent in 1981.

Among the females of reproductive ages 32.2 per cent were never married, 63.2 per cent currently married, 3.1 per cent widowed and 1.5 per cent divorced. About 9.2 per cent of ever married females of reproductive ages had no child, 10.5 per cent one child, 13.1 per cent two children, 13.6 per cent three children while 53.6 per cent had more than three children. The proportion of never married females of reproductive ages were high in urban as compared to rural areas.¹⁸ Well-read people so called who can read newspaper and can write any thing in common language, literacy ratio.

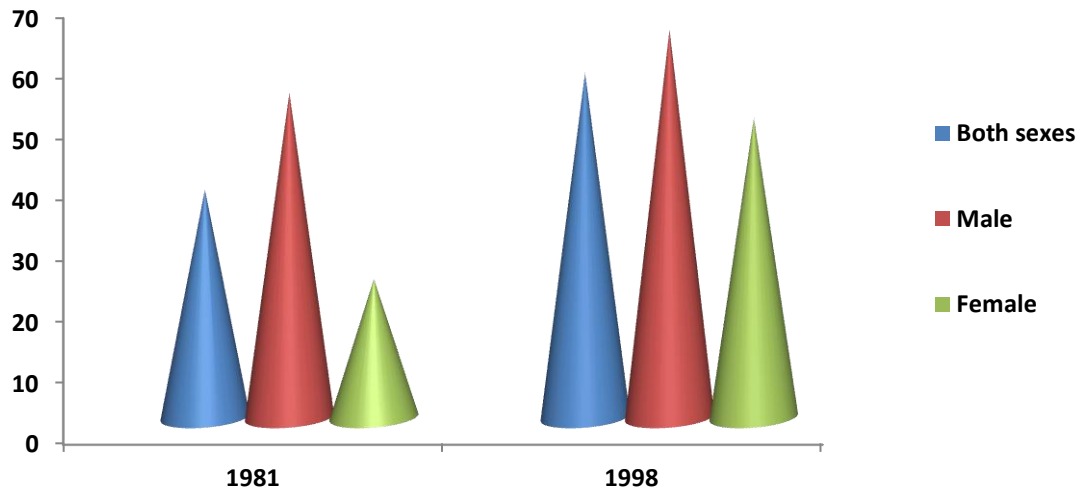
Criteria for identifying the literate and illiterate people set by Government of Pakistan in 1998 based upon ability to read news paper, and any news letter, magazine, or Journal written in same standards as new paper was considered as literate people. It is further added that even people who able to write a letter in any language also added in the list of literate people. The gauge for literacy among population of ten years or more than ten years was ratio and percentage. It was noticed that literacy proportion of district Chakwal was increasing gradually by 39.7 percent to 56.7 in 1981 to 1998 respectively.

It was further deeply analyzed literacy ratios of male's and female's and find out that female's were in less ratio than male which is 73.4 and 42.2 percent respectively. Literacy ratio in male and female during 1981 and 1998 was shown as under in the tabular form.

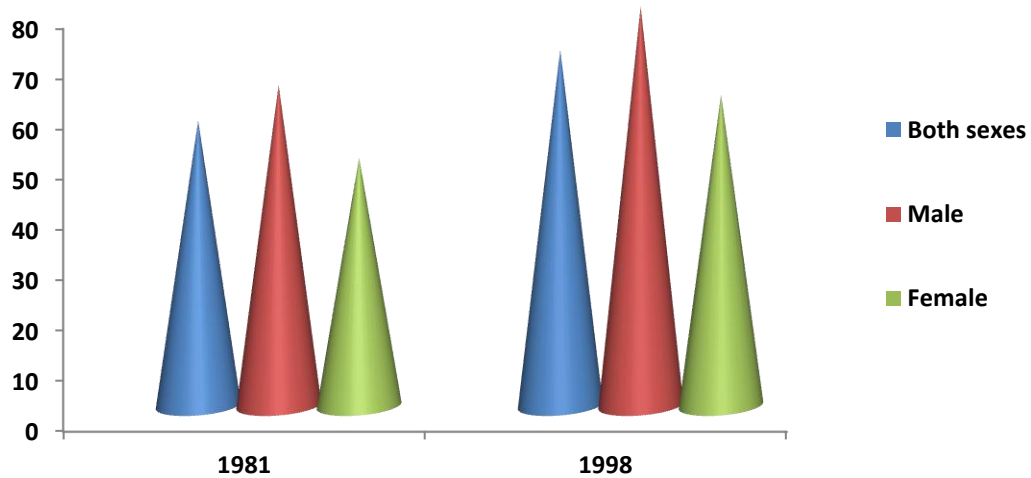
Area	1981			1998		
	Both sexes	Man	woman	Both sexes	Man	woman
All Areas	39.7	54.6	25.7	56.7	73.4	42.2
Rural	37.4	53.3	22.7	54.8	72.5	39.6
municipal	56.6	63.7	49.2	70.7	79.3	61.8

Source: District Census Report Chakwal, 1998, p, 43.

Rural Areas



Urban Areas

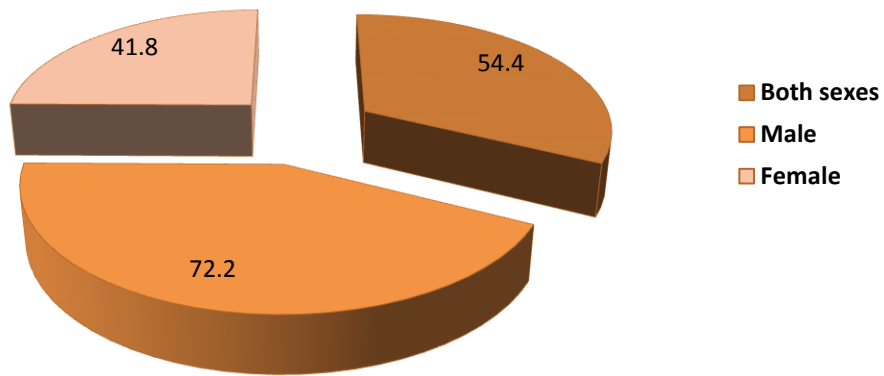


The percentage of educated persons, like literacy ratio, has also increased with almost similar pattern but with slightly lower level than level of literacy. Table below provides some facts by sex in urban and rural areas from the 1998 Census.

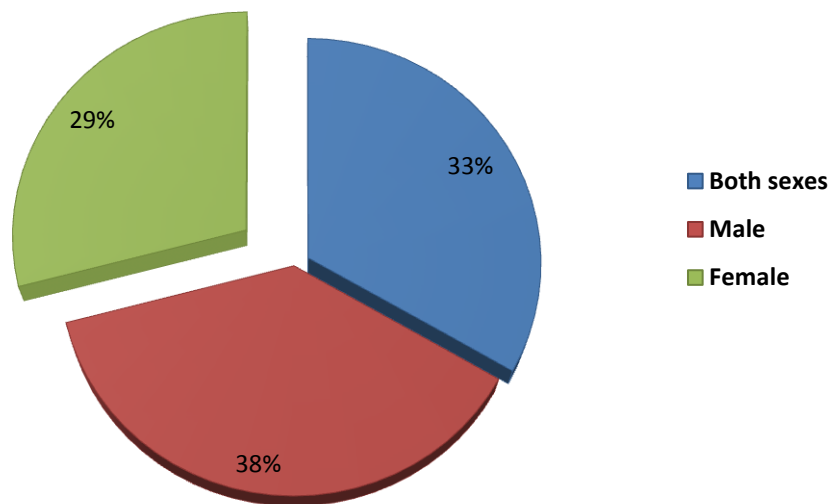
well-read individuals as proportion of populace 10 years and on top			
Area	Both Sexes	Male	Female
All Areas	56.4	73.2	41.8
Rural	54.4	72.2	39.2
Urban	70.4	79.6	61.4

Source: District census Report Chakwal, 1998, p32.

Rural areas



Urban Areas



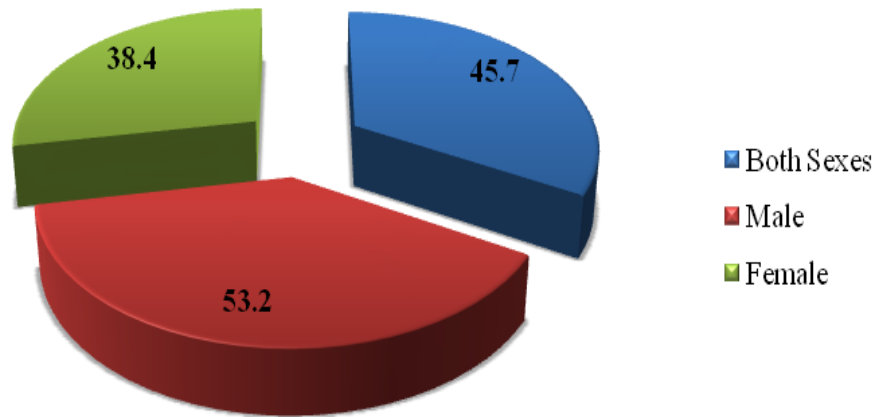
was 47.2 per cent as measured from 1998 Census data with significant rural urban differential both for males and females. The remarkable differential is between females whose enrolment ratio in rural areas was registered as 56.1 per cent as against their ratio of 38.4 per cent in rural areas, and 54.1 per cent of male ratio in the district as a whole.

Table provides details by sex in urban and rural areas from 1998 Census.

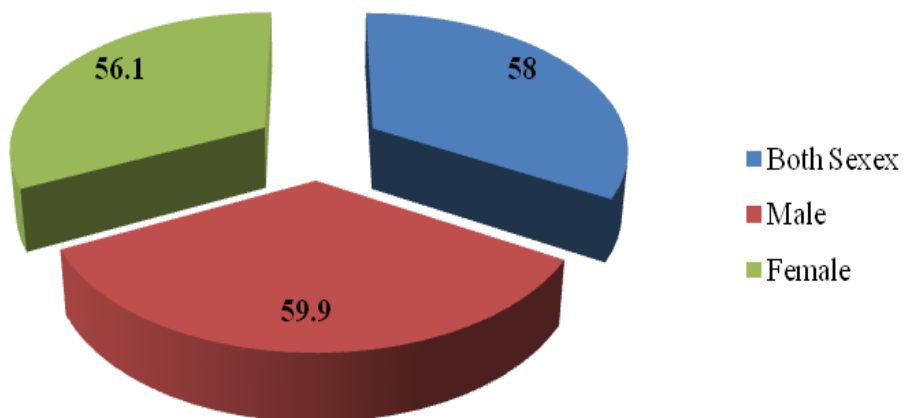
Area	Both Sexes	Male	Female
All area	47.2	54.1	40.5
Rural	45.7	53.2	38.4
Urban	58.0	59.9	56.1

Source: District Census Report of Chakwal, 1998, P, 33

Rural Areas



Urban Areas



Of the total educated persons 18.6 per cent were below primary, 35.2 per cent had passed primary, 23.2 per cent middle, 16.3 per cent matriculate, 4.1 per cent intermediate, 1.7 per cent graduates, and 0.5 per cent post graduates while 0.3 per cent was diploma / certificate holders. Regarding sex differential males were more educated and had higher education than females. In urban areas the district there were around 3.6 thousand graduates while in rural areas 6 to 7 thousand were found with graduate degree.

The criteria for economically dynamic population was set in 5th March 1998, which was based on some types of indicators such as the number of people searching for work, number of unpaid people, who assisting their family etc. It was highlighted the ratios of economically dynamic population which equal to 17.0 to 23.0 percentage of population in previous census and analyzed that with 10 years or may be more than 10 years population in a risk to exposed in economic active stage at any time of life.

These percentages are termed as Crude Activity Rate (CAR) as former 17.0 and Refined Activity Rate (RAR) as later 23.0. The distribution based on total population of male on the basis of economically active and inactive basis. From the total population of male it was highlighted that 33.8 percents were economically active while remaining 66.2 was economically inactive. Furthermore, percentage of male participant were categorized on the basis of economically active or inactive which includes 28.0 % children under the age of 10 years, 18.6 % students, 3.0 % domestic workers, as well as 16.6 % comprises of landlords, property holders, retired and disabled persons etc. An urban area shows the great share of members than the rural areas.

The criteria for measuring the unemployment ratio in economically active population is depend upon the people searching for work, in service, discharged and working as voluntary family members are represented in the percentage form; and it was shown that joblessness velocity in district was 26.9 percent; among them 28.0 percent were male and 6.1 percent female respectively. This happen, due to their little participation in economic active population. Similarly unemployment rate in rural and urban areas comprises of 27.2 and 25.2 respectively. The detail can be seen in table below.

Percentage population by economic categories, sex and rural/ urban areas, 1998

Economic Category	All areas			Rural			Urban		
	Both sexes	Male	Female	Both sexes	Male	Female	Both sexes	Male	Female
Economically Active	17.0	33.8	1.6	16.9	33.9	1.6	17.5	33.5	1.7
Not Economically Active	83.0	66.2	98.4	83.1	66.1	98.4	82.5	66.7	98.3
Children Under 10	26.1	28.0	24.5	26.3	28.4	24.5	25.4	25.7	24.4
Students	10.2	18.6	2.4	9.9	18.3	2.2	12.1	20.2	4.4
Domestic Workers	38.2	3.0	70.4	38.7	3.3	70.7	34.7	0.8	68.5
Others	8.5	16.6	1.1	8.2	16.1	1.0	10.6	20.0	1.3
Unemployment Rate	26.9	28.0	6.1	27.2	28.3	6.1	25.2	26.2	6.4

Source: District census report Chakwal, 1998, p, 35.

In 1998 of the entire working people, 34.8 % are dexterity undeveloped and forestry workers, followed by uncomplicated professions symbolizeing 31.3 % examination employees' supermarket and rummage sale employees, 8.8 % and specializations symbolize 6.1 %. The type of work people occupied varies in region to region. For example the share of rural people is greater in agriculture and fisheries than other field such as elementary occupations services, business which comprises of 44.8, 29.8 and 6.9 % particularly. Although, it was found that urban area people have greater share in elementary profession as compared to others like as service workers, business and market sales workers etc which include in order to 41.9 and 21.7 percent.

Of the total economically active population 94.6 per cent were registered as employed in 1998. Nearly 70.0 per cent were self employed 12.2 per cent self employed and 9.8 per cent government employees. Un-paid family helpers were recorded as 5.4 per cent.

The difference in proportions of employed population was significant between the genders and urban and rural residences. The detail can be seen in the table given below:

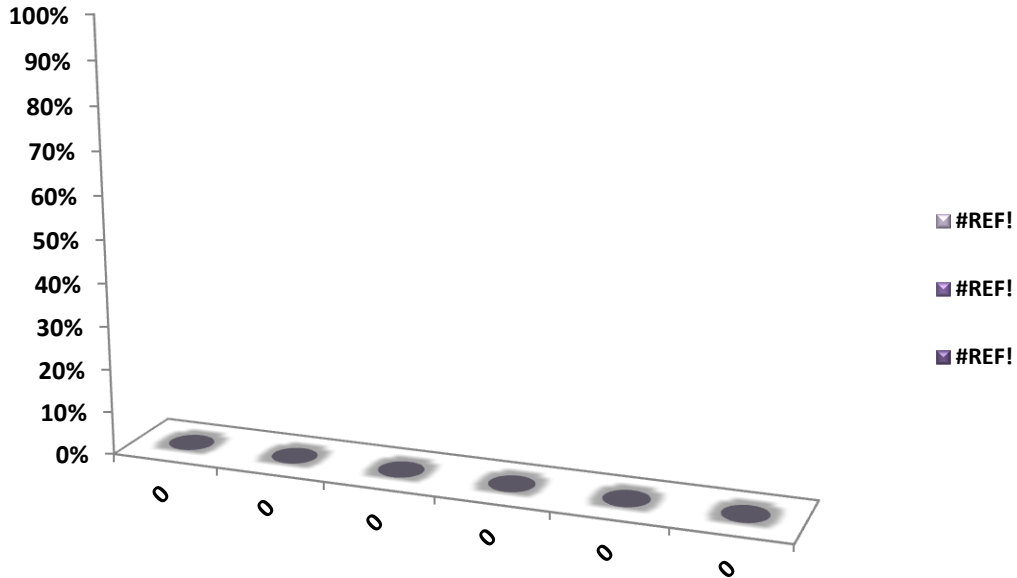
Working inhabitants by service position rustic/town regions, 1998

Employment Status	All Areas			Rural			Urban		
	Both Sexes	Man	woman	Both sexes	Man	woman	Both sexes	Man	woman
Total	100	100	100	100	100	100	100	100	100
Self Employed	69.4	72.3	27.2	69.6	72.4	28.2	68.3	71.5	19.8
Employees (Govt.)	9.8	7.9	38.2	8.9	7.1	36.0	16.3	13.8	53.5
Employees (Auto Body)	2.0	1.7	5.6	2.0	6.7	5.6	2.1	1.9	5.4
Employees (private)	12.2	12.4	9.6	12.6	12.8	9.4	9.4	9.3	11.4
Employers	1.2	1.0	3.6	1.0	0.8	3.7	2.1	2.1	2.6
Un – paid Family Helpers	5.4	4.7	15.8	5.9	5.2	17.1	1.8	1.4	7.3

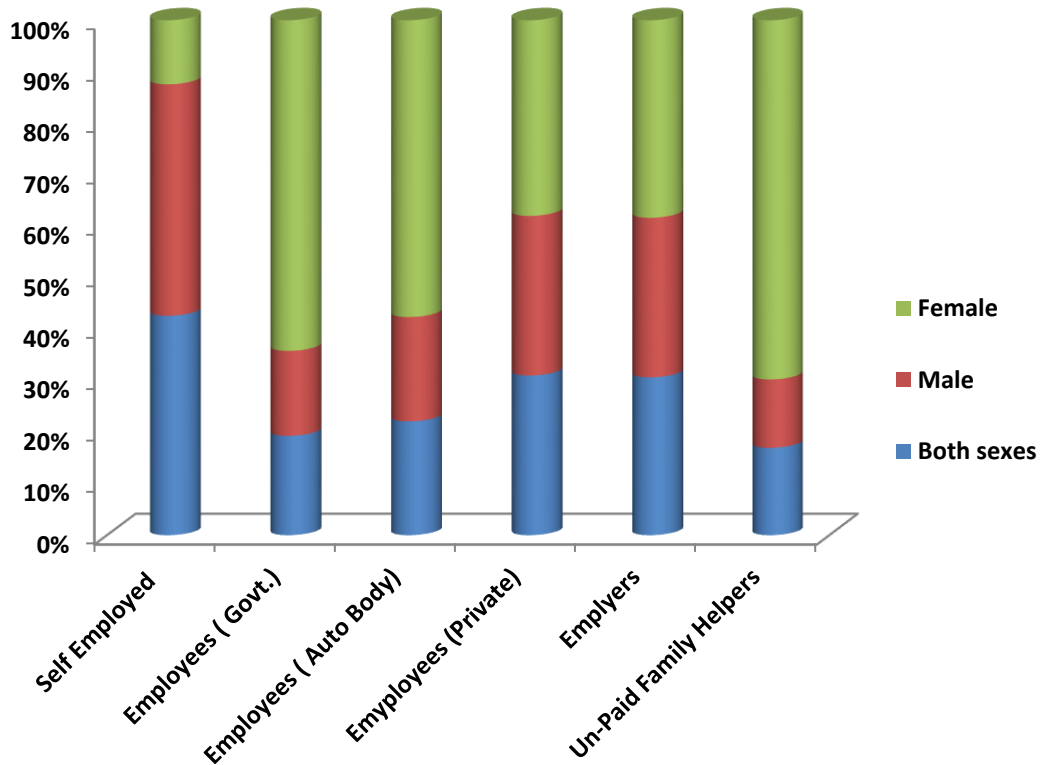
Source: District Census report Chakwal, 1998, p, 42

Working inhabitants position rustic/town region, 1998

Rural Areas



Urban Areas



ESTIMATED POPULATION DISTRICT CHAKWAL_2001, 2004, 2011 & 2012

Area	Census Population First March 1998		Population Density per Sq. Km.	Board Age Group % Distribution)		% of Pop Age 60 & over	Total Fertility Rate	Child Women Ratio	Singulate Mean age at marriage of female	% of female age 15-49 in total population	% of Marriage females in total female Pop	Contraceptive prevalence rate %	% of Urban Population		
	Both Sexes	Males		Females	<15									15-64	65 & above
District	1,083,725.0	518,249.0	565,476.0	166.1	39.0	55.0	6.0	8.9	3.9	50.6	23.3	25.0	61.1	27.6	12.2
Chakwal															

Literates in Population Age 10 & over			% age Labour Force in Population Age 10 & Over			
District	Both Sexes	Male	Female	Both Sexes	Male	Female
Chakwal	56.7	73.4	42.2	23.6	48.0	23.0

Area	Health Characteristics			Population estimated for the year (in thousands)				
	No. of Hospitals	No. of other basic health facilities	% of Disabled population	% of Immunized Children (Age under 10)	2001	2004	2011	2021
District	16.0	83.0	7.7	66.7	1,165.0	1,230.0	1,376.0	1,590.0
Chakwal								

Source: National Institute of Population studies Islamabad, Pakistan

4.4: Jhelum District

Jhelum was known as Jalham. “Jal” means pure water and “Ham” means iced water referring to the iced water of Jhelum River from the snowy peaks of the Himalayas. District Jhelum was constituted under the British regime on 23rd March 1849. In 1850, the district headquarters was shifted from Pind Dadan Khan to Jhelum.

This borough is positioned in the northeastern fraction of Pakistan and was one of the four districts of former Rawalpindi division. The district consists of four major towns i.e. Jhelum, Dina, Pind Dadan Khan and Sohawa. The district is bounded on the north by district of Rawalpindi, on the east by river Jhelum, districts of Gujrat and Mirpur of AJK, on the south by the river Jhelum and districts of Mandi Bahauddin and Sargodha and on the west by the districts of Chakwal and Khushab.¹⁹

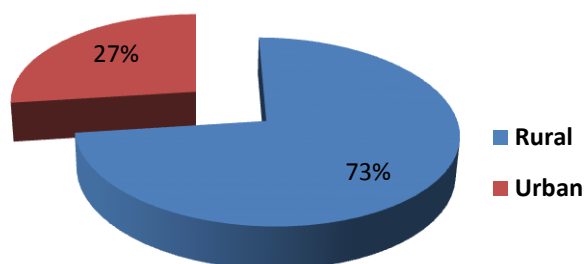
Total area of the district is 3587 square kilometers. Organically, locality Jhelum is partition into three regions, called riverine, upland and plateau. Riverine region possesses alluvial soil and is situated between river Jhelum and hills in the southern part of the district. Upland region is a tract lying between hill ranges. Jhelum Tehsil primarily consists of plateau region.²⁰ There are four tehsils in District Jhelum and their headquarters are interlinked with metalled roads. Tehsil Sohawa is situated on G.T Road where as Pind Dadan Khan sub division is connected with Jhelum Pind Dadan Khan road. Most of the villages are interlinked with well laid network of roads. The main railway line runs through the district connecting Jhelum with Lahore and Peshawar.²¹

Jhelum has earned its name for providing military men since the days of British rule. Majority of the persons, living in urban areas are engaged in wholesale trade, retail trade, restaurant and hotel industries, fishing and construction. In the rural areas most of the people work in agriculture, forestry and fishing industry. District consists of 4 tehsils and 54 union councils including 43 rural and 11 urban ones whose elected representatives formulate district and tehsil assemblies. Political constituencies include 2 national seats and 4 provincial seats of legislative assemblies.

The current population of Jhelum (based on projections of 1998 census) is 1,048,000 with 50% males and 50% females.²² It was found that district' growth rate is 1.61% yearly and their life expectancy ratio is 61 years. The adult literacy ratio of the district

consists of 64%²³ by which 78% are male and 59% female. The people distribution rate also termed as population density which comprises of 261²⁴ persons per square kilometers. The distribution of rural and urban population in the district was 73 and 27 percent which is shown in the figure below.

Rural Urban population Distribution



The breakup of population may also be seen in Table below Crude death rate is 9 per 1000. Crude birth rate in Jhelum is 30 per 1000 which is almost the same as that of the country 31 per 1000 Table below gives information on demographic indicators.

Population Structure of District Jhelum Population Groups	Standard Demographic Percentages	Estimated Population
New born	2.9	31,415
0-11 months	2.7	29,249
12-23 months	6.2	67,163
Under 5 years	14	15,1660
Women in child bearing age (15-49 years)	22	23,832
Married Child bearing age	16	17,3326,
Pregnant Women	3.4	36,832

Source: District Health Profile-Jhelum, 2005, Pakistan Initiative for Mothers and new borns (PAIMAN),P,25

Demographic in sequence on Jhelum, Punjab and Pakistan	Jhelum	Punjab	Pakistan
Population (thousands) under age of 15 years	371	31,304	70,150
inhabitants below 5 years	120	10,481	20,922
Population annual growth rate (%)	1.61	1.9	1.9
rudimentary passing away rate	9	12.5	8
rudimentary birth velocity	30	33.8	31
Life expectancy	61	64	63
Total fertility rate	4.1	4.7	4.0
% of urban population	28	32	34

Source: Health Profile-Jhelum, 2005, P, 25.

Population and expansion:

As per population itemized in 1998 census which shown the population of district Jhelum was 936.957 with increasing 42.2 percent. This increasing rate encompasses percentage of the entire census which had taken place in past since March 1981 which was only 659.012. When it was analyzed and measured it shown the average growth rate was 2.1 per cent. It was noticed by means of population density which was 261 square kilometers in past and 263 square kilometers in 1981 this population solidity ratio of district Jhelum shown that its population is growing very fast. While population density, was measured on the basis of total district's areas which consist of 3.587 square kilometers.²⁵

Annual Population growth rate in Jhelum since 1951

explanation	1951	1961	1972	1981	1998
Population	368	415	592	659	937
Intercensal Increase	-	12.8	42.7	11.3	42.2
Average Annual Growth Rate	-	1.2	3.1	1.0	2.1

Source: District Census Report Jhelum, 1998, p, 29.

No major space between health and literacy ratio. Adult literacy rate is 64%. The primary school enrolment ratio is comparatively better i.e. 70%; 72% for males and 68% for females and net attendance rate for both is 70% while access to school (within 2 Km) is 99%.

In Pakistan poverty is very big challenge and it should seriously think on this issue, otherwise it will take the shape serious syndrome. The annual per capita income of the country's people is \$ 736, which is not satisfactory as well. During 1980s and 1990s it had seen that poverty ratio has decreased gradually, but suddenly it seem to be touched again with sky during the end of decades. According, to the latest and updated information that 33 percent of populations are poor. The per capita income varies with respect to region; it may remain squeeze or widened. For example in district Jhelum poverty ration varies among rural and urban settler, which include 16% in urban as well as 44% in rural areas of the district. It is calculated that average number of people living in single room of the district Jhelum was 2.7 as 3.7 in Punjab. Moreover, 90% of population of district has their own house and mean family sized is 6.2, while average family size in Punjab discovered 6.6 respectively.²⁶

Sex ratio i.e. number of males for every 100 females, was 99.8 per cent recorded in 1998 Census which had almost no change 99.9 in 1981. The ratio was 94.1 per cent in rural areas and 16.5 in urban areas. The higher sex ratio observed in the latter, as compared to the farmer areas could be sex selective local migration to the latter areas.

In 1998 the proportion if the infant under one year was 2.4 per cent, children under 5, 12.8 per cent, children under 10 year 26.7 per cent, under 15 year 39.7 per cent of the total

population. Those eligible (i.e. over 18 and above) for obtaining National Identity Card represented 53.7 per cent while those eligible for casting vote were 47.3 per cent of the total population.

In the district Jhelum ratio of people working in different age groups divided into 15 up to 64 years for analyzing the age dependency ratio. The people working under age group 15 to 64 years were 55.4% while more than 64 years or older than this were 4.9 percent. It shown that capability of the work deepened upon the age of the people. In addition other indicators like as reproduction rate in female also measured which has shown that females under the age of 15-49 years shared 47.9 percent of the total population of the district.²⁷

The proportion of infants and children under 15 years and population 65 and over were higher in rural areas when compared to population living in towns, resulting high dependency ratio in the former than in the latter areas representing 86.2 and 66.4 per cent respectively.

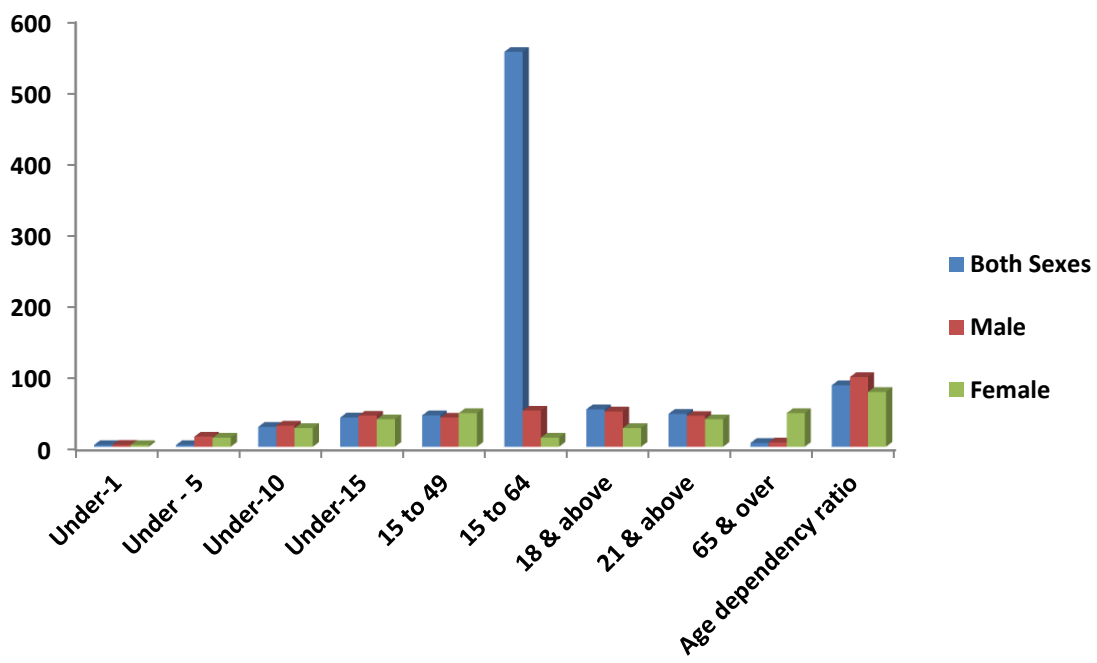
Age wise groups, city and rustic regions

All Areas				rustic			city		
Age Group	Both sexes	Man	woman	Both sexes	Man	woman	Both sexes	Man	woman
Under- 1	2.4	2.4	2.3	2.5	2.6	2.4	2.1	1.9	2.2
Under - 5	12.8	13.1	12.5	2.5	14.2	12.7	11.3	10.6	12.1
Under-10	26.7	27.4	25.9	27.8	29.5	26.2	23.8	22.6	25.2
Under-15	39.7	40.9	38.5	40.9	43.5	38.5	36.4	34.7	38.3
15 to 49	44.3	44.8	47.9	44.0	40.8	47.1	52.3	54.2	50.1
15 to 64	55.4	53.9	57.0	55.7	50.6	56.6	60.1	61.7	58.2
18 & above	53.7	52.3	55.1	52.5	49.5	55.3	56.8	58.8	54.7
21 & above	47.3	46.1	48.6	46.1	43.2	48.7	50.6	52.7	48.1
65 & over	4.9	5.2	4.6	5.4	5.9	4.9	3.5	3.6	3.5
Age dependence ratio	80.5	85.5	75.6	86.2	97.6	76.7	66.4	62.1	71.8

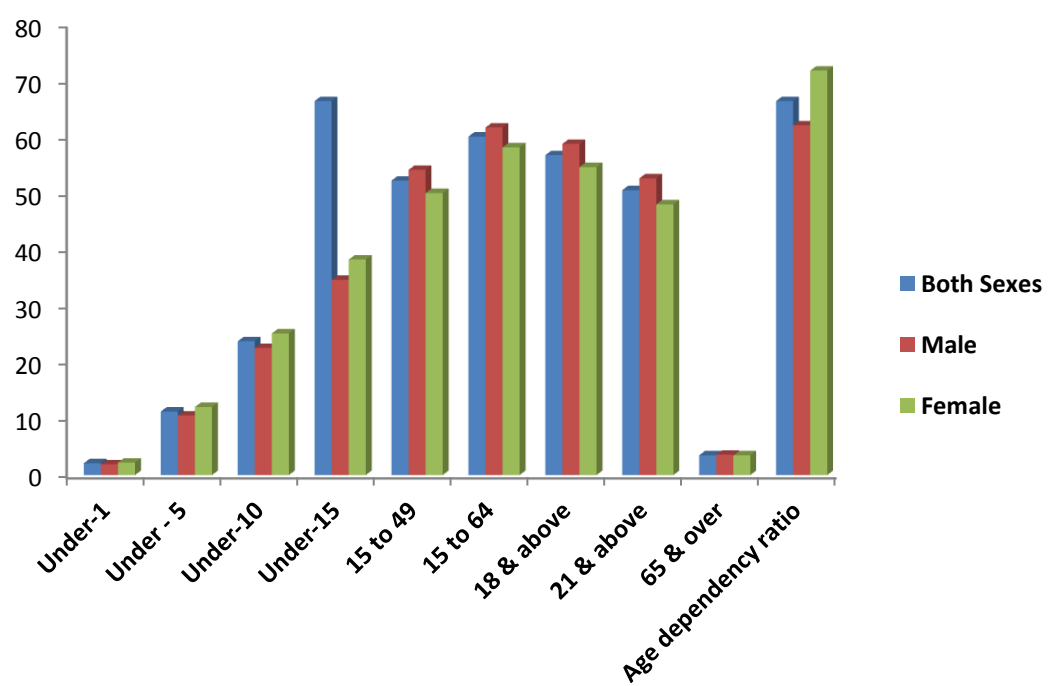
Source: District Census Report Jhelum 1998, P, 35

Age wise groups, city and rustic regions

Rural Areas



Urban Areas



“In 1998 fifteen years was further classified, weeded, unwedded, widow and divorced. Of that inhabitant 32.6 % were never married, 59.5 per cent married, 7.2 % widowed and 0.7 % divorced. The women who were not married, their ratio are 38.6 and 26.9%in that order. The ratio of women those are not married were at high level in rural areas their fertility must be at lesser point in the prior than the ultimate regions.”

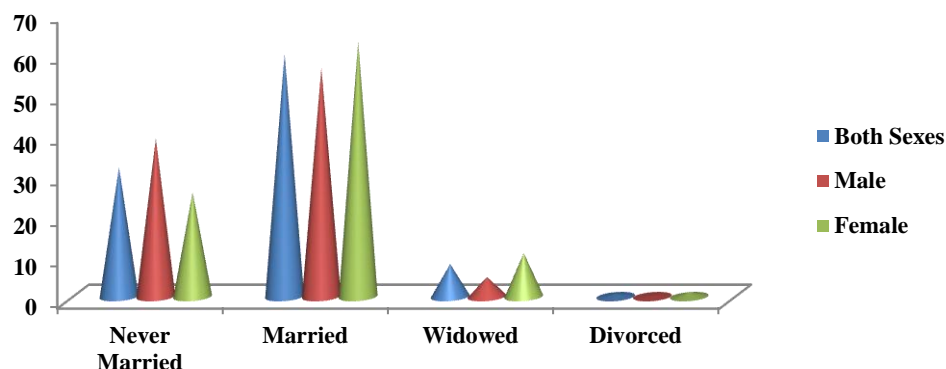
Table following gives detail about percentage of Population 15 years and above by marital status, sex, and rural and urban residence, 1998

Population percentage distribution by marital status, Sex and Rural /Urban Areas, 1998

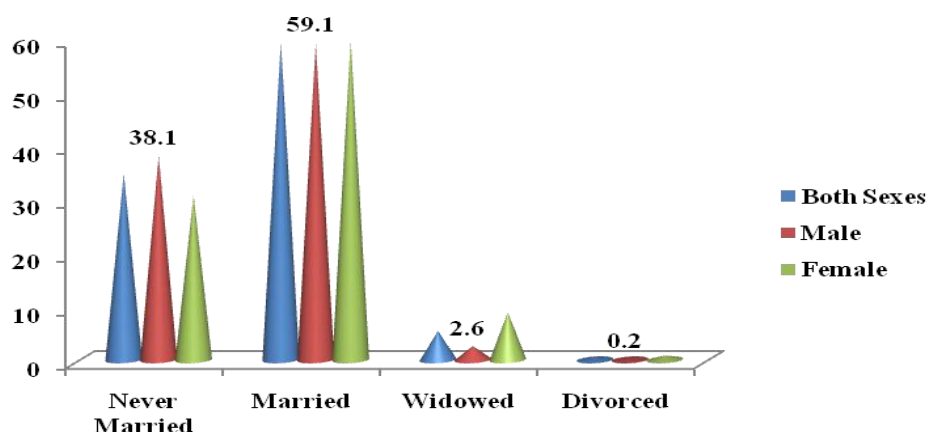
Area	Never Married			Married		Widowed			Divorced			
	Both sexes	Man	woman	Both sexes	Man	Woman	Both sexes	Man	Woman	Both sexes	Man	Woman
All Area	32.6	38.6	26.9	59.5	57.1	61.8	7.2	4.0	10.3	0.7	0.3	1.0
Rural	31.7	38.8	25.6	59.6	56.1	62.6	8.0	4.8	10.7	0.7	0.3	1.1
Urban	34.8	38.1	30.7	59.3	59.1	59.6	5.4	2.6	8.9	0.5	0.2	0.8

Source: District Census Report, jhelum,1998,p,36.

Rural Areas:



Urban Areas



The proportion of never married females has drastically increased since 1981 when it was 19.1 per cent. The increasing proportion is an indication of decline in fertility level which was sustaining at very high level for a longer duration.

The description made for ecumenically active population is that people spending much of time in working during the year prior census date i.e. 5th of March, 1998; moreover it includes the ratio of persons searching for work, dismissed and those persons who working for assisting their family on unpaid wage basis. During previous census the share of economically active population itemized was 19.6% or 26% of the population. The people belonging to age of 10 years or more than it, is exposed to economically dynamic life at any time. These percentages are termed as Crude Activity Rate (CAR) as former 19.6 and Refined Activity Rate (RAR) as later 26.0. The distribution based on total population of male on the basis of economically active and inactive basis. From the total population of male it was highlighted that 33.8 percents were economically active while remaining 66.2 was

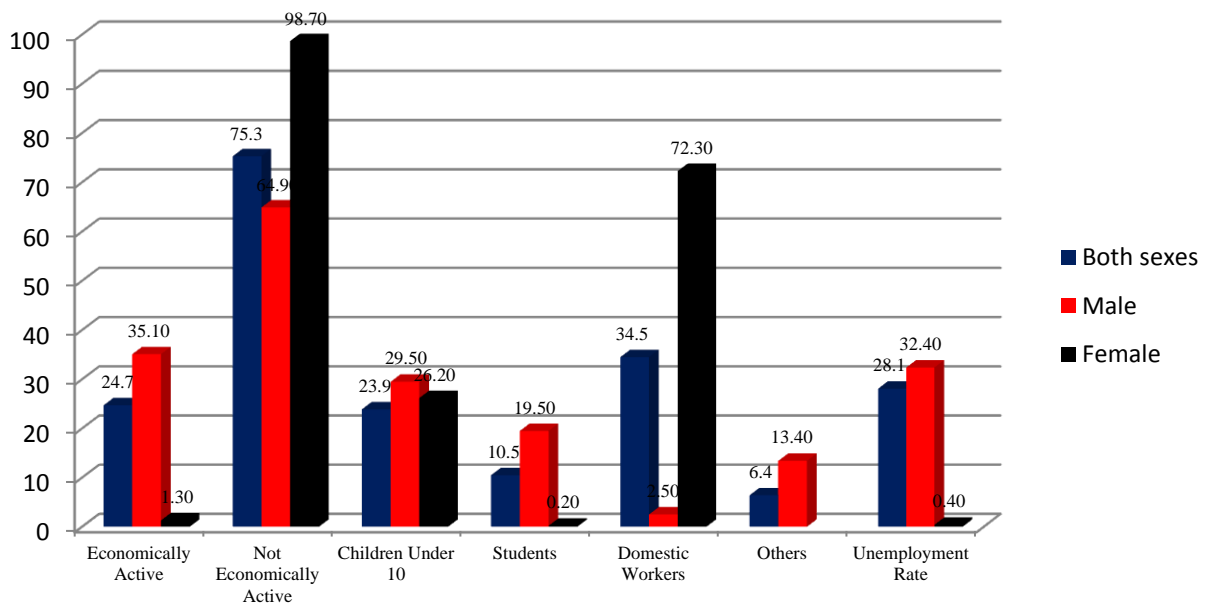
economically inactive. Furthermore, percentage of male participant were categorized on the basis of economically active or inactive which includes 24.4 % children under the age of 10 years, 19.4 % students, 2.2 % domestic workers, as well as 13.0 % comprises of landlords, property holders, retired and disabled persons etc. An urban area shows the great share of members than the rural areas.²⁸ The comprehensive detail is shown in tabular form as under

Percentage of population by economic categories sex and rural/urban areas, 1998

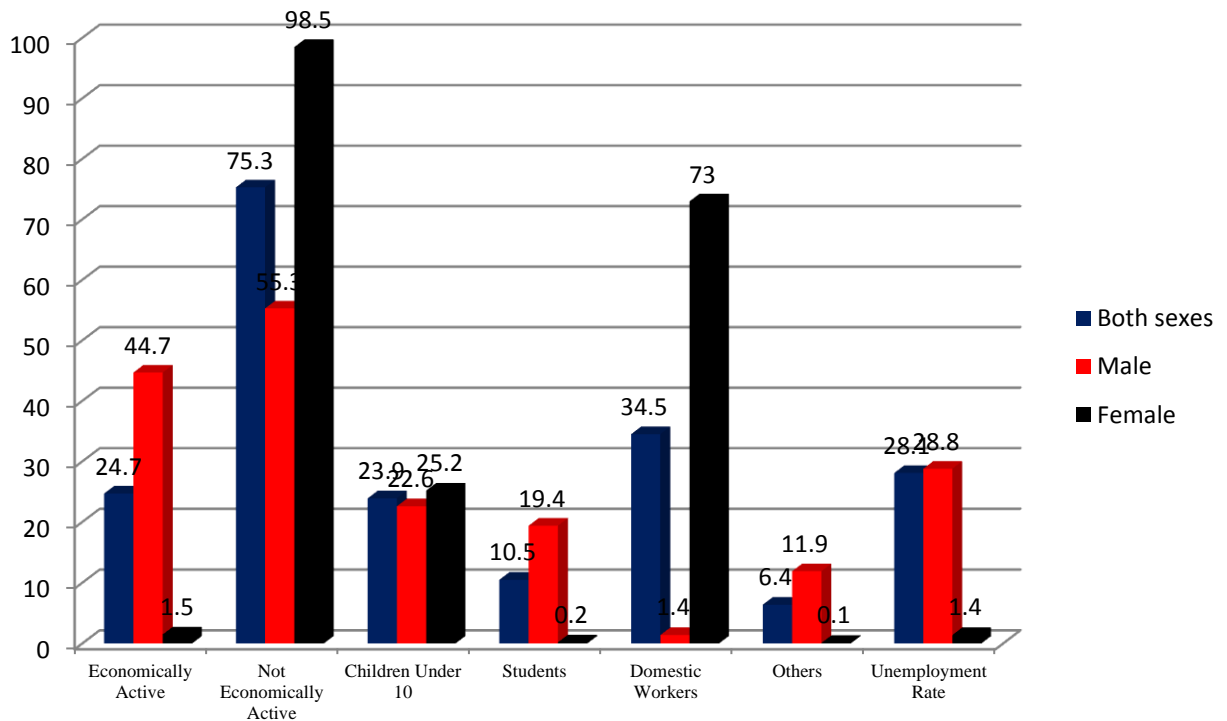
Economic Category	All Areas			Rural			Urban		
	Both sexes	Male	Female	Both sexes	Male	Female	Both sexes	Male	Female
Economically Active	19.6	38.0	1.3	17.7	35.1	1.3	24.7	44.7	1.5
Not Economically Active	80.4	62.0	98.7	82.3	64.9	98.7	75.3	55.3	98.5
Children Under 10	26.7	27.4	25.9	27.8	29.5	26.2	23.9	22.6	25.2
Students	9.8	19.4	0.2	9.5	19.5	0.2	10.5	19.4	0.2
Domestic Workers	37.4	2.2	72.5	38.5	2.5	72.3	34.5	1.4	73.0
Others	6.5	13.0	0.1	6.5	13.4		6.4	11.9	0.1
Unemployment Rate	30.1	31.1	0.7	31.2	32.4	0.4	28.1	28.8	1.4

Source: Census Report Jhelum, 1998 P, 42.

Rural Areas



Urban Areas



ESTIMATED POPULATION DISTRICT JHELUM 2001, 2004, 2011 & 2012

Sr. No.	Area Country & District	Census Population First March 1998		Population Density per Sq. Km.	Board Age Group % Distribution)			% of Pop Age 60 & over	Total Fertility Rate	Child Women Ratio	Singulate Mean age at marriage of female	% of female age 15-49 in total population	% of Marriage females in total female Pop	Contraceptive prevalence rate %	% of Urban Population	
		Both Sexes	Males		Females	<15	15-64									65 & above
i	Pakistan	132,352,279.0	68,873,686.0	63,478,593.0	166.3	43.4	53.1	3.5	5.5	4.8	66.7	21.7	21.6	66.5	27.6	32.5
ii	Jhelum	936,957.0	468,112.0	468,845.0	26.1	39.7	55.7	4.8	7.5	3.8	53.5	23.0	24.0	61.8	39.0	27.7

Literate in Population Age 10 & over		% age Labour Force in Population Age 10 & Over				
Country and Province	Both Sexes	Male	Female	Both Sexes	Male	Female
Pakistan	43.9	54.8	32.0	32.0	59.0	2.2
Jhelum	68.9	77.7	50.5	27.3	53.5	1.8

Area	Health Characteristics				Population estimated for the year (in thousands)			
	Country and Province	No. of Hospital facilities	No. of other basic health facilities	% of Disabled population	% of Immunized Children (Age under 10)	2001	2004	2011
Pakistan	872.0	9,892.0	2.5	70.7	142,534.0	151,099.0	170,516.0	188,192.0
Jhelum	4.0	130.0	1.8	86.1	1,007.0	1,064.0	1,190.0	1,375.0

Source: National Institute of Population studies Islambad, Pakistan

Data discussed above has been taken from 1998 District population census reports published by Government of Pakistan. It is overview of Rawalpindi Region. It would be helpful for analysis of socio-economic development of women in comparative context. Above discussion showed spatial information and represents real regional objects (female literacy ratio, married and unmarried ratio urban and rural areas etc.) Statistical figures were essential for measuring socio-economic development of women in Rawalpindi district. It is to be checked whether socio-economic development of women in Rawalpindi district is improving or there is wide variation in socio-economic status of inhabitants in district in general as well as gender contexts.

The subject is discussed in gender perspective in Rawalpindi district. These statistical data has been given for base to the next chapter, which is entirely socio-economic status of women in Rawalpindi district in gender perspective. Nonetheless, the research has indicated that Rawalpindi is a major trade, industrial, political and cultural centre. As a matter of fact statistics reveal that mostly women having a weak financial background and large families tend to participate in the socio economic development of the region as they have the ability to develop their potentialities and utilize their capabilities towards a better future. As business grows and the world moves towards the concept of a global village, the competition among the organizations and industries is rapidly increasing. Concerning the introduction of micro credit schemes for the socio-economic development and empowerment of women, it has had a positive impact on their families as well as the community helping them establish their own businesses and enterprises raising the socio-economic conditions of women to a considerable extent as well as raising the level of general economic growth.

Awareness among the poor has to be developed in relation to the social forces which are the root cause of poverty, and in relation to the opportunities which exist for change and development through their own efforts. As traditional and customary approaches do not work in such programmes ingenuity, innovation and resourcefulness are the driving forces for the successful implementation. The programme needs to be continuous requiring regular monitoring of results to prevent defaults and solve problems as they arise, build small assets and start numerous small scale projects. The aim is to help them move up to the next social and economic level. Participation of women is important at all levels, starting at the local level and extending right up to the central government.

Government of Pakistan is committed towards gender equality and is aware that gender mainstreaming is essential for progress and prosperity of the country. Yet their participation in the development process is much below the desirable level. Socio-cultural traditions reinforced by lack of access to opportunity and resources relegate majority of the women to traditional roles. In this regard, the Government is making all the necessary efforts to fulfill its national and international commitments to protect women's right. Above queries would be discussed in next chapter.

Endnotes

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Chapter: V

Contemporary Women's Socio-economic Development in Rawalpindi District

Contemporary Women's Socio-Economic Development in Rawalpindi District.

This chapter focuses on socio-economic status of women in Rawalpindi District. Social Welfare Departments in Rawalpindi district, particularly those which are working entirely for women development at government level, like CBO /CCB / NGO's have been personally visited by the researcher to obtain firsthand information on the subject.

The features of population dynamics and its linkages with socio-economic factors will immensely contribute to effecting planning decision-making on issues relating to population and development, and adoption of new strategies and programmes for population welfare and population stabilization at national, provincial and district levels. Chapter also refers to (GRAP) Gender mainstreaming is the key policy instrument and Article of constitution of Pakistan which is related women's status.

Rawalpindi city shares an old history which is very rich in tradition and dates back to the decline of Buddhist religion and the rise of Muslim period. Before the start of Muslim period the people were living in darkness and their lives were gloomy. It was Mahmood Ghazni who first entered the city and handed it over to Kai Gohar, but as it was an invaders route, it mainly remained a deserted area and in the 1493¹ it was named Rawalpindi after the Village Rawal.

In old days, the majority of the region between the Indus and Jhelum was owned by the Takkas, which was called Taxila by the old Greek historians. At a period when the Alexander entered the region, Taxila was a progressive and developing city and was considered to be the most well developed city between Indus and Hydaspes. In 195 B.C when Demetrius entered the city it brought the Punjab under the control of Graeco-Bactrian kings.²

The city dates back to pre-Mughal time, although little remains as evidence. It was of importance during the 16th century when it was a settlement in the imperial road, later known as the Grand Trunk Road from Delhi to Kabul. It was later captured by a Sikh Sardar in 1965AD. The city was taken by Ranjit Singh in the early 19th century. The British

government developed it as a garrison town following its capture in 1849. It became a centre of trade Kashmir, the city several as Pakistan, interim capital in the 1960s and is now regarded as a twin city with the capital, Islamabad.

Rawalpindi is a major trade, industrial, political and cultural centre. Textile, glass-making and food industries, scrap metal plants and a small oil refinery one located in the city. Many national newspapers and other periodicals are published here and there are several printing presses, Rawalpindi boards many colleges, the most famous being Gordon College, the General Headquarter (GHQ) of the Pakistan Army is also situated in Rawalpindi.³

Many business and trade related activities are currently taking place in the Rawalpindi city. This is reflected by the fact that more than 900 units are currently functioning in the city. It has been the private sector which mainly is leading the industrial related activities. The industries of the city have accommodated more than Thirty five thousands persons. Apart from this the city is also rich in technical and vocational institutes, which produce a number of skilled manpower every year.

After the British occupied the Rawalpindi city in mid 180's the city was declared as the center for British Army. In 1881 the rail track was laid in the city and the proper service started after 5 years. The city also had the honor of being the biggest cantonment in the South Asian countries.⁴

In mid 180's the peace of the city was disturbed to an extent, but overall the administration was quite calm till the eruption in 1857. Various other groups of Murree region which were provoked and motivated by the Indian forces rose in rebellion and orders were received by the administration of Pindi to take necessary safeguard actions. At that time a large number of females were residing near the station, and were safely accommodated. The insurgents thought that it would be an easy equation for them, but they came up with a strong counter attack and were forced to leave.⁵

In old days the district was a part of the Gandhara and was incorporated in the achaemenid Persian domain. The pre-historic city of Taxila has been located near the Pindi district, and lies in the south of Rawalpindi. Apart from this many other famous places are near Rawalpindi district which include, Buddhist Stupa and the burial chamber of Sultan Sarang, which are near Riwat.⁶ The region of Potohar is mainly bounded on the east by the

Jhelum River, covered in the west by the Indus River and on the north it is covered by Kala Chitta range and Margalla hills, while with the salt range on south.

The landscape is often characterized by rise and fall of the Kala Chitta range, which climbs up to a height of about 450 and similarly drops down to a great extent as well. Another river to mention here is the Swaan River which originates from Murree and finishes at Kalabagh in the river of Indus. The mountain with highest peak is Sakesar.⁷

The Rawalpindi district is often blessed with monsoon rains and cool breeze mainly blowing from the western side. The most rain is received during the monsoon weather which is between the months of July to September. On an average the district receives rainfall of about 1,044 millimeters, half of which is received in monsoon weather mainly in the three months between July to September. Generally the weather of Rawalpindi is moderate to hot and almost all four seasons are observed in Rawalpindi with temperature range between 40' to 26'C in summer and from 17' to 4' C in winter.⁸

The Rawalpindi district has a very well connectivity with other cities and districts of the province with a very well constructed network of the Grand Trunk Road, skill road, motorway and the railway network. The G.T road is equivalent to the railway track. Rawalpindi district is also very well recognized due to having two airports for the forces, whereas the Benazir Bhutto International Airport. The landscape of Rawalpindi district is very scenery and very enriching which is characterized by a number of tall mountains, forests, rivers and valleys.⁹

Over the years, people have shifted and relocated to the district in huge numbers, as a result a great increase of population has taken place. This relocation has mostly been in the areas, where well network and structure of roads, buildings, educational institutes and hospitals is present. The lack of water treatment and sewerage facilities has added to the problems faced by the people of the district. This problem is evident during the monsoon period when the nala laeeh is filled with water. Apart from this there is not any well developed mechanism for treating the solid waste which is generated in huge quantity each and every day. These problems are also causing havoc for the environment of the district and responsible to spread a number of diseases.

Today Rawalpindi stands as the third or fourth most populous city of Pakistan after Karachi, Lahore and perhaps Faisalabad. It is unfortunate to mention that more than 40 percent of its population is living in poverty and are included in the group having low earnings. High growth rates have caused a number of problems for the residents of the city, which include out of control urban spread out, growing environmental hazards and lack of quality infrastructure for the people. Due to huge pollution, the quality of potable water has gone from bad to worse over the years and a large percentage of population does not have the facility of safe drinking water despite many commitments by the city government.¹⁰

In 2001, a plan was introduced, according to which the Municipal Corporation of the district and the Zila council were merged and as a result the RDA was brought under the control of Rawalpindi city govt. The developmental activities of the city have mainly been carried out by The Punjab Housing and Physical Planning Development.

It was Dogar who actually found that a lawful structure is missing to aid the communication between the CDA and other departments of the city, which is very much important for the development of any city.

Botaka indicated that the Rawalpindi district played a very constructive and productive role in providing facilities of accommodation to many public offices as well as employees at a time when Islamabad was in its growth and expansion phase. However, it is generally believed that the resources provided to pindi district have never matched those provided to Islamabad, mainly due to the fact that Rawalpindi comes under the administrative control of the Punjab province and is allocated resources by the government of Punjab.

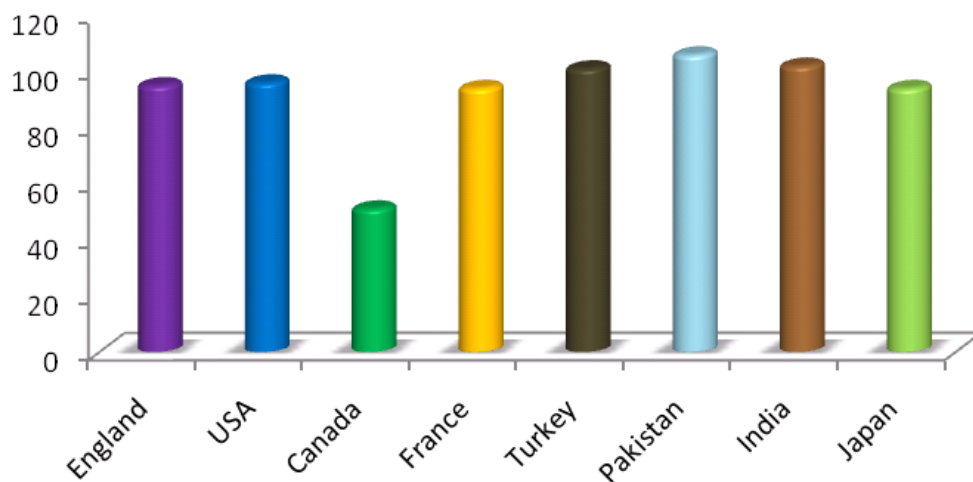
Mainly the residents of Rawalpindi city are involved in business, food industries, restaurants, and public service. Whereas, in rural part of the district people mainly earn their livelihood through agriculture and livestock.

5.1: Women Socio- economic variables in Rawalpindi District.

Based on the data pools of variables national and regional reports an average portrait of Pakistani women, matched with the overall status of women of other countries, turns out to be deeply mired with various deprivations of economic and social sorts. Akin to plants, which grow well in some climates and wither or die soon in others perhaps the

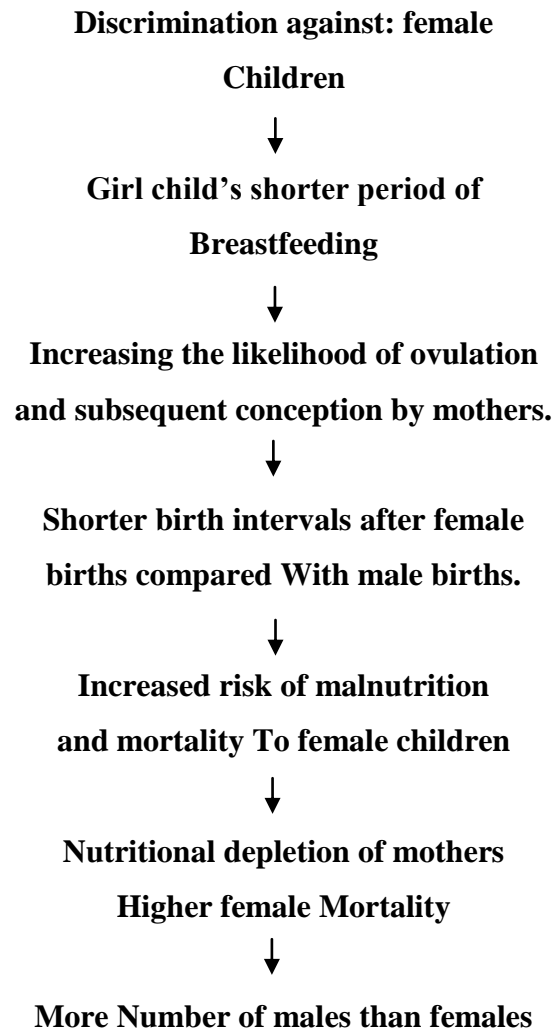
survival rate or the sex ratio in a given country happens to be the first important indicator of a women’s status in that society. They lack the basic health and education facilities. The status of women in any country is judged by various indicators and standards which are mainly the survival rate or the sex ratio and the mortality rates. Female infant mortality rate in Pakistan is much higher than that of other countries. Skewed ration of 106 men to 100 men speaks of the higher female infant mortality treatment of male children in Pakistan. ¹³

Number of Men as per Every 100 Women



Source: In-depth study on Feminine Face of poverty in Pakistan, Ministry of Women Development, Islamabad.

Whether cause or effect; countries with more liberal and less discriminatory stance towards their women tend to have more women than men in their Populations. How this biologically determined sex ratio by nature is reversed and the reproduction process in some countries makes the female human beings not survive longer is illustrated in the following diagram.



Female –Male mortality					
Infant Mortality		Under 5 Mortality	Maternal Mortality	Number of children per women	
Urban	83	30.8	35.0	8	
Rural	112	(U/R)	(U/R)	(U/R)	

Source: Population Growth and its implications, National Institute of Population Studies, Islamabad, P, 11.

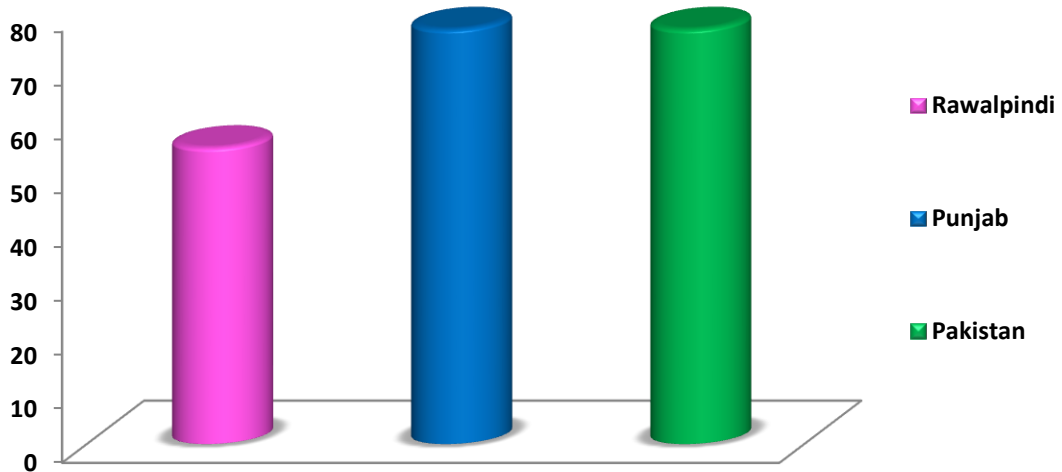
It is the District Health System, which mainly is responsible for managing the health related facilities of the district. It includes domestic health facilities, health facilities at community places, workplaces and hospitals. In fact the DHS is an integrated part of the National Health System. It covers both public and private health care facilities of the district.

The segments are important in socio–economic development is key of prosperity and integrity of any nation. District is the basic administrative unit in country, in economic development of districts, important demographic indicators such as fertility and mortality rate, marital status age of marriage and life expectancy.¹⁴

The residents of the Rawalpindi district are on an average poor people with low income rates and suffer from high mortality rates due to lack of basic health and educational facilities. While studying various health indicators we come to know that the children of district suffer from high morbidity rates. The graph below shows that, the infant mortality rate has been estimated to be 55 per thousand live births. Still the infant mortality is lower in district Rawalpindi as compared to Punjab (77/1000) and Pakistan (77/1000). (Appendix: V, Tables ix, x)

Infant Mortality Rate

IMR



District Health System (DHS) comprises of group systems. It mainly focused on health related issues, but in additions it deals others social issues also, like as homes, educational institutions, workplaces and public places. In health issues it also deal physical and psychological environment under primary health care (PHC). The primary health care is the independent section of the national health systems. In addition it deals all the health concerned issues of surroundings people belong to any walk of life, they either may be governmental or private.

Basically for socio-economic development of any nations, these types of elements like DHS contributing a great deal for the prosperity and integrity. There is a hierarchical arrangement in every country for controlling and management of concerned matters, similarly in Pakistan like, federal provincial, divisions, districts, tahsil and union councils etc. The districts are also considered as a prime executive component of the country. The indicators for socio-economic development of the district included the death rate, birth rate, married or unmarried, age of marriage and life expectancy respectively. These indicators are collectively known as demographic indicators.

The health indicator shown that majority of death ration occurs in high percentage in those areas where deprived community segment (poor) are lived. It was predictable that 55

numbers of child going to be dead out of one thousand child birth. The findings of this study point out that the cases of child death ration is lower in district Rawalpindi as compare to Punjab Pakistan. In Rawalpindi death ration was 77 out of one ten thousand while in Punjab 77 out of one thousand respectively.

The powers of the districts government handed over by Nazims after the promulgation of Punjab local government ordinance 2001 from that time still district administration is a question mark. The social welfare department of the district is being runned by district officer along with deputy district officer.

Social well fare department perform different functions in the district management level. One of the portfolios of this department is also to register and maintain the record of non-governmental organizations. It was find out that total 462 NGO's are registered in district Rawalpindi, which includes thirty three for health eighty five for education, one hundred eighty for women's welfare, three for children rights, twelve for special education/ disabilities, sixty eight for general welfare and seventy seven for non functional organizations.

But still poverty is question mark and remains serious in Pakistan. In 1980s to 1990s the per capita National Income was \$ 736 and the proportion of poverty had shown reduced during this period of time respectively. But situation changed abruptly and poverty ratio increased again for past decades. While data has shown that in 2004 thirty three percentage of population living underneath poverty row. It was assessed that average earning of per individual of the district Rawalpindi comprises of 1729 rupees on monthly basis. On this monthly earning it is very difficult to achieve the Millennium Development Goals which are bound to complete till 2015. Keeping in view schedule of MDGs district Rawalpindi must strive to standard to give equal employment opportunities and increases the wages of labour and other skilled work force for achieving millennium development goals.

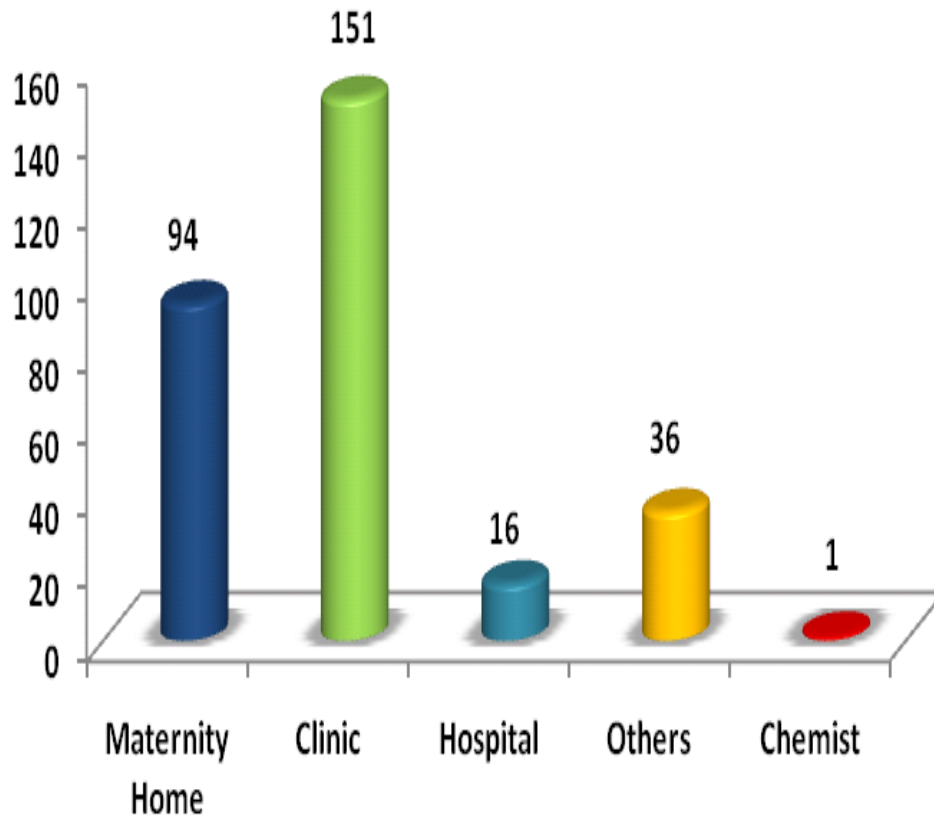
Non-Governmental and Governmental organization should take collective efficient efforts for the sake of improving the women's economic conditions. The theme of both organizations should be based on the role of women in economic development and it is highlighted that women are the basic pillar in the path of economic development.

In district Rawalpindi, the following health facilities have been provided to the masses by the government health sectors Four THQ hospitals, ten rustic health centers ninety eight basic health centers and sixty six dispensaries. There, also three mobile dispensaries in the said district. This district has one hundred seventy five councils. Besides the early mentioned facilities, public sectors provide tertiary care hospitals. Pakistan Army is also provider of specialized tertiary care hospitals which are consisting of Military hospitals, combined with military hospitals and armed forces many sided health institutes.

The District head quarter hospital (DHQ), Holy family and Rawalpindi general hospital also render teaching services. The above said hospitals located in Rawalpindi. They also cater care services to Rawalpindi as well as surrounding districts. Health care delivery system is still in the gulf of constraints due to unavailability of efficient and trained medical and paramedical staff. There are 2394 permanent and temporary sanctioned posts in the district. Only three posts are laying vacant, one for district officer health (DOH), one for DDHO and one for medical Superintendent. Clinical staff of this district is satisfactory as compared to other districts. The posts of WMOs approximately 805 are in majority.

This table indicated that there are 94 Maternity homes, 151 clinics, 16 Hospitals, 36 others NGOs and 1 chemist shop. Modern equipments & technology in treatments needs in district.

History



History of Health Centers in District Rawalpindi

At government level followings health unit are working in Rawalpindi District

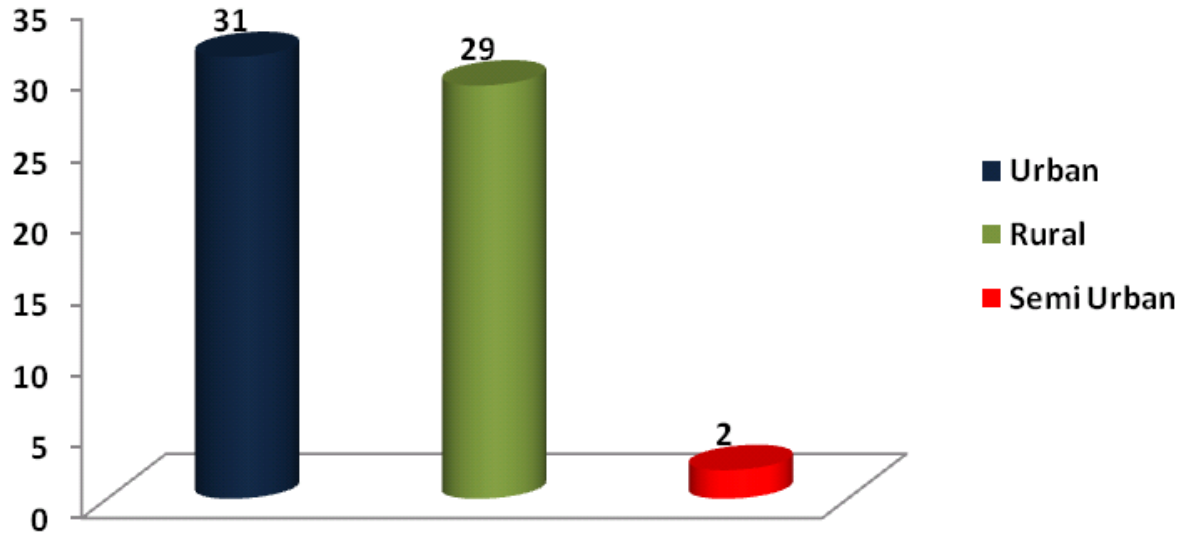
Regional Health Center	04		
Mobil Service Unit	06		
Female welfare center	Urban	Rural	Semi Urban
	31	29	02

Source: District population welfare office Rawalpindi

Researcher evaluated that No. of Female welfare centers are 62 in District.

Category of health provider	Types of Health Center			
	Clinic	Hospital	Others NGOs	Chemist
Maternity home	151	16	36	01
94				

Female Welfare Center

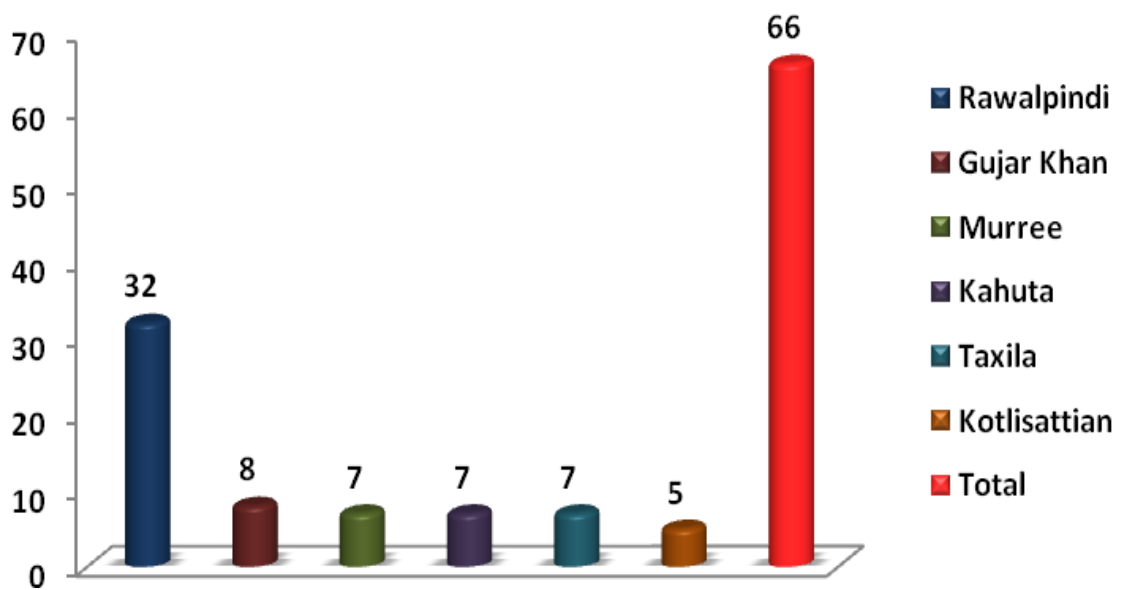


Distribution of female welfare centers in urban, Rural and semi urban area. Total family welfare centers in Rawalpindi district is 66.

Break up of family welfare centers

Tehsil	No. of centers
Rawalpindi	32
Gujar khan	08
Murree	07
Kahuta	07
Taxila	07
Kotlisattian	05
Total	66

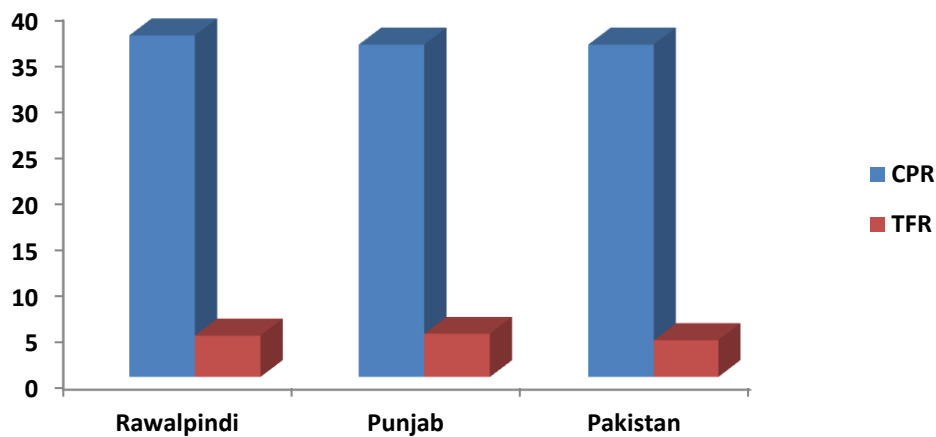
No. of Centers in District



Distribution of number of centers in District Rawalpindi

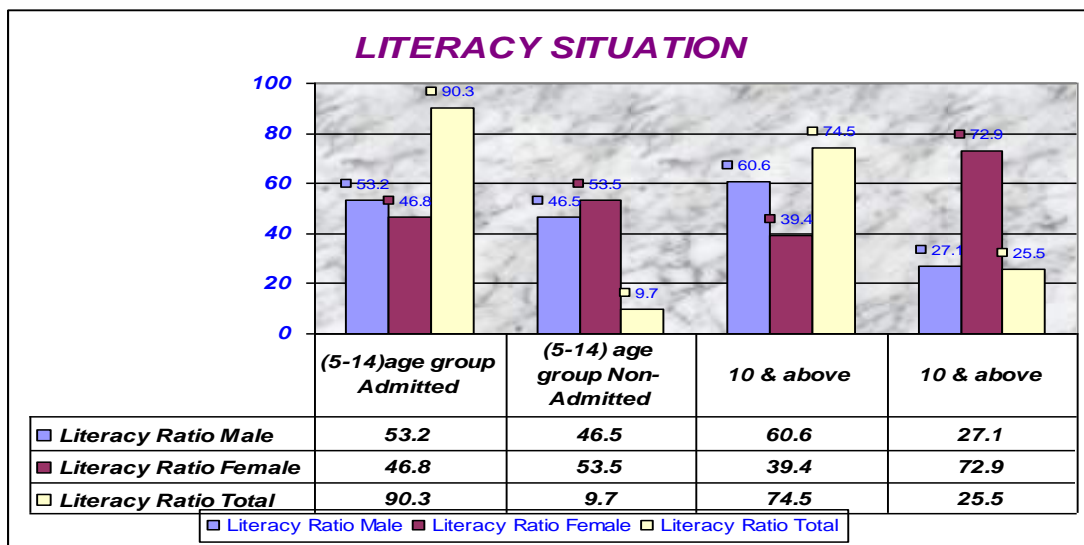
Community social structure and belief system are dominated by man in district Rawalpindi like other remaining areas of Pakistan. Due to male dominated society, gender imbalance exists and contributes to poor outcomes in fertility behavior. Such way, family planning is not implemented effectively. Even awareness regarding use of contraceptive is up to 84 percent.

CPR and TFR comparison

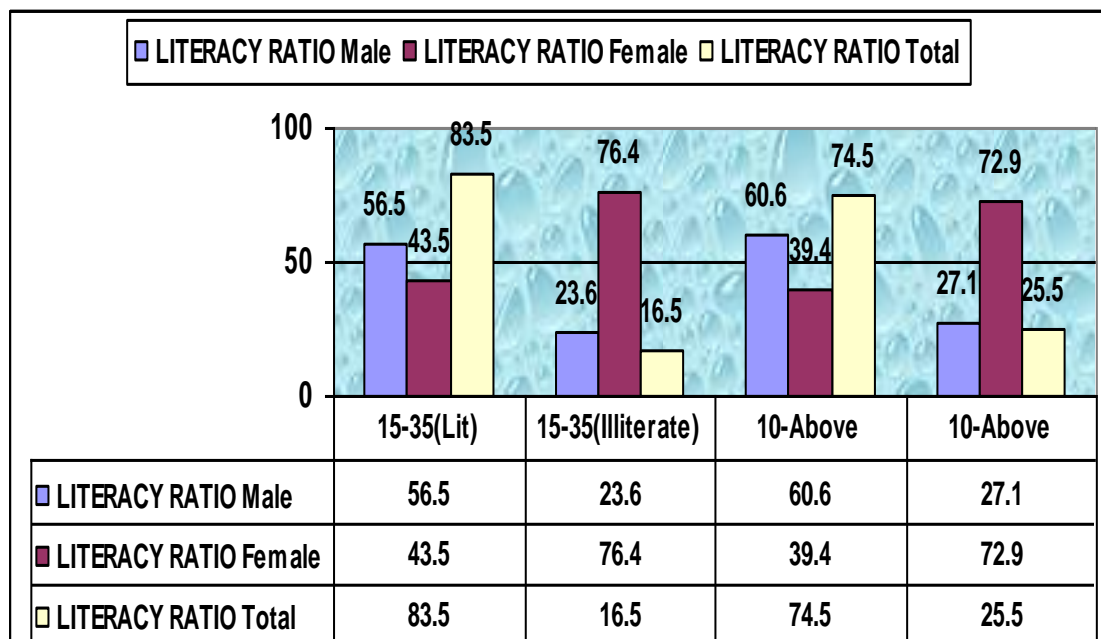


There are considerable confronting challenges regarding family planning because male dominant in the society. The ratio of average children ever born or indicate children increasingly born (MCEB) to all women aged 15-49 is 1/96 ratio in district Rawalpindi as evaluated to 4.7 to 4.0 in province and in the country respectively. The pancean effect of and the highly mutable nature of educational levels as the casual variable and the comparative ease through which long term economic changes can be brought about through public and private sector interventions in this area, imparting girl's education in district Rawalpindi should are a national priority.

Literacy Ratio in Rawalpindi district is given below

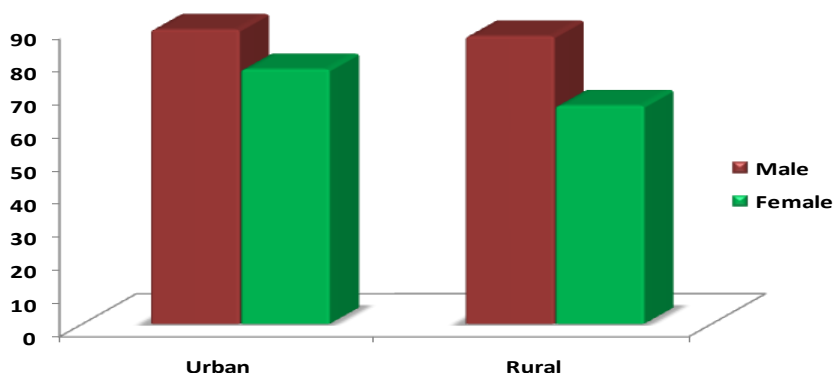


Source: Office of the district education officer Rawalpindi, self visit



Literacy- population 10 years and older here table will mentioned

Rawalpindi area	U			R			overall		
	Man	woman	overall	Man	woman	overall	Man	woman	overall
	89	77	84	87	66	76	88	72	80



Source: PSLSM survey 2004-05, Government of Pakistan, Statistics Federal Bureau of Statistics, Islamabad, Pakistan, 118.

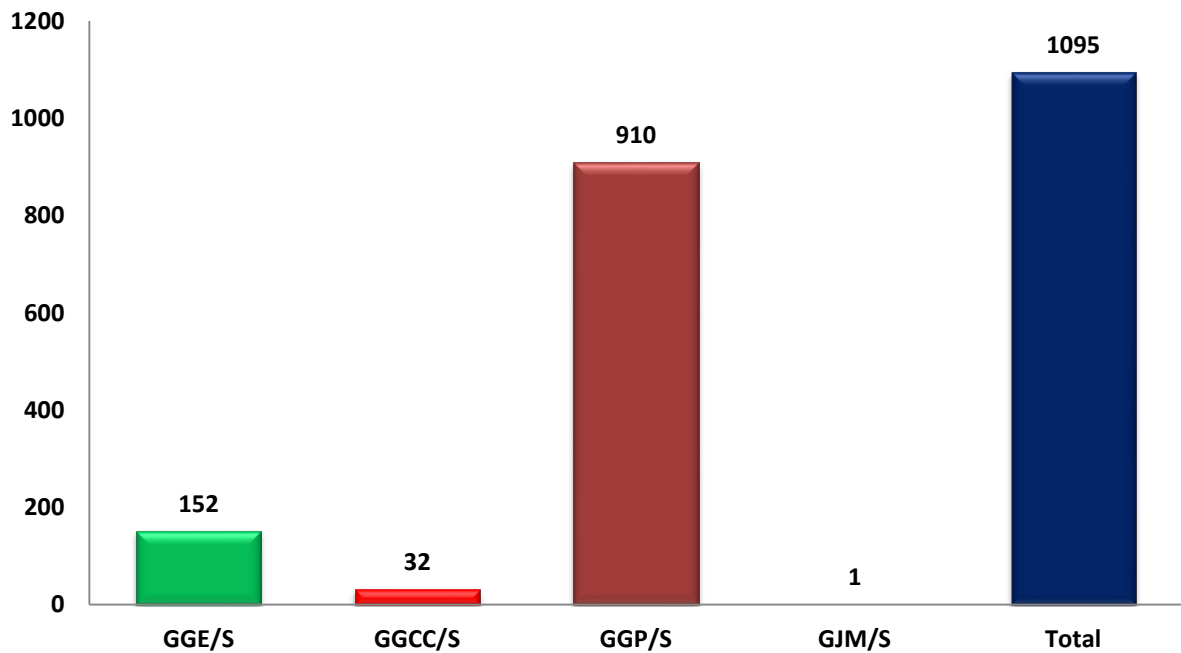
As this figure has been shown above (See appendix v table vii). District Rawalpindi is calling for to reduce gender distinction in two down trodden areas for making better economy. The district gives emphasis on female literacy workforce contribution for economic development.

In spite of well documented significance of female education, gender inequality is being observed at all levels of education. Female's literacy rate is lower 43% than male 56% in the district Rawalpindi. There are many reasons for low female enrollment in schools. In district Rawalpindi various other reasons for wider gender disparity is the shelter less and dangerous buildings.

No. of Government School

GGE/S	GGCC/S	GGP/S	GJM/S	Total
152	32	910	01	1095

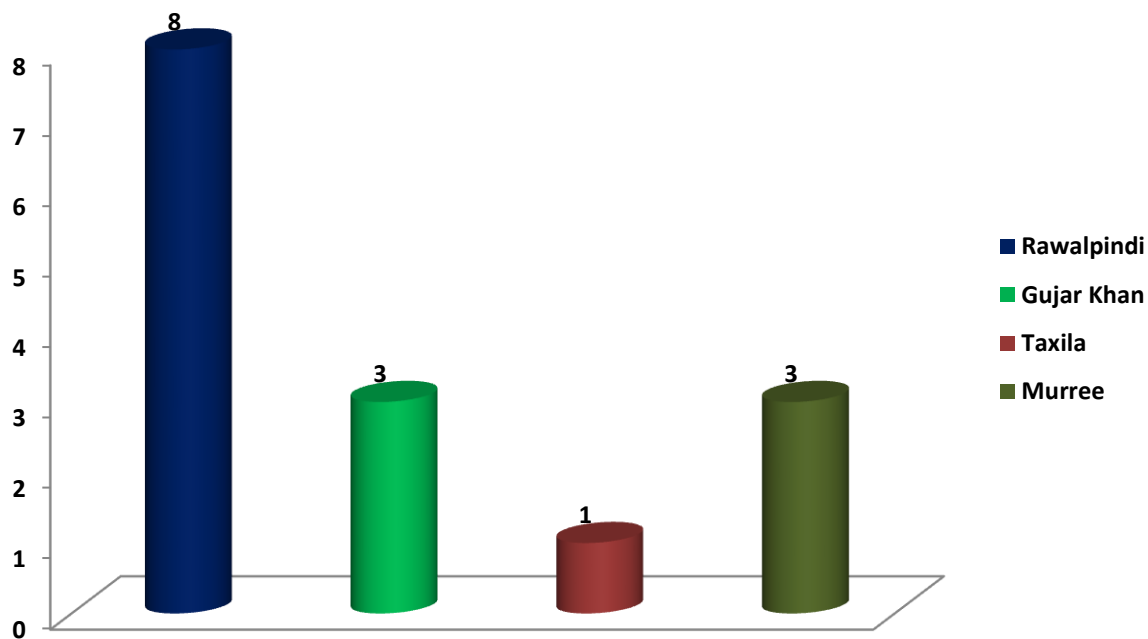
Source: District Education Officer (W.EE) Rawalpindi, self visit.



Physical conditions of schools also matters. Parents are not satisfied to send their girls such kind of these schools; these reasons are creating great hindrance in girls' education. No of shelter less school as shown in table below.

Rawalpindi	08
Gujar Khan	03
Taxilla	01
Murree	03

Source: District Education Officer (W.EE) Rawalpindi, self visit.



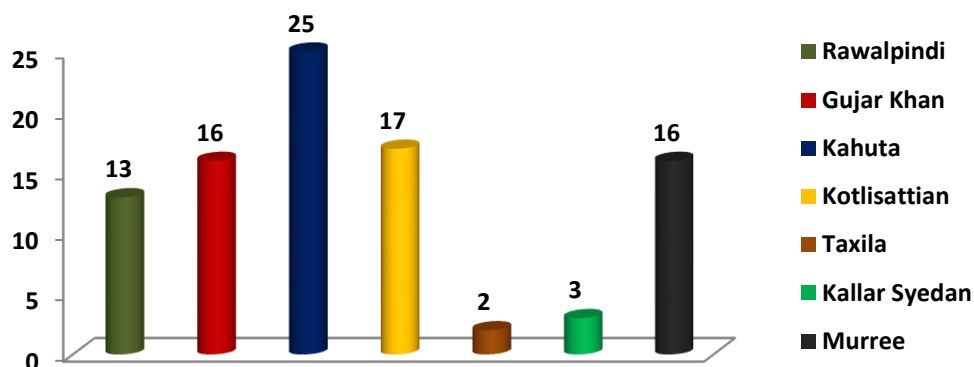
No. of Dangerous Building

Rawalpindi	13
Gujar khan	16
Kahuta	25
Kotli sattian	17
Taxila	02
Kallar syedan	03
Murree	16

Source: District Education Officer (WEE) Rawalpindi, self visit.

This table showed the No. of Dangerous Buildings in Rawalpindi district.

No. of Dangerous Buildings



Firstly, parents are not willing to send their girls to schools. They think that sooner or later females have to become house wife in future. To send the girls for getting education, is considered to be wastage of time and males are considered to be just helping hands to burn the stove of home. Due to unwillingness of parent’s to send their girls to schools, 36% of females are deprived of blessing of education.

Skilled and technical education are playing vital role in economic development of women in district Rawalpindi, For their economic survival skilled education is essential part of other kind of education in district Rawalpindi. Some vocational centers are working in district, TEVTA and other Punjab Governments institutions are contributed in Technical and vocational Education “TEVTA” Technical and Vocational Training Authority is semi, autonomous. Government of Punjab constituted to improve the system of commerce, Technical and vocational Education in the province of Punjab. District Rawalpindi having six commerce, Eight Technical and 13 vocational institutions courses detail of TEVTA.

List of short courses

	Short courses
<ul style="list-style-type: none">•02 year•01 year•06 Months•03 Months	<ul style="list-style-type: none">•Nature of Courses•Tailoring•Machine Embroidery•Computer•Hand Embroidery•Dress Making and Designing•Office Management•Commercial Arts•Hair and Skin Care

Government and non government organizations are working for women to protect and provide their basic rights to them, in Pakistan there are many organizations which are only for Women and Social Welfare Department of government govern them in order to help needy women.

Goonesekere discussed the fact that when women became fed of inequality she takes of leaving home, as he reported. After women have been forced into a marriage or have been forced into a marriage or have been abused in marriage, their natural reaction when the situation because unbearable is to find escape. Thus they may run away from home. Since it is not possible for most of them to return to their parent's home, whether because of lack of support or economic reasons, they may end up in shelter homes. Other women who run way and seek shelter include those who fear violence at the hands of their families because of alleged breach of customary norms. There are few secure places for women to escape to and only a small proportion of those needing shelter know about or can reach the shelters established by the state or private institutions.¹⁸

Dar- ul- Aman is one of the institutions which are made for those women who are deprived of family support; they have no idea where they go, for the betterment of these destitute women social welfare department of Punjab has made thirteen *Dar- ul- Aman* in all over Punjab. *Dar- ul – Aman* of Rawalpindi is situated in Shamsabad; it has been providing facility of shelter since 1961. Many women are living here with having different problems.

The dilemma of society in this, that once women take step to get her rights people starts thinking that this woman must have bad character that's why she leaves her home.

Once women come in *Dar-ul-Aman* stigma become attach with these women and society always looks these women as having bad character Women who are living in *Dar- ul –Aman* are facing many problems. Water supply is one of the main problems; as the electric motor is not functioning the management has to manage water supply from the *Kashana* (building at the front of *Dar- ul Aman*). Rooms are either too large to small or over populated there is only one fan in each room which becomes a major problem for inmates during summer. The management even does not allow the inmates to call anyone from *Dar – ul- Aman*: even do not allow them to attend the incoming calls.

40 % residents said that they are satisfied, as they do not wish to go out of the *Dar-ul-Aman* due to the threat security and life. Some of them told that it's really depressing when they locked us after 3 pm in a day as if we are prisoners and have done some crime. If we not accuse so why they treated us like prisoners.

The *Dar-ul-Aman* is offering the ladies no other skill training besides sticking which is only improvised if the victim is there for stay long nothing is done to help her life and future. It has been a complete lack of coaching and counseling these women should be made independent to support themselves or earn their living. But unfortunately no concrete capacity building measure to help these women. They are kept in poor miserable conditions and most of their day time is spend idly. The *Dar- ul–Aman* does not itself response to develop the capacity of these women and therefore remains silent on the topic.

The activity of coaching was rarely observed during research. Hardly any lady counselor or lawyer appeared in *Dar-ul- Aman* during my stay. The women who had got no help outside the walls of the centre were poorly managed. These women neither had any information of how to initiate their cases in the court nor were they been assisted or provided with legal aid at any step. That is one of the reasons of their prolonged by the female members of the staffs, who listen to the pleas of the women and assist them accordingly. At times the counseling done adversely affects the decision power of the women and acts as a social and emotional blackmail to withdraw her case.

The staff of the *Dar-ul-Aman* especially the female employee's plays a significant role in resolving disputes among the victim and concerned parties. Beside the court trail three another equally trail and procedures going on with the four walls.

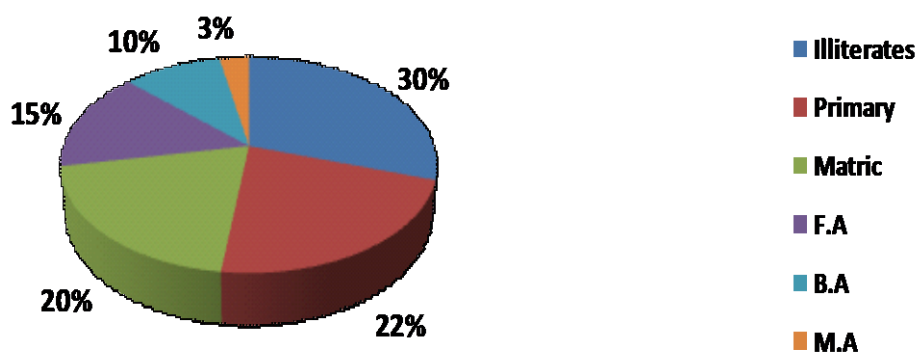
The female staff member through their speech, attitude (mentioning certain examples) try to pressurizing the women on religious ground, the women are emotionally blackmailed and targeted. They forced them to drop their cases, go back to their families and husband they are usually abused them mistreated to teach them through hard lessons. He conflict and issues arising with *Dar-ul -Aman* are usually tackled by the senior supervisor without them into the notice of the chairperson.

Education status of inmates is as below

Illiterates	30 %
Primary	22 %
Matric	20 %
F.A	15 %
B.A	0 %
M.A	03%

Source: Rescue Home (*Dar-ul-Aman*) Rawalpindi, self visit.

Level of Education



Reason of coming in *Dar- ul- Aman* whether She has factual problem or not rescue home is responsible to adjust her and trained her for her better survival. Sometimes women have court cased, and their cases decision delayed or pending, due to security purpose women are bound to stay in Rescue Home till one year period, Institution offers them short courses for their sustainable development but it has observed that counseling and training are not going appropriate way, because it is need of time to trained them through various skills. They would be eligible to establish business or institutions and others work.

They are badly entangled in legal and social proposition, there is need to religious and women rights awareness as well as they acquired skilled technical education. Intimates of Rescue home belongs different tribes, races. If they educate in skilled manner or technical aspects, when they return to their home towns, can live better life and utilize their skill and abilities through doing some task. Most of the women who came in *Dar- ul Aman* Rawalpindi belong to the Murree, Kashmir, Gujar khan, Jhelum districts Most of them were from *Rajput, Malyar, Satti, Kashmiri* and *Pathan* families teaching strategies should implement in the context of skilled and economic development women are not only facing difficulties in their family lives but they also have troubles in social life as well. A struggle for survival women suffer more in poverty, then men as it is pressured by all that poverty bears the women's face in the country, this is because in our division of social responsibilities in the families our social legislations are only in papers women are systematically excluded from all benefits a reality of micro- economic situation at the grass roots, women's welfare and development should always been a matter of top concern to planners, Policy matters, social workers, and to the communities.

As for as concern for protection and shelter aspects, (*Dar-ul-Falah*) home for widows known as Mother and children home, was established in July 1975. The aims and pupose for establishment such kind of homes was to make available shelter to the widows and their families and rehabilitate them through training in different crafts or through marriages or small jobs. Widows divorced and separated women who have dependent children and no one to support and who have need care and protection immediately can be admitted.

Degree of destitution and potential for rehabilitation shall be the sole determination for admission, Institution although working for destitute women, but most essential element of welfare of women is education and skill/vocational training for their economic survival

primary school is established in the premises of MCH Rawalpindi in self help basic where the children of widows are getting education much emphasize is held in providing religious education to widows and their children which help them to develop courage and determination to face the difficulties and problems.

The following type of training is given.

- 1.Sewing and Cutting of Garments**
- 2.Embroidery and Needle Works**
- 3.Leather Work**
- 4.Tila Salma Works**

This education also, brings these families closer to realities of life and prepares their young ones to bring them up as use fuel and healthy citizen with balanced personalities; vocational training is the most important of this entire programmed for permanent rehabilitation of these facilities, admitted to the Institution it is necessary that mothers are given suitable training before they leave the institution. Trained staff has been sanctioned under the scheme.

The widows are busy in training for one year. The mother are given completes training in one year and made sufficiently trained to work on commercial basis at the departure from this institution. Women in the institution for one year during this period they are trained in various crafts which should ultimately serve as a mean to their economic rehabilitation. However in certain cases the possibilities of marriage are also explorer women without dependent children shall not be admitted. They may refer to Institution for destitute in Lahore, Rawalpindi. The aged sick and inform women have not potential for being rehabilitated are not admitted. Their cases could be referred to *Affiat* / Hospital/ voluntary agencies of the respective field.

The maximum period of stay in the Institution for a family units shall not exceed 12 months, it may be extended by the District officer and Advisory committee just short time. Months. Cases justifying extension of period for more than two years will be submitted for sanction of Head of the Department.

The above mentioned categories if women shall be admitted only if they are referred to superintend MCH Rawalpindi by registered voluntary S.W Agencies Government and Semi Government Projects or Institutions.

- 1. Nazim of Union Councils**
- 2. Chairman Zakat Committee**
- 3. Court/ Police Authorities**
- 4. Health Authorities**

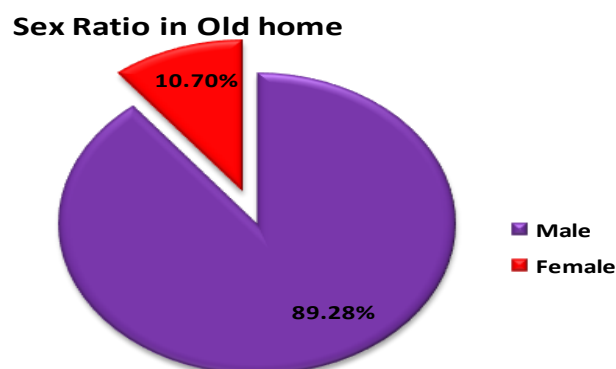
Although these Institutions are doing efforts for socio- economic development of women as per their capacity, Pakistan is third world developing country not huge budget for purpose of women economic development. Researcher analysis about training among these institution, are not sufficient to needy women, Industrial home is required in district, aged special attention for those women who have already train but they have no shelter, how they utilize then skill in useful and economically manner, old home (named *Affiat*) this home provides boarding, lodging, medical and recreational facilities. Here Total capacity is for 50 persons.

Ratio of Male and Female in old home

Male	Percentage (%)	Female	Percentage (%)
25	89.28%	03	10.7%

Source: Welfare Home for old & infirm persons (*Affiat*) Rawalpindi, self visit.

Table shows the ratio of male and female in old homes



Separate female building is under construction. It had visited, and observed that if proper management with latest facilities, some aged women can also proudest and give the skill and technical education to the young girls, they are not able to do this because they live in only own rooms without proper management. In old age they can perform as experienced and skilled (if they have any skill) member of society case study is taken from these institutions, which shows that spirit of women's work.

Case # 1: Miss Zarin Gul, Kartarpura district Rawalpindi.

Date: June 26, 2009

Time: 2:30 PM

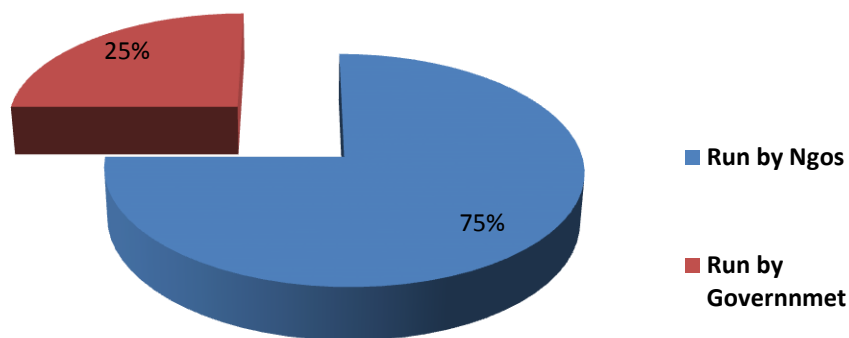
Miss Zarin Gul aged 70 years is an educated unmarried spinster and has been working as a vocational teacher for twenty five years in the vocational training centre for girls in Kartarpura locality of Rawalpindi. Currently she's receiving Rupees thirty two hundred as a government pension. She had two brothers and two sisters. While the brothers died, the two sisters are alive but widowed. She was herself still unmarried due to the negligence of her family who had absurd ideas about women marrying outside the family and women in our society cannot arrange their own marriage due to social barriers and family restrictions and as such could not socialize and coordinate with her work and earn a decent living. But it was her education and will power that helped her in her survival and live a pious life with honor and dignity.

In a sorrowful tone she said that when her brothers were alive she felt a sense of protection and security but now she feels lonely and lives alone in an old house which is running under social welfare departments. Where she imparts religious education to the poor and needy children of the locality as a pastime and lives a contended life with her meager pension. The bane of the problem is that her brother's wife has not reconciled herself and remains at loggerheads with her bickering all the time and refusing to extend any cooperation as usually happens in our society. Perhaps it was due to the fact that Miss Zarin Gul was an earning hand of the family. Researcher salutes her courage, will power and patience which are a sign of her greatness. She told that if any opportunity with equipments will be given to her, she can contribute her skill in society.

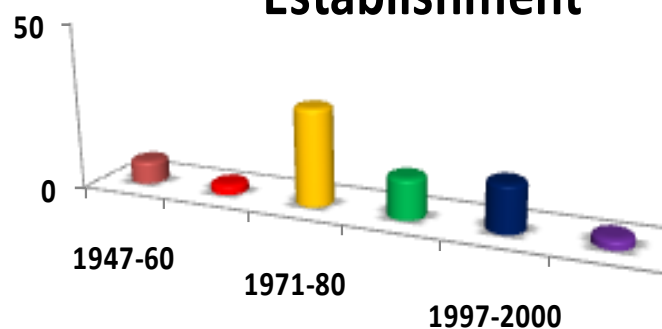
5.2: Women Skill Development Programs in Rawalpindi District

Any Micro-Finance women development activities, whether through banking activities or under the poverty alleviation program, are not supposed to bear results unless are reinforced with well-designed income generating skill development initiatives. The extent to which such arrangements exist on ground and are being effectively carried out is perhaps best reflected by examining the current status of these institutions if any. This chapter not only discusses the current condition of various industrial centres but also tries to evaluate their performance and sees the impact of their programs on empowerment of women in District Rawalpindi.

Of all the 68 industrial centers 51 (75%) are run by government and the remaining 17 (25%) are being managed by NGOs in Pakistan.

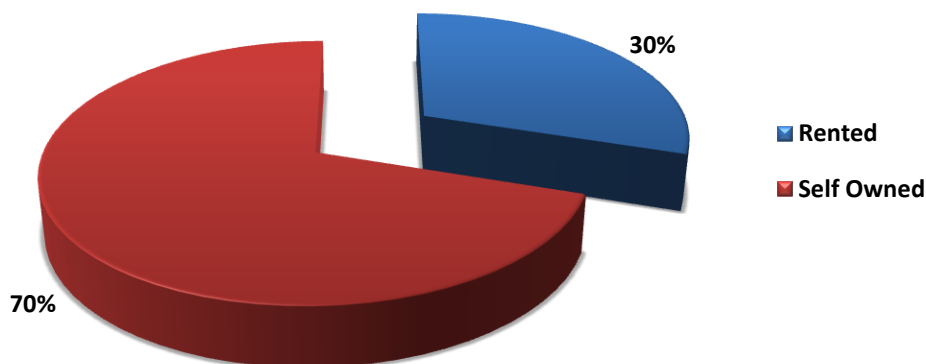


Number of institutes By year of their Establishment



Some of the older institutions particularly the ones being set up by the private organizations do have training facilities for both men and women the managers in charge of these institutions happen to be the male officers whereas in others mostly these are the lady managers who look after the day to day functioning of these places. The earliest established Center was by an NGO that was set up in year 1947. Among the Government establishment 34 centers in the province of Punjab, 21 were set up on the same day i.e. on first July 1979 while 8 of them, seven years later in July 1986, 2 during year 1994, 1 in 1995 and 2 of them during year 1996. In the province of Sind all the 15 run government between year 1961 and year 1985. In the province of NWFP, as said earlier there are no governments run institutes as such. In Baluchistan 1 centre was established during year 1980 and another during year 1987.¹⁹

Available Physical Facilities



70 % of these centers are housed in their self- owned buildings while the remaining ones are situated in the rented premises. Among the Government centers 35 were self – owned, 132 in hired buildings and one sharing the premises with some other government department. In province of Punjab 7 government centers are housed in rented buildings and 1 is reported to share another government department’s office place. In Baluchistan all the two centers are located in rented places.

5.3: Province wise Distribution of Industrial Centers.

The larger number of women Industrial centers exists in the Province of Punjab i.e 44 of all the 68 centers (about 65%) Among these only 10 happen to be run by the NGOs where as the Government of Punjab is managing all the remaining 34 of these centers. In the province of Sindh the Government runs almost all of them except 1, which is taken care of by a private organization. In Punjab these women industrial training centers are usually known as “*Sanatazar*” or district Industrial Homes as the Government almost in each district opened these centers. In the province of Sindh government run centers are officially named as “Social Economic Centers” In the Province of NWFP local NGOs and none by the Government run all the 6 centers in province of Baluchistan there is reported to be no center as such which is run by an NGO and all the two are Government centers, one known as Women Training and Rehabilitation Centers and the other as “Commercial Training Institute for Women. (CTIW)

A large number of these institutions were established during year 1979, mostly in Punjab by the then government (32%) and in this sense these were not more than 30 years old. Some of the older institutions particularly the ones being set up by the private organizations do have training facilities not only for women but for men also. In some of those with training facilities for both men and women the managers in charge of these institutions happen to be the male officers whereas in others mostly these are the lady managers who look after the day to day functioning of these places.

The earliest established centre was by an NGO that was set up in year 1947. Among the government established 34 centres in the province of Punjab, 21 were set up on the same day .i.e on first July 1979 while 8 of them, seven years later in July 1986, 2 during year 1994, 1 in 1995 and 2 of them during year 1996. In the province of Sind all the 15 run government centers known as ‘Socio- Economic Centers’ were gradually established between year 1961 and year 1985. In the province of NWFP, as said earlier there are no governments run institutes as such. In Baluchistan 1 centre was established during year 1980 and another during year 1987.²⁰

One very hopeful development which has occurred the last few years is the emergency of women’s movement where in women inequality, Patriarchal values and in

egalitarian social structure. There have been more opportunities for middle class and upper class women to go in for remunerative work. More women are seen working in non-traditional jobs and also holding decision making pots. In order to promote equality of women and men, equality before law, the provision of facilities for educational opportunities and equality in conditions and opportunities of employment and attitudinal changes and required.

In Rawalpindi district at local Government level female- progress programme has been run under as named “Community Development” Total six departments are working under Community development.

List of Institution of Social Welfare

**Labour
Cooperative
Special Education
Sports
Social Welfare
Women development**

Social wellbeing and female progress both are related with under discussion research. Total eight social welfare institutions are working in Rawalpindi district, under community development local government of Punjab.

Gehwara: Muslim Town 1- Khanna Road Rawalpindi.

The home has provided shelter and care to abandoned babies up to the age of children of six years and destitute children whose parents have deserted them due to certain reason. The abandoned babies with some suitable foster parents after completing the legal formalities.

1. *Sanatzar: Socio-Economic Development of women by imparting skills, sensitisation and rights through District Core Group (DCG) and family protection center.*
2. *Dar-ul-Aman (Social welfare complex, Near Divisional Public School Shamsabad.*

The home which has provided various skills training religious education legal aid an to destitute and under privileged women who are certain become homeless and adjustment mostly case. Mostly women are their children are lost or kidnapped by criminal and lifted child. e referred by the courts.

3. *Negheban* (Muslim Town 1 khana Road Rawalpindi).

The center provides institutional care boarding and lodging secretary safety and restoration services to their children are lost or kidnapped by criminal and lifted child.

4. *Dar-ul-Falah* (Muslim Town 1-Khanna Road Rawalpindi)

This institution has provided residential quarter monthly quarters vocational centers and educational training and rehabilitation from widows and their children.

5. *Affiat* (Muslim Town 1-Khanna Road Rawalpindi)

Some of the old and infirm (Senior Citizen) are deprived of the rights of sustenance protection and shelter with their families. This home provides boarding, lodging, medical and recreate

6. *Kashana* (Social welfare complex, Near Divisional Public School Shamsabad)

The home is meant for all young girls who are deprived of their parents/mother of father and also of the broken families such a segment can easily pray to elemental and anti social and motives. The home provides boarding, lodging, training educational care and security facilities.

7. *District Bait –ul- Mall Committee* (Muslim Town 1-Khanna Road Rawalpindi)

The Gov. of Punjab enacted Punjab Bailulmall Act- 1991 and included this subject as a part of Directorate General Social welfare. The District Baitulmall Committee Rawalpindi is started its functioning for Public welfare and provided financial assistance to poor destitute and developmental fund financial Assistance. Educational stipend Quaraz-e-Hasana and financial Assistance to NGO. Data will analysis only those Institutions or departments which are entirely working for women skill and Socio-economic development of women.

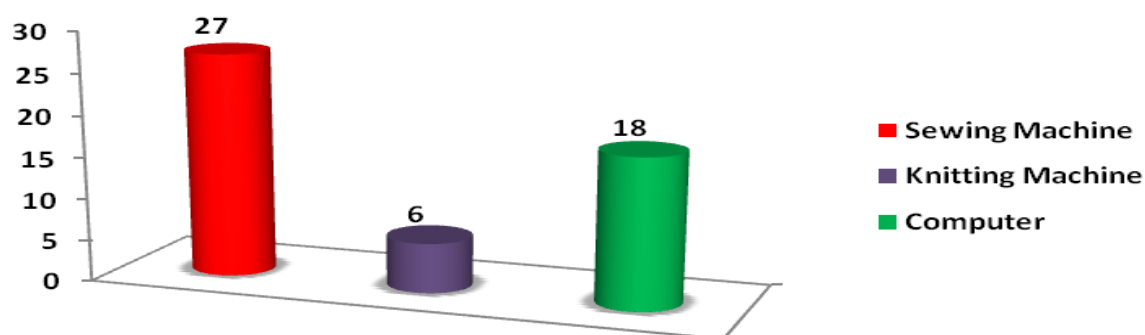
Provincial social welfare and development departments have established variety of social welfare institution for the care-uplift, welfare and rehabilitation of the under privilege sections of the society such as widows, orphans, destitute and the way weed women. “*Santazar*” District Industrial Home for women, has been established in July 1979, area of the building 3450 sq. ft. Under *Khushal Pakistan* (prosperous Pakistan) Program Rs. 29.75 Million were obtained for the establishment of computer training centers and vocational centers at the following places.

- Sanatar Rawalpindi
- Community Center Kotli sattian
- Women Development Center, Rawalpindi

Current Machinery and Equipment in Sanatar

Sewing machine	27
Knitting Machine	06
Computer	18

No. of Machinery and Equipment



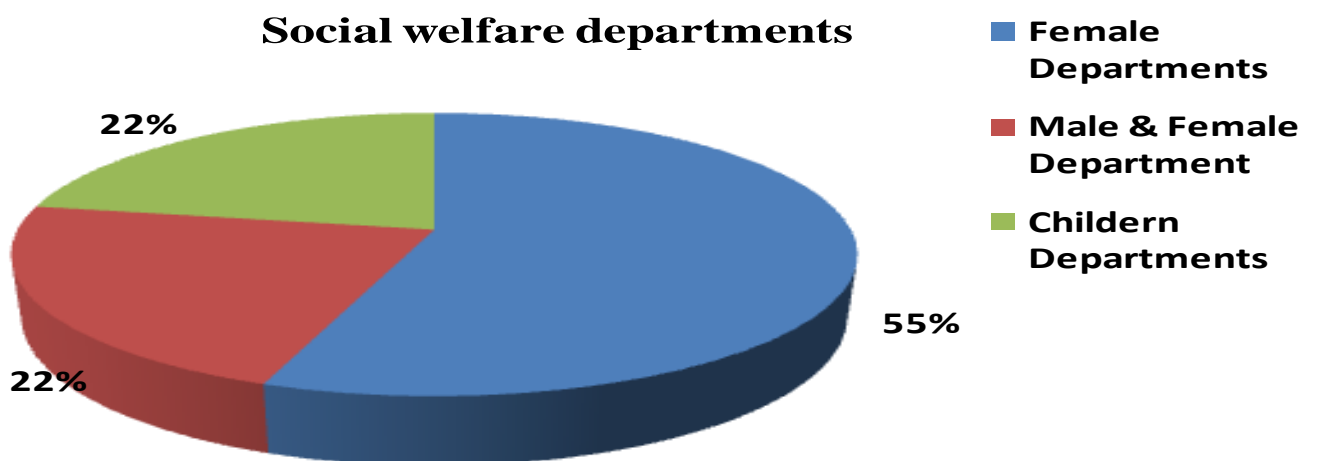
Out of 18 Computers 10 from the *Khushal Pakistan* and From Women literacy Program through District Government Pakistan is third World country, Rawalpindi is city at third No. of the country, due to economic status Institution are facing many problems e.g. Institution has insufficient space for the training classes /shortage of class rooms. Building of the institution located in non commercial area. Shortage of the staff (posts vacant for a long

time) regarding the sales and marketing i.e. store keeper, Marketing Organizer and Craft Supervisor.

Sanatzar aims to be creating awareness among masses of their obligations towards helping their fellow beings through organized efforts on a self-help basis. It has an aim to provide training of handicrafts to women to enable them to earn their livelihood and to provide order work to skilled women workers to enhance their income. Institution makes arrangement of sale, of products prepared by the skilled worker.

No of Institution of Social Welfare Departments

Social Welfare	
Female departments	Sanatzar
	Darulaman
	Kashana
	Salimarkaz
	Darulfalah
Male & Female departments	Baitulmal
	Affiat
	Negheban



Women development and welfare center (*Salai Markaz*) this institution was established in 1992 in Behind Naz Cinema, Murree Road Rawalpindi, out of the funds provided by women Division, Government of Pakistan and was given in the directorial run of the agency for community wellbeing and women development Government of Punjab.

The main objective and spirit behind the scheme is to impart adequate Vocational Training to the poor and needy women with a view to make them able to become financially independent. This institution is acting as a launching pad for the women who obtained professional and Vocational Training to take part as a important function in the financial uplifting of their families.

The details are given below regarding modern skills provided to the needy Women.

S. NO.	Name of skill
1.	Vocational Training (Cutting, Sewing)
2.	Beauty parlour Training
3.	Ladies Gym
4.	Computer Training
5.	Art and Craft
6.	Aar Work
7.	Order Work (Misc)
8.	English Language
9.	Cooking Classes
10.	Day Care Center
11.	Leather Workshop

The women are getting respective training and obtaining skill in the above fields. The workshops are fully equipped with necessary and modern machinery and tools. Beside all courses an English Medium School named *Pak Maktab* Girls Secondary School is also being run. This school has been upgraded from primary to secondary level. The extension of this School consisting on five rooms has been constructed out of the personal account of

women Development center Rawalpindi near about Rs. 1.3 Million. Major aims of undergoing discussion to analyze the societal and civilizing issues in the district of Rawalpindi. In the context of contribution of different institution for uplifting of socio-economic development of women in the district of Rawalpindi.

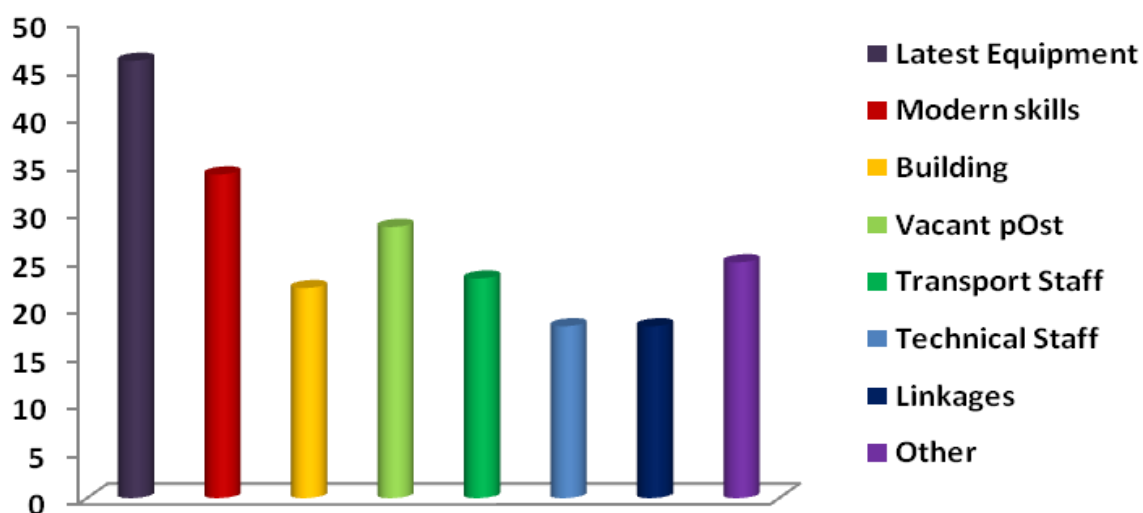
5.4: Problems and Constraints

All the elicited responses concerning problems and constraints faced by these industrial centers are tabulated below. As can be seen the most commonly quoted response happened to be the unsuitable buildings, lack of proper equipment and manufacturing facilities, the dearth of trained staff, and adequate funds in these organizations.

Problems and Constraints Faced by Industrial Centers

Multiple Responses	No. of Centers	Percent
No Problem	1	0.9
Shortage of Equipment	4	3.8
Unsuitable Building+ Marketing outlets + poor designing	6	5.7
Lack of equipment and funds + lack of proper marketing outlet	68	64.7
Unsuitable building, lack of proper equipment and Manufacturing facilities	20	19
Unsuitable building with no display and shortage of Lack skilled workers	2	1.9
Non availability of Marketing outlets and other organizations to help.	4	3.8

Suggestions for Improvement



It may be worth noting that most of the suggestions made by the staff of these centers well relate to the nature of problems that have been tabulated above. Latest equipment was needed not only in conventional areas like tailoring and cutting but also in all the other areas including wood work, production of leather goods, packaging of products etc. It was felt important id the goods produced by these centers were to be marketed in such a competitive environment. As seen the demand for latest equipment went together with the learning of the new skills, particularly in the use of some of the modern computer aided mini devices as a common tool for quality production all such goods of different kinds.

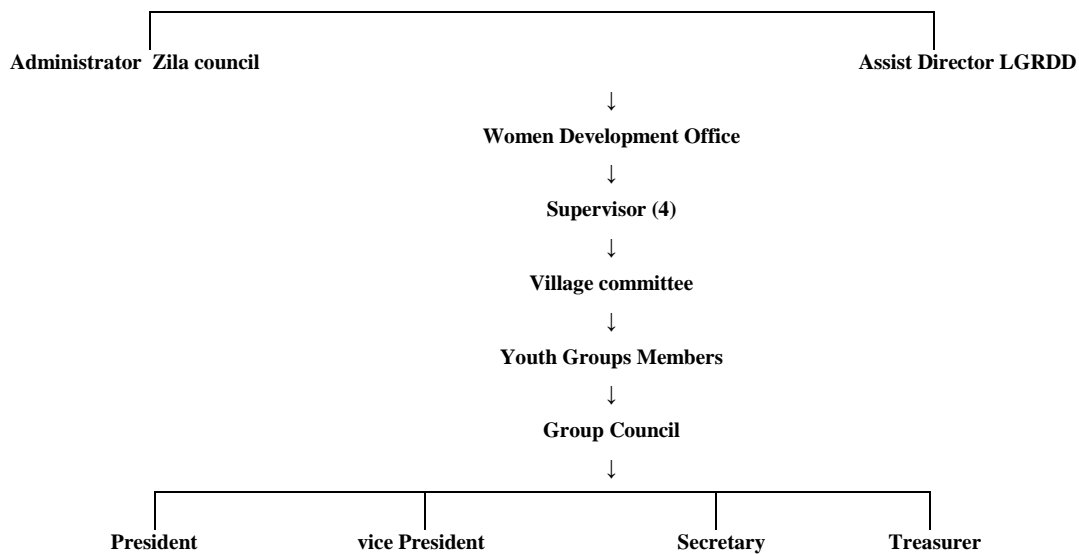
A functionally designed building with adequate production, storage and exhibition facilities was thought to be another important area. While demanding technically trained staff they mostly asked for filling the vacant positions of designers, craft men and supervisors besides professionally trained social workers as field supervisors and managers. Appointment of female managers in centers headed by male personal was indicated as one of the priority needs. Regarding linkages, formal affiliation of district industrial centers with relevant Technical Education Board (TEB) was also thought important. Besides transport they also indicated some specific other needs of the district industrial centers for their improvement and better functioning e.g. it was desired that the goods produced at these centers be exempted from the GST and other taxes, Show rooms in city commercial areas be set up, adequate computer labs and special design sections be arranged within the premises of these centers etc.

5.5: Women Development in Rawalpindi District.

Women Development (female Youth Group) one Institution is working in Rawalpindi district, 157 centres are running under this institution rural and urban both. Program named as Female youth Pilot program was started during 1985 in two villages (Ghahi Tehsil Murree and Mohra Burj Tehsil Gujer Khan) with the cooperation of UNICEF by *Zila Council* Rawalpindi. According to this programs, basic literacy etc a successful completion in the said both villages. It was decided to launch programs throughout the District and then the agreement was signed between Zila Council, local Government and Rural Development Department.

Female youth Group

Management Sketch



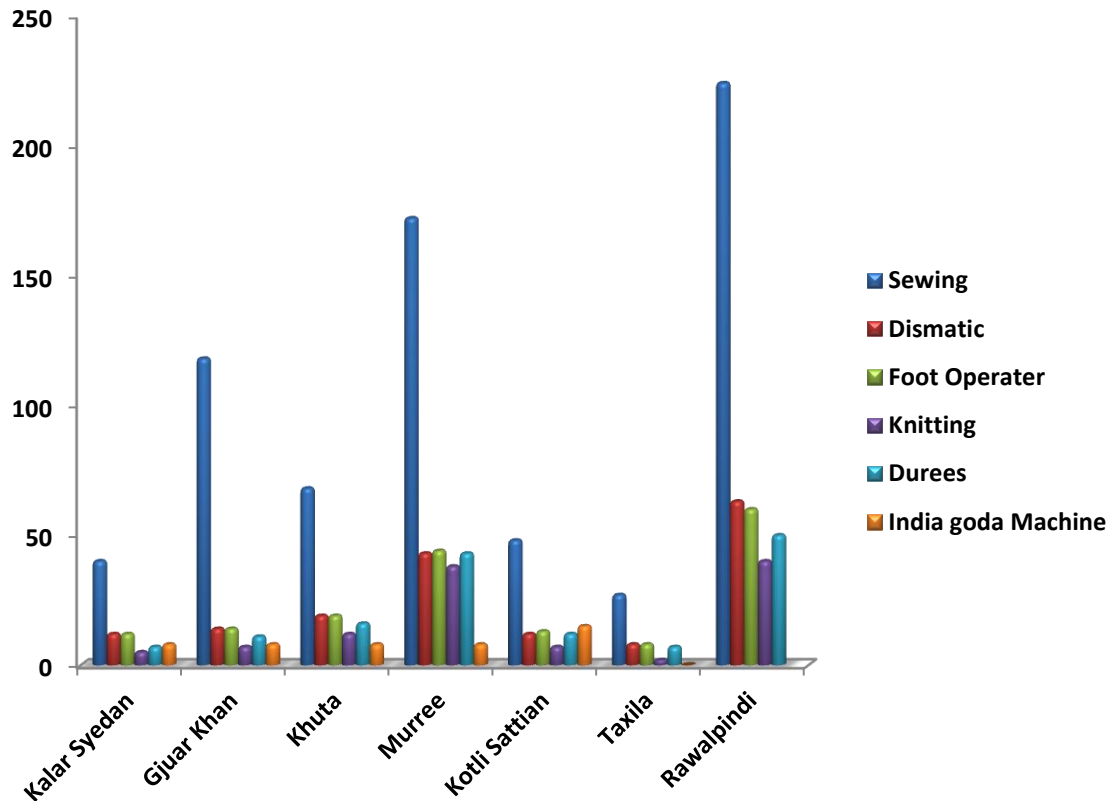
When a responsible community member convinces by the DO, Women Development in her office for a center, then she visit and mobilize the women in a free schedule mass meeting and explain the policy for opening the DO, Women Development gives permission for opening a centre. This Programme is in “Income generating” context, after completing their training some women workers, in their respective centers and some works by order and earning their lively hood for themselves and their families. District officer, Women Development constitution village management committee consists of local councilors, male teachers, two teachers, one lady from each *Mohalla*. After constitution management committee youth group are admitted strengthening from 25 to 100 and then the centre is started. District officer, Women Development is also responsible to take monthly test with the help of supervisor and promoter and also check Scheme and drafting copies after one year training the successful candidates gets diploma and certificate.

After devolution this project has been attached with the community development department. At present, the number of centers at different location in the district and detail of equipment issued to these centers is as under Female youth group Program Rawalpindi.

No of the centers & equipments ratio under female youth group programme in Rawalpindi District

	No. of centers	Sewing	Dismatic	Foot operator	Knitting	Durees	Indian goda Machine
Kalar syedan	10	40	12	12	5	7	8
Gjuar Khan	19	118	14	14	7	11	8
Khuta	17	68	19	19	12	16	8
Murree	36	172	43	44	38	43	8
Kotli sattian	12	48	12	13	7	12	15
Taxila	7	27	8	8	2	7	0
Rawalpindi	56	224	63	60	40	50	23

Equipments Ratio under female youth group programme



From the August, 15th to up till now District Nazim, EDO (CD) and DO, Women Development has received near about 500 applications for opening and setup youth centers. Due to lack of Machinery and Material out of 500 applications only 28 youth centers has approved by EDO an *Zila Nazim*, These centers have set up in different location of District Rawalpindi. These centers are running in better position and every center has 40-50 girls literate to learn Skill training.

Case study of Azra Bibi explains the socio- economic status of women in Kahuta where, the no proper facilities of women's work. In spite of this reason Azra Bibi is doing not only herself and also support to other family members.

Case # 2: Miss Azra Bibi from Kahuta District Rawalpindi: Date: June 19, 2009

Time: 4:30 PM

Miss Azra Bibi aged 46 years is an invalid unmarried woman suffering from acute paralysis of her lower limbs since her birth. As such she is unable to move around on her own. She belongs to a middle class agricultural family with six brothers all working in good

positions. She was an ambitious and self esteemed woman believing in self reliance and sustainability. In the beginning her father as usual being an egoist with a chauvinistic background did not allow her to do any work either at home or outside. However, she was reluctant to accept any monetary help from her family members.

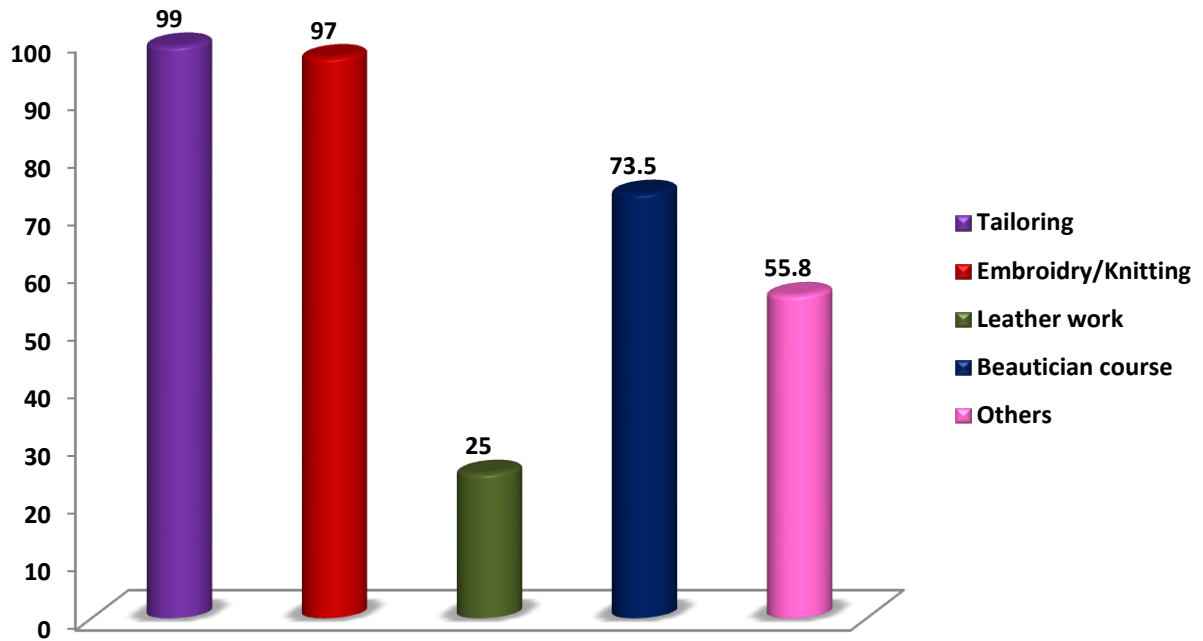
With the passage of time her father began to see reason and ultimately agreed to do away with the cultural norms and false and absurd traditions of the family and allowed her to act on her own. Thus encouraged by her father she came to Rawalpindi Office of the Women Development Department and had a thorough meeting with Mrs. Naz Tahir the Development Officer. As the Development Officer was sitting in her office on the second floor, being unable to climb the stairs she was brought upstairs sitting on her father's back. It goes to the credit of the Women Development Officer for playing a vital role in convincing her father and giving her an expert advice to learn different vocational trades in a vocational training institute in Rawalpindi working under the Local Government Department. She excelled herself in the following courses namely cutting, sewing cloths, embroidery, painting, cooking and as beautician, glass painting and flowers making etc.

After completing the courses successfully she undertook another refresher course in her native hometown and opened a Women Industrial Home which has been running for the last sixteen years with great success. She receives Rupees One Hundred each from her students per month with different ratios of students throughout the year. She meets her expenses out of the students' fees and feels very happy, contented and proud of herself to work for her survival. Being an earning hand her friends, relatives and family members respect her and offer their cooperation and coordinate with her in all family matters.

She participates in every joy and sorrow of the family as an active member. The Commissioner Rawalpindi upon his visit to her industrial home was very much impressed by her resolve and ambitions and the progress made by her during her economic struggle and rewarded her by donating a wheel chair which greatly added to her mobility enhancing her working capability many fold. It was her steadfastness and strong belief that changed her life and now she lives a happy and contented life with her family. All's well that ends well.

All the centers were observed to have offered varying skills to their trainees. Tailoring and cutting seemed to be the common area of skills almost in all the centers (99%). In 97% of the embroidery and knitting skills were also being offered. About 25% of these

centers beside other skills trained women in the area of leatherwork also. A beautician course was offered by quite a number of these (about 58.8%) were offering either of the skills in the areas of candle making, wood work, cane work, or cooking etc. With regard to the nature of traits being taught to their workers the government centers did not differ much from the NGO ones nor there any province wise difference. Figure below show the varying skills ratio.

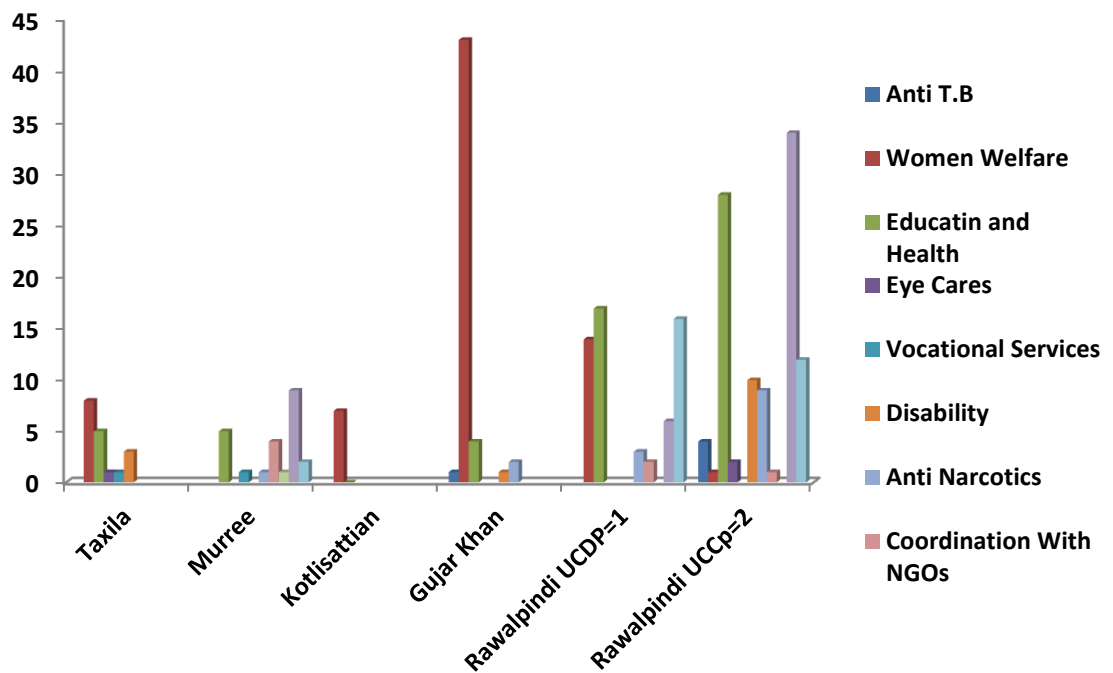


Varying Skills Ratio

In district Rawalpindi various NGO's are working in different fields, Table shows that NGO'S contribution and government contribution.

Distribution of work of NGO's in Rawalpindi district

Sr. NO.	Anti T.B	Women welfare	Education and Health	Eye cares	Vocational services	Disability	Social welfare	Aniti Narcotics	Coordination With NGOs	Women Welfare	Health	Sports
Taxila		8	5	1	1	3						
Murree			5		1		1	4	1	9	2	
Kotlisattian		7										0
Gujar Khan	1	43	4			1	2					1
Rawalpindi UCDP=1		14	7		4		3	2		6	16	
Rawalpindi Town Uccp=2	4	1	28	2	2	10	9	1	3	34	12	1



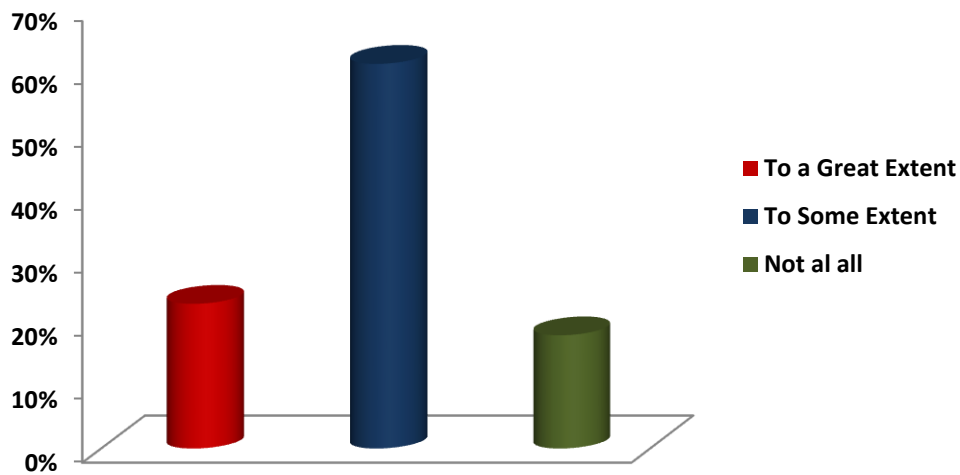
Distribution of work of NGO's in Rawalpindi district

As seen some of these centers / NGO's were making exclusive use of Market surveys, Exhibitions, *local Melas*, and Media Publicity or through use of Samples for promoting sale of their prepared goods or a large number of them was almost using all the techniques. However, still there were some of these organizations, which were using none of the methods to promote their sales. The department has no specific gender policy or guideline to follow. The only substantial guideline followed currently by the department is the 'wedlock policy', which makes it obligatory upon the government to ensure as far as possible that husband and wife serve at the same place.

Women's majority is in the swap of all forms of poverty. Structural changes are needed to change women's position and societal view of their inferiority. They are also highly needed to set right social and economical order which play key role to shape our societal world. Women are almost absent from the state of structure and decision making bodies that are extremely necessities to introduce structural changes. Women's contribution in governance structure is serious to introduce solid changes in the development of the

policies and programs which would bring an astonishing change in respect of identification of gender status in the civilization.

As seen a very small percentage that is only 9% provides micro-credit facility to its poor workers although through liaising with some micro- credit institutions like the Khushali Bank, SME Bank , First Women Bank there always exist plenty of opportunities to help their poor workers in this way also. Quite a large percentage of these industrial centers did have an advisory body consisting of local citizens of the area, however when asked if these advisory committees were of some help to the centre the following responses were recorded.



According to the data, participation rates of women in education, right from the primary to the higher education level, are much lower as compared to men. Their disadvantaged position is further manifested in lower literacy and lower level possession of National Identity Cards. The situation is no better in health sector. The grave situation in the sector is depicted by higher levels of infant mortality and maternal mortality.

Marital aggression is expended to all classes. It is practiced from slapping, hitting and it reaches to culmination by kicking to murder. Although society, police and law enforcing agencies turn deaf ear to domestic violence. They categorize this case as private matter. It goes unreported until it does not make shape of murder or endeavored murder. Mainly women are busy in domestic work, majority of them are not rewarded or not appreciated in urban areas of Rawalpindi. Women’s employments in government sector is

less than 5% and are mainly related to social sectors such as, education and health. In Punjab government, women's employment at higher level administrative ladder is 3% which is very low percentage.

In coming section introduction of micro-credit schemes and impact of micro-economic policies on gender empowerment ,case study will explore that how has business and micro entrepreneur had a positive impact on her family and community, as well as explained how banks contributed towards the economic uplift of the micro-entrepreneur.

5.6: Government Led Initiatives for Gender Empowerment

Government led interventions for empowering women in Pakistan have primarily been in the areas of micro-finance, Skill development and for establishing various security grids for unfortunate and the most susceptible segments of the country's population. In this section various initiatives taken by the Government, detail of policies have not been discussed in details but an impact of these schemes has also been assessed. How local women continues to weave plans for her business in order to strengthen the economic and social condition of her family. Women has become a role model for many a women in the area, with the kind of confidence, determination and beliefs she wields in herself.

Female literacy and female labour force sharing is still not admire worthy. There is need for novel interventions to control confronting problems of women population and to bring them in the mainstream of economic growth. Majority of commercial banks are afraid of entering into micro-credit because they consider it hazardous. No country can get rid of poverty without 52% useful citizens. The empowerment of women is linked with their improving economic conditions. The country consequently besides, initiating various micro-credit entrepreneurial programs at national and provincial levels with women included among its clients and some of them supported with international diner funds, there were also some of the specialized banking institutions dealing with micro- credit disbursement to the poor which came into being during last 15 years.

In the context of socio-economic development of women in Rawalpindi district, developmental policies and programs are formed as women are not essential to the economic developmental process. This is observed that considerable amount is invested in women's reproductive compare to productive roles. Although women are striving to take part in economically productive work for handling household expenditures. They mostly and informally work in agriculture sector which is daily wage job their income is generally low because of female concerned skills such as knitting and sewing which works have limited need of markets.

Some projects are running on government level and some in NGO's level some had failed data in this section will analyzed these projects as well as current work of women in this district. Many admirable steps have been taken by Pakistan government in the field of micro-finance, skill development and many other programs regarding to empower deprived community of this country.

A healthy role also has been played by small industries which provide goods for local level consumption. Appropriate technologies are not suitable for all situation but local people avail them to fulfill their needs. They do not demand that same technology should be used by young generation in near future. Therefore, it is strived to search new technologies those will have sound positive effects on income distribution, human development, environmental equality and the distribution of political power according to the valid need of particular communities and nation. Women were encouraged to start small scale business with a view an equal partner in socio-economic development of the country.

A recent empirical study carried out by researcher, with the purpose to assess the impact of micro-credit facilities was able to bring out some of the important revelation and which the GOP initiated micro-credit related activities can be safely improved. This discussion is consisting on analytical view of women micro-financing activities in Rawalpindi district from the aspects of economic development of women.

Small Industries Corporation Micro Finance loan Scheme



Banks



NGO's (Some NGO's are working for rural Programmed but research has been focused in urban women context. Data will show only those NGO's are working for women's economic development in urban area of Rawalpindi district.

A larger percentage of women having received the loans by Punjab Small Industries Corporation Micro Finance loan Scheme, Small Industries Corporation, regionally working in Rawalpindi district. The scheme is designed to provide easy access to credit to crafts men/ women, artisans and micro-enterprises through PSIC network of handicraft shops craft / Handicrafts Development Centers, district Development and regional offices.

Development of small industry is a permanent branch of the Punjab Government which issues loans for home grown industries and small sized businesses. In Rawalpindi district, however, small sized businesses are both an integral step for uplifting the socio-economic development of women, as well as a means to raise the level of general economic growth. Now days, the majority of women are establishing beauty parlors through obtaining loans from small industries. It is indeed a well known established fact that women are interested to work in beauty parlors because it enables them to more easily manage their domestic obligations along with their businesses.

Oftentimes, traditional societal norms and values form big obstacles to women's involvement in business as, very often, male family members (i.e. husband, brother, or father) do not like women to be active in business at all. Women starting their own businesses often end up being harassed and victimized thus leading to huge social and cultural issues being raised. They often suffer lots of disapproval, suspicion and doubt from society in general and from their own family members. It has become imperative for governmental and non-

governmental industries to take time to arrange training and to organize career counseling for such victimized business women. It must finally recognize that these women possess great potential to become strong, hard-working, proud and independent Pakistani women, which can only be a good thing for the country.

The small industries give maximum limit of the loan is Rs. 50000,00 the desirable average size of the loan is Rs. 32000.00, to be disbursed among 2500 artisans and cottage size enterprises. Poverty elevation is the ultimate goal to be achieved through creation of 6000 direct and more than same in direct jobs. Existing and new craftsmen/women and micro-enterprises who have necessary talent and skills but cannot utilize their full potential because

The word “Industry” which is divided into three distinct categories namely large, medium and small all working towards the progress of economy. The term Small Industries applies to an entity employing not less than 250workers. There is no separate definition for small enterprises. This is frustrating for the small businessmen because the term small industries is too broad and covers a large number of entities so essentially different from each other both in size and nature of business. Besides, most of the problems facing small businesses are non-issues for medium-sized enterprises.

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Types of Projects to be financed

A: Project size: the units or individuals with fixed investment up to Rs. 0.200 million will be eligible for loans under this scheme.

B: The following sectors have been identified as the likely beneficiaries.

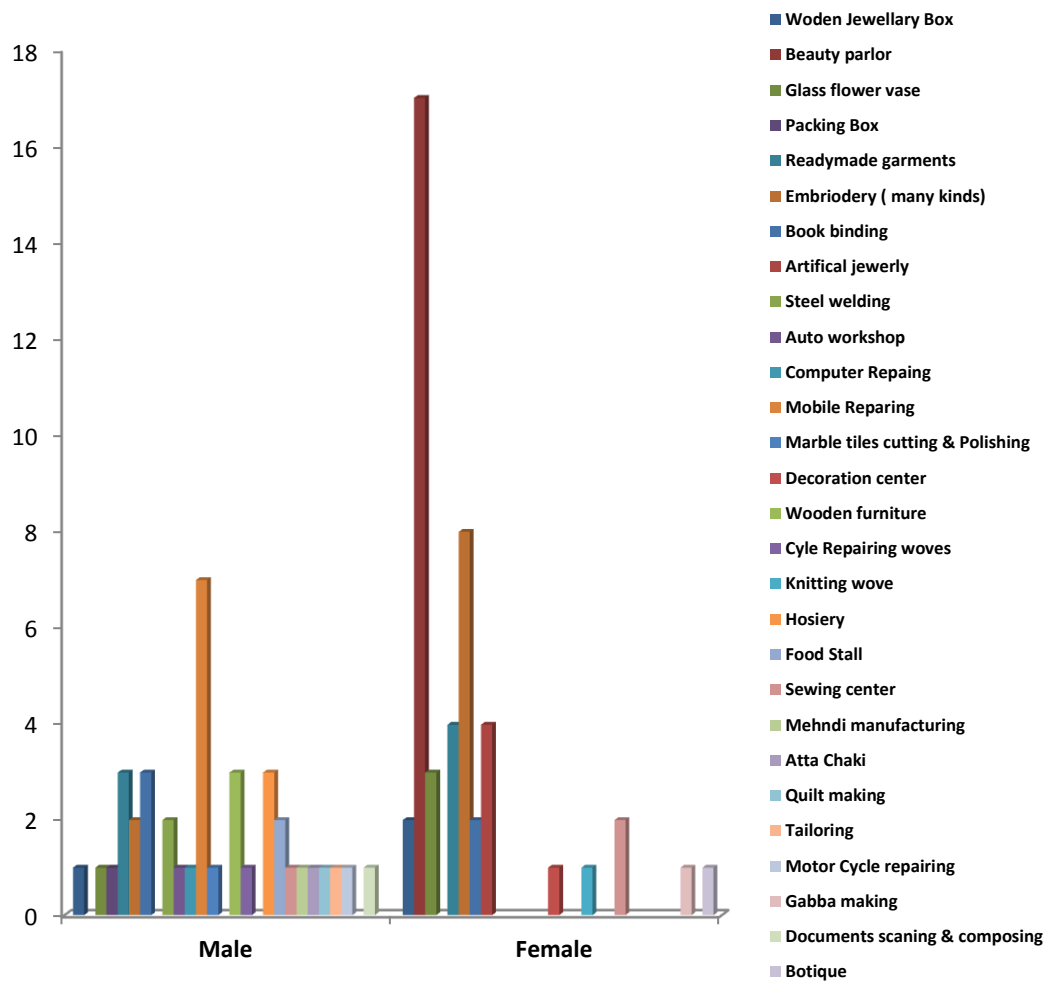
Crafts	Manufacturing	Services:
<ul style="list-style-type: none"> • Blue pottery • Block printing • Camel – bone products • Camel – skin products • Carpets & Rugs • Decoration Pieces • Embroidery & Needle – work • Flassi and Ginddi • Glass Cut – work • Handloom Textiles 	<ul style="list-style-type: none"> • Agriculture Hand- Tools • Artificial jewellery • Cane Juicer/ Crushers • Hand Spray pumps • Household Plastic Moulding • Laces, etc Readymade Garments • Repair of Agriculture Equipment Roasted Peanuts • Salt – Making • Shoe – making • Spice • Steel work • Sweets • Trunks • Welding Works • Wheat – grinding • Wood Lathe – work 	<ul style="list-style-type: none"> • AC & Refrigerators Repair Shop • Auto Workshop • Beauty Parlour • Book – binding • Computer/ Cell Phones • Repairing Cycle Work • Electric Repair Shops • Food stall • Light Engineering Workshop • Marble Tiles Cutting & Laying • Motor – car Service Centre • Motor – cycle/ Rickshaw Repairs • Radio - TV Workshops • Repair of Desert Coolers • Shoe Repair Shop • Travel – goods Repairs • Washing Machine/ Appliances • Workshops Wheel Balancing/ • Alignment Shop • Wood – Sawing Loan

Parameters:

Loan limit Maximum	Rs. 50,000/-
Mark up	11 % (simple)
Grace Period	3(three) months from date of
Disbursement	
Repayment Period:	3 (three) years including the grace period

List of various works has been done by loanees of Small industries.

Sr. No.	Small industries	Total	
		Women	Men
1	Wooden Jewellery Box	2	1
2	Beauty parlor	17	
3	Glass Flower vase	3	1
4	Packing Box		1
5	Readymade Garments	4	3
6	Embroidery (Many Kinds)	8	2
7	Book Binding	2	3
8	Artificial jewellery	4	
9	Steel welding		2
10	Auto Workshop		1
11	Computer repairing		1
12	Mobile Repairing		7
13	Marble tiles cutting & Polishing		1
14	Decoration center	1	
15	Wooden Furniture		3
16	Cycle Repairing wore		1
17	Knitting wore	1	
18	Hosiery		3
19	Food stall		2
20	Sewing centre	2	1
21	Mehndi Manufacturing		1
22	Atta Chaki		1
23	Quilt Making		1
24	Tailoring		1
25	Motor cycle repairing		1
26	Gabba making	1	
27	Documents Scanning and Composing		1
28	Tailoring		1
29	Boutique	1	



Various work of Small Industries

Women just need some skilled training along with some economic support in order to achieve the highest level of success in various sectors. Surely it is time now to recognize that through properly utilizing and re-channeling available economic resources to such creative and innovative women, they will undoubtedly contribute greatly to the promotion of increased business thus contributing enormously to the stability and integrity of the national economy.

This is frustrating for the small businessmen because the term small industries is too broad and covers a large number of entities so essentially different from each other both in size and nature of business. Besides, most of the problems facing small businesses are non-issues for medium-sized enterprises. The policy doesn't offer any hope for really small enterprises, whatever the government is doing is going to benefit medium-sized industries

and not the small ones. The government has never been in touch with the small enterprises. The main problem being faced by the Small Industries is Bank financing as banks refuse to lend to smaller enterprises in the absence of any collateral.

Many admirable steps have been taken by Pakistan government in the field of micro-finance, skill development and many other programs regarding to empower deprived community of this country. A healthy role also has been played by small industries which provide goods for local level consumption. Appropriate technologies are not suitable for all situation but local people avail them to fulfill their needs. They do not demand that same technology should be used by young generation in near future. Therefore, it is strived to search new technologies those will have sound positive effects on income distribution, human development, environmental equality and the distribution of political power according to the valid need of meticulous group of people and state.

In developing countries, like Pakistan where female literacy and working women ratio is still low-Innovation are need of hour to remain confronting challenges which have women in every walk of life. No doubt, no country can be prosperous if 52 percent of its population does not play their vital role. Women's empowerment lies in development of their economy.

Development of small industry is a permanent branch of the Punjab Government which issues loans for home grown industries and small sized businesses. In Rawalpindi district, however, small sized businesses are both an integral step for uplifting the socio-economic development of women, as well as a means to raise the level of general economic growth. Nowadays, the majority of women are establishing beauty parlours through obtaining loans from small industries. It is indeed a well known established fact that women are interested to work in beauty parlours because it enables them to more easily manage their domestic obligations along with their businesses. Oftentimes, traditional societal norms and values form big obstacles to women's involvement in business as, very often, male family members (i.e. husband, brother, or father) do not like women to be active in business at all.

Women starting their own businesses often end up being harassed and victimized thus leading to huge social and cultural issues being raised. They often suffer lots of disapproval, suspicion and doubt from society in general and from their own family members. It has become imperative for governmental and non-governmental industries to

take time to arrange training and to organize career counseling for such victimized business women. We must finally recognize that these women possess great potential to become strong, hard-working, proud and independent Pakistani women, which can only be a good thing for the country. They just need some skilled training along with some economic support in order to achieve the highest level of success in various sectors. Surely it is time now to recognize that through properly utilizing and re-channeling available economic resources to such creative and innovative women, they will undoubtedly contribute greatly to the promotion of increased business thus contributing enormously to the stability and integrity of the national economy.

Consequently besides, initiating various micro-credit entrepreneurial programs at national and provincial levels, with women included among its clientele and some of them supported with international donor funds, there were also some of the specialized banking institutions dealing with micro credit disbursement to the poor which came into being during last 15 years. Besides, the government tried to provide Economic development is highly needed to constructive society. State bank and SECP took initiatives regarding transparency and have encouraged the banks for friendly products to increase real-estate consumer goods and automobile sector.

Women have been encouraged by the banks to become equal developmental partner, through enterprise and entrepreneurship. The sole aim of the women bank is to empower women by giving help where it needed to grow their business. Many initiatives have already been taken by the bank. Women business in 1994 and 1999 respectively.

The program supported women regarding developing of personal relations and network regarding developing of personal relations and network to turn a business smoothly. Computer literacy helped urban poor to improve their job obtaining capability and facility. According to per bank officials, to date, 4,857 women entrepreneurs had been uplifted; while 6,364 women had been provide computer training.

Loan has been extended by FWBL for making of new business women and for making of new business/ development of existing business, working capital women can get loans from 100,000 to 500,000. Business loans help women entrepreneurs for setting up of new or development of existing business.

Get help to finance working capital requirements, purchase equipment and machinery and build the foundations of future growth. Providing women just that extra spending power around the house no matter what they need might be get greater spending power with personal loans of women. They have their personal interest in providing they just that extra spending power with loans for salaried and self employed women.

In developing countries women are often unable to reach financial and non-financial resources that are helpful to attain a level of economic-self soundness. Women are being faced hurdles as well as social constraints who are striving to improve their economic condition. Credit can be made more useful to strengthen women's economic activities.

Financial services Desk (FSD) work as a powerful tool for economic empowerment of women by providing help, advice, credit, management legal issues, taxation and marketing. Significant work of FSD is to help women in interacting with government, trade organization as well as non- organization institutions. Women are better economic standards through special loans.

Suitable environment should be provided consumer women to deal with women's banker consumer's loan products such as home improvement loan and many others. To date 1,298 million rupees were disbursed to 381 women owned business enterprises through financial services desk.

5.7: Focus on women Development

Business of banking company is sketched to meet the specific needs of women and supported them running of trade and industry. According to bank's charter and its mission is To transform the status of women from possible beneficiaries" active in the field of social services. Marketing activities were increased regarding improve the share of depositors and women borrowers.

First Women Bank Limited has disbursed Rs. 12.172 billion during the years 2001–2007, that is Rs. 9.555 billion has been pay out to female, that is comprise 78.5 5 of disbursement. The bank has the best outreach to women; to date an amount of Rs. 16.313 billion had pay out, of which total outreach to 45,189 borrowers ²¹

Loans disbursed to women:

Micro – credit: Rs. 0.876 billion which constitute 7.30%

Small & Medium Enterprises: Rs. 8.938 billion which constitute 74.48%

Corporate: Rs. 2.186 billion which constitute 18.22%

Deposits from women/women owned enterprises stood at Rs. 2,770 million.22

Women of Pakistan have come a long way professionally. In the past, only the elite could think about pursuing professional careers or running their own firms. Now with the help of FWB, not only have women from all backgrounds been empowered economically but are also engaged in running their own business, and heading small and medium enterprises.

Case study # 3

Nabila Khalid's case study shows us women's spirit to uplift their economically empowerment, Nabila Khalid established Executive homes in the early 90's with the aim to design and construct houses and buildings using modern techniques blended with Pakistani social rich cultural heritage, so as to provide elegance, comfort and style to their clients. She approached FWB Limited and obtained credit and financial support. She has her own team of highly professionally skilled and semi skilled workers capable of satisfying the clients with her performance. She has undertaken 27 different projects on turnkey basis to date. She was awarded a contract for construction of 24 semi- detached houses for Army officers housing Scheme by housing directorate, GHQ Rawalpindi.

Khushali Bank was set up in August 2000 for poverty reduction strategy. Asian Development Bank (ADB) funded to Pakistan Micro- finance sector development Program (MSDP) Asian Development Bank gave a US\$ 150 million loan to government of Pakistan. Khushali Bank works under the supervision of State Bank of Pakistan (STB) 100,000 customers have already availed services of Kushali Bank (KB) and its aim is to reach 700,000 by 2007. It is working to decrease transitional cost in its delivery mechanism and formation of client cluster. It is rendering counseling services to its customers.

The bank has better links with existing micro finance NGO's. This network has been made for the aim of developing a more effective and cohesive micro-finance sector in Pakistan. It is working all over Pakistan. Nearly 30% of kushali bank clients are women. According to per office record Khushali Bank render its services urban and rural areas of Pakistan. Khushali bank introduced "Jafakash Awrat project" to inject a passion of struggle among women regarding their economic development.

Thus project is funded by Ministry of women development, Government of Pakistan executed by Khushali Bank limited. The project has two main objectives, firstly, it seeks to improve economic condition of the poor women by making them skilled and developing their entrepreneurial capacities. Such way they can capable to get jobs. Secondly micro finance opportunities ought to be provided them to start their own business. Doing so, they can contribute to burn stove of home and bring prosperity in whole family.

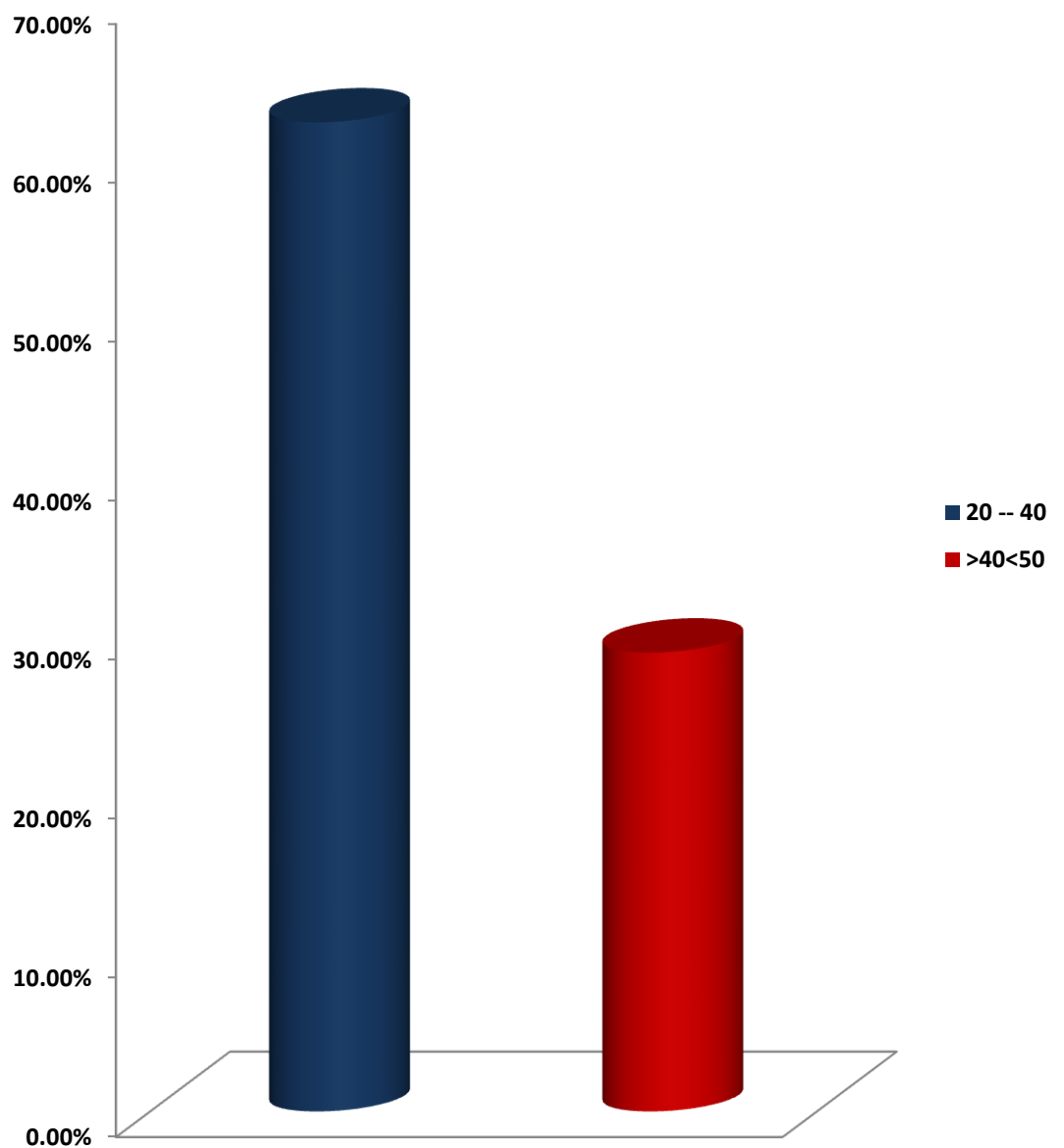
Jafakash Aurt scheme which was successfully launched and carried out by Khushhali Bank has finally been handed over to Ministry of Women Development on June 30, 2009. The bank has provided the basic blocks on which further building blocks are required to take this project way ahead from here to newer horizons. The actual impact of our varied products and services can only be measured through the success of such micro entrepreneurs who despite being trapped in poverty and unfavorable conditions strive to survive and transform their destiny by changing their lives.

A larger percentage of women having received the loans had been those who had had some vocational training (15.6%). The second highest category, mostly from rural areas, was of those women who had at least passed a primary class (11.1 %). The third highest number was of those female loanees who were matriculates and also had a diploma in sewing clothes (9.1%). After this there were others who were almost of an equal number having varied background with some skills in areas like baking, candle making, designing and knitting, running a beauty parlour or a computer technician workshop etc.

Most of these women were found to be between ages 20 to 40 (62.2 %). About 28.9 percent were above age 40 but below age 50. A small percentage i.e. 6.7 percent was of those who were above 50 years of age but were below age 60 years.²³ A growing number of program assessments recognize the achievements women have made in increasing their access to selected resources. It is very important to underscore the failure to question women's

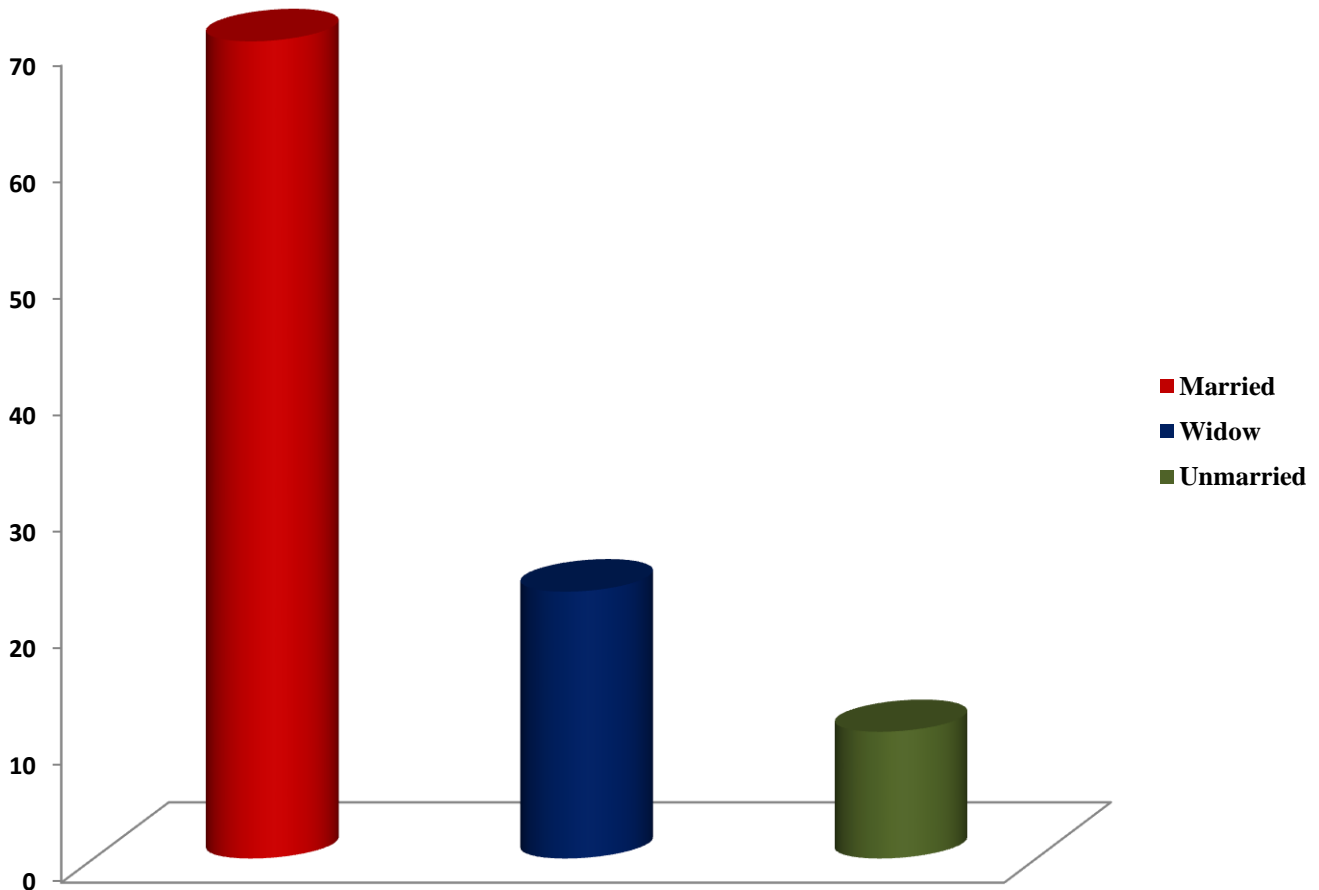
programs generate changes that obscure the role of measurement in constructing both new social practices and particular interpretations of change. A consistent and persistent thread woven has been perceived in cultural studies, women are poorer than men in district Rawalpindi. Figure below shows age wise percentage of borrowers, they are entirely involved in improving their economic condition.

Age Group Ratio



65.9 percent of these women were reported to be married. 22.7 % of them were widowed or separated whereas 11.4 percent were unmarried women.

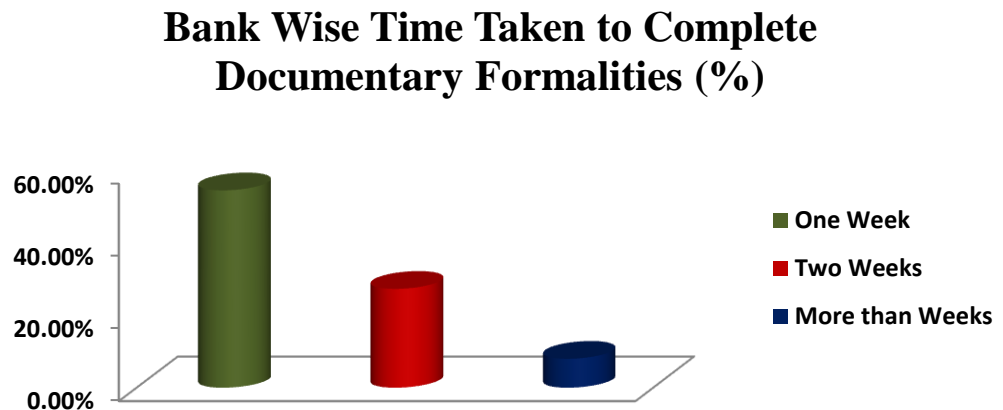
Martial Status of Borrowers



5.8: Completing the Necessary Documents

On the average it did not take longer than 10 to 12 days to fill required forms and collect other necessary documents for making a formal application. 54.5 % of the respondents had not taken more than a week to complete the necessary formalities. 27.3 % had taken about two weeks time whereas only about 8 % had taken longer than 3 weeks.

Figure below show bank wise time taken to complete documentary formalities%



As expected these were more of the rural women and the non-literate ones who took longer to get these formalities completed. Interestingly for a amount of loan equal to Rupees 50,000/, where in 100 percent of cases it did not take longer than two weeks to complete all the necessary documents, in case of loans exceeding this amount, in about 64.7 percent of cases fulfilling the formalities took even longer than three weeks.

ZTBL (Zari Tarquatiat Bank Limited)

ZTBL was introduced credit programme for women. It has been closed but authorities are working on this project to re-open, credit to women programme was initiated in 1992 in specific project areas with the financial assistance of international lending Agencies.

The main objective of this programme was to introduced schemes for raising the income of female, thus female borrowers obtain under both Micro credit and General credit schemes without involving any interaction with mail MCOs. Under this programme 32 female Mobile Credit Officers were working in 17 branches of 11 Zones.

Micro credit facilities were provided for 136 items under short term (up to 18 months only) against moveable/immovable securities in addition to individual surety above 50% of the assessed value of property owned by the guarantor. Loans against pledge of gold ornaments were also admissible up to 75% of their assessed value but later on suspended due to inadequate arrangement of security/insurance. Maximum loan limit under micro credit was Rs.25,000/- per borrower. Women borrowers also availed loans for all general credit admissible

items having maturity period short term (upto 18 months). Rate of mark-up for micro credit was 18% p.a. with 2% rebate on timely repayment as compared to 9% p.a. with 1% rebate on timely repayment for agri loans.²⁴

Since inception of the Programme (1992) till 31.01.08 in 26,369 cases an amount of Rs. 1070.86 million has been disbursed to women clientele for Agri. purposes, cottage industries and income generating activities. Credit to Women Programme was started with the objective to serve rural women through Female MCOs but unfortunately instead of its expansion to uncovered branches it shrunk and number of MCOs (F) curtailed year to year and finally closed in April, 2007s.

Due to unavailability of larger level data, it is hard to judge the impact of a constructive program on people and particularly on women. Detailed study revealed the bad effects unemployment, inflation over the poor. Women have been affected by economic crisis and structural adjustment because their functions are as family unit managers.

Social welfare departments & other projects mentioned above are contributing in socio-economic development in district, the department has a sizeable number of female workers in the gazetted cadre, but department has no definite policy to facilitate its female officers. These officers are promoted to the next grade following the normal 'seniority-cum-fitness' rule and no discrimination is done on that account, but at the same time no special training or opportunity is also afforded to female employees to better prepare them for senior managerial assignments.

The services delivered by the department are generally targeted on rural communities. In that particular economy women play a significant role as they are actively engaged in small-scale poultry and livestock business. Most of the current programmes of the department do not target these rural women and are very male-centric. However, some reorientation is visible as in one of the current development intervention in the *Barani* areas female veterinary workers are being trained and equipped to deliver veterinary services to the rural women.

Department has an important function to perform so far as legislative enactment is concerned. It is cognizant of the fact that no legislation should be enacted that contradicts the constitution but it does not feel itself responsible to ensure that no gender discriminatory legal instrument finds its way to the statute books. It is of the opinion that since original proposal is forwarded by the concerned administrative department, therefore, it should be charged with the responsibility of watching the gender specific interests.

Department has no procedure or instrument to monitor the effectiveness of this programmes and activities. This results in a situation in which ineffective programmes continue consuming a large chunk of departmental allocation and realization of charting a new course and adopting a new direction fails to fathom.

Poor are deprived of basic needs such as education, health, water supply and transport. Due to unawareness regarding use satellite television, down trodden areas have become more backward in thinking because they are picking up bad trend from that sources. Despite availability of only satellites we have thousand years old methods of work.

Actually, household women perform a full time, job. They spend time in looking after the children, cleaning the house, cooking washing and doing many other things. Even doing hectic domestic work, this society does not appreciate the women doing work all the day because the household work is not many paid job. This discouraging trend of society weakens and depresses women. Micro-credit program are need of hours to empower the women economically.

Social welfare and women development sector deals with the welfare activities and programmers for public in general and for vulnerable groups in particular. Besides its programmers in public sector, voluntary agencies are organized to mobilize local resources for expansion and extension of welfare services. This department is also responsible to extend social protection services for the marginalized and to create an enabling environment free from exploitation where everyone has equal opportunity to excel according to his/her capabilities. Since the gender reform action plan (GRAP)²⁵ is meant for empowerment for women in every sphere of life.

As far as concern GRAP is striving to improve the social life of women. It is earnest to bring changes in the society through uplifting the life standard of poor women. The analytical study revealed clear gap between women and regarding socially and economically in the Punjab. GRAP will try to empower women in respect of every walk of life. GRAP analysis and women on the path of constitution of Pakistan will be discussed in this chapter.

5.9: Gender Reform Action Plan (GRAP)

WID revealed that due to inherent weakness Pakistani women are victim of sufferings.

Good governance can handle issue of gender inequality for making popular policies. It is fact that gender awareness progress will help to generate atmosphere of gender equality. Equally should be provided politically and institutionally. Status quo of gender could be removed through gender quality. In this regard political empowerment of women can play major role.

According to local government, these gender units have been made at district level, they could not burn the candle. It means that women were unable to solve their problems. Lack of understanding of their roles, shyness was same of the reasons which are example of their inefficiency in handling problems. Some actions are placed below for enabling the councilors to play a solid role.

Capacity building program out to be arranged to raise the capacity of thinking. It should be consist of mentioning on gender and some others. Preparation of bills and suggestions should be taught. GRAP supports the programs of WPS.

Institutional Structures: In order to achieve the objective of gender equity and gender equality, government would have to strive for mainstreaming of gender issues in its operations. To this end, under GRAP the provincial government would launch a Gender Mainstreaming Strategy (GMS).

Institutional arrangement: Objectives of gender equality can be obtained with the support of government institutions. In this regard, GRAP is striving to arrange programs for awareness of gender of country level.

GMS is serious to manage a plan to monitor and evaluate the process of mainstreaming of gender at national level for achieving more and more gender equality.

Implementation of plan is highly necessary to get positive results. GRAP can render its services to change the budgetary allocation of government departments

For effective system: The participation of women is extremely necessary in politics, institutional restructuring, and fiscal and policy reforms. Women ought to be participated in communication channels too.

Gender Mainstreaming Unit: The machinery to lead gender mainstreaming in each sectoral department at the provincial level would be designated as Gender Mainstreaming Units (GMU).” These would comprise of:

- Notified focal person in each department, to be called Task Leader – Gender Mainstreaming (TL-GM). These could be of varying seniority depending upon the nature of the department.
- Gender Specialist, a professional hired on contract positions.
- Additional Focal Persons in each attached department / autonomous body / special institution.
- Officers immediately below the TL-GM in official hierarchy (i.e. if Additional Secretary TL-GM, then deputy Secretary and section officer reporting to him on gender mainstreaming function would also form part of GMU).

District Government Structures: With 40-50% of provincial revenues being consumed at the LG level, the local governments have assumed increased significance. Most of the service delivery functions having been developed, gender mainstreaming is all the more desirable at this level to have visible and immediate impact on women situation. Gender mainstreaming at LG level would entail:

- Development schemes, projects & programmes based on context-specific gender analysis and sex-disaggregated data.
- Women included in local government for a take decisions.
- Support to women councilors to effectively discharge their duties and responsibilities.

- Promoting women-friendly culture and infrastructure at local government level.
- Compliance with NPA and CEDAW obligations.

Gender Support Unit (GSU) at District Level: Gender Specialist: in order to carry out women development activities at district level a position of Gender Specialist would be created to provide technical assistance to the district Govt. for the gender sensitization of district Govt's policies, programmes, projects and scanning of all the developmental project/scheme, plans, proposals and budgets for ensuring adequate women friendly infrastructure provision at the time of designing structures/building plans.

Women Employment in the Public Sectors: These would have to taken at three different levels for optional outcome. The levels are:

- i) Pre-induction preparation.
- ii) Induction process.
- iii) Post-induction service conditions.

Policy Commitment by the Government: Policy commitment by Government of Punjab to increase female proportion in public sector employment considerably by 2015. And reservation of 10% quota for employment of women across the board in Provincial Government Services including PMS.

Safe and Practical Working Environment: The government office buildings should provide conducive working environment to the female employees. This would consist of enough office space to secure privacy of female workers, exclusive toilets, separate rest areas, and in case of large establishments day care centers for young children (small organizations should provide coupons to their employees to avail crèche facilities of private sector). Absence of any of these facilities would render the office as 'Unfriendly to Women'. Government should undertake initiatives to make all office buildings 'women friendly' in 4 years time.

Dealing with Sexual Harassment: Sexual harassment at work has to be curbed strongly. A procedure to do that could be that employers should set up procedures through which women can make their complaints heard e.g. employees drop boxes etc. Provincial

Government should commit to implement, in letter and spirit, the Code of Gender Justice at workplace, which is under consideration with Federal Government.

Affirmative Action:

The advertisements announcing vacancies must clearly state that; women are encouraged to apply and that the department concerned offers women friendly environment for work

- Adoption of an affirmative action in recruitment policy by the government, and its transmittal to all concerned that in case two or more candidate are equal in all measures then female candidate should be preferred over other candidates.
- Introduction of “mentoring scheme” for female gazetted officers to support their professional development and progress.

Reform of budgetary system Institutionalizing Gender Budgeting: Gender sensitive budgeting, as a technique for ensuring analysis of resource allocation, will be a mechanism for advocacy and sound gender sensitive resources allocation and thus a gender sensitive budget document preparation.

The MOWD will be closely associated with the work and provide analytic and organizational support. In the second year the gender sensitive budgeting will be cleared out for education and health sectors. Progressively the scope of the analysis will be enhanced to include all sectors. This will be carried out over a period of four years.

This will also be enlarged to include local governments. On the basis of readiness a start will be made in the second year to attempt gender sensitive budgeting in at least one District Government the province. For this purpose initial dialogues will be held with candidate District Government on the basis of political commitment of the *Nazim* and councilors.

A group of NGOs, with interest in the area, will be included in the initiative. They will be trained for participating in the process. A parallel initiative will aim at building the capacity of members of the assemblies and local councils to participate in the house proceedings on budget.

Gender sensitive budgeting requires simultaneous work on a number of related areas. Therefore, it can be attempted as a project. Its implementation will be led by a Steering Committee chaired by Additional Secretary Budget, Finance Department and membership of WDD and other stakeholders. GRAP supports the initiatives undertaken by GRBI. The project, amongst other things will include:

- Design of reports to generate accounting data from systems of the New Accounting Model.
- Case studies for specific areas.
- Application of quantitative techniques to yield results for analysis.
- Capacity building of a select group of officials in finance.
- Training of elected representatives and NGOs in the use of the results of analytic technique for advocacy and preparation of gender sensitive budget statements.

Implementation of plan is highly necessary to get positive results. GRAP can render its services to change the budgetary allocation of government sections.

For effective system: The participation of women is extremely necessary in politics, institutional restructuring, and fiscal and policy reforms. Women ought to be participated in communication channels too. Role of women in the field of education; health employment etc should be enhanced. Year 2000 has been declared as the year of human rights and human dignity.

5.10 Status of Women in accordance in the law formation of Pakistan.

According to the National Plan of Action equality between men and women is a matter of human rights and social justice. The plan showy strategic objectives and specification regarding women and girls with disabilities.

To assess the progress, the ministry of women Development started an audit of the Plan in 2002. An office was set up by name National role of women by the ministry of the women. This office works on education, health, employment etc. Declaration of the 2000 is the celebrated as the year of human rights.

The ministry of women started an audit of plan in 2002 to assess the progress. An office of the National plan coordinator was established. The reproductive health services were focused to child bearing women throughout a life cycle. This facility has been provided to them on their door step. The purposed multipurpose and family planning centers ought to cater for family health package. Ration of female based ought to be increased sixty percent in all tehsils.

To some extent, women play role of society constructor. However many women are still in the trap of man dominated society. Urban life is to some extent discriminatory. Such way it is called blessing for women. Legal frame work is out of discrimination at provincial and federal level. Actually, policy making process is mostly under the control of males due to male oriented society. The current time is calling for jointly struggle to eliminate gender disproportion.

Article 34 of the constitution, is showing the commitment of the state women while saying; To ensure women's contribution in every walk of life.

Therefore, if there is the constitutional rule, it will best recognize the women rights as democracy provides a chance of flourishing to women according to the aspirations which equality of status and opportunities, constitution has suitably empowered the women and established a way for its emancipation but male dominate institution are still unable to realize it into a practical reality, similarly, the concept of social justice is not possible if half of the population is discrimination to get the benefits of the beautiful concept of social justice with all its imaginary perception.

As far as concerned the proposed multi-purpose centers and family planning centers should cater for a family health package of maternity and child care, nutrition and family planning services by a trained cadre of auxiliary field workers. Ratio of female beds in all

tehsils and all other hospitals is increased to a minimum of 60 percent to accommodate female patients suffering from general diseases and also maternity cases.

The status of women somewhat assumes the role of a social indicator of how a particular national ideology perceives itself, some initiatives have been taken at state level ,however still lag behind men and are still handicapped in many areas primarily because of social attitudes. It is called that urban life is blessing for women at some extent as it is less discriminatory, legal framework at federal and provincial level is not discriminatory, however, social and male dominated attitude is involved in policy implication.

In recent years norms of patriarchy have been questioned and traditional practices attacked and are eroding towards an equal and independent relationship. But gender equality and interdependence are still a far cry. Still large number of women believes in male superiority and accepts the social norms. They have internalized the social positioning and respond to it without any questions. Unfortunately women are often denied their rights especially inheritance due to deep-rooted patriarchal system, biased interpretation of divine directives, laws and above all inefficient mechanism for the implementation and enforcement of laws. Mostly women do not have freedom to get their rights entirely at provincial, district and local level.

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Chapter: V1

**Socio-Economic Development of
Women in Rawalpindi District:
A few Case Studies**

Socio-Economic Development of Women In Rawalpindi

District:

6.1: Respondents Characteristics & Indicators of Women Development

In Rawalpindi district the cry for women's emancipation is gradually receiving attention of the men at the helm of affairs. Not to speak of the west, it has gathered much momentum even in the South Asian countries. In Pakistan, for example, the Human Rights Association and the Association working for the women's freedom have made much headway in this direction. Their voice is now being heard in the relevant quarters.

This is evident from the fact that in Rawalpindi district, the employment opportunities for women has considerably increased. Now they are coming out of the freer walls of their homes to achieve economic independence and thus improve their social status. In the present day world, economic independence and solvency is essential. To have respect in society. The traditional values of life have become outdated. Female have multidimensional factors in tehsil in the district.

One thousand thirty one interviews were randomly conducted in the context of Socio-economic development of women in Rawalpindi district with mean age of (43.6). The method for interviews were adopted informal, during interview they have free hand to communicate their feelings and problems. All the stages of conducting the interviews women hood replicate from their rejoinders.

Females were divided into different age group based on their current age. This grouping was done to find out the various indicators in socio-economic development context. About 15 %, 31 %, 25 %, 24 %, 6 %, of the respondents were in the age group of 20 – 30, 30 – 40, 40 – 50, 50 – 60, 60 – 70, The frequency of age in researcher's study showed that majority of female were belonged to age ranging 30 – 50 years while minimum age was 22 years while the maximum age was 70 years.

Table 1: Age Group Ratio

Sr. No.	Age Group (Years)	Number	%age
1	20 – 30	155	15
2	30 – 40	315	31
3	40 – 50	258	25
4	50 – 60	242	23
5	60 – 70	61	6
Total		1,031	100

Age Group ratio

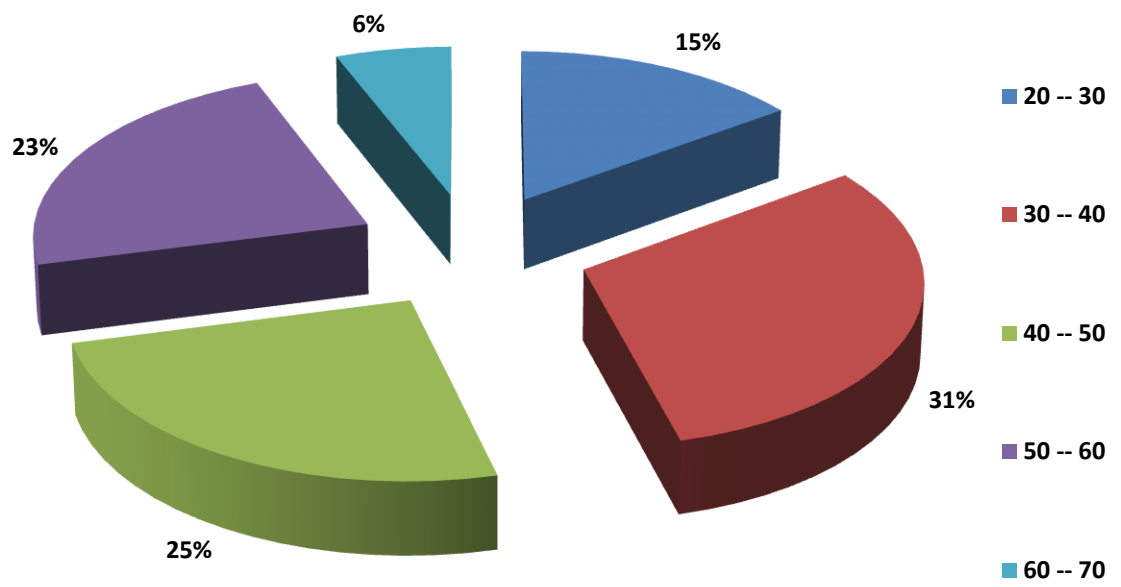
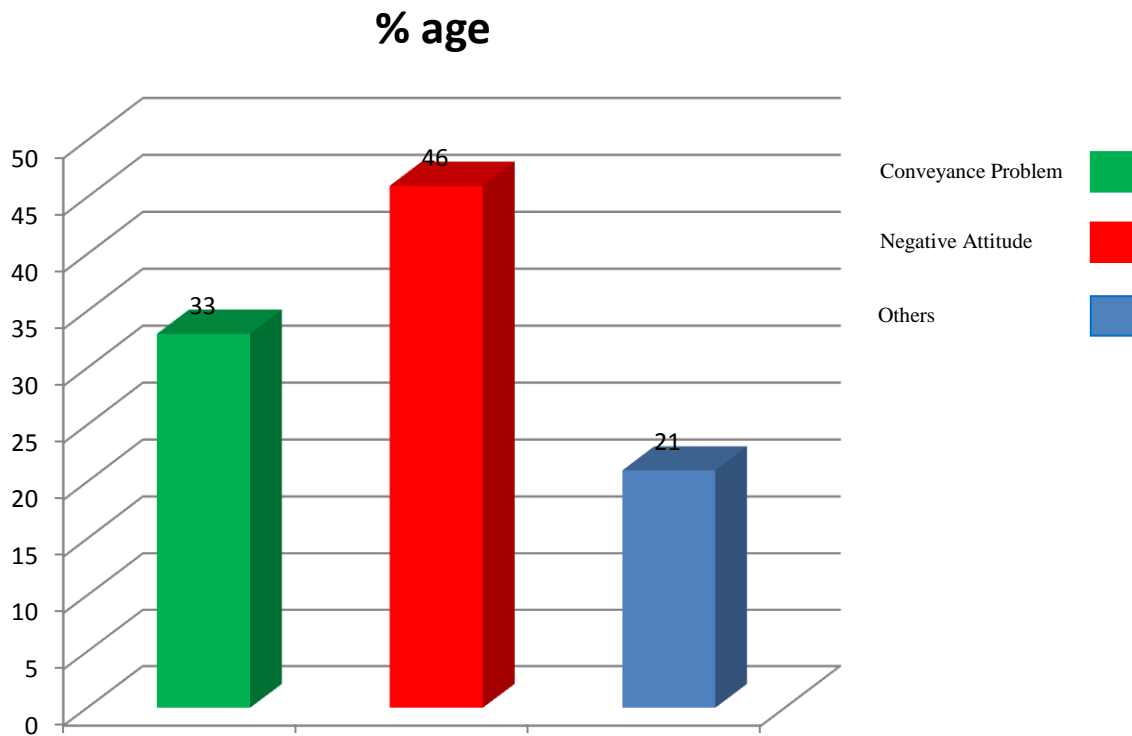


Table: 2 indicate that 33 % of the respondents are facing conveyance problem and 46 % evaluated that they got negative attitude at different places of work. This being so, the women have now entered into various professions such as civil services, pilot, police, industrial management etc. Earlier they were restricted to teaching and medical professions. But now they have successfully earned out a place fro themselves in various occupations. This has given them a position of respectability in society. Nevertheless, there still some restrictions and taboos in certain areas and regions. This is due to regional culture and traditions which have become deep-rooted in the life of the people there. This can only be overcome by disseminating the light of education on a large scale.

The survey conducted about the working condition of women in Rawalpindi District reflects two major problems which they faced. Conveyance and negative attitude of men of their working places, 33% of them faced conveyance problem while 46% of them confronted negative attitude of the people. In addition, they were also subjected to sexual harassments (46 %) and gender discrimination (33%). This is a common problem faced by working women in Pakistan and other Asian Counties.

Table 2. Distribution of the respondents with regard to the job security

Problems at work Place	n	%age
Conveyance Problem	340	33
Negative Attitude (Harassment)	474	46
Others	217	21
Total	1,031	100



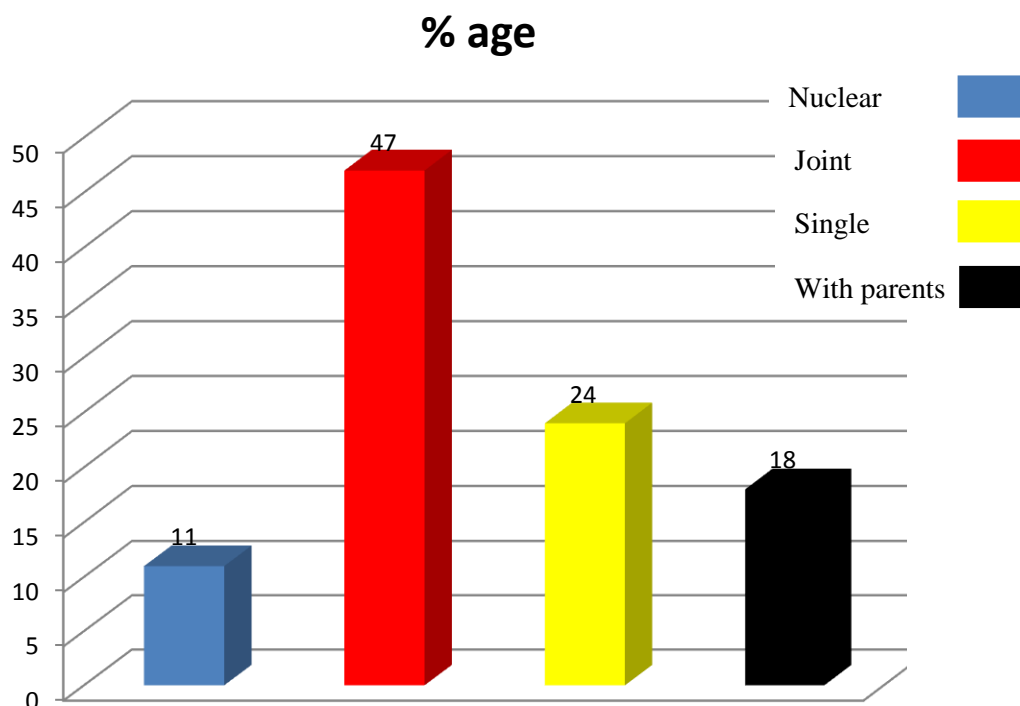
Majority (47 %) of the respondent were found to be living in joint family unit. The women live in a joint family system which has its negative as well as positive aspects. Living in a joint family, they have to look after old in-lows parents or grandfathers. The other members of the family share the responsibility of each other. As for freedom and independence it s to some extent curtailed. However, in Rawalpindi district people usually prefer joint family system.

The table 3 also reveals that lilt the Urbanizations in recent years, the trend of women living in the cities is changing. However, some of the women living in the cities (their number is of course has 24% those who have succumbed to influence of urbanizations) still prefer joint family system and its traditional and cultural values. A small minority is (18%) of eh opinion that the break up of joint family system has deprived them of the support of the elders in the family. Some of the women live with their parents while a very small proportion lives with their in-laws. No longer seems adequate to cover the wide diversity of house hold arrangements it can see today.18% women tend to live with parents whereas a

very small proportion lives with their parent in laws. These findings are consistent with social norms.

Table 3 Distribution of family types

Family Types	n	%age
Nuclear	114	11
Joint	485	47
Single	247	24
With parents	185	18
Total	1,031	100



Respondent's source of income was categorized as both (wife, husband), Self and Husband only. The percentage for each category was calculated. Results showed that 45% of

the surveyed population falls in the category where both members of the family are working, while 20% are dependent on their husbands and 35% consists of self working women. In (Table 4) Measures gives above showed that 45 % women and husband are working as income generator.

The result indicated that the women participation in economic activities is adversely affected if they have children or if they are uneducated. Both these factors hamper their job opportunity. Marital status and literacy rates have positive effect on their participation in labour market. If a woman is unmarried and if she is better educated, she has more chances of getting good employment. In case both the partners, that is, husband and wife earn their economic condition is likely to be much better. But the women's life becomes miserable because she has to perform twofold tasks: outside as well as inside. Her household work is unrecognized and, therefore, she suffers doubly. This situation can be remedied by increasing the literacy rates among them and thus facilitate their participation in economic activities. Otherwise it will be difficult to improve their economic lot.

35 % self working women, respondents reported that they are earning and support other family members. Result showed different reasons to self earning of women greater part of female go through from all variety of paucity, uneducated and unskilled women serving and contribute in house hold income, 28% respondents are divorced and widow, in these areas the paucity of educational facilities, the low level of industrial development and these women belong to economical lower class, trying to improve their economically and sustainable status.

Some women belongs middle class, Middle class urban respondents truly represent the clashed and paradoxes of Pakistani society. Some of them attain some level of financial independence but are not free from patriarchal social customs. Some women belong to families which claim a slightly higher social status than the working classes and those men folk find it an offence to their sensibilities if their women folk work visibly and for wages.

Dependency ratio is 20 % they depend on their husband's income they are not allowed to work from outside of home due to traditional social norms, restrictions and customs. Housewife respondents expressed that male family members don't allow females to work and have a job because it is considered as a dishonor and shame for the family. In their

views generally work place environment is not safe or conducive for women to work easily. Safety mechanisms are not developed properly as yet.

Table 4 categorized of source of income

Both		Self		Husband		Total	
Total no	percentage	Total no	percentage	Total no	percentage	Total no	percentage
464	45	361	35	206	20	1,031	100

Source of Income Ratio

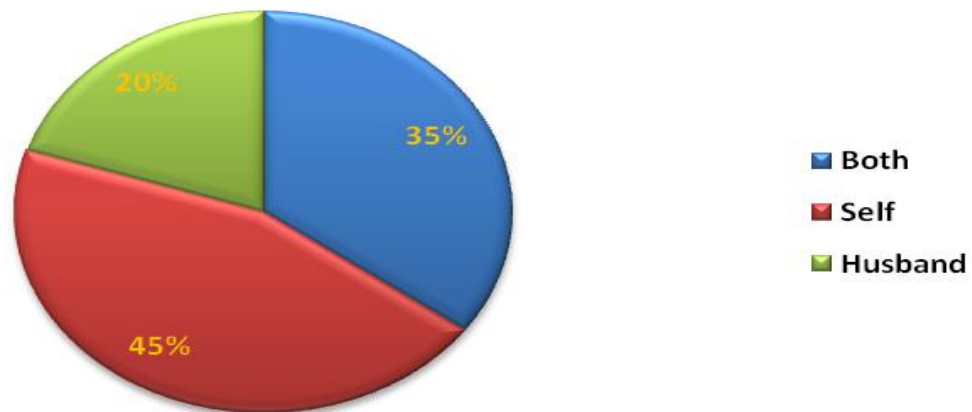


Table 5: shows that 20% of the respondents' perception about their parents/ family was that they had favorable attitude regarding their jobs but 12% married respondents indicate that their Husbands had cooperative attitude towards their services, 7% of the respondents said their parents did not favour their working idea, 24% married respondents perception was that their husbands never had a favorable attitude towards their jobs. While 15% said their parents and 9% said their husbands had a respectful attitude. As far as their colleagues were concerned only 3% had a respectful attitude towards their jobs.

Table 5 Percent distribution of the respondents regarding attitude of parents, in – laws and others towards their services.

Attitude	Family		Husband		Colleague	
	n	%age	n	%age	n	%age
Cooperative	206	20	128	12	44	4
Against	72	7	243	24	63	6
Respectful	155	15	93	9	27	3

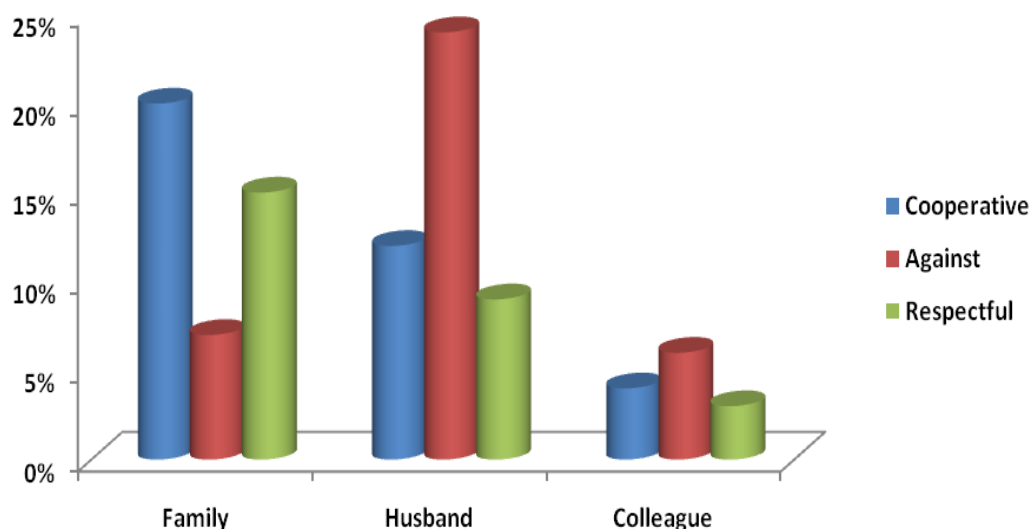


Table: 6 it has also been discovered that women to suffer from various sources of occupational stress and want of job satisfaction. In Rawalpindi district, as well as this table was intended to find out the ratios of various occupations. Out of 1031, 4 % were bankers, 28% were teachers, 2 % were lawyers, 9% were tailors, 6% were doctors, 2% were engineers, 1 % were attendants, 4 % were house maid, 1 % were found to be nurses. Data reveals that the large ratio is in teaching profession in this district. The survey shoes that quite a large

number of them complete their graduation and enter into teaching profession of school level. The education of women is more likely to be discontinued than men. Even those who complete their education and join any profession, their career is disturbed because of their responsibility for maternity and household obligations. Except for teaching, they cannot manage the dual responsibilities of office and home.

Schooling is a feminized industry. Women can manage her home and children with teaching profession, another reason also important they are allowed by their family to work in this profession. Cultural and religious in both contexts women join the teaching profession; they reported that social values and norms force them to join this career.

Women working in other occupations were satisfied with their work, but they reported that those women who are serving outside the homes, the survey further reveals that women, who were satisfied with the jobs, reported about other women working outside their homes that they were in a state of fear if they had to interact with men. They were advised to shake off their fear to get economic prosperity and face the bottlenecks, if they confront in their way, boldly.

It was also disclosed by the respondent that women were not held in esteem by men. Some of the women carry on their economic activities, for example, the beauticians, at or near their home so that they can look after the household activities as well without any trouble and interruptions. 21% beautician respondents expressed their views they are doing their work for earning at their home place or easy access to reach at workplace, some women are running their beauty parlour at their homes they can manage their household responsibilities with this work. Social and family norms allow them such kind of work related with women.

There are some professions which are full of stress so much so that at times a person finds it impossible to cope with. Nursing is one such profession for women. To look after the sick, or entire communities, with complex and distressing problems makes a very high on their nerves emotionally as well as physically. Even the most experienced women in this profession will find it hard to endure. Nevertheless, they have to carry on their professional responsibilities even though it is tiring. Some of the nurses reported this stress to be very severe while others described it as moderate and endurable.

Over two-third of them. However, reported to be reasonably satisfied with their job. 4% women were housemaid. They are working to support their family. They are uneducated, unskilled but their poverty compels them to work. In this male dominated society they are treated as burden. Some respectable and affluent women's have been supporting their families since long. These poor women all day at different houses and they return in the evening deal tired. Some of these women also stay at the house of their employer. They are often called in Pakistan language Masi or Kamwali.

Some respondents expressed that society considered them as irrespective of class or status. Some time suffered domestic violence, aggression and ill-treatment. These poor working women have very miserable. They do not enjoy any respect either in the family or in the society. They are subject to ill-treatment and violence of vary nature. Sometimes they are beaten by their husbands, fathers, brothers or other members of the family. At times they are also victims of sexual assault by different persons, in contrast to them, there are women who new the cloths. Their economic condition is much better. They maintain that if women are supported and empowered this will benefit their families as well as society. The children will have good education, their income will increase and they will be economically sound.

Table 6. Different Occupation in Rawalpindi district.

Occupation	n	%age
Banker	41	4
Teacher	289	28
Lawyer	62	6
Doctor	41	4
Engineer	21	2
House Wife	247	24
L HV	52	5
Beautician	217	21
Attendant	10	1
House maid	41	4
Nurse	10	1
Total	1,031	100

Occupation

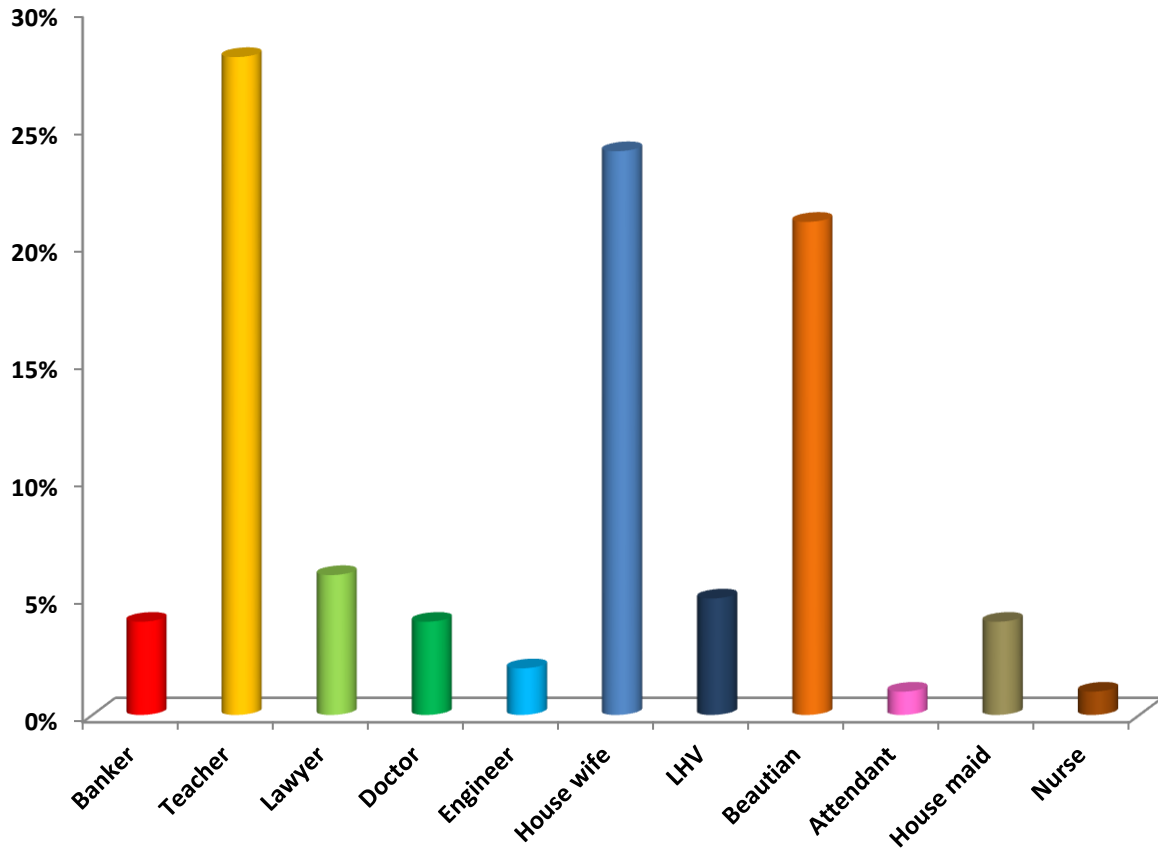
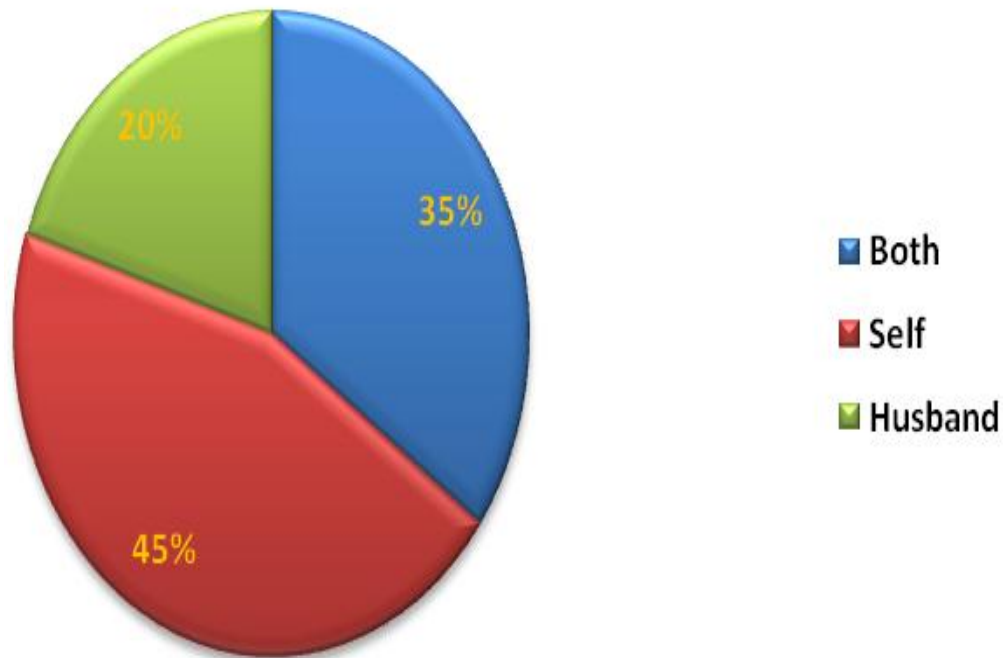


Table 7: indicates that out of 1031,30 % were belonged to Rawalpindi district while 16 % , 12 % 14%,9.6%,5.5%,12.8% were belonged to Murree, Gujar khan, Kotli Sattian, Khuta, Kaller Saydan and Taxila Tehsil.

Table:7 Tehsil wise Residence Ratio

Tehsil	n	%age
Rawalpindi	309	30
Murree	148	14
Kotli Sattian	120	12
Gujar Khan	155	15
Khuta	103	10
Kalar Saydan	62	6
Taxila	134	13
Total	1031	100

Source of Income Ratio



In Rawalpindi district majority of women are economically and socially dependent on men, and most of them are married, Table 8a presents data out of 1031,340 females (33 %) were married, 320 (31 %) were separated, 62 (6%) were widow, 227 (22 %) were divorced and 82 (8 %) were those who had never married up till now.

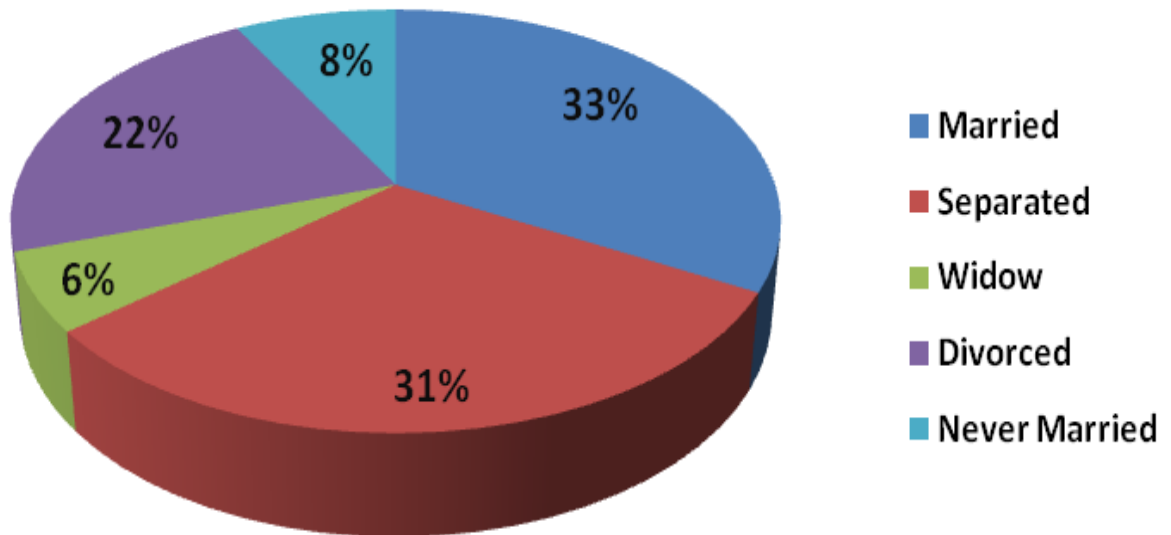
33 % married respondents reported that they enjoy full confidence of their husbands and in laws in daily affairs at the house hold level. Whether the husband or in laws listen to them and believe in that respect and regard their decisions, and whether they give more weight to their future plans .but studies showed that there is a strong preference for sons. This is attributable to socio-economic and cultural factors. According to a study conducted sons are preferred because they protect the family name and offer economic support to parents in old age. Girls on the other hand require the arrangement of costly dowries, and without a brother's protection are regarded as socially insecure. Women's decision regarding more children are not accepted, her husband's decision is dominated.

22 % divorced respondents reported that they did not get a share in the husband's property/ assets except the alimony fixed by the court. Family norms and societal attitude force them to remarry. Disgrace is attached with divorce, it is very common perception that a women having good character never asks for divorce even if she has been suffering from severe kind of violence perpetrated by her husband or in laws. Respondents said that women who get divorce have to face stigma and discrimination with in family and data community and society level, Respondents expressed their views man can easily announce divorce to his wife because of any petty issue or dispute. It is commonly considered an honor for man a dishonor for women even if she is not guilty for anything. 6% respondents are widow, reported that they got positive attitude from society when they move for work, but sometime family pressurize them to re-marriage, without male support they face many problems. 8% were found never married women, It is observed that they said a society like Pakistan, women are valued solely as wives in their child bearing capacity.

Table 8a Marital Status

Marital Status	n	%age
Married	340	33
Separated	320	31
Widow	62	6
Divorced	227	22
Never Married	82	8
Total	1031	100

Marital Status



In table 8b 37% married respondents revealed that traditional thinking and beliefs are against the employed women that she never be a good housewife and neglected her children and married women have higher rates of depression than unmarried women. Marriage seems to confer a greater protective advantage on social status.

In table 8b 37% married respondents revealed that traditional thinking and beliefs are against the employed women that she never be a good housewife and neglected her children and These poor working women have very miserable. They do not enjoy any respect either in the family or in the society. They are subject to ill-treatment and violence of vary nature. Sometimes they are beaten by their husbands, fathers, brothers or other members of the family. At times they are also victims of sexual assault by different persons, in contrast to them, there are women who new the cloths. Their economic condition is much better. They maintain that if women are supported and empowered this will benefit their families as well as society. The children will have good education, their income will increase and they will be economically sound.

The table 8-b reveals (37% married respondents said this) that the employed married women are not held in respect in society because of the traditional values and beliefs. That they will not be able to shape themselves as good housewives and look after their children in the stock charge against them. Because of the adverse opinion against them they are more often victims of gloominess. In contrast to them, the unmarried employed women are immune from these unfavourable remarks. They enjoy more protection and respect than the married ones. To me the opinion about the employed married women does not appeal to common sense and reason. It is, however, true that they have to attend twofold responsibilities, home and office. Because of this there may be some negligence in looking after the domestic affairs. But this cannot be stretched too far. They always manage some time for their husbands, children and families. On the other hand the unmarried employed women are more susceptible to sexual harassment at the place of work. They are more exposed to external dangers.

In fact Pakistan is an ideological country, the Muslim women are not allowed to work in the office or anywhere outside. Home is the right place for them. It is believed that economic independence gives rise to maladjustment in the conjugal life. In the west, since it has different culture and values of life, the working women are viewed with a grain of salt. The concept of freedom has further given the liberty to women as well as men to lead their life as they like. There is not embargo on working women in this west. But in our culture it is different. In our society, the women do not have unrestricted freedom. This being so, the employed women, especially the married one, often suffer from marital maladjustment stress and gloominess.

It is thus concluded from the survey that the married working women face great hardship because of the stress and depression. Their conjugal life often becomes unhappy so much so that it leads to the break up. In contrast, the non-working women are happier in that they have no care and anxieties. They have to look after the domestic responsibilities only. This is not to say that they have smooth sailing in their conjugal. Sometimes they also experience depression because of the unkind behavior of their husband or some other members of the family. The conjugal happiness, or peace and tranquility in the family depends upon the mutual understanding and respect for each other (husband and wife) tolerance and give and take for others. Human relation is a very delicate matter. Sometime

even the slightest deviation from the norm of decency and decorum may dent the relationship and confidence of near and dear ones.

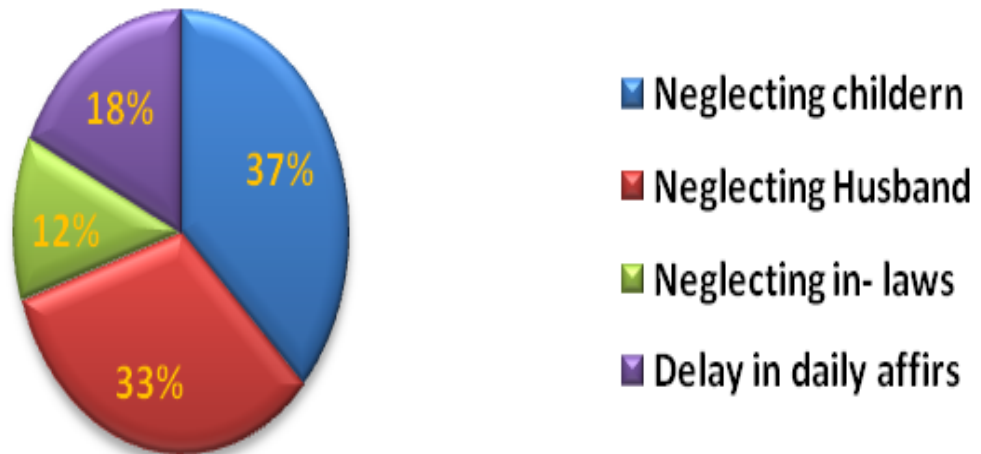
Working women, as already stated above, is more given to depression because of the double responsibilities of home and office. The two responsibilities are distressing not only owing to the nature of work but also due to the different environments.

These disadvantages notwithstanding, the employed women are economically sound. They enjoy respectable status in society. They are not dependent on their husbands. They have economic independence and, therefore, they can buy as and when they desire, spend on others and help those in need.

Table 8b: Reasons for abuse of married women

Married women		
Reasons for abuse	n	%age
Neglecting children	125	37
Neglecting Husband	112	33
Neglecting in – laws	42	12
Delay in daily affairs	61	18
Total	340	100

Reasons for abuse for married women



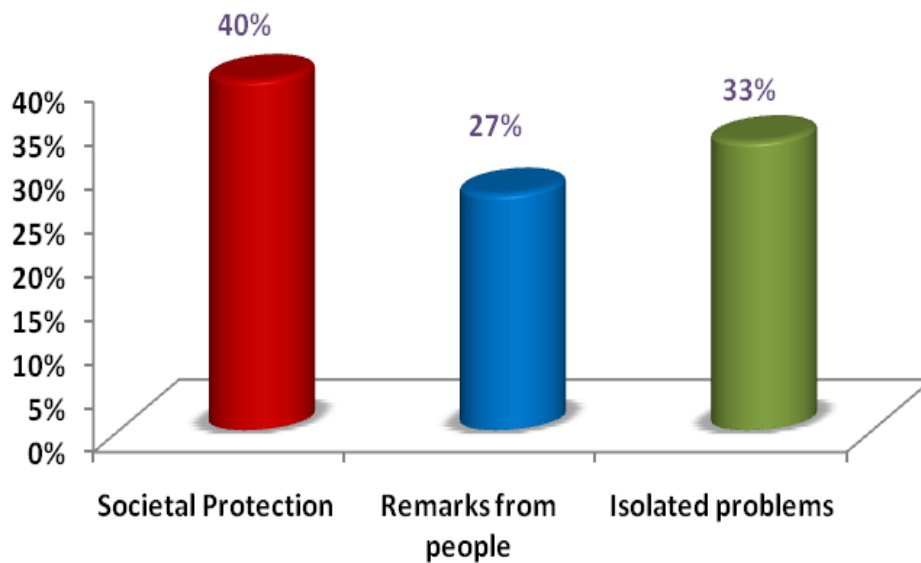
According to table 8c, It is observed that 40% never married women have various medical complication, such as impaired cognitive performance, higher pressure, lowered immunity and inflammatory responses in the body, slowed wound healing, and other health consequences. But it is found that never married women's estrogen level falls and they have suffered from early menopause.

Most definitely, estrogen plays a role in female fertility and specifically ovulation if estrogen is low, the normal feedback mechanisms of the hypothalamus and pituitary do not function causing an imbalance in the natural menstruation cycle. So never married women is at a greater risk for osteoporosis and heart disease because estrogen helps maintain strong bones by preventing calcium loss and it made by the body seems to protect against heart disease. It may do this by raising the level of HDL (good) cholesterol in the blood. After menopause, the risk of heart disease rises sharply.

Table 8 c: Problems of Never married women

Problems	n	%age
Societal protection	412	40
Remarks from people	279	27
Isolated problems	340	33
Total	1,031	100

Problems of never married women



Results of table 9 indicated that 38 % female have discrimination in land ownership matter; they have faced challenges in getting their right to inheritance. Most common challenges in this context include customary practices, followed by complications in legal system and then procedural problems. The process of litigation is so lengthy, cumbersome and expensive that women who are poor and have social constrains mostly in comparison to men are discouraged to get involved in it, hence they suffer in silence.

The discriminatory customary Practices, as for instance harsh attitude towards girls, lack of decision making power, forced marriage by way of *watta satta*, bride price *walver* and *vani/swara*, discussed earlier have caused an adverse affect on women folk psychologically, socially and economically. Women folk being groomed to be submissive to their elders regard themselves sub- human creature, and hence they do not speak for their right of inheritance. Even if they endeavour to do so, the lacunae in the legal and judicial framework handicap them, with the result that they remain weak socially and economically.

27 % having problems related to Sale of land, if they have some land ownership but they faced to dealing of property issues, they have no freedom to sale of land, lack of confidence, societal protection, male domination concept, fear of fraud of sale and purchasing of land. While 19 % have problems regarding mutation of land. Female respondents disclosed that silence concerning their right to inheritance is the only way to keep cordial relations with their brothers.

Table 9: Discrimination about property matter

Discrimination about property matter	n	%age
Land owner ship	392	38
Sale of land	278	27
Mutation of land	196	19
No problem at all	165	16
Total	1,031	100

Discrimination about property matter

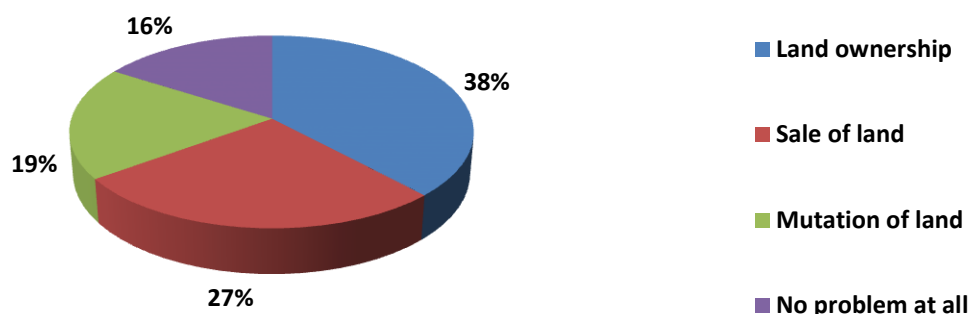


Table 10 showed that empowerment of women in different aspects, out of 1031, 19% females have empowerment to spend their money; Claims to be empowering women through engaging them in the market conflate power with money. Some of women among them they are not working women but they have lot of money by resources of their own land, husbands income, they spend their money by the consultation of male family member (majority of reported that their husbands), they felt that they have empowerment. Table 10 provides some notes on the profile of empowerment and disempowerment of women.

I work as a field worker and go door-to-door to talk to women about life and choices. Perhaps most important of all, for the first time in my life I have money of my own, not just handouts from my father, my brother or my husband. It's not much, but I respect myself more.

81% women have not empowerment in spending money. The following profile reflects the results concerning the comparison of the problems of working women regarding to spend their money.

Azra (not the real name) is a woman working in a governmental department. She said that her husband takes hold of her salary by force and spends it as per his own wishes. This attitude of her husband, according to her, has created a permanent tension and depression for her.

Azra said, “When I received my salary, my husband spends every penny of it. He spends on what he wants. I can’t spend my money on myself and my son.” She added, “I work hard for a month, then all my earning goes to my husband’s pocket whatever he wants he does to it. This disappoints me greatly. All this has caused a Psychological problem for me.” Azra continued, “I work from the morning to afternoon. When I come back I do all the house chores. In addition, I cook to avoid clashes with anyone in the family.” She complained that this condition sometimes causes her to become angry and emotional but to save her married life, she keeps silence.

Azra says that as an educated woman she likes to spend her hard won salary on her husband, herself and her child the way she wants but her husband ignores all this

Azra further added, “When I get my salary, my husband calls me and asks me whether I have gotten my salary or not?” He says, “Bring it, I need it,” Azra prayed, “May God mend these men and guide them not to be cruel on women. We are also human beings. We’ve rights, we’ve got educated. We want to benefit from our education.

This study also shows the extent of authority women enjoy in the family in Pakistan. In Rawalpindi district 268 women were interviewed in respect of the authority they have in decision making in the family. The findings reveal that 26% women having high social status and living in the urban society, have great say in family matters almost equal to their husbands. Most women living in the rural background or belonging to the middle class urban family have no say in domestic affairs. Their husbands have dominant role and they are treated as subservient to their husbands and to the family members of their in-laws. Even their legitimate demands are not fulfilled. Thus with the exception of a few fortunate ones, most of the women suffer indescribably subjected to and at times. They are even subjected to great violence. 74% respondents said that they have no right in taking decision making in household matters, they decide with the consultation.

The study in question further reflects that the ultra modern women living a very luxurious life have an assertive role in decision making in the family. 26% respondents said that Their reproductive behaviour also affects their role in the family. They have desire for fewer children and thus they use contraceptives. Such women have gender equality and they are prove to having less children which, in turn, affect the population and development of the country. The women having great responsibility of reproduction together with gender inequality and indifference of husband and other family members badly affect their health throughout the childbearing period. The society should pay more attention to the child-bearing women for, on them depends the increase of human resources and the development of a country. Unfortunately, responsibility of reproduction coupled with gender inequality and discrimination harms women's health directly or indirectly throughout their life and particularly during their child-bearing span.

Socio-cultural constraints along with poverty and social injustice keep women ignorant of their reproductive rights and so prevent them from enjoying good health and attain an identity of their own unbound by their sexual and mothering roles. Unequal relationship between husbands and wives hamper women to have control on their own bodies, participate in decision making regarding fertility regulation and protect themselves against unwanted pregnancies.

It was reported by female respondents husbands were the main decision makers (about 90%) In the family. However, on the overall situation, the female respondents reported that highest involvement of their husbands in decision-making was in family matters, education of children and their marriages. It is also reflected from Table 11 that females are relatively independent in decision-making regarding farm operation, livestock management and economic matters. They consulted with their husbands to some extent, which means that they themselves are the main decision makers in these activities. These results corroborate with the findings 13% female were found independent and empowered in running business following profiles indicates that in the context of expansion of business.

Customarily most of the women do not have the liberty to take the decisions regarding the selection of job/profession and spouse, independence in travelling and interaction with other people. Across the district about 18% of women folk had right to select the profession of their choice, and 24% had authority to marry the person of their choice.

13% women said that marriage was often forced when one of the parties did not give her

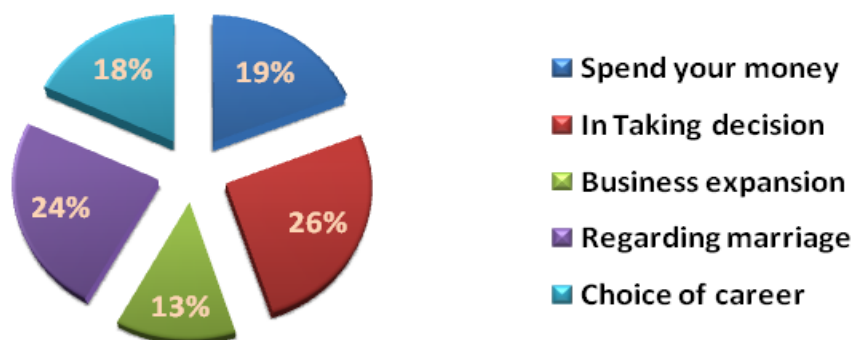
consent. 5% marriages were arranged. The parents of bride and bridegroom meet enquire the background of each other and then consent to the marriage. Such marriages are usually found to be happy and peaceful. The spouse gradually develops their understanding of each other. Even in arranged marriage, the consent of the boy and girl should be taken. Marriage without their consent is forbidden in Islam.

Table: 10 Empowerment of women

	n	%age
Spend your money	196	19
In taking decision	268	26
Business Expansion	134	13
Regarding Marriage	247	24
Choice of Career	186	18
Total	1,031	100

Table: 10: Empowerment of Women

Empowerment of Women



The table 11 shows the reaction of 5% women. They hold that women of the upper class face no difficulty in travelling whereas the women of the lower strata undergo great suffering in their movements. In dealing with the question of women empowerment, there have been adopted different parameters by different agencies (Govt. non-Governmental organizations). As in many developing Countries, one of the determinants of women empowerment is their control over resources and share in decision-making. 48% of them were of the view that they wanted to elevate themselves economically but the restrictions and want of support of their family members, the fear of divorce stand in the way of their progress.

Women have to make compromises in order to save their marriage. 18% of the women were of the view that they did not enjoy the value and status on a par with men. Because of the neglect of their as producers and providers. In Pakistani families, the son is preferred to daughter due to his role as the bread earner in the family and a prop to the old parents. This being so, the son is the most pampered one in the family. He is given the best education and training so that he may compete in the public life. The daughters, on the other hand, are equipped with those skills that are needed to run the household affairs and to prepare them as good wives. This attitude of the parents has limited women participation in the job market and thus they remain economically dependent on their husbands.

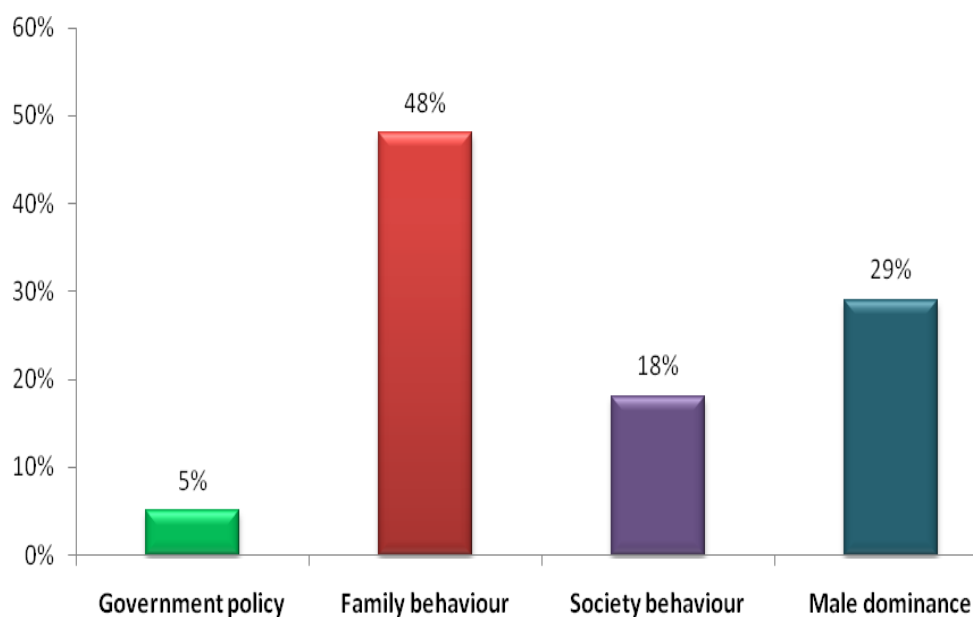
Because of the situation described above, the male superiority over women is writ large in our society and women continue to remain economically dependent on man. In our social and cultural background, both the sexes adhere to patriarchal norms. The men in dealing with the women and the latter in dealing with their children. This trend is transferred to the next generation and so on and so forth and thus gender ideology persists in the process of socialization of their children.

No development in the country is possible without giving due role to the women in the economic activities of Pakistan. Women constitute half of the population of this country. Should we let this segment of society be utilized in the economic development, it will be too naive to expect real progress in the country. They must be given ample opportunity to play their effective role in the economic progress of the country. The main obstacle in this regard is male chauvinism. Because of this, the women are denied to play their role in the economic uplift of the country. It is observed that male dominance is obstacle in uplifting social and

economic development, in table given 29% respondents agreed that due male dominance they are not able to promote their economic activities, socially they are bound accordingly.

Table 11: Opinion of women regarding development of women

Opinion	n	%age
Government policy	51	5
Family behavior	494	48
Society behavior	189	18
Male dominance	297	29
Total	1,031	100



In table 12, it is revealed that 73% of the urban women were not allowed by their families to come back late nor they were permitted to invite their male colleagues to their homes. 33% of them were not allowed to work with-males. 40% of them were of the opinion that it was not the family restrictions that mattered but that of traditional and religious elements. 27% of them were inclined to start their own business. This kind of interest has been possible due to their education and exposure and also because of the encouragement of

their families. 40% reported that family restrictions are not matter only environment of society reflects the complex interplay of many factors, e.g. traditional and religious elements. Regarding these elements they are not interested in micro-financing or business. 27% female are interested to start their business and interested in micro- financing. Such kind of this female ratio having due to education or other exposure. As well as their family were having the respectful attitudes towards their business.

Table: 12 Women Interest in Micro financing

Interested in business and want to take loan		Not interested	
n	%age	n	%age
278	27%	753	73%

Women Interest in Micro Financing

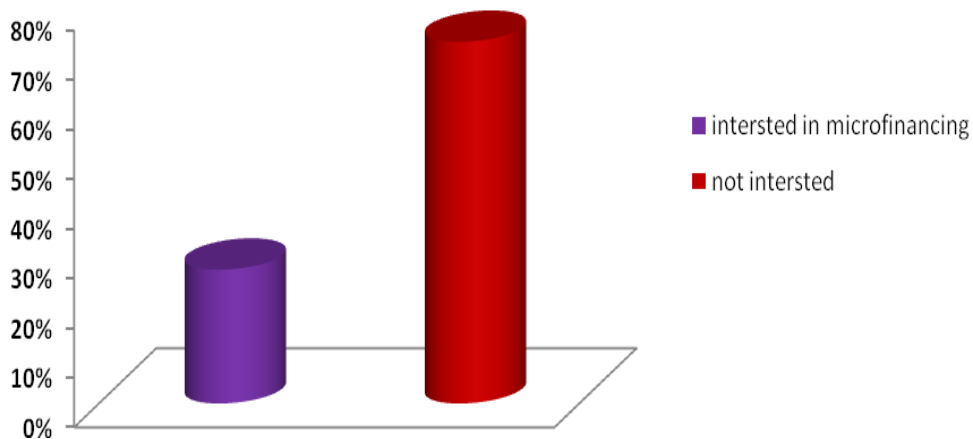


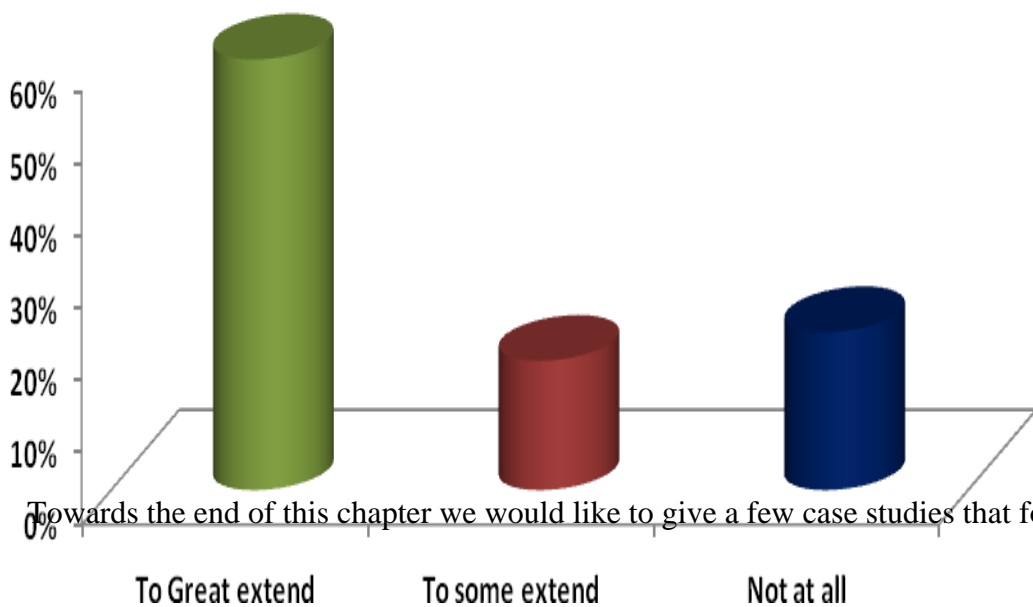
Table 13 shows in the district in question, 60% women maintained that working women enjoyed a high social status in comparison to non-working women. This certainly a positive change in the district. If this thinking continues, more and more women will be inclined to join the profession of their choice. This, in turn, will give a boost to the economic activities of the Country.

The data further show that 18% female thought their social class effect to some extend their status and 22% are of the viewed that their position as class are not suffer from their position in society.

Table: 13 Views of women about social status

Social status							
To great extend		To some extend		Not at all		Total	
Total no	percentage	Total no	percentag	Total	percenta ge	Total no	Percentage
619	60	186	18	226	22	1031	100

Views of Women about Social Status



Towards the end of this chapter we would like to give a few case studies that focus on the following

1. Impact of social norms on empowerment.
2. Negligent role in decision making.
3. Cultural constraints on women's role.
4. Lack of legal security.
5. Micro-financing to uplift economic status.
6. Prevention for getting divorce.
7. Constant struggle for survival.
8. Motivation for new perspectives.

Gender based discrimination infringes upon the basic rights of Women i.e empowerment legal security, their economic status etc. The society considers women of less wisdom and its thought that they are socially immature, they have less control over their emotions and hence have less moral control and physical restraint. Moral conduct cannot be over looked especially if it becomes a matter of public knowledge.

A Few case studies from various Tehsils of Rawalpindi district

Few Case Studies of Women from various Tehsils of Rawalpindi District.

6.2: Impact of Social Norms on Empowerment.

Misbah Jabar, Gujar Khan

Misbah is an unmarried, forty five year old woman, and is working in the teaching profession while living in Gujar Khan with her parents. She is a highly talented and qualified lady holding a prestigious position in the society and enjoys a good reputation. She is also supporting her parents. She is confident and self reliant with a composed personality and ability to deal with all personal and family matters both internally and externally. Being the only child of her parents she possesses all the family assets under the official family heritage rights.

Regarding the question of marriage for her she was quite explicit in her statement wherein she said that for anyone who wished to marry her 'till then, it was for the sole purpose of grabbing her property. She lamented the lack of sincerity in her suitor's intentions. Instead of having the intention of providing security and companionship for her their eyes were only on her property. Therefore, she decided to remain a spinster throughout her life and utilize her talent, skills and abilities in opening an Orphan House. She felt very spiritually determined to build a school on her premises in order to groom children with better training and education for their future. She lamented the various societal barriers which hampered both her work and impeded her progress. What a misfortune for such a talented and qualified refined lady.

6.3: Negligent role in Decision Making

Yasmeen Bibi, Kahuta

Yasmeen Bibi is thirty three years old, married with four daughters and lives in Kahuta in a rented house for the last twelve years. Although she is living with her husband, he neglects her due to the fact that she has not been able to produce a son and he wants to get married for a second time. He is the breadwinner but does not support her or the family. He takes no interest in family affairs or its maintenance rights while keeping his pay a secret from her. He is always criticizing her about her inability to produce a son and only maintains contact with her to satisfy his personal lust and sexual desire. To make two ends meet she is running a vocational centre under a Community Development Programme where she imparts training to approximately thirty girls. With her earnings from the training centre she is trying to educate her four daughters and give them the best education to make their lives bearable.

However, when she discussed getting a divorce, she was apprehensive about the social reprisals and consequences thereafter and their effect on future arrangements for her daughter's marriages and settling them in life. She sure her daughters would have a lot of difficulty to adjust themselves mentally and psychologically due to the after effects of divorce. Due to traditional social restrictions she is living with her husband only to give a family name to her daughters and save them from any future embarrassment. However, she is still hopeful for a better future even under these hard circumstances.

6.4: Cultural Constraints on Women's role

Yasmeen Bibi Kallar Syedan

Yasmeen Bibi is in her late forties. She is married with ten children. Her husband is suffering from an acute disease since a long time. He is unable to work and support the family. Her two sons who are married have their own family woes with little financial resources to make both ends meet. As such they are unable to support their parents. In the meanwhile she works in three different households to cater to the needs of her living costs altogether earning only nine thousand rupees, an amount barely sufficient to meet the growing demands of her family.

However, she has the talent and spirit to learn more and improve her skills and knowledge and to expand her vision. But, her husband, while not being able to provide her with enough security due to his illness, does not allow her to work beyond the vicinity of her home due to traditional norms and restrictions binding her to the limits of her home town.

Despite these hardships she is protecting and defending her honour, prestige and respect in the society. During the interview she said that a few years ago she had thought of getting a divorce to make her life better and to put her skills and knowledge to use. But her husband's negative attitude and dominant role impeded her to push forward her wish to file for a divorce particularly as her husband enforces his own subjective decisions pertaining to all family matters. Nonetheless, she is forced to compromise her wishes and desires and to live a subdued life under him. However, lamentingly, she blames all her ills on the society telling that society, including her family members, relatives and in-laws will all consider her only as a working maid having no place in society if she did get a divorce after spending such a long time with her husband. Thus casting a damaging effect on her reputation, ability and skills. Nevertheless, she is trying to help herself overcome the anomaly and is working her way forward.

6.5: Lack of legal Security.

Shazia Noreen Kotli Sattian

Shazia Noreen is a Homeopathic doctor by profession aged thirty five years. She has two kids from two marriages. The first husband was unemployed and always hankered her for money torturing her physically and mentally. Consequently, she got a divorce along with the possession of her kids and continued her work as a Homeopathic doctor in a local hospital. Here society again barred her from remaining single and she was forced to remarry under pressure from the people in her surroundings and her parents. The second marriage was only a formality of sorts as this man already had a wife, a fact that he concealed from her during the marriage ceremony. But later on it became an open secret and he had no regrets about it. However, she continued to live with him and settle down in life. But fate had thought otherwise for her.

During this time she gave birth to her second child. His attitude towards her changed all of a sudden and he started demanding money from her. He would disappear for the whole month and usually turn up at the end of the month demanding money. She tried to reason with him that it wasn't possible for her to give him money as her monthly salary was barely between five to six thousand rupees. At the same time she had to pay the rent of the house along with the utility and household expenses bills. Besides this, she had two kids to feed and cater to their needs. He couldn't understand her reasoning and felt dejected and abruptly returned to his first wife. However, he retained his conjugal rights toward her.

Now she lives alone with her two kids and tries to make both ends meet. Shunning the idea of a second divorce she was quite apprehensive about it and said that the society, her family and relatives would only blame and accuse her for her ills and that she wouldn't be able to settle down in life for the second time. As a result, she constantly lives under stress and depression complaining about her lack of social security as well as all the public harassment. She hopefully intends to open a beauty parlour as a part time job along with her current job of Homeopathic doctor by obtaining a loan from the Small Industries Corporation.

6.6: Micro-Financing to Uplift Economic Status.

Amna Syed Murree

Amna Syed is a self-made person possessing experience in entrepreneurship since 1985 when she started her business by stitching clothes at home. She had no proper educational background as her family was living hand to mouth without any financial resources. With the passage of time her working experience expanded and grew and she became more confident and self assured. She enhanced the quality of her stitching to such a fineness and precision while still offering very reasonable prices to customers. Her work was very much appreciated and liked by most of her customers who came from middle class families to high society fashionable ladies.

In the beginning business was slow and she worked alone on the project, but, as it grew, she felt she needed a helping hand and thus involved her sister in the project. Three years on she involved her brother in marketing her products. She overcame any difficulties in that business and she also learned the art of dealing with manufacturing costs and final sales

through stepping into and working in the market. Seeing her successful and flourishing business most of her relatives and acquaintances felt jealous of her.

They discouraged and judged her with lame excuses saying that it was a curse for a woman to step outside her home and to be coming up in business. But she remained undaunted and steadfast in her resolve to continue in a manly way. When the business expanded she decided to seek a loan. She was fortunate to get a loan of twenty five thousand rupees from the First Women Bank with a personal guarantee of two government officers. This enhanced her confidence and she increased her business circle by selling her garments on credit to petty shopkeepers in the marketplace.

However, most of the male retailers turned out to be callous and exploited her weak bargaining position by delaying or denying payments. However, she remained undaunted by these tactics of the shopkeepers and finally selected only handpicked reliable shopkeepers to work with. As the demand for her products grew in the market she added some more women workers to her team. Today she is running her business successfully and has a team of fifteen employees including two male workers. She operates in the local market with pride and intends to hire a manager and also start exporting her products. But, as of yet, she hasn't any idea about how the export business works.

6.7: Resistance for divorced Women in enforcing their Right

Dr. Adeela Zia, Pothohar Town

Dr. Adeela Zia , is in 45 year lives in Rawalpindi, She is married, since ten year, constantly she is ignored by her husband by all aspects. Finally she decided that dissolution of marriage and file suit for *khula* she felt embarrassed where she fight for her case in the court. She expressed her feelings court environment is not bearable for any noble and gentle lady. she thought it is better to close her case. this situation and circumstances were going in the favour of her husband, he achieved everything from undue benefit.

6.8: Constant Struggle for Survival

Faryal Jabeen Rawalpindi

Faryal is a resident of Rawalpindi belonging to a very cultured and educated family with an oriental background valuing eastern traditions very much. Therefore, due to family restrictions she had very little choice in her own marriage which turned into a nightmare for her. She is thirty five years old with a highly educated background. She is well positioned in society and enjoys a modest reputation due to her earning capacity while working independently. As it happens in our society, her husband became jealous of her success and always kept demanding money from her.

There came a time when he started insisting that she hand over her property to him which she had inherited from her father. Upon her refusal he became enraged and started torturing her both physically and mentally which became unbearable for her and she finally got a divorce.

However, in the process she had to surrender her property and dowry which was a great loss to her. Being a spirited lady she overcame all her income shortcomings both for herself and in supporting her parents. Although laws exist for the protection of women, in this male dominated society victimization of women is given no heed and thus countless women have to bear the stigma of divorce to their utter disgust. What a shame in this modern day world where men are allowed to act as hypocrites. With tearful eyes she recounted her experiences in a sorrowful tone and lamented the harshness of social norms and barriers to a choice of remarriage or independence.

In spite of being economically stable she is not allowed to make her own decisions regarding her life and settling her own affairs. She cited the reasons for the restrictions placed on her as family traditions, social attitudes and, in particular, discouragement from relatives who can't bear to see her leading a successful life stemming from her economic independence. She hopes to establish her own business in the future and also be able to meet her ambitions in life without any support from the male family members.

6.9: Motivation for New Perspective

Asmat Bibi Taxila

It takes two to build a house. This case is related to Asmat who is in her mid thirties. She is a talented woman having studied up to the intermediate level. She resides in Taxila with her three children, a boy and two girls. She has been happily married and living with her husband when five years ago he was falsely implicated in a murder case and is in jail since then. However, she being a spirited and talented woman she did not lose heart and approached the Community Development Female Youth Group Programme for advice. The Programme advised her to get some vocational training in the art of sewing and embroidery. She excelled in her training and obtained a certificate. Thereafter she opened a training centre for girls and also opened a cloth shop as a side business. She is earning enough money to make two ends meet and also to support her three children.

With her income she intends to enlarge her training centre to the vocational level where currently thirty five girls are undergoing training in different technical skills. She wishes to enhance her facility further to the college level. At the same time she is paying for her husband's legal expenses and eagerly awaiting her husband's release from jail. When prompted regarding her decision making about her employment, she said that being a member of the Syed family restricted her movement. Nevertheless her father and brother kindly support her in moving around which helps her greatly. However, due to certain social norms and family traditions she isn't free to move around on her own. She lives in a three room house installed by her father with water and electricity but has no gas supply. She hopes to start a new life after the release of her husband from jail and to build a small house where she will live with her husband and children.

Chapter: V11

Conclusion and Policy Implications

Conclusion and Policy Implications.

In the coming section we would be primarily discussing the main outcomes, the results and the major proposals and submissions so as to contribute in the overall development of women of Rawalpindi District and to make them a strong fraction of our society. Only through this way can they play their role in the socio-economic development of the country.

During the past few years, people have shifted to the Rawalpindi city in numbers. As a result Rawalpindi district has become the most populated city of the Rawalpindi province. The unplanned growth of the city is mainly attributed to the fast and unforeseen relocation of people in the Rawalpindi District. This is contrary to what we observed 30-40 years back when Rawalpindi helped out in accommodating a number of employees and government offices when Islamabad was in its developmental phases.

In the last few chapters, we have mainly highlighted the status of women in the Rawalpindi District. The current situation of the women in the Rawalpindi district is mainly due to certain factors of which inequality and indifferences are the leading ones. The role of female in the overall development of the district has been marred due to these above mentioned issues. The position of women has to be considered at two levels i.e. both at the family level and at community level before defining their role in taking up a certain task for the community.

Over the years, a number of issues have challenged the development of Rawalpindi district. The nature of these challenges is both administrative and procedural. The standards of our clinics and hospitals are below average. The absenteeism of Paramedic staff from the duty has been a huge area of concern. The administration has failed to bring the rules and regulations into play at district level. The authorities responsible for the issues pertaining to health have not been able to deliver as a unit. The financing in the health sector has also remained a serious issue to say the least.

The data in this regard if available to a certain extent has never been effectively communicated to the authorities who matter the most. The rules and regulations that were put in place after the Local Governance Ordinance (LGO) in 2001 were not well understood and implemented at the district level. People were not at all clear about their various roles and responsibilities. Even after three years of devolution the planning sector was still not well understood as the Health Department followed a fairly conventional model of incremental preparation and financial statement.

Over the past few years we have observed a quick increase in the private health care units. Stats suggest that nearly three hundred medical practitioners are involved in this profession. This number is not sufficient to fill in the vacant posts which are about twenty four hundred in number. About 60-70% of these posts are occupied currently. However, the posts specified for women are mainly occupied.

One of the dilemmas for Pakistan has been the fact that the health sector has to compete with other sectors in the annual budget. It has never gained the due importance it deserves. Health of the nation can only improve if required funds are allocated and released properly on time for this sector, so as to buy necessary machines and technologies to treat the poor.

Family planning methods have not been utilized effectively in Pakistan, mainly due to the thought that persists in our male dominant society. Efforts have been put by authorities responsible for controlling the ever increasing population, to make family planning a right of every family. The need is to motivate the couples to use family planning methods while making choices for them. For this, awareness is required at each level especially in the backward and less literate areas.

It is a challenging task to promote healthy practices on reproductive health in a society which is un-educated at large of which women are majority, which generally is very inflexible in adapting to these practices. The need is to bring medical and health facilities to the society residing in the district so as to improve their health and the standards of their living.

The district government has taken few steps to make women authoritative so that they can make the decisions of their life in the best of their interest. The decisions range from their reproductive health decisions to their daily life decisions. If the women are provided with equal rights, it will help them to effectively manage their health related issues. One of the main reasons for women's lack of participation in productive activities has been their health related concerns; as a result women which are more than 50% part of our nation have never remained an active partner in the development of country. Moreover, women more often than not, are not part of the decision making when it comes to family planning and related matters, which results in health problems.

Young girls are the one which are most likely to be affected by the above mentioned issues. Lack of healthcare facilities for women have resulted in serious problems of which untimely births is the most important. If women are provided with all the required health care facilities, it will not only improve their health, but that of the children too. This will in result make them a healthy part of our society which can equally contribute in the socio-economic development of the country.

Education is considered to be the basic tool which can create awareness amongst women related to their health care. The government of Rawalpindi district has been trying to address the educational issues of the district. The main reason for lack of educated women in the district is the fact that parents have never been convinced to send their girls to schools, considering as if it is not going to make any significant difference and boys are the one whose education matters as they have to earn for their family.

Apart from this, certain other factors have contributed in widening the gender differences in the Rawalpindi district. Poor infrastructure of our schools and unsafe buildings has added to the concerns of parents and many parents don't send their girls to the schools due this factor. In comparison, the private schools offer better facilities than government schools, and as a result charge more for providing education. The girls that receive education from private schools are observed to be much more positive and productive in their approach and contribute more in the development of society.

Education undoubtedly brings a constructive transformation in the lives of women. The situation today stands at a point where it's unfortunate to mention that a large number of public schools are nothing more than an empty building with no teachers to teach and no

students to learn. The authorities that are accountable for the progress of society need to ensure that the female of Rawalpindi district receive education as this will result in gains to the society. The benefits are of female education are not limited, in fact they range from improved health status of family to development of society as a whole. Although the task of providing females of the Rawalpindi district is a task that will require concerted effort from all the stakeholder's, but once this objective is achieved it will result in benefits not only for the family of the women, but for the community as well.

7.1:Major Findings of the Study.

The findings of the research are suggestive of the fact that Rawalpindi district is a hub for many activities which relate to business, manufacturing and education. The population of the district has surpassed 3.3 million of which 49% are females. The unfortunate aspect is the fact that there lies a huge imbalance between educational and health facilities offered to males and females of the district. Female have been at the receiving end when it comes to bearing the burden of poverty. Poverty has been the single most important factor that has resulted in huge illiteracy rate of the district.

The best part of women residing in Rawalpindi district is living under poverty. However, there is no one denying the importance that women have in the development of any society. Apart from traditional education, stress needs to be put on the fact that more and more women should receive technical and vocational education the trend of which is already on rise. Over the years the women of Rawalpindi have mastered their art in various craft and skill work, without being acknowledged too often. This is one factor for lesser share of women in the business and employment arena. The departments responsible for social welfare have managed up to some extent to establish certain institutions where women can learn the technical skills.

There are certain initiatives taken by the Punjab govt. to promote social welfare in the Rawalpindi district. More than 150 centers are already working for young females under the Punjab govt. A wide range of courses have been introduced to attract the families as well as young girls. However, at the same time there are certain factors which have slowed down the progress of these technical and vocational education centers, which include lack of proper infrastructure, latest technologies and skilled trainers.

The prime goal of the whole plan is to equip the women with modern techniques of skillful education, so as to make them a sovereign and productive segment of our society. The need is to solve out many issues which are linked with these centers, ranging from not only course selection to economic matters but also of social nature. It must be ensured that the women of this century must have high skill levels so as to meet the ever growing demand of our industries.

Data reveals that women who enter into these institutions are usually coming from large families and a weak financial background which amounts to the major reasons for their enrollment. Nonetheless, they do have the possibility to develop their potential at those centers which are restricted to only a few stereotypical vocations and trades. As business is growing, and the world is moving more and more toward a global village concept, competition among organizations and industries is speedy growing.

Within this situation, however, the preparation obtainable at these centers isn't really competitive enough on the global level due to a shortage of latest apparatus and up to date machinery unhappily women's earnings in the import/export field are not sufficient yet to reduce their poverty significantly. Due to the inadequate funding of these centers, projected results in economic terms are not met at the international level.

Women are often disadvantaged and exploited because they are overly dependent on their families. Therefore, certain steps are required to be taken to provide them with opportunity, security and empowerment. Pakistan established several vocational schools in this backdrop of poverty. This initiative represents the Pakistani government's efforts toward women's economic empowerment. In these schools girls and women from low income groups are trained in order to make them self-reliant.

It is a hard fact that the world is changing at a very fast speed. The same can be said for human needs and the environment. It is therefore essential that new skills be developed to cope with ever changing working conditions. Social welfare assistance and social protection programs for women have established a variety of social assistance institutions for women. These institutions provide training and rehabilitation services to widows and vulnerable women. The idea behind the establishment of these institutions is to provide support for women during their time staying in the home. Unfortunately, however,

these institutions undoubtedly lack trained staff, paramedical staff, as well as proper counseling and legal aid.

As far as the ratio of women's dependency is concerned data has shown that in Rawalpindi District the majority of women are economically and socially dependent on men. Women are almost married. Men's literacy ratio, age and their household yearly earning have a sound unconstructive effect on the women's economic participation in this society. Women reach to making resources and grip over them is limited because due to gender disproportion women are the victim of discrepancy. They also have to face uneven handed policy towards them in every sphere of life such as vocational education, health and other civil services. Men superiority over the women's is due to male oriented society.

As far as micro-credit is related to well being of women by introducing different programs, through which women have been empowered and supported regarding socio-economic development. Generally, Micro Entrepreneur has had a positive effect on women their families and community. In Rawalpindi district rising small sized business has become a symbol of improving standard of socio-economic development of women and is providing revenue to uplift the level of overall economic growth. Many women have currently opened beauty parlors to make better standard of life, by gaining loan from small industries. Actually small industries played vital role to uplift the standard of economy.

The small industries giving loan for well being of common people without gender disproportion. Micro financing programs have been introducing by FWBL- SMB, Khushali Bank and Zari Tarkiyati Bank for purposes of prosperity of common people. In beginning, loans for the improving of socio-economic condition of common people were refused by formally established bank. Micro financing loans are making possibilities for ordinary citizens to set up beauty parlor, boutiques, tuition centers, candle making installations. It is also helpful for making of handicrafts, lace, garments and even for establishing of schools and shops.

Major goal of women's micro-financing programs is to empower women and to smoothly household expenditure. If it need, they can help their own families settled in urban areas. Working women also have the aim of getting a career or different jobs, as they seek to utilize their personal knowledge and potential. They like to engage in social activities and

have also desire to get better standard of living. No doubt majority of the women feel boring while staying at home for the purpose of nourishing children. In this way, they want to obtain some or other suitable activity which enables their lives worthy and charming.

This study confirms the low socio-economic progress of women in urban areas. Women's mobility is restricted due to male dominated society. They have little control over resources and they have limited decision making power. Most of them have not proper education and unaware of their basic rights. They have still given valuable little employment.

Research point of view was searched based on data from the urban areas of Rawalpindi district. Experimental and observational examination of different micro-credit ways and assessment in the district has led to finding which can be considered as basic relating to women. Awareness among the poor has to be improved with respect to social forces which are the root causes of poverty. Social forces are also main hurdles in respect of the opportunities which live for change and progress through their own persist struggles.

Credit insertion into the system can be obtained at any point in any particular sector or activity dilating a comprehensive plan encompassing multiple social and income producing activities, through influencing donors, investors and building organizations for the poor, as well as favorably changing the concept of the cream of the crop.

Conventional and customary approaches are useless regarding such programs. Successful implementation requires creativity, novelty, and resourcefulness. Every project requires a complete estimate and review of plan. A simultaneous program required to be adapted according to country's specific socio-political conditions. It is important to comprehend that the process can not be duplicated and can only be disclosed on the basis of experimental learning and participatory understanding. The planning process is exclusively geared towards poverty mitigation, income generation and skills acquisition. Eventually, generating self-confidence will lead to a long lasting process of improvement and expansion.

The program is required regular monitoring of results, to prevent defaults and solve the problems for its continuity. To aid the poor, the organization can be designated to perform this work, the program has to be designated keeping in view of the needs, resources,

knowledge and skills of the specific women which is being helped. Sole aim to support them for making better life standard through improving the social and economic condition.

Women participation is extremely necessary in every sphere of life. In beginning their participation may be at village /local level but their access should be raised up to the central government. The issues related to women are as under.

- a) Uplifting of specific favorable activities at the village level.
- b) Making the governmental delivery system as flexible as it is at disposal of the poor of the village.
- c) To enable the poor for implementation of most of the activities themselves under the guidance of trained personnel. This would need the development of a good inter-sartorial coordinating mechanism and not need the government to perform all the activities itself.
- d) Re-orientation of credit institutions for the motivation of local saving. Help for small income generating activities flexible and smooth methods and strengthening of innovative credit ways.
- e) Keeping in the view the different categories of poor micro-enterprise and wage employment program have to be sketched. Distinctions should be kept in view between in poor households and poor female headed hose holds.
- f) Donor agencies must understand their role as well. They must not enforce their procedures and need to admired the methodologies improved through research and experimental learning from participatory poverty reduction and sustainable prosperity Similar to the government, donors can be proved helpful to endow with support systems to help in the overall procedure.

7.2 Policy Implications

After the investigation and profound study of different theories, and feminist concepts regarding the empowerment and socio-economic development of women in Rawalpindi district, it is clear and crystal proof that the majority of women are still deprived of real empowerment. Male dominated society exists in our part of the world where females are considered to be inferior to males in all walks of life, may they be working or not. Actually, in present age; the feminist issue has become the burning subject.

Study regarding women empowerment was conducted about Pakistani society generally and particularly about the Rawalpindi district. Comparative analysis was done between western and Islamic feminist view of point. Western feminism means to get full freedom in every walk of life which causes anarchy. Islamic feminism means Islam has given appropriate rights to women in the sphere of Islamic code of life and have bestowed them equality with women. So, the current civilized age calls for gender equality. Social, political and job opportunity rights are still kept out of the reach of women in real sense. The above mentioned rights are given to women theoretically. But according to findings, the percentage of women in every job is low in Rawalpindi borough.

This modern age is calling for participatory and equality of women with men in every field of work. In spite of governmental legislative reforms, regarding women's empowerment, still they have not obtained real emancipation. They are still deprived of valid rights for employment due to gender distinction. Women joined hand in hand in every field activity, but still they were given side role in almost every walk of life. There seems to be real contradiction between laws and its enforcement somewhere. The rights of opportunity to work on equality base for all people are restricted to theory. There is so far a big gap for providing equal chance to men and women. Due to inequality, the unemployment ratio of female is increasing in almost every department of under developed countries. Being living in the 21st century we are in the swamp of unawareness because women are deprived of their rights so far.

The essences of international economic and social norms have been translated in many countries according to which the supreme law is to provide working rights to women. In view of above, some countries are taking steps to provide opportunities to them. International economic and social norms have enabled women to raise their voice to get their

legal rights to work and to face confronting challenges in the field of employment. Women are forced to follow the expired customs of society which are manmade. Research reveals that majority of women are not free regarding family planning. Women have been encountering gender distinction.

It is generally needed to eradicate gender distinctions and inequalities at district as well as national level. Social, cultural and political emancipation of women is needed for betterment of the society. One trend that has been found during field survey is that majority of families attach importance to their sons. Girls are considered less useful than boys with respect to economic support to the family. Customarily, to bear a son is a high desire and somewhere even a clear distinction is made between male and female child.

According to a comparative analysis nearly all the technical and vocational educational institutions in the district are closed due to female population. However, women's employment level is unsatisfactory so far. The reasons for lack of female enrollment in vocational institutions is that vocational trade is not appreciated in this society.

Customarily, work has been distributed between two different genders. They feel strange when they see any women working as electrician, carpenters, plumber, mechanics or any other kind of job, which has been bestowed to man on the base of gender disproportion. Generally, women are considered suitable for packing jobs, garments and contractual jobs in the labour market. There is a clear and crystal gap can be seen between man and women regarding employment and their salaries. Men have given superiority over women in respect of salaries even they are doing same job. Such way women also have been neglected for some work on the base of gender. In this regard ratio of female in working place is being induced. Women equality lies in their participatory in different jobs completely; it may be private or public sectors.

There is a difference between the problems of the elite class women and the middle class working women. The upper class women hire servants for their work at home but still they have dependence upon their husbands. Whereas, the working middle class women face different problems at working places and home. Though, they become a bit financially independent, yet they have to frequently confront patriarchal and gender biases at every level of society.

Moreover, the poorest sections of the district face more gruesome challenges in their lives. At work places they are harassed, stressed and are kept deprived of hygiene environment. Their men do not support them. Thus women face discrimination at large scale. Most of them fear breaking their marriages due to various traditional and legal reasons.

Besides, there are various kinds of restrictions which hamper women to become financially independent. For example, they lack education, resources and other sources be they political or bureaucratic in order to avail themselves of the opportunities, in which they can prove their skills and earn for themselves self –sufficiency. Although, some government institutions and certain multinational organizations have been trying to improve the issues of women by providing them support in access to credit, yet there exists huge gap and hurdles in the process.

Actually the hurdles which the banks and financial institutions face in dealing with women as borrowers are perceptual and factual. The banks perceive poor women as bad credit risk. Similarly, the poor perceive banks as institutions which only serve the needs people socially superior to them. Thus these kinds of perceptions inhibit poor women to build trust in banks for getting credit. Moreover, there are legal and procedural problems faced by the women consumers. First, banks lend credit on the basis of mortgage of certain property, which often is not possessed by the poor women. Secondly, being uneducated and illiterate they confront a lot of difficulties in fulfilling the documentation requirements needed by the banks. Thirdly, rural women do not have easy access to the banks located in towns and cities. The travel to cities is often unaffordable to them.

Moreover, there are legal and procedural problems faced by the women consumers. First, banks lend credit on the basis of mortgage of certain property, which often is not possessed by the poor women. Secondly, being uneducated and illiterate they confront a lot of difficulties in fulfilling the documentation requirements needed by the banks. Thirdly, rural women do not have easy access to the banks located in towns and cities. The travel to cities is often unaffordable to them.

Moreover, banks often want to lend big loans for their own business interests. Whereas, the poor women need small loans in accordance with the normal standards of the loans and re-payments.

Thus, these kinds of hurdles hamper the choices of banks to lend and restrict the rural women to borrow credit from them. Therefore, they recourse to money lenders who lend on the basis of interest, which costs them beyond their earnings.

Women equality lies in their participatory in different jobs may it be in public sectors or private sectors. Late payment compels women to get loan from professional money lender, who usually work out of legal frame work. Financial institutions and badly affected due to illegal policy of money lenders due to immediate availability of the credit, borrowers do not care burden of interest. A huge amount has to be repaid to many money lenders because a great deal of interest is applied on credit.

Despite of gender discrimination, women have been striving to utilize decision making power to improve their life standards. They have been irrigating lands to improve their financial status. Actually it is so sad to mention that our society is trapped in gender discrimination.

Expired thinking regarding inequality of gender has been felt by women through out their life. She is almost not appreciated in her work, even she is admirable. Usually men are dominant over income generated work. Females are kept bound in the four walls for the purpose of reproductive activities and to care the children. Mainly due to these purposes, they have kept away from work places. Women exhausting work of home is neglected because that is unpaid work. In some developing countries women section of population is almost engulfed in the deprivation. Present policies of public and private sectors organization are calling for equality between men and women. They are also giving importance to female education and their economic development. No doubt this will help to reduce in equality for women in the whole district.

There were still some vocational marketing development centers which were not using helpful methods to uplift market of soils. Many institutions are striving to approach each other for receiving work orders potential plan. They also want many sided work orders including school, government offices, market places, factory workshops and hotels etc. Schools are more favorable for industrial centers for getting work order. Due to no access to market information or design pattern and unawareness of job for which premiums are paid, such way unawareness is also a main factor for unemployment of skilled women. Moreover

hospital and hotels are good opportunity provider for women who work in an female oriented atmosphere.

Monopoly of the business has also been reduced that cut their access to high export markets. There is another fault in the scheme which is placed below.

Sales agents were not prepared to communicate directly with home bound women in certain communities. To solve this issue, the struggles of sales men from the local SAS have increased number of boutiques in urban areas. SAS is also working in rural areas and making direct contact with component embroiders. Such way market value and quality of embroidery generated by household women made the home bound women empowered. Women make articles according to the demand of current market. Even few have become sales agents and they have access to some highly valuable market.

A little ratio of women is sales agents which have improved them to a higher status within the household and at the market. Under the umbrella of local government program, they have been supported to sell their different articles. Due to many-sided efforts and steps regarding gender equality, all Pakistan national commission on the status of women was established. It is a legal body has its mandate to review the laws, rules and regulations which badly affect the status and rights of Pakistani women.

Commonly women are deprived of their rights which have been guaranteed by their religion and the constitution of Pakistan of Pakistan. Rights of the child is being convened by the government because it is international commitment, this makes stronger to their cause. It can be hoped that such kind of positive policies will create public awareness and support for reforms which will be prove helpful to eradicate all kind of disproportions against women. That time have now reached in which women have to be obtained by their all valid rights that have been guaranteed by their religion and by laws of the government. GRAP's major role consists of package of actions, strategy implementations and costs. GRAP's is not opposite of religious concepts and the institutes of family too. GRAP takes steps against women aggression and prejudiced law which are against women.

Being a trading city, Rawalpindi has a small ratio of female traders un similar to other cities of Pakistan. Due to social and cultural hurdles, trade has become more difficult

for women. Despite of this, a women's supporting center has been established by the name of world business incubation centers (WBIC). This has been made by the SMEDA and government of Pakistan, support it for women entrepreneurs, who work in a female oriented atmosphere.

It is Pakistan's first center where women entrepreneurs are being offered for offices, exhibition, faculties and business development services under the one umbrella. The entire focused to start new business and to make sustainable existing or this kind of the support provided for five years or up to the period of vulnerability. WBIC is also a major player to help the growth of small business. This center is providing help to have based business or those which are in the early stages of the progress.

No doubt, Rawalpindi district has appreciated women work because they have made many precious businesses. They played an important role development role in the making of washing soaps, shoes laces, file tags, packing material, paper, tubes, beauty parlors, ready made clothing stitching henna light munchies, roasted nuts, potato chips, packaging of toys and dolls and in the making of Rexene products. Leather goods, had made carpets, marble products (handicrafts), acrylic sheets and pathological are also manufactured by vocational institutions. They also take part in a number of services oriented and low interest business ventures such as livestock and poultry farming.

Keeping in the view the decision making process related to women's contribution in the labour force. Women in the urban families are more empowered to take decisions on their on behalf to do job or not. In opposite, poorly educated young women who belong to Lange families they have no choice for doing job or not doing it. The government has failed so far to the transport problems confronting by women commuters.

In Rawalpindi district, one thousand and thirty one interviews were conducted and detailed study concluded on socio-economic development of women. According to the finding a proper safely method and code of conduct against harassment of the women in the workplace are not improved in a solid way. Due to new opportunities female contribution is increasing in a labour force day by day. Although women are being handled with harassment outside the home. Women also suffer to day due to lack of transport too. Transport department system has taken no step to solve the transport problems of women.

Physical as well as mental harassment are being faced by women because no suitable transport system is available for female. Women face hurdles to get education, employment and to avail present social services. Society does not allow openly to women for traveling by two-wheeler. At bus stops and in wagon women have to face harassment which generate distinction in women.

Being efficient in doing jobs, women's good performance is neglected. Men feel dishonor to allow their women to work in the offices that is way women are backward. Although, women are taking part in labour force more and more, usually male express desire that female should be at home to look after the children and family. Many women are not supported to do job for their families. This problem can be solved through spread of education, career guideline as well as to train them in the field of vocation. Agriculture worker have to be given full protection under labour laws for prosperity of working women.

7.3: Recommendations

Healthy environment produces a lot of positive effects upon the conditions of the residents and surroundings on the areas. Thus a viable environmental policy is very significant to develop the environmental benefits are many such as, developed ground and surface water quality and improved solid waste and sewerage collection and treatment. Thus, worth the development of these environmental ingredients the inhibition of the city can maintain their good health. Besides with this the agricultural and fishing can be improved in irrigated canals and Swan River Rawalpindi district respectively. The district has seven boroughs. Moreover, the district, itself is a busy and thickly populated city. However, without women participation the development can not be achieved. Therefore, viable policy is required to develop and ensure participation of women in each progressive and developmental area of the district.

7.3.1: Endorsement of Women's contribution in labour market.

Women's entrance into the labour forces their contribution and their security is need of hour. Specific nature of job is also required for female to solve their compulsion. Women can play key role to income making activities. Some steps to make better the circumstances are placed below.

Male has given more opportunities compare to female because females are low educated, employer search educated and skilled workers. Suitable policies and programs can overcome low education and female can be encouraged regarding employment.

To increase contribution of women in jobs, it is necessary to train them in vocational education which should be appropriate according to the demand of the market. Policies and strategies should be made at governmental level to provide opportunities to females to prevail over the crisis of the movement of feminine employees.

Government can play a key role to provider home based employment to women. This will lead to good contribution of women in jobs. Government should play facilitators role to make them skilled and useful citizens. Facilitation will help to address new machinery.

Making better in order and citations scheme is another think worthy labour market. Policy issues relating to results on women's labour market contribution. These issues can be addressed when accurate and update information about the economic role of women will be embodied.

Responsiveness campaigns play vital role to increase women's contribution in labour market. Time saving in any contribution is also required for the participation of women in different jobs activities. Settlers of the rulers areas spend a huge time to pour water and to collect fuel wood for the household. These activities get more energy and time and such way village bound females are bound to have household work. They can not participate in earning generating activities due to having less of time.

Legal employment and protection atmosphere can encourage women's participation in labour market. The government must bring betterment in old laws and make new laws to save women from being harassed in the workplace.

A female youth pilot program has been set up at the district level by Punjab local government. It is an exemplary step to rise up the socio-economic condition of district. It has to be more refined for progress. Some taken initiatives to make better the situation and quality of work, conditions are placed below.

A team should be made for the purpose of appraisal. Efficient should be given opportunity. Team ought to be consisting of team leader, qualitative analyst competent experts and a report writer.

Keeping in view the needs of deprived community women, priority chain should be adopted. Beneficiaries should be given participation in the project design an implementation and in market research prior design to make program most fruitful and relevant to them.

Department should organize sale points with sales agents. It ought to introduce rural and urban embroiders to women sales agent during recruiting and training of women. Department should make enable females to work in the market.

Urban garment makers and sale agents ought to have access to each other regarding market services. Mobile women should have been identified and trained by market access services. They should have easy access to retailers, exporters and exhibition organizers, during giving guideline about information sharing among market players.

Those projects and progress should focus on women's betterment which are working for gender equality. Keeping in view needs of women's local government ought to address their problems.

In the district, many places could be used for exhibitions; local meals can be had in hotel, in Ayub Park, in the DCO office or Nazim office. In begging, exhibitions should be based upon mutual cooperation and at the low level. Every brain exchange rights ought to be arranged at district level.

For increasing common awareness and ownership of best practices, provincial government, civil society and donors must be invited for participation in exhibition at district level. Budget must be increased for women's skills and technical projects. Projects designers must make projects according to each and every female agent's problems and opportunities. Government must pay teachers; they should not left at the mercy of any other.

The government should give salaries to the teachers. At present, there are negligible facilities for students. The government should provide women with sewing machines. Besides, teachers pay and their salary scales should be established by the government.

Moreover, the things which women make, such as small garments etcetera, should be introduced in the market in proper manner so as to bring more benefits to them.

Besides, welfare institutions should re visit their policies regarding the protection homes (Dar ul Aman). The government should provide the protection seeking women with facilities to earn for them, for instance, teaching classes should be arranged to educate them. They should be provided with facilities for making handicrafts. The government should also give them credits on easy repayment basis. The department concerned should pay visits to the protection homes so as to evaluate the needs and conditions of the women staying there.

Moreover, the conditions of the women prisons should be improved. Actually, the prison policies are to be reviewed. Almost in all jails, women prisoners are not given adequate medical facilities, thus most of them suffer from illnesses, such as scabies. Female doctors and lady health workers are scarcely hired for their medical checkup. Before male doctors, they shy of telling about their medical complications. Therefore, permanent lady doctor should be appointed in women jails.

Besides, steps should be taken to provide them with loans and other facilities so that they may earn for themselves or learn something productive.

Moreover, in order to eradicate poverty of the women, the work places should be well linked with the factories.

The provincial and district level coordination should be established for the purpose of successful working the women's welfare projects.

Get-together programs should be organized by the NGOs and the government departments concerned for the women of having different skills so that they may affiliate with one another and exchange their skills among themselves. The government should give

rewards to the extraordinary women in their skilled products. They should be provided with the required materials to continue their works at the centers.

Local government and the non-government organizations should make an evaluation of the prospective problems of the women and look for their solutions. Besides, they should keep up the result-oriented projects for the welfare of the women with spirit and dedication.

Moreover, an evaluation and analysis process, such as GDCs (Gender Developments Grants) should be done at district level to know whether the particular project is paying the dividends. In addition to it, cooperation and checks and balances should be strengthened in the particular project.

In every field stakeholder participation should be encouraged and opportunities must be provided for improvements and sustainability of the work.

Before starting any projects the status of the project checked completely because similar types the project increase the cost of the project. Therefore, for avoiding maximum cost, the cost benefits analysis should be done in every phase of the project cycle. It make ensured that project implementation should be identified in the project designing phase, and its analysis should be the part of the contractual agreements with completion of the project.

For women facility to workplace the transport standard should be promoted in district level. It is also highlighted to develop new policy in which clearly mentioned that female can start their own transport company and government should contribute in terms of financial assistance or help to take credits from bank.

Women transport problem highlighted firstly and it needs more concentration. If women were facilitate with connivance they will contribute in district economy enormously because it will save the time and this exercise will generate more revenue. For provision of sound connivance facility provincial government should find joint ventures with private organizations like UNDP, OXFAM etc. UNDP and other private organization with government must establish a separate women wing for transport facility. This phenomenon can also open new way for women's in terms of employment and other basic necessities in

every district especially in Rawalpindi. It also solve the problem of daily working women as well.

The mentioned above theme could be gained by changing the views of male against the female. It should be realized that feel contribution in socio-economic development is very essential; therefore, female should not be prohibited for seeking and doing any job. The separate court of the women should be established, but it should not be restricted to solve the married issues only but also will see other serious women related issues respectively.

Rising up the Standard of Health Facility

The main cause of unhygienic health conditions in Pakistan comprises of contact to diseases, weak public service delivery, low ratio of literacy rate and the hurdles which women face to take of their children and themselves. The mentioned below mitigation measure are to be taken to deal with the trouble.

It should ensure to expand the boundaries of public main health services particularly in those areas where living standard of life is very poor and access to health center is not possible.

The only way to utilize the health services is that Government should concentrate on joint venture between public-private organizations. These Partnerships between private and public organization will able to improve the health services efficiently.

The Lady Health workers program needs to be promoted and increased particularly in those areas, where its access is poor. If this program is introduced in those territories, it will bring positive and healthy results in mother and child health services.

The awareness campaign about the health issues will help to obtain the deep knowledge and understanding ability of the community women to manage and protect their own health. Therefore, these campaigns should be encouraged.

The main cause of ineffective service delivery is the absence of hospital staff due to hurdles they are facing. Therefore, incentives should be given in terms of special pay Package, well furnished accommodations etc only for those doctors who are working in

backward rural areas or wish to go in those areas. The other factor which contributes in ineffective service delivery at hospital is lack proper machinery.

The child mortality rate could be controlled by taking sound and positive measures such as, Vaccination, hygienic practice and immunization.

Opening Girls Schools

The Schools should be opened near to village in rural areas, prior to this girls easily reach and able to get primary education without any difficulty. Further other lucrative measure should be taken for girls enrolment such as humanizing the excellence, number of schools and need base service delivery as well.

Upgrading the girls enrolment is very critical in rural areas, if it could be done then there is another problem arise that most of rural communities do not have school facility nearby home. Therefore, it needs aggressive investment in schooling system form middle to High school level particular in those areas proper hierarchy is missing.

A potential gap is identified since long in women education system in rural areas is lack of capable female teachers. It might be due to obstacle they are facing during teaching in rural areas, that's why no one wants to go. Therefore, it is very difficult to recruit the female teachers in rural areas. Only the one way to overcome these issues is it should be trained female teachers from their own local communities until and unless the hurdles overcome for recruiting the female's teachers from urban areas. The TAWANA PAKISTAN already introduced the some particular programs namely middle school stipend program, school need program etc. This existing program needs to increased and promoted.

Promotion of Micro-Credit facilities For Women's

It is obligatory for every bank before giving loan to the consumers that it must fulfill all the requirements of the bank such as, yearly earning, family position and other expenses involve in the physical condition, and schooling of the customers children. Their data has been managed and recorded in a well manner as per requirement of every bank. Basically, what happens that there is not even a single parameter with bank which measures the standard of the way of life of the customer after and before receiving the loan. Therefore,

bank should manufacture such device or set parameters which not only help bank to look up their domestic assessment, but also could be used for external evaluation purpose.

Access to rural community females to exploit the facility of micro-credit is being facilitated by using different channels such as increasing the bank's domain, local Government, NGO, s and other concerned organization.

There are different tools used in promoting consciousness about different issues such as education generally and particularly usefulness of the micro credit facility etc by arranging campaigns, using print and electronic media, among them radio is most effective way of creating awareness among male and female of those areas where direct access is impossible.

It is summarized that the banks should maximize the quantity of amount which was given to females of rural of community by reducing the interest rate at five percentage ratio. This whole phenomenon will help and give confidence to women customers to exploit credit facility without hesitation. Although the present interest rate should be decline not only in balance but also implemented on primary amount of loan, because this type of practices push the customer further in swamp. This should be done as when customer pay mentioned amount in the particular tenure, automatically the interest rate of the given amount decline except rising up it.

The bank should take such efforts which minimize the gap between customers and bank's employee by introducing the skilled human work force in different region of community areas, where they not only communicate about concerned businesses but also indicate them selling of their products. In this way the middle man or agents automatically replaced and the rural poor women community get potential benefits. Moreover the documentation procedure should be easy and understandable form, and it must be published in local languages. In addition for the convenience of rural community females the banks should recruit the female's officers respectively.

It is noticed that credit facility not only limited to particular areas where banks are located, but also expanded in those area where banks are not present. This could by done by arranging particular mobile credit facility in all backward territory of the provinces.

For the commercialization of the innovation banks should put their efforts that one village should introduced the single innovation. Women should encourage getting agriculture related credits because it is easily reachable to females. The bank must be facilitating women with financial assistance in terms of micro-credit at low interest rates as compare to others. While Bank also ought to empowered the females by arranging different trainings and workshops on small industries such as poultry farming, bee keeping, sheep keeping, soap making and food protection.

Other Measures

Islam gives the equal right to female as male in every sphere of life. In this way bias decisions should be prohibited and make ensured the right decisions according to the Islamic Law of Inheritance, which support female in ownership of land and other maternal and paternal properties.

Females should be provided all the facilities which were exercised by Male such as hostel for operational women, day care center and sound connivance facility as well. These types of activities contribute in revenue generation in the country which boosts up the socio-economic development rapidly.

It is necessary to launch some special campaigns which highlight the women right discrimination issues and strongly condemn the old customs which bounded the female in a fixed circle.

The Government should increase the female allocation of vacant posts with respect to existing ten percent. Moreover Government ensured to allocate the seats in Government housing program for those women who are the head of their families.

It is also recognized that participatory approach used as a well known tool for analyzing the effect on deprived community. Now a day the participatory approach is dealing and addressing the deprived community problems in authenticated manner like as making of social capital communities.

Most probably what happens in case of earning of male and female, male used to spend their earning according to his wish, where as female always bound to spend her incoming only

for household use, although this is wrong practice introduced in society since decades. Therefore, this type of misconceptions should be diminished and safety must be provided to female as they may be able to use their earning accordingly. Moreover, it is legal and ethical duty of male that he must always bound to use his income for educating and taking care of his family members.

History is full of evidences that females are always playing their role satisfactory in every field either it may be in policy making or in planning. Prior to this female always encouraged to participate in every sphere of life in the country.

Print and electronic media should play its role by publishing the successful stories of such females in different fields like as entrepreneurs, bureaucrats, and other professionals. These types of activities also encourage females to play their role bravely.

The judiciary and other organization such as police department and media can play vital role against women discrimination respectively. The court should give sever punishment to those persons who are tracking women and violating the legal laws and legislation. Although media should highlight the gender sensitive issues sincerely. In this regard it might be possible that it will bring some positive results.

In Pakistan there is a strongly need of cultural revolution which not only upgrade the status of deprived women but also give them legal rights to openly participate in social, political as well as economic activities.

It is also strongly need to change the set up of the existing organization for their permanent identity. This process is done by means of restructuring in terms of introduction of incentives especially for female workforce, encouragement of women education trend in Public-private institutes, research trend on women issues as well as specification of training institution only for female should be included.

Present Environmental Law should be critically examined and make ensured that it highlighted enormously women participation or it needs some amendment.

Natural resource runs the economy of most of the countries. If they mismanaged and harvest unsustainably it will diminish rapidly. In most of the countries female play their role in natural resource management. They are highlighting the gaps where resources are mismanaged. In this way these gaps will positively help during policy making on natural resources.

In common, public ambiguously define the gender role before society. These false descriptions about her job and responsibilities should be finished and present positive pictures of child girl in the society. Pakistan is also signatory to many conventions, protocols and agreements. The conventions concerned to female should be implemented in Pakistan.

The Millennium Development Goals could not be achieved until and unless it make ensured the prohibition of gender discrimination and encouragement of women workforce should not be gained, which are the basic human rights. This study conducted to analyze the impact of useless old traditional norms and values on women of Rawalpindi district. The research also digs up the hidden evidences and highlighted that males are dominant over every sphere of life comparatively to females. While females restricted only a fixed circle, even though they have been eliminated form workforce. In this way deprivation of the women form work force and socio-economic development is a very sensitive issue. In this regard this study has been design to compare the status of women of Western and Islamic perspectives.

History also ignores the women, and highlights the dark pages about their identity, but again theories of International Relations enliven women issues, which were missing in past. Moreover, International Relations has entirely unsuccessful to define the causes of war with respect to extinction, while world danger shown today rebirth efficiently. In the history always matter are to be hidden but international relations always tried to expose and shown them before society due to its international significance. Those scholars who are pursuing the concept of feminism try to concentrate on wisdom that was producing form well reputed educational organizations. They find out that knowledge come from organization is mostly based on male views while females contribution is shown very negligible. International Relations is always playing its role in optimistic manner not in pessimistic. The follower of feminism theory strives to response old expired traditional customs on argument basis, but unfortunately old cultural norms and values are totally against the females.

The Western and European follower of feminism theory has set the targets and goals that they will fight against the disproportion practices in every field either it are education or employment issues. They are also striving to take the equal share in every sphere of life. The university and college enrollment of the female candidates gradually increasing as compare to female, but the reality is that this not the actual definition of equality, although the equality may be defined as the share of same proportion of female as compared to male in employment as well as in market. But unfortunately the feminist are not successes yet. In the period of economic development during 1950s to 1960s Western European countries encourage to greater participation of women with core of heart.

This study is highlighting the role of women in socio-economic development with respect to empowerment in urban areas of the Rawalpindi district. It was noticed that most of the women were hand to mouth and it was further identified that the main cause of women's development in Rawalpindi district was disproportion of gender. The findings of this study with respect to Rawalpindi district point out that inappropriate financing facility from social welfare organization, meager social value of female and lack of the projects in Government organization are the main hurdle in women development of Rawalpindi district. If the mentioned above gaps would be filled it will improve the women's condition of Rawalpindi district. This study was based on central questions concerned with research and concentrate on sex- separation, their findings given as under.

Women contribution in particular areas has boost up the economy at Federal and provincial level. The finding of the research highlighted the main cause of upgrading the women status was the lack of independent earning and poor reach to economic resources. This happen due to negative social behavior with respect to women employment, lack of equal opportunities, lack of reach to resources and other basic needs.

In majority of the cases what happen once female get job during this tenure she has to face disproportion in rules, services and intensity of the work. Particular group of people do not want that female dominant over them and ultimately she has dismissed from her job. Government should look after matter seriously and sincerely by making positive strategies concerned to women development and employment in public and private organization and it should also enforce to bring legal reforms in female matters. Government should allocate some particular amount of money for trainings and their employment in financial plan.

Women are not completely dominant over properties. In most of the case female are kept away from share in maternal and paternal property. Even though they have to give the share of their own properties therefore, the trend of supportive land ownership should be promoted and cooperative facilitated and playing role as a manufacturing unit. The reality is that mostly women are considering as a weakest segment of the community as well as the society, therefore, before any constitutional change and policy making, this part of the women should be considered and Government should take positive steps for upgrading the status of women in society.

The findings of this research also point out that one third of house maker females run their houses themselves, but unfortunately in most of the cases husbands using and managing the household earnings. Around the world women house hold work is going to be unrecognized. The never-seizing efforts and research by social scientist and public policies not able to give identity to multiplicity of the family appearance in all over the world yet. Family consider as a basic part of social and economic institutes of different countries, but unfortunately in major part of the Rawalpindi district still women's work considered as unpaid work. In many parts of the world household work considered as women's responsibility, mostly this concept is followed in South Asia. It is believed that this is social and cultural responsibility of the females.

Women suffer more than men because she was handling all the liability of domestic work inspite of this they have not provided any support in terms of social security etc. Therefore, sound measures should be taken for reducing the unpaid work by developing and introducing the suitable technological solutions for house hold work, such as food processing and protection. It is very difficult to eradicate the false and expired old culturally norms and values in a second and entered in to the new era of modernism or civilized period. In such as way women behave more maturely in every path either it may be social or cultural. They have to select the center path which leads to success. It is also immediate need of today to aware and trained the female family members about their right and duties. Male should be taken into confident that female is playing major roles in economic reforms in most of the countries and they can change the status of either it may be family or society. This could be possible if they have empowered and given permission for doing the suitable tasks.

Home is considered as the major learning and understanding center for people. From the begging it was taught in the first learning and understanding center (home) that only male able to take decisions on home issues and women kept deprived in decision making it may be either

domestic or external matters. In common male defend himself by quoting that always family rights are given to family manager and that was the male himself. Even though females are so compel that they have to urge for treatment and educational facilities before male. In every group of the age male is considered as a dominant personality within his family and he has full authority of decision without asking form females.

Women are so deprived that they did not make even a single decision concerned to their personal life for example family planning and use of preventive measures for both control in all around the Pakistan, particularly in Rawalpindi district. Although women's in majority of the urban areas in Pakistan are using preventive measures against birth control with the permission of their husbands. Therefore, for promoting the women rights in terms of economy required sound government polices and laws. Moreover, it was also identified that continuously monitoring and assessment also aid to accomplish the women's right. It needs to produce more indicators by taking sensitive measures. Present gender based indicators are concerned to development not for gender equality. It is urgent need to make indicators which cover gender empowerment. In this male dominant society female should connected with male because female alone could not be the head of organizations.

Women rights and its welfare should be used in right way and ensured to launch different programs accordingly. There is a need to introduce the fair market centers to fix the price of women workers. This could be done with the help of government with respect to district and tehsil level organizations. When females become fully aware and they wish to need learn more then effective programs should be launched for females. Women are playing important role in national economy so their contribution highlighted in a statistical form in country economic survey. In tehsil and district level small firms should be opened for females earning. These firms may be in the form of agro based and local raw material industries. In Pakistan it is noticed that there is a large gap in policies which ignored the women participation for socio economic development. In social welfare department huge policy gap has been identified therefore, for filling of the gaps it needs some amendment and strongly emphasis for women skill program for implementation.

Endnotes

1. Review of International studies, 35 no 3, British International studies Association, 2009, doi. 10.1017/Is0260210509008675.p, 611
2. Ibid, p,612.
3. Ibid, p,614.
- 4 Gisela, Kaplan, Contemporary Western European Feminism, UCL press, London1992, p25.

Appendix: 1

Text of the interviews of Parliamentarians

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Text of the Interviews of Parliamentarians

Fauzia Wahaab: Member National Assembly , Secretary Information (PPP).

of July 2009 at 11:30 Am in Chairman Standing Committee office, Islamabad

Q1: What is the behavior of Pakistani Nation towards women empowerment?

Well! No liberation of women in society, men always discourages and negative attitude towards women development. Majority of women still wait to be recognized as equal partners in life despite of all guarantees, and the responsibilities that they are entrusted with. Women suffer the vagaries of life more than a men, and the society continues to treat them with indifference. Women's life spent in anguish of inequality and indignity becomes a burden, discriminatory attitudes towards the women very common. I stress the need to change the current way of thinking, behaviour and actions. She said that we need an attitude change at the personal level.

Q2: Are feminist thoughts applicable for uplifting of women's empowerment in Pakistan in general and specific in Rawalpindi district?

I am not going to talk about western society just I explain society development is not possible without participation of women, if society encourages women, than they can use then abilities and wisdom at national level. Every government tries to uplift the women except of few government, the PPP government wants has taken step for women development. In face social mind set do not allow to women to come up, we need so strengthen the women, their strength in essential for the whole national development now.

Q3: What are the restrictions of role of *Sharia* in Pakistan?

There is nothing against for women's right, *shariah* has already all respect and dignity and honor for women, it has highlighted those characteristic of women, after that there is no ambiguity, Woman's is domestic. It is also established by traditions that Muslims women were not forbidden to go out of their houses for earning a livelihood whenever it was necessary. Both sexes are created as vicegerents of God on earth. They are expected not only

to obey his commandment but to establish them in their entirety in human society. It seems equality for both, so there is no restriction in *Shriah*, but in society that the problem of women should also be systematically analyzed within a more holistic perspective bringing in universal ethical norms and values.”*Shariah* promotes the originality base for uplifting of women’s respect and their duties as it has described. It should be applied on society, Muslim umma needs to understanding with deep rooted knowledge of Islam. It has supportive attitude regarding to promotion of women’s struggle.

Q.4 What is your opinion regarding decision making of women particularly contraceptive use and lower demand for children?

How difficult question! In this society mostly women have no empowerment regarding family paining, there need to understand and mind set up regarding social and customary issues. Mostly man have power to take decision regarding the use of contraception, women are not using contraception. Consequently, the reasons why they are not using family planning methods is of great interest, the most common reason husband opposed. Actually some departments and divisions are working, but I think ministry of population working is going not satisfactory. It is very important that relevant departments and institutions make comprehensive policy on women facilitation and status.

Q5: to what extent government policies and state laws are helpful to promote women’s economic rights, resources, appropriate working conditions?

We are very keen to uplift the women, we don’t have any structure till now but we are trying to establish system for the development of women, as well as create a sense about respect of women. “Government policies are not against women’s rights, I emphasized a social mind setup meets their strength and economic development, government has make a security for the access of women in poverty issues, their monetary resources, to establishing their own business. As far as concern their health issues identification and especially to take decision independently, they can reduce poverty if they would have control and authority on their resources with legal protection and justice. It is fact that without contribution of women’s in the national economy, state would not established. In the development context there is much need to involvement of female in national cost-cutting measure and market manufactured goods.

Q6. What is your opinion about the legal position of women in Rawalpindi district?

In urban areas women are learning in every field, Rawalpindi, Islamabad is twin cities, that's why working women are found, as far as concern their legal status. Male and female both are equal in the context of rights and privileges in constitution of the state. But social mind set up do not allow to women come up. It's a need to change through education and policies. If the change in the overall certainly Rawalpindi district also gets some legal changes, laws are existing but finally I say women are suffering from every aspect.

Q7. What is the workings of government for those women who have land, and how can they raise their business prospects with legal security?

Women can make their own property and assets but due to customary practices mostly women are mandatory to withdraw their privilege to inheritance in favour of male members of family voluntarily or under compulsion. The widow loses her right of inheritance if she remarries outside of her deceased husband, prior to getting her share in husband's inheritance, however, in case a widow has already acquired share and wants to remarry outside her husband's family.

She is pressed to transfer her share to male family member her deceased husband. Women face challenges in claiming their right of inheritance owing to customary practices lacunae in the prevailing legal framework and procedures.

Women deprived from own assets and utilize their assets in own business. Social norms and family restrictions are accord in utilization in their business; government has announced some loaning scheme at small scales for uplifting their business. We need customarily women have the liberty to take decision making in land transfer and mutation and establish their own business.

Q8. Would the government like to establish separate courts for women?

There is no need of separate courts, it would be new financial draw back, separate court is not the solution of problems but current issue is that social mind set, male and institutions must realize and accept the women status on merit. I mention that so much time has already wasted over the decades and we don't have much time left to waste anymore,

we are facing crises situation in all spheres of life, separate courts will be the new issue, it would not be helpful in removal on legal crises of women.

Q9: What is your opinion in the context of women's empowerment in her own marriage consent?

In a society torn between class and power, strife and clashes, gender takes the back seat. Perpetuating stereo typical attitude does not allow the women to enjoy the benefits, the basic rights of life. In some areas, women have empowerment regarding their own marriage, their consent has been taken, but cultural influences minds and the law and attitudes, *honoukr killingt*, *karot kariz* are existed. Uneducated woman entirely deprived in the consent of her marriage. Cultural norms needed to be examined more closely, and more importantly the cultural of silence has to be discouraged many times, culture was confused with actual right of the marriage of women.

Q10: Have women to access their legal assistance and protection in appropriate way?

There is need to a legal aid centers, especially for the poorest women who victimized by male partner, their access should be in easy way, current situation of women don't have appropriate access in legal issues.

Dr. Saeeda Iqbal: Member Senate Pakistan.

09 July 2009 Time: 10.00

Avenue: At home, Islamabad.

Q1: What is the behavior of Pakistani society towards women empowerment?

Answer. Overall society needs education, today it has been seen women is tortured by man. Majority of common people have positive attitude towards women's development, but feudal lords have not positive attitude in the context of women's empowerment and economically development. Like other discriminatory customs a custom of pronouncing women's marriage with *Quran* is prevailed in many areas of country. The main purpose of this custom is to save property which is inheritance right of women. In case of marriage her husband can claim to get that property and her right and her parents will be bound to give. Hence they violate the girl's right to get married with any man and pronounce her marriage with *Quran*. Girls or women don't have any say in this regard she has to obey even if she wants to get married. Same *karoyx Karip* and *Sawarat* customs should be condemned.

Q2: Are feminist thoughts applicable for uplifting of women's empowerment in Pakistan in general and specific in Rawalpindi district?

Answer: I would like to say about humanism ,things cannot change, biological and psychological things makes difference, western civilization is different from Islamic feminist theory , values of Islam is correct In 18th country in Europe women's right slogans raised but in Islam both sexes are equal economic empowerment and other spheres of life.

Q3: What are the restrictions of role of *Sharia* in Pakistan?

Answer: There is nothing against women. Only need to implementation and understanding, *sharia* has given lot of rights to women. The constitution and *sharia* both guarantee a life of honour, security and dignity to all citizens of Pakistan under the pressure of customary practices based upon traditions and cultural norms these rightful guarantees are ignored and denied to women.

Q4: What is your opinion regarding decision making of women, particularly contraceptive use and lower demand for children?

Answer. Only a few women have empowerment in decision making in the perspective of more demanding of children, mostly more children demand is raised from the male side. In urban areas mostly educated women get marriage in late age. Birth of child's pressure always from male partner. If husband has no child from wife, mostly women are tortured in absence of fertility. They do not have knowledge that sex child genes from male side not female side matter above mentioned male takes step to second marriage, laws is present if he intend to second marriage he should be bound to submit medical examination before his second marriage.

Q5. To what extent government policies and state laws are helpful to promote women's economic rights, resources, appropriate working conditions?

As far as district/tehsil level technical training Institutions have been established upgraded in all four provinces, Introducing new skills for employment opportunities ,I think as matter of employment policy, women should be selected and trained for supervisory positions in all sectors where large numbers of women are employed. Working condition should be refined and appropriate for working women .Additional workplace, security, strict penalties for sexual harassment as well as other crimes against women and unrelenting enforcement must be put in place to protect working women.

Q6. What is your opinion about the legal position of women in Rawalpindi district?

Laws are equal for everyone in province/district. In some places women deprive from legal aid, due to unawareness and absence of proper legal guidance. A few NGO's, have undertaken some initiatives to sensitize the judiciary, particularly an issues related to violence against women, but access to judicial training institutions has been difficult schemes have also been initiated for sanitizing the police and judiciary under a donor funded project Rawalpindi district has no such kind of institutions, family court is available but I would like to say legal measures should be instituted to protect women domestic servants, a very large group of women workers, from over work and exploitation.

Q.7 What are the workings of government for those women who have land, and how can they raise their business prospects with legal security?

Already Land Revenue Act 1967 is present, but some provisions are recommended by this act. All transactions for any kind of property (moveable or immovable) lawfully belonging to a female must be carried out with her consent, and the document containing the terms and conditions of the transactions in question must be legibly signed by her /or must have her thumb impression).

A network of legal aid must be established at district level, specifically for issues pertaining for female's rights & women's approach to courts. present environment which is desperately lacking in social and financial support mechanism, even women who choose to exercise an options involving litigation or legal redress are mostly unsuccessful in doing do. Since , the actual technical legal assistance required is seldom if indeed ever-enough to ensure that a women can sustain this choice .It is therefore recommended that the Government of Pakistan should establish legal aid centers on a national scale and ensure their laicism with other social support bodies.

Denial of women's right of inheritance is generally on multiple pretexts. The conditions have aggravated because of numerous discriminatory customary practices, resulting into the discriminations attitudes towards women in general. I say the situations analysts prompts, us to devise social mechanism to encourage woman to demand their right to inheritance on their own initiative, and at the same time protect them from physical and psychological abuse and threats of abuse from family.

Q8: Would government in near future like to establish separate courts for women?

There is no need to establish the separate court for female, already laws and courts are working and need to protect them (women), and numerous issues need to protect, solve and demand its remedy. I would say these issues should be ensure to solve instead of taking step to establish the separate court for female alarming issues i.e violence against women, human right abuses, sexual violation and exploitation including domestic violence.

In fact they are strictly prohibited in Islam, but unfortunately due to misconception of Islamic justice system, Socio-cultural traditions and mind set of Judiciary facilitated by the

Lacumans in the prevalent provisions of law, the offenders are either acquainted and if they are punished at all the punishment is minimum possible which does not cause any difference in the society. Removal of inequalities and imbalances in all sectors of socio-economic development and protection of rights of women needs to work out.

Q9. What is your opinion in the context of Women's empowerment in her own marriage?

Laws exist women's are not forced to marry, last year a few steps has been taken, few women's in the society have empowerment in her own marriage, they can decide their marriage, their consent s essential part of marriage ceremony. My study and experience explore that families are still present girls consent is not taken as essential part, family norms, social patterns. The practice of *watta satta* marriages and other practices in which a girls hand in marriage is given by free as an arrangement to solve any feud or to compensate for any murder.

Though *sawarag/vanit* i.e giving of girl in marriage by way of compensation are commonly in Punjab and Baluchistan. Mostly women do not have this freedom of marriage; numerous discriminatory practices are affecting women's decision making power especially in the respect of selection of spouse, freedom of travel .Interaction with other people.

Fauzia Fakhar-u-Zaman: Member Senate Pakistan.

20 July 2009. Time: 3.40 at home, Islamabad.

Q1: What is the behavior of Pakistani nation towards women empowerment?

With the passage of time nation's attitude are change, women gets their rights, current circumstances tell us that national assembly atmosphere is welcoming them, in spite of all, while women have thrown in front of dogs, overall we can say changes has occurred in society for coming outside of women.

Q2: Are feminist thoughts applicable for uplifting of women's empowerment in Pakistan in general and specific in Rawalpindi district?

Not only Pakistan in overall world women are coming in front, too much rights in Islam, western women deprival their rights, her feelings and attachments with her husband in different from eastern women, eastern women always lucky regarding her husband's and pray for his stability of life.

Q3: What are the restrictions of role of *Shariah* in Pakistan?

In *shariah*, women's rights has been already uplifted just need to understand and its implementation, I point out that in Islam women were encouraged to take part in all aspects of active life including business and administration. She pointed out that what is happening in the society currently is not *shariah* in spirit only traditions and customs are being followed in the name of Islam.

Q4: What is your opinion regarding decision making of women particularly contraceptive use and lower demand for children?

I don't know large information about Rawalpindi district, although I shall take in Pakistan prospective some attitude almost everywhere. God has given equal respect and honour both sex. In rural areas women are looking in field after at once delivery of child in urban areas women looks also busy in various kinds on labour during her pregnancy. I am also in politics because I want to work for women in my own area.

Q5: To what extent government policies and state laws are helpful to promote women's economic rights, resources, appropriate working conditions?

Governments have too much claimed all constitution are present, women are coming in front, government itself taking interest for uplifting women. Women should come in front especially in education department, if women gets education than she would be stable their economic conditions, in rural areas women are tailing and embroidery but urban women sell their product very high price, its need of day law be made for skilled women, under these laws they can be able to get proper price of their products.

Q6. What is your opinion about the legal position of women in Rawalpindi district?

Not much more information regarding specially Rawalpindi district, overall I would like to say constitution exists and legal reforms are coming for prestigious status of women but I'll say laws are not present in books, state law is not helpful for women practically, and women are looking for shadows.

Q7: What are the plans of government for those women who have land, and how can they raise their business prospects with legal security?

Changing are seen, now women's bank has been established, they are giving them loan, altogether loan amount is very less, but woman can establish her business at small scale but land ownership is not fully in satisfactory condition, some schemes are very positive for women, First Womenq Bank has introducedt Micro-financingx schemes; it can be expand at large scale.

Q8. Would the government like to establish separate courts for women?

I think it is better change for women, mostly women don't like to express their issues in front of male lawyer, if separate court will establisheq women can access easy legal assistance without any hesitation, here social norms force us to take steps for women.

Q9: What is your opinion in the context of women's empowerment in her own marriage consent?

Lack of education marriage has been done in childhood; awareness regarding women's health can come out from education. Laws are present but in only papers, its need implementation.

Q10: Have women to access their legal assistance and protection in appropriate way?

New laws are making in process, needs some amendments and modifications, protection bill of women is good and positive step for women's protection, women are suffering from lengthy and cumbersome process, they don't enjoy legal assistance inspire they get legal assistance they think about their respect in the exchange of getting rights for spending long period in the courts and gain the stigmatize.

Appendix 11

Interviewing Schedule

Appendix ii

Interviewing Schedule

Formal information about the respondent

Name of Respondent _____ Marital Status _____

Education _____ Age _____ No of Kids _____

Occupation _____ Type of family _____

No of dependents _____ Tehsil _____

This interview guide/schedule is provisional. All questions here are designed keeping in view the needs and requirements of the research in the area. Direct interviews from women as specific story will be conducted for analysis of case study .The collected information will be kept secret and safe in record and will not be disclosed to anyone.

Q1. What is your source of income and how much

- Self Working _____
- Husband's work _____
- Both _____

Q2. Do you have entire empowerment to spend your money?

- Yes
- No
- With negotiation

Q3. Is there any restriction by your family to adopt a particular profession?

- Yes
- No

Q4. How much boundaries towards your job from the side of your family?

- Reach home early
- Prohibited invite colleagues
- nevert work with man

Q5. Is your societal rank having an effect on your position in the social order?

- To a enormous degree
- To a few degree
- it was nothing

Q6. What is the approach of subsequent towards your work?

Supportive alongside reverential

- Family
- Husband
- Colleague
- Neighbours

Q7. Have you difficulties within the home?

- Cannot properly manage the house
- Cannot visit the relatives.
- Cannot give proper time to my kids

Q8. What is your comparison about social position of working women with non-

Working Women?

- Working & non-working women have same status
- Working women have higher social status
- Non-Working women have higher social status

Q9. Who can better support and look after the kids?

- Working women
- Non working women
- Both can contribute equally

Q10. How does society distinguish the location of working women?

- greater to males
- equivalent to males
- lower to males

Q11. Do you have access or permission to establish business directly?

- Yes
- No

Q12. If the answer to question to No. 11 is “Yes”, then where

- In market
- At your home

Q13. If you are allowed to run a business in a market, is it conditional to run?

- With a partner from your own family.
- With any business partner.
- Totally on my choice.

Q14. Have you right to take any decision?

- To a great extent
- To some extents
- Not at all

Q15. Have you external problems.?

- Transport problem
- unconstructive approach (aggravation)
- Others

Q16. Decision making power related to business expansion.

- To a great extent
- To some extent
- Not at all

Q17. What you have opinion how does religion affect on gender roles in Family and

Workplace.

- Gender discrimination
- Enjoy modesty of women
- Faced criticism by public

Q18. Why are you doing this job?

- To support the family
- To uplift economic status
- To utilize your knowledge
- All of the above

Q19. How does affect your empowerment on domestic decision?

- My empowerment
- Male member's decision
- With my consultations

Q20. Do you feel discrimination in property matters ?

- Yes
- No

If “Yes” then in what

- Land ownership
- Sale of land.
- Mutation of land

Q21. Do you have empowerment to take decision about marriage?

- Regarding spouse
- Regarding dowry
- Regarding living (separate or joint)
- Family.

Q22. If you get loan by micro-financing schemes what kind of business you will to start.

- Food stall
- Boutique
- Beauty Parlor
- Any other

Q23. If you start your business, do you have access to run it late hours?

- Yes
- No

Q24. If answer is no

- Due to family customs or norms
- Transport problem
- Security problems

Q25. Do you think you are contributing in?

- District economic enlistment
- Your family welfare
- Your personal status

- All of the above

Q26. Do you think you have better opportunity for work outside?

- District
- Tehsil
- Province

Q27. Are you satisfied with the performance of various organizations working for the Development of women folk?

- Fully satisfied
- Not at all
- To some extent

Q28. To you what is the main hindrance in the development of women?

- Government policies
- Family's customs
- Society's behavior
- Male dominance
- All

Q29 This is an overall male dominated society. How women can get the Same status as males?

- Through government policies
- Through education
- Any other

NOTES / COMMENTS

Appendix III

Interviewing Guide for Case Studies

Appendix: iii

Interviewing guide for case studies.

Interviews were conducted from different social and financial assemblages as under:

- Social groups suffer from bad relations even inside themselves.
- At the community level households are represented by the man of the female.
- Discrimination against female which is not confined to the limits or boundaries of a particular area.

For each the above groups, interviews were conducted under the following titles.

1. Impact of social norms on empowerment.
2. Negligent role in decision making.
3. Cultural constraints on the women's role.
4. Lack of legal security.
5. Micro-financing to uplift economic participation.
6. Prevention for getting divorce
7. Constant struggle for survival.
8. Motivation for new perspective.

Appendix: 1V

Case study

Appendix: IV Case Study

Samina Malik	<p>Samina Malik Tehsil Taxila. when she indented to start her studies, her parents were not ready her education and asked her to diverted her intention to achieve any skill ,so she started after long time she realize the decision of parents because through this skill she were earning and establish herself and husband. Now she established center where she coaching to other girls and take order work from other tehsil.</p> <p>Her husband's earning was not enough for survival, they were hand to mouth, in addition to they are not able to brought up their children. She felt that she is doing and earning for support and survival of her family.al last her husband allowed her to open a small shop along the home.</p> <p>As far as concern her behavior of her husband were very nice and supportive , he helped her to run small scale business, he was little bit anxious about remarks of society, people were taunt him , his wife are earning , but she understand and expressed to husband people are always people they are not happy on any other settlement. Her husband agreed on her opinion, and always gave her authority in the family matters. Without her consultation he was not doing anything. She thought that female has authority with vast capacity. They have ability to prove themselves.</p>
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Appendix: V
Tables

Appendix: v
Table 1 redundancy speed, globe and areas (%)

Both Sexes	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008
Worlds	6.1	6.2	6.1	6.1	6.1	6.3	6.3	6.2	6.0	5.7	6.0
Developed Economies And European Union	7.1	6.9	6.7	6.7	7.4	7.3	7.2	6.9	6.3	5.7	6.7
Central and South Eastern Europe(non-EU)	12.1	12.4	10.5	10.2	9.9	9.9	9.6	9.2	9.1	8.4	8.7
East Asia	4.3	4.3	4.1	4.1	3.9	3.9	3.8	3.8	3.6	3.4	3.9
South East Asia And Pacific	4.8	5.1	5.0	5.8	6.2	6.2	6.4	6.1	6.2	5.5	5.6
South Asia	3.7	4.0	4.5	3.8	4.5	4.5	5.3	5.4	5.4	5.4	5.4
Latin America And Caribbean	8.2	8.5	8.3	8.3	8.5	8.5	8.2	7.9	7.9	7.0	7.3
Middle East	11.1	10.6	10.1	11.7	11.8	9.2	9.2	9.8	9.8	9.4	9.4
North East	13.0	13.6	14.3	13.8	13.2	12.4	12.4	11.6	11.6	10.8	10.7
Sub-Saharan Africa	7.3	8.1	8.2	8.2	8.1	8.4	8.4	8.3	8.3	8.1	8.0
Males	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008
Worlds	5.9	6.0	5.9	5.9	5.9	6.1	6.1	6.0	5.8	5.5	5.9
Developed Economies And European Union	6.6	6.5	6.2	6.4	7.2	7.2	6.9	6.6	6.0	5.5	6.6
Central and South Eastern Europe(non-EU)	11.9	12.1	10.3	10.2	10.1	10.3	9.8	9.3	9.3	8.6	9.0
East Asia	4.9	4.9	4.7	4.7	4.5	4.4	4.4	4.1	4.1	3.9	4.5
South East Asia And Pacific	4.5	4.8	5.0	5.6	5.7	5.7	5.9	5.7	5.7	5.3	5.3
South Asia	3.6	3.9	4.4	3.7	3.1	4.3	5.0	5.1	5.1	5.1	5.2
Latin America And Caribbean	6.7	7.0	6.9	6.8	7.1	6.9	6.5	5.7	5.7	5.6	5.8
Middle East	9.8	9.4	9.0	10.3	10.3	10.7	8.0	8.5	8.5	8.2	8.2
North East	11.3	12.0	12.4	11.8	11.5	11.1	10.2	8.4	8.4	8.7	8.5
Sub-Saharan Africa	7.3	7.7	7.9	8.1	8.2	8.2	8.1	7.9	7.9	7.7	7.7
Females	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008
Worlds	6.4	6.6	6.3	6.4	6.4	6.5	6.7	6.6	6.3	6.0	6.3
Developed Economies And European Union	7.8	7.5	7.3	7.1	7.6	7.5	7.5	7.2	6.6	6.0	6.8
Central and South Eastern Europe(non-EU)	12.3	12.7	10.8	10.2	9.6	9.4	9.4	9.0	8.9	8.1	8.4
East Asia	3.6	3.6	3.4	3.4	3.3	3.2	3.2	3.2	3.0	2.9	3.3
South East Asia And Pacific	5.2	5.5	4.9	4.9	6.6	7.0	7.2	6.9	6.8	5.8	6.0
South Asia	4.1	4.4	4.6	4.6	3.7	4.9	6.0	6.1	6.0	6.0	6.0
Latin America And Caribbean	10.8	11.0	10.7	10.7	10.9	11.0	10.7	10.3	9.4	9.1	9.3
Middle East	16.1	15.2	14.1	16.6	16.6	15.9	13.1	14.1	14.0	13.4	13.4
North East	18.3	18.5	19.7	19.4	19.5	19.1	18.3	17.6	15.9	16.3	16.1
Sub-Saharan Africa	7.3	8.7	8.5	8.9	8.3	8.0	8.9	8.7	8.6	8.4	8.3

Table ii, Netherlands seasonally adjusted unemployment, by sex, July 2007-december 2008

		Unemployment rate (%)			Number of unemployed (000)		
		MF	M	F	MF	M	F
2007	July	3.2	2.9	3.5	276	136	140
	August	3.0	2.7	3.4	264	129	135
	September	2.9	2.6	3.3	256	124	133
	October	2.9	2.6	3.2	251	121	130
	November	2.8	2.6	3.2	250	122	128
	December	2.8	2.5	3.2	245	120	125
	January	2.8	2.6	3.1	249	126	123
	February	2.9	2.6	3.1	252	126	126
	March	2.9	2.7	3.2	255	128	127
	April	2.8	2.5	3.2	250	121	129
	May	2.7	2.4	3.0	236	114	122
	June	2.7	2.4	3.0	235	115	120
2008	July	2.7	2.5	2.9	238	121	117
	August	2.7	2.6	2.9	242	125	117
	September	2.8	2.7	2.9	244	128	116
	October	2.8	2.7	2.8	245	129	116
	November	2.7	2.7	2.8	243	128	114
	December	-0.4	-0.2	-0.4			
	Difference July-December 2007 (percentage point)	0.0	0.3	-0.2			
	Difference July-December 2008 (percentage point)				-30	-13	-17
Difference July-December 2007 (percentage point) (000)				8	13	-6	
Difference July-December 2008 (percentage point) (000)							

Source: Source: Global employment trends for women, March, 2009, p.44

**Table iii. Poland, seasonally adjusted unemployment,
by sex, July 2007-december 2008**

		Unemployment rate (%)			Number of unemployed (000)		
		MF	M	F	MF	M	F
2007	July	9.4	8.9	10.1	1585	820	765
	August	9.3	8.7	9.9	1556	805	751
	September	9.0	8.5	9.7	1520	785	736
	October	8.8	8.2	9.4	1477	757	720
	November	8.5	7.9	9.2	1433	732	700
	December	8.2	7.6	8.9	1388	705	683
	January	8.0	7.4	8.7	1350	682	668
	February	7.8	7.1	8.5	1311	658	653
	March	7.6	6.9	8.4	1281	639	641
	April	7.5	6.8	8.3	1263	628	635
	May	7.3	6.6	8.2	1245	613	632
	June	7.1	6.4	8.1	1212	591	621
2008	July	6.9	6.1	7.9	1176	568	608
	August	6.8	6.0	7.7	1149	554	595
	September	6.6	5.9	7.5	1127	546	581
	October	6.5	5.8	7.4	1114	542	572
	November	6.5	5.8	7.4	1114	545	569
	December	6.5	5.8	7.3	1115	548	567
Difference 2007 (percentage point)	July-December	-1.2	-1.3	-1.2			
Difference 2008 (percentage point)	July-December	-0.4	-0.3	-0.6			
Difference 2007 (percentage point) (000)	July-December				-197	-115	-82
Difference 2008 (percentage point) (000)	July-December				-61	-20	-41

Source: Global employment trends for women, March, 2009,p,45.

**Table iv: Canada, seasonally adjusted unemployment,
by sex, July 2007-December 2008**

		Unemployment rate (%)			Number of unemployed (000)			
		MF	M	F	MF	M	F	
2007	July	6.0	6.4	5.7	1083	605	478	
	August	6.0	6.3	5.8	1082	593	488	
	September	5.9	6.2	5.6	1064	586	477	
	October	5.8	6.4	5.2	1052	606	446	
	November	5.9	6.4	5.5	1075	609	467	
	December	6.0	6.4	5.4	1078	615	463	
	January	5.8	6.1	5.4	1051	580	463	
	February	5.8	6.0	5.6	1057	580	477	
	March	6.0	6.4	5.7	1099	614	485	
	April	6.1	6.5	5.6	1104	625	479	
	2008	May	6.1	6.5	5.7	1117	630	487
		June	6.2	6.8	5.4	1124	657	467
July		6.1	6.5	5.6	1105	627	479	
August		6.1	6.4	5.7	1113	620	493	
September		6.1	6.5	5.6	1119	634	485	
October		6.2	6.6	5.7	1140	644	496	
November		6.3	6.9	5.7	1162	671	491	
December		6.6	7.1	6.0	1209	687	522	
Difference July-December 2007 (percentage point)		00	00	-0.3				
Difference July-December 2008 (percentage point)		0.5	0.6	0.4				
Difference July-December 2007 (percentage point) (000)					-6	9	-15	
Difference July-December 2008 (percentage point) (000)					104	61	43	

Source: Statistics Canada, see 1.1 <http://www40.statcan.gc.ca/index-eng.htm>

**Table v: Australia, seasonally adjusted unemployment,
by sex, July 2007-December 2008**

		Unemployment rate (%)			Number of unemployed (000)			
		MF	M	F	MF	M	F	
2007	July	4.3	3.9	4.8	470	236	235	
	August	4.3	4.0	4.8	477	242	235	
	September	4.2	3.8	4.7	462	227	235	
	October	4.3	4.0	4.8	478	239	239	
	November	4.4	4.1	4.8	490	250	240	
	December	4.2	4.1	4.4	468	249	214	
	2008	January	4.1	3.7	4.6	458	226	232
		February	3.9	3.6	4.4	438	214	221
		March	4.1	3.9	4.3	456	240	214
		April	4.3	4.0	4.6	477	246	231
		May	4.3	4.0	4.6	477	244	233
		June	4.3	4.0	4.6	477	246	230
July		4.3	3.9	4.8	482	240	242	
August		4.1	3.8	4.5	460	234	226	
September		4.3	4.0	4.7	482	246	236	
October		4.3	4.0	4.8	489	246	243	
November		4.4	4.1	4.8	497	250	246	
December		4.5	4.4	4.5	501	273	229	
Difference July-December 2007 (percentage point)		-0.1	0.2	-0.4				
Difference July-December 2008 (percentage point)		0.2	0.5	-0.3				
Difference July-December 2007 (percentage point) (000)					-2	14	-16	
Difference July-December 2008 (percentage point) (000)					19	33	-13	

Source: Australian Bureau of statistics, see <http://www.abs.gov.au/>

**Table vi: United States, seasonally adjusted unemployment,
by sex, July 2007-December 2008**

		Unemployment rate (%)			Number of unemployed (000)			
		MF	M	F	MF	M	F	
2007	July	4.7	4.7	4.6	7189	3889	3300	
	August	4.7	4.7	4.6	7135	3876	3259	
	September	4.7	4.8	4.5	7255	3990	3265	
	October	4.8	4.9	4.6	7210	3953	3257	
	November	4.7	4.8	4.6	7202	3920	3282	
	December	4.9	5.0	4.8	7555	4116	3439	
	January	4.9	5.1	4.7	7561	4209	3352	
	February	4.8	4.9	4.7	7463	4098	3365	
	March	5.1	5.2	5.0	7805	4256	3549	
	April	5.0	5.2	4.8	7662	4247	3415	
	2008	May	5.5	5.7	5.3	8498	4692	3806
		June	5.6	5.9	5.3	8614	4798	3816
July		5.8	6.2	5.3	8983	5172	3811	
August		6.2	6.4	5.9	9570	5312	4258	
September		6.2	6.8	5.5	9650	5672	3978	
October		6.6	7.2	5.9	10112	5875	4237	
November		6.8	7.4	6.1	10439	6044	4395	
December		7.2	7.9	6.4	11110	6459	4651	
Difference July-December 2007 (percentage point)		0.2	0.3	0.2				
Difference July-December 2008 (percentage point)		1.4	1.7	1.1				
Difference July-December 2007 (percentage point) (000)					366	227	139	
Difference July-December 2008 (percentage point) (000)					22,127	1287	840	

Source: Global employment trends for women: March 2009, p, 48. For Women, March 2009

**Table vii: France, seasonally adjusted unemployment,
by sex, July 2007-December 2008**

		Unemployment rate (%)			Number of unemployed (000)			
		MF	M	F	MF	M	F	
2007	July	8.3	7.8	8.8	2359	1174	1184	
	August	8.2	7.7	8.7	2330	1161	1169	
	September	8.1	7.6	8.6	2308	1146	1162	
	October	8.0	7.4	8.5	2280	1124	1156	
	November	7.8	7.3	8.5	2246	1100	1146	
	December	7.7	7.2	8.3	2212	1081	1132	
	2008	January	7.7	7.1	8.2	2193	1076	1117
		February	7.6	7.1	8.2	2182	1071	1111
		March	7.6	7.1	8.2	2185	1077	1108
		April	7.7	7.2	8.2	2196	1085	1111
		May	7.7	7.2	8.2	2199	1087	1112
		June	7.7	7.2	8.2	2210	1093	1116
July		7.7	7.2	8.2	2209	1090	1118	
August		7.7	7.3	8.2	2223	1100	1123	
September		7.8	7.4	8.3	2250	1123	1127	
October		7.9	7.6	8.3	2290	1157	1133	
November		8.0	7.7	8.3	2327	1187	1140	
December		8.1	7.9	8.3	2361	1214	1147	
Difference July-December 2007 (percentage point)		-0.6	-0.6	-0.5				
Difference July-December 2008 (percentage point)		0.4	0.7	0.1				
Difference July-December 2007 (percentage point) (000)					-147	-93	-53	
Difference July-December 2008 (percentage point) (000)					152	124	29	

Source : Global employment trends for women: March 2009,p,49.

**Table viii: Female employment shares by sector, selected economic
1995, 2000 and 2005**

	1995 (%)	2000 (%)	2005 (%)	1995-2000 Change in percentage point	2000-2005 Change in percentage point
Agriculture, hunting and forestry	41.7	40.2	38.2	-1.5	-2.0
Mining and quarrying	12.4	13.2	12.7	0.8	-0.5
Manufacturing	31.3	30.8	30.1	-0.5	-0.7
Electricity, gas and water supply	19.4	20.1	21.9	0.7	1.8
construction	9.3	8.9	8.6	-0.5	-0.2
Wholesale and retail trade; repair of motor vehicles, motorcycles and personal and household goods	47.0	47.9	48.3	0.9	0.4
Hotels and restaurants	55.1	55.5	56.0	0.4	0.5
Transport, storage and communications	24.6	25.7	25.9	1.2	0.2
Financial intermediation	50.7	51.7	52.2	1.0	0.5
Real estate, renting and business activities public administration and defense; compulsory social	44.3	44.0	44.6	-0.3	0.6
security	38.7	41.3	44.5	2.5	3.3
Education	66.6	68.5	70.2	1.9	17
Health and social work	76.4	77.9	77.7	1.6	-0.3
Other community, social and personal services activities	51.5	52.7	54.2	1.2	1.5
All sectors	42.0	42.9	43.9		1.1

Source: key indicators of the labour market (Geneva, ILOxv, 2007)

Note: ISICzx tabulation categories B (Fishing) and P (Private households with employed persons) are excluded because of lack of data for some countries covered in the "Table are: Australia, Austria, Canada, Czech Republic, Denmark, Estonia, Finland, Germany, Greece,

Hungary, Iceland, Ireland, Italy, Netherlands , New Zealand, Poland, Portugal, Romania , Slovakia, Spain, Sweden, Switzerland, and the United Kingdom

Table ix: Comparison between basic indicators of Rawalpindi, Punjab and Pakistan

Basic indicators	Rawalpindi	Punjab	Pakistan
Total population (thousands)	3993	84562	154000
Area in Sq. km	5286	205,345	796,096
Population urban/rural ratio	53/47	31/69	34/66
Sex ratio (number of males over 100 females) at birth	105	107	108
Population density (person per sq. km)	637	359	166
Population annual growth rate (%)	2.7	1.9	1.9

Sources: Punjab development statistic government of the Punjab Lahore 2004
Pakistan economic survey 2004-5

Pakistan, Health, Population welfare facilities ATLAS 2002-3

UNICEFt [cited 2005 Sept. 3] Available from URL:

http://www.unicef.org/infobycountry/Pakistan_statistics.htmltxe

Multiple indicators cluster survey (MICS) Punjab 2003-4

Table x: Comparison between health and nutrition indicators of Rawalpindi, Punjab and Pakistan

Health and Nutrition	Rawalpindi	Punjab	Pakistan
Under -5 mortality rate	82	112	101
Infant mortality rate	55	77	77
%of total population using safe drinking water sources	79	92	90
%of total population using adequate sanitation facilities	70	58	54
% of one – year old fully immunized against measles	74	66	67
% of pregnant women immunized for tetanus	34	63	45
% of under – five suffering from underweight (moderate and severe)	25	34	38
% of children who are breastfed with complementary food (<6-9 months)	52	44	31
Vitamin A supplementation coverage rate (6-59months)	84	87	95
% of households consuming iodized salt	20	8	17
No. of hospitals	17	306	916
Dispensaries	66	1227	4582
RHCs	10	298	552
BHUS	98	2405	5301
MCHCs	13	492	906

Sources: Punjab development statistic government of the Punjab Lahore 2004.

Pakistan Economic survey 2004-5

UNICEF [Cited 2005 Sept. 3] Available from

URL: [http://www.unicef.org/info by country/Pakistan_statistics.html](http://www.unicef.org/info_by_country/Pakistan_statistics.html)2.3

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Pakistan Basic Facts; cited online on September 4, 2005

URL: http://www.pk_mb.kiev.ua/basic_facts.htm.

**Table xi: Comparison between social indicators of Rawalpindi,
Punjab and Pakistan**

Social indicators	Rawalpindi	Punjab	Pakistan
Total adult literacy rate	77.5	52	49
Adult literacy rate, male	87	75	62
Adult literacy rate, female	68	62	35
Gross enrolment ratios: primary school	74	89	71
Net primary school attendance rate	73	51	56
Per capita income	Rs. 1729 per month	Rs. 1385 per month	Rs. 3680 per month

Sources: 1: Multiple indicators Cluster Survey (MICS) Punjab 2003-4

2: UNICEF [Cited 2005 Sept. 3] Available from:

2. URL : http://www.unicef.org/infobycountry/Pakistan_statistics.html tr

Table: xii Comparison indicators on Women and Fertility Behaviour

	Rawalpindi	Punjab	Pakistan
Total Fertility Rate	4.5	4.7	4.0
Contraceptive prevalence rate	37	36	36
Antenatal care coverage by any attendant (%)	92	77	43
Antenatal care coverage by skilled attendant (%)	73	44	35
Birth Care by skilled attendant	65	33	20
Birth Care by any attendant	99	99	99
Post-birth Care by skilled attendant	59	30	24
Post-birth Care by any attendant	86	90	67
Mean Children Ever Born to Married Women 15-49 years	3.3	2.32	2.7

Source: 1.UNICEF [Cited 2005 sept.3] Available from: URL:
http://www.unicef.org/infobycountry/pakistan_pakistan_statistics.html
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