

# Illiteracy is a Source of Compensation of Women in Dispute Settlement in Pukhtoon Culture in Rural Area of District Swat Khyber Pukthunkhwa-Pakistan

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## Abstract

The present study was conducted in rural area of District Sawat. The major objective of the study was to see the illiteracy is a source of compensation of women in dispute settlement in pukhtoon culture in the study area. District Sawat three union councils namely Proper Kalam, Othore and Chupreyal were purposively on the basis of more cases were selected. Data were collected with the help of questionnaire from Parents, brother or blood relatives of *Swara* and *Swara* Women. The total number in union council proper Kalam was 156, Union Council Othore 193, Union Council Chupreyal 20 which make total 329. Through sakaran the sample size was fixed 205 and through proportion allocation methodology 88 respondents from Proper Kalam, 106 from Othore and 11 from union council Chupreyal randomly were selected. Through questionnaire data were collected from the selected respondent. Descriptive statistics and chi square test was used for association. The study found that People had high reservation over educating their female despite the existence of schooling facilities for them due to pardha and fear of acceding to their participation in decision making process.

**Keywords:** Illiteracy, Source of Compensation, Women, Pukhtoon Culture, District Sawat

## I. INTRODUCTION

The term dispute is a sort of disagreements between individuals. Whenever, any one among the party contradicts a verdicts or an agreement leads to the development of dispute usually based on the consequences in social and moral perspectives. After misunderstood to be the particular cause leading to but to a key to resolution is always around. The basic tools applied for resolution are negotiation, conciliation, arbitration, litigation etc (Afary, 1999). Dispute settlements and their philosophies are uniform across the globe although with variations in traditional approaches. Pacific societies would be different to the Indian and also a more differentiation could be associated with those European. However, a community role is essential and occupies a central place by providing impotent to the development and operationalization of social mechanics responsible for dispute settlements. Success has been attributed to these phenomena with in large communities and groups pertaining to issue either individuals to individual basis or even individuals to collective conformity (Daniel, 2007; Asesela, 1995; and Stephen, 2003). The nature and complexity of relationships is usually considered a determining factor towards the settlements of issues. In industrial societies established courts have replaced this value system with the culture of rights provisions through vibrant judiciary and perhaps that is the obvious reason which has dominated the other cultural prerogatives in dispute settlements. However, the jurisdiction, application and the outcomes based on the application of dispute settlements in traditional societies are still vital in terms of its social impairments (Nader and Todd, 1978; Cappelletti, 1992; and Bennett, 1991).

The monitory repercussions are an issue pertaining to its value determination quite eminent. However, in most of the cases the number of societies, traditional in nature, exhibit the transition of women for the settlements of dispute across the globe. This has transformed the women as a pray to wishes paradox and used as commodity for the conflict settlements originated from men. This marginalized position of woman has taken a shape of gender based violence within the shapes of terrible crimes like rape, forced pregnancy and other sexual related slavery. Although both genders are widely affected from the conflicts, however, women are the worst victims to such practices. The fight settlements in two warring clans are often witnessed in the shape of payment as blood money. A woman is usually surrendered to a man who has either lost his brother, close relative or even a girl by the opposite side. So it could be meaningful to derive that usually a beautiful girl is selected and handed over to the rivals in the form of a gift for marriage irrespective of her consent (Sanam, 2006; Bridget, 1996 and Camille, 2005).

Dispute emergence and its subsequent settlement at clans level is perhaps the outcomes of inter and intra marriages within family. Resultant factors in light of disagreement lead to the dispute where woman as property

is exchanged for such dispute. At tribunal factors included the women status, social capitals which facilitated the organizations through a reciprocal phenomenon based on cooperation and coordination. Arbitration and adjudication develop in the aftermath of conflict and conflict resolution (Jules and Huges, 2001; Robert, 1993; and Sanginga et al., 2007). Institutionalized system is one of the key instruments responsible for regulation and prediction of behavior. In the light of prevalent norms and social sanction ceremonies and social gathering are often celebrated in a code of manners inculcating the ways of behaving and action. Harmony is always a key to the all activities pertaining to group life. Max (1965) has adjudged reconciliation in the Somali customary law based on rules, regulation and principles for settlement of social, economic and cultural disputes within the warring families. Victor (1969) has also declared rituals have the repairing agents for the ruptured social relationships and that bringing homogeneity and stability within the system. Inter and intra clans conflicts are usually settled under this vary analogy (Abdi, 2003).

Traditionally, disputes pertaining to blood money as compensation have been some constants analogies found across the globe in various societies. The type and amount of compensation could be different but the main philosophy is the same. Mostly killing of a person is compensated with the killing of that particular killer. In some cases some other yardsticks like payment in kind (animals) have been determined for each killing. Women or girls raping is also being dealt with the same analogy in most of the *Ugaz's Tribe* (Tadesse et al, 2010). Domestic violence through intimate partner and families has been in practice since long. Cultural endorsement has been found as ancients social indicators with the slighter variations to their application. Incest taboo, marital rape and sexual harassment are some of the key factors to the phenomena of violence and dispute settlement. Pukhtoon culture is no exception to these phenomena. Social implications are very much embedded while foreseeing into the gravity and existence through national's goggles as its existence in the shape of *Karo Kari, Sati, Vani, Watta Sata* and *Swara*. All these mentioned practices could commonly be found in Pakistani society (Wasim, 2003).

Munir and Khan (2011) have examined and reported the practice of *Swara* across the *Pushto* speaking areas of Pakistan. In ancient traditions tracing back to the early dates with the main purpose of blood feuds and settlement amongst the warring Tribe and clans. This practice is manifested through forceful marriage of a girl with a man of other tribes for resolving a dispute. Dimension to these effects could be a number of; however, murder, kidnapping, robbery, discrimination, poverty and landlordism are the major attributing factors. Though considered social norms, however, its practice is not less than an evil as having no endorsement from Islam and even other school of thoughts. *Swara* is *Pushto* word means compensation through bloods (African Child Policy Forum, 2007). Girls are often handed over for marriage or exchange of marriage to the aggrieved party for dispute resolution based on blood (Hussain, 2004). The terminology contains the meaning and practice of giving girls to the aggrieved family as compensation for blood. This practice has usually been seen within the preamble of existing cultural perspective, devoid of any constitutional and judicial advent (Barcham, 2011).

This act which has taken a shape of cultural norms is almost some 400 year's back first exercised in the *Pathan tribes of Mianwali*. Obvious reason was bloody war between two tribes which led to the execution of eight hundred people. Latter on *Nawab of Tank* summoned the *Jirga* to resolve this dispute. In that *Jirga* girls were declared as commodity and given to the aggrieved family as *Qisas*. This verdict proved vital in bringing harmony and later on this decision got the shape of a custom which passed on generation to generation. No any physical age consideration could be specified to this practice even from an infant up to seventy five years old women could be declared as *Swara* (Khwaja, 2010; and Sadiqi, 2004). Religiously if taken, the forced marriage is strictly forbidden in Islam where emphasis is being given on taking consent from the virgin prior to her marriage. It is probably due to the avoidances of complication after world (Wikipedia, 2007). Islam is a religion explaining in a manifest manner the rights to both genders including girls with relation to their marriage. Child marriage has no concept in Islam. Moreover, wife maintenance has been ensured on part of the husband along with her privacy, comfort and independence. In addition, *Maher*, as marriage gift is also allocated to a wife and has been declared entity to be treated with equity, respect and kindness (Wikipedia, 2007; Bates, 2000; and Afary, 1999).

Khan (2007) has indicated towards the right of child marriage in Pakistani society with multiple agonies. No such any public service is obvious to provide any help or assistance to the victim. Little efforts have also been witnessed in this regard by NGO or Government agency in a substantial way. The question needs to be addressed that whether religious command in our society is incapable of enshrining people about its teaching based on peace, love, harmony and tolerance. Moreover, Quran's teaching is abundantly available in Sura Nisa which has conspicuously spoken and dictated upon the women rights (AIQURAN, Sura Nisa). Practices pertaining to force marriage of girls in the light of compensation of murder, raping debts and settling other disputes has been in prevalence in *Khyber Pakhtunkhwa* province of Pakistan with adjacent tribal built and even going beyond to Afghanistan (Human Development Foundation, 2013). *Swara* is being practiced with other name *Bad* in Afghanistan under the same analogy. The probable reason is male dominance, women as inferior folk and recognizing them as commodity instead of human being. Moreover, the family and clans feud are

almost settled through exchange of women mostly the virgins. This practice has been revealing the agonies of the victims manifested in the shape of premarital sex, female feticides, female infanticide, rape, early marriages, trafficking and domestic violence. Children violence is linked with political climate and social conditions which usually hamper the access of female to education and health care. This antagonistic and hostile attitude has led to the vulnerability of women to violence at every stage of life making it a terrible South Asian legacy (Coomaraswamy, 2005).

Zamurrad (2012) found that women of middle class could rarely withstand violation of their rights by the male family members (although mothers – mostly uneducated or semi-educated, were equally responsible to enforce these prejudices). The issue gets more severe in case of higher education of female members and their choice making about their profession. Of course this class considers itself as an upholder of so called cultural and religious norms. According to Madani (2005) in rural communities, women are usually assigned with housekeeping, bearing and rearing children. And it is mostly because of their little or no access to education. In farming families, besides housekeeping tasks, women also equally contribute to household economy but the role is seldom recognized by the male segment. UNIFEM Afghanistan (2008) reports that many traditional and religious leaders reinforce these notorious customs on poor and ignorant people in disguise of Islam, while in most cases, however, these practices have no relevance to Sharia law as well as Afghan and international law and violation of human rights of women. Khawar (2010) considers education among the vital factor regarding women liberty in various domains of decision making process in Ethiopia. According to Khawar' study report, Women exchange practices *Swara* etc are mainly associated with low literacy, male dominance, patriarchal family setup, failure of judicial institution and *Jirga* system in Pakistan (Tesfa, 2002; and Mumtaz and Nosheen, 2014).

Shadow (2006) reports that Low productivity is usually caused by low income, high population growth and less employment etc, while other important symptoms of population explosion and low literacy are early and or forced marriages (UNICEF, 2009). Michael (2001) and Jennifer (2009) links the tradition of *Swara* practices and other human rights violation with influencing forces i.e. *Jirga* as an institution backstopped by so called religious leaders and other influential of a community. Other root causes of such heinous practices like *Swara* or forced marriages are culturally embedded laws which have been always seconded by local bourgeois and ignorant communities (Richard, 2007). Kakar (2003) founds out that customary statutes of so called *Pakhtunwali* and *Jirga* are just to oppress women and retain the supremacy of male segment. Mumtaz, (1987) explored the rural area composition with improbable working of women base on inconvenient working environment and low literacy that cause pathetic troubles for women. Ennis (1975) found out that lower middle class of Pakistani were reluctant to allow their women get higher education or involve in a job. They thought women education as humiliating women to do jobs in market or as domestic servants. However, contrary to it Rizwan and Sabir, (1976) infer the women education and job as a mean of national progress and productivity.

According to Zaidi (1971), due to shift in the cultural and social dynamics of the rural areas, nearby to the city, there is an increasing understanding and realization of women education to do job and contribute to household economy. However, Akhtar, (1992) reported that women in rural areas of Afghanistan, Nepal and Pakistan have little facilities to get their education mostly because of traditional perspectives in their respective communities. A report of Census Organization Pakistan (1998) concludes that Pakistan, despite the emphasis on female enrollment, has no comprehensive arrangement to consolidate the female education programs. While a concept of threat to women honor works as another agent to detain women from getting education (Weinstein, 2001).

## 2. METHODS AND MATERIAL

The present study was carried out in Swat District to determine the relationship between “Women as compensation” (*Swara* Practices) and (Illiteracy) for the purpose of reaching into conclusive results. It was a “One Shot” or Status study which is also called as cross sectional study. The working methodology as below; The study was limited to Swat District of *Khyber Pakhtunkhwa* Province. It is densely populated area, lacking basic living facilities for all age groups, and having great similarities in social and cultural background of its inhabitants. Culture is the major driving force in molding behavior of the locals, therefore, women as compensation prevailed as a culturally endorsed practice for resolving blood, property, family and honor related disputes. Swat is stretched over 200 km from *Malakand* pass to swat-Kohistan in Malakand division. It has a rich history, spread over thousands of years dating back to Alexander the great invasion of 327 BC. Alexander also married a local woman in Swat during his staying in the area. Successors of Alexander ceded Swat into Mariray Dynasty. Ashoka spread his influence as king in 2<sup>nd</sup> BC and Buddhism was introduced in 3<sup>rd</sup> BC century. In 11<sup>th</sup> century, Mahmood of Ghazna invaded Swat and Islamic civilization flourished around. In 15<sup>th</sup> century this area was again invaded by Afghan Yousafzai tribe and *Pukhtoon* culture got dominance. In 1915 Swati tribes elected a central leader and Swat emerged as an independent state under the kingdom of Abdul Jabar Shah. He introduced an independent administrative state. Swat remained an independent administrative unit since 1915 to

1969 and ruled by the successors Abdul Jabar Shah, while reinforcing their dynasty in the meantime. 1969, it was annexed into Pakistan and become a part of Khyber Pakhtunkhwa, province. Swatis are mainly *Pakhtoon*, comprised of yousafzai, Kohistani, Gujars and Awans. Local culture is predominantly influenced by the concept of *Pakhtunwali*, which has its own ways and means devised for meeting out local ways of life, through its own modifications. The prevalent culture strongly believes in patriarchy where in male dominance has ruined the status of women in the study area. Nang, an integrated component of *Pakhtunwali* speaks of defending honor of the family at any cost. Women are floated as commodity/property in addressing the disputes amongst the warring families/clans to settle the issues pertaining to every aspect of life through local council i.e *Jirga* (Abdul, 1997; Karimi, 1995; and Badshah, 2000). A sample size of 205 as per mechanism of Sekeran (2003) was chosen from three selected Union Councils with relative sample size, determined on the total strength of the respondents from each strata. The relative sample size was again distributed into substrata on village level and then the required sample size was drawn out on random basis through proportional allocation method. The distribution is shown in below in Table-1.

**Table-1 Sample Size Distribution into Various Strata of Study Population**

S. No	Village Name	Population	Sample Size
<b>A.i</b>	<b>Tehsil Kalam, Union Council Kalam</b>		
1	Kalam Bazar	24	14
2	Kass Village	21	13
3	Boyoun Village	08	4
4	Kokonail Village	09	5
5	Ashoran Village	06	3
6	Oshu Village	31	17
7	Mateltan Village	19	10
8	Shaho Village	08	6
9	Jalband Village	30	16
<b>Total</b>		<b>156</b>	<b>88</b>
<b>ii</b>	<b>Union Council Othrore</b>		
1	Othrore Village	24	13
2	Gabral Village	55	30
3	Kani Village	30	17
4	Anakar Village	46	25
5	Batandar Village	38	21
<b>Total</b>		<b>193</b>	<b>106</b>
<b>B.i</b>	<b>Tehsil Matta, Union Council Chupreyal</b>		
1	Badar Banda Village	05	2
<b>ii</b>	<b>Union Council Bartana</b>		
2	Sar Banda Village	09	6
3	Telai Village	06	3
<b>Total</b>		<b>20</b>	<b>11</b>
<b>Grand Total</b>		<b>369</b>	<b>205</b>

$$n1 = \frac{n \cdot N1}{N}$$

Where

- n1 = Sample required for each village
- n = Total Sample Size
- N = Total Population
- N1 = Population of corresponding village

#### **Characteristics of Respondents**

All those women who were the victims of compensation practice, Parent of *Swara* and brothers and blood relatives were chosen as respondents for this study.

#### **Conceptual framework**

The study proceeds with the following conceptual framework.

**Table-2 Conceptual Framework of the study**

Background variables	Independent Variables	Dependent Variables
Education	Illiteracy	Women As Compensation ( <i>Swara</i> Practices)
Family Type		
Income		

**Indexation**

The dependent variable was indexed to get the desired degree of the responses. Moreover, both independent and dependent variables were indexed for ascertaining the level of relationship at variables as well (Smith, 1981 and Nachmias and Nachmias, 1987). A reliability of 0.74 between the variables for the present study was discovered (Nachmias and nachmias, 1992). The collected data was coded and entered in SPSS software for its analysis. All relevant statistical tools i-e frequency and percentage distribution was carried out. Moreover,  $\chi^2$  test statistics was used to determine the level of relationship between dependent and independent variable at bi-variate level. Gamma statistics enabled to explain the strength and direction of relationship at Bi-variate level with the aforementioned variables.

**Chi-square test**

Chi-square ( $\chi^2$ ) test was used to test the hypothetical association between independent and dependent variables. Following procedure was adopted to calculate chi-square as was outlined by Tai (1978).

$$(\chi^2) = \sum \sum \frac{(f_{ij} - F_{ij})^2}{F_i F_j F_{ij}}$$

**3.RESULTS AND DISCUSSIONS**

**Respondents Attitude Towards Illiteracy**

Illiteracy is one of the social evil which leads to furthering severe social problems like poverty, overpopulation, crimes etc, and keeps behind the society from the direction towards development with vulnerability of local in terms of customary practices of gender based discrimination. Findings regarding respondents attitude towards illiteracy as factor involved in committing *Swara* practices are given in this section as follows;

Majority of the respondents (67.3%) were in favor of formal education facilities for women in the study area while having any formal education degree was opposed by 92.2%. It could be detected a strong wish for attainment of education amongst the respondents exists, however, cultural impediments were strong enough and negatively influencing the phenomena of educational attainments. However, Zamurrad (2012) found that the middle class women to a certain extent, are unable to raise any effective voice against the violation of their rights, which normally comes from a certain mindset of the male family members (although mothers – mostly uneducated or semi-educated, are equally responsible to enforce these prejudices). Hindrances are created when it comes to higher education and choosing a profession. It is not surprising that these prejudices against woman exist in this class as it is under strong influence of orthodoxy and class superiority of being custodians to the perpetuation of cultural and religious values. Findings pertaining to awareness of the importance of formal education was supported by 94.1%, community people like formal education system by 95.6%, formal education to start by 99.0%, wanted formal education in the family by 94.6%, allow female to get formal education by 91.7%, want education but failed due to unavailability by 94.1% and presence of formal school by 73.2% respectively (Table 3). As mentioned above a strong wave of attainment of higher education prevailed in the study area, however, structural, social and cultural impediments were some of the attributing factors of restricting female to get education. These finding were similar to findings of Madani (2005) who found that in rural set-up, women are expected to perform their house-hold responsibilities, along with the bearing and rearing of children, normally in large numbers. The lack of education due to unavailability of adequate facilities further restricts the role of rural women to house-hold activities, within the four walls. In the case of farming community, after completing their house related responsibilities, the women contribute equally towards the income of their family, as they work with them in the fields, but this contribution is hardly recognized. Consequently, they are at the mercy of their men, even for the fulfillment of their basic needs. Almost 91.2% of the respondents rejected the idea of favor of co-education, 94.6% respondents accepted it with feelings of shame on female education while 91.7% said that female education was against their honors. Also 85.4% respondents did not allow female for education because of *parda* while 85.4% respondents allowed female to take decision of her life. These were some positive trends emanating for female education. Moreover, co-education was found a cultural taboo to the respondents. These findings were against the findings of UNIFEM Afghanistan (2008) which stated that many Afghans, including some religious leaders reinforce these harmful customs on poor and ignorant people by invoking their interpretation of Islam. In most cases, however, these practices are inconsistent with *Sharia* law as well as Afghan and international law and violation of human rights of women.



**Table 3 Perception About Female Education by Sampled Respondent in the Study Area**

Education	Agree	Disagree	Uncertain
Formal education facility available	138 (67.3)	60 (29.3)	7 (3.4)
Formal education degree	14 (6.8)	189 (92.2)	2 (1.0)
Awareness the importance of formal education	193 (94.1)	8 (3.9)	4 (2.0)
People like formal education system	196 (95.6)	1 (0.5)	8 (3.9)
Formal education needs in your area	203 (99.0)	1 (0.5)	1 (0.5)
Want formal education in your family	194 (94.6)	7 (3.4)	4 (2.0)
Allow female to get formal education	188 (91.7)	12 (5.9)	5 (2.4)
Want education but failed due to its unavailability	193 (94.1)	7 (3.4)	5 (2.4)
Female schools are present in your area	150 (73.2)	54 (26.3)	1 (0.5)
Favor co-education	11 (5.4)	187 (91.2)	7 (3.4)
Feel shame on female education	4 (2.0)	194 (94.6)	7 (3.4)
Female education is against your honors	5 (2.4)	188 (91.7)	12 (5.9)
Don't allow female for education due to Parda	175 (85.4)	21 (10.2)	9 (4.4)
Allow female to get decision of her life	175 (85.4)	22 (10.7)	8 (3.9)

\*Number in the column presented frequency while number in parenthesis presented percentage proportion of the respondents\*

#### Association Between Respondent's Attitudes Regarding Illiteracy and Women as Compensation

Illiteracy and ignorance is one of the curses moving down the expected human behavior and prevalent social norms when the individuals resorted to internalizing the prescribed norms within a society. Illiteracy has been adjudged as one of the key factors generating and perpetuation vicious circles of poverty, crime etc, which endangers any subtle and abrupt drives of social change. Some state of the art educational institutions ensure the plight of development in a nation. Any nation devoid of such social mechanism always suffers with the jolts predicament. Traditional practices like discrimination against women are some of the fatal facets of the society not allowing to own the path of growth and development. Findings on relationship between respondent's attitude towards illiteracy and women as compensation are given and discussed as; A highly negative  $\gamma = -0.958$  and significant ( $p < 0.05$ ) relationship was discovered between got any formal education degree and women as compensation. It could be conceived from these findings almost non availability of learned qualified persons. The level of understanding of agonies associated to *Swara* practices of women are properly estimated. Moreover, as indicated by the negative sign change with in the prevalent educational scenario was almost impossible, which is a basic instrument for social change in the study area. Persistent poverty and violence against women like *Swara* practices had a strong relationship with the law and formidable absence of qualified persons in the society. Early marriages, forced marriages and compensation practices, while exchanging and offering women as commodity are some of the curses association to low literacy rate as emanated by Khawar (2010) that improvement in women but was found highly desirable, as the major source of change towards achieving goals of women liberty in various domains of decision making process in Ethiopia. Women exchange practices/*Swara* etc were the main cause associated with low literacy, male dominance rotten government and judicial institution and *Jirga* system in Pakistan (Tesfa, 2002; and Mumtaz and Nosheen, 2014). On the other hand a high positive ( $\gamma = 0.941$ ) and significant ( $p < 0.05$ ) relationship was found between you want formal education system to be started in your area and women as compensation (Table 5). A desire for existence of educational institution had a strong association to curbing the practice of *Swara* as indicated from these results. Sexual harassments of female with low educational level at the workplaces were common in most parts of the world (Shadow Report, 2006). Low productivity is also related to low income, high populace, low employment etc. Early marriages and forced marriages were some other important indicators of high population and low literacy (UNICEF, 2009). Similarly, a high positive ( $\gamma = 0.73$ ) and significant ( $p < 0.05$ ) relationship was detected between you want your family to get formal education and women as compensation. It could be detected from these results that people had accepted the curse of *Swara* practices as an outcome of low literacy and wide spread ignorance. They wanted formal education to replace those inhuman norms by healthy and socially acceptable norms, which could guarantee the human dignity etc. Michael (2001) and Jennifer (2009) had related the discourse of *Swara* practices and other human rights violation to the prevalence of *Jirga* as an institution and role of *Mullah* (clergy) and *Maliks* (the local cheap) were the main reasons. Moreover, practice of local laws were found imbedded in the structural dynamics with ardent endorsements from local bourgeois, along with a formidable low literacy rate (Richard, 2007). A positive ( $\gamma = 0.677$ ) and significant ( $p < 0.05$ ) relationship was found between you allow your female to get formal education and women as compensation. Acceptance to allowing female to get higher education indicated towards the emergence of a soft social scenario based on change in the prevalent mindset. Moreover, making them educated could also lead to their involvement in decision making at various levels including mate selection. These findings were in support to Kakar (2003) who

found the legal code of customary practices of *Pakhtoonwali* and *Jirga* as some of the eminent factors of depressing women folks and keeping high the concept of patriarchy. Mumtaz (1987) explored the rural area composition with working of women as secondary statures, tedious working environment and low literacy for pathetic plight of women. Similarly, a high positive ( $\gamma=0.752$ ) and significant ( $p<0.05$ ) relationship was found between you want to get formal education but failed due to unavailability and women as compensation. It was eminent from these findings that people in the study area had strong inclinations to educate their females, but nonexistence of women educational institutions were the main impediments. Ocular observation and on spot visits of the scholar, while collecting data disclosed that people were resistant to female education. They used to allow them but for religious education only. They termed formal education for women against their ancestral paths. Likewise, Ennis (1975) discovered that lower middle class of Pakistan did not allow their female to get education and subsequent jobs in the job market. They consider women education as degrading to doing jobs in market and domestic servants. However, contrary to it Rizwan and Sabir (1976) concluded the women education and job towards national progress and productivity. Association between female education is against your honor and women as compensation was found highly positive ( $\gamma=0.884$ ) and significant ( $p<0.05$ ). Women as compensation practices, though had cultural endorsement, however, people had the feelings of considering it as against the honor. Findings were very much explicit over attainment of female education were not highly encouraging also. Low women status had a strong association to the prevalent socio-cultural perspectives over women education and *Swara* practices in the study area. Women low status was discriminatory with in the preview of fundamental rights. Although women plight has gone through the ladder of improvement in most of the developing countries. However, in the ex-colonial world, women agonies regarding their access to basic rights i-e forced marriage, exchange, early marriage and compensation practices are still unabated (Krueger, 1963; Madden, 1975; Gordon and Morton, 1974; and Cardwell and Rosenzweig, 1980). Moreover, cultural variations in Pakistani society have eroded the women rights in Pakistan (Ferdoos, 2005). Also a positive ( $\gamma=0.598$ ) but non-significant relationship was disclosed between community people like formal education system and women as compensation. Similar relationship existed between favor of co-education and women as compensation ( $\gamma=0.052$ ) and feel shame on female education and women as compensation ( $\gamma=0.714$ ; Table 5). Relationship between you did not allow female education because of *parda* and women as compensation was found positive ( $\gamma=0.365$ ) but non-significant and you allow female to get decision on her own life and women as compensation ( $\gamma=0.421$ ; Table 5). All the above results emanated a low profile status of women. They had little access to rights such as consent in marriage, forced marriage and exchange as commodity just to serve and safeguard the interests of males. Educational attainments on part of women in the study had no any substantial importance, rather an instrument of getting ashamed for male due to strict *Parda* system, where in women were not allowed to operate outside the four walls of the house. These findings were to negation to the outcomes of Zaidi (1971) who explored shift in the cultural and social dynamics of the rural areas, adjacent to the city. People had a sense of understanding and realization regarding women education to add in financial returns to family in the shape of their jobs. However, Akhtar (1992) reported from his findings that women in rural areas of Afghanistan, Nepal and Pakistan were receiving little attention over their attainments in education. Obvious reasons were the local rural thinking, which had some traditional and conventional aspects over women education. Conversely, a highly negative ( $\gamma=-1.000$ ) and non-significant relationship was found between aware of the importance of formal education and women as compensation while the relationship between any female school in your area and women as compensation was also found ( $\gamma=-0.386$ ) and non-significant. Whereas, the relationship between any formal education facility in the area and women as compensation was found negative ( $\gamma=-0.507$ ) and non-significant (Table 5). Although people had no indications towards providing their females with education, but the government and other NGOs did not bother even in constructing schools for female in the study area. Such ignorance on part of government had added strength to the conservative thinking regarding female status in the study area. These findings had a strong support from the conclusion of Khan (1989) that Pakistan had never any sound and systematic approach over the national coordination scale to strengthen the female education programs despite the inculcation of low female enrollment as cultural. However, threat to women honor was another factor negatively influencing the phenomena of women education (Zaid, 2007).

**Table 4 Association Between Respondent’s Perception Regarding Illiteracy and Women as Compensation of the Sampled Respondents in the Study Area**

	<b>Dependent variables</b>	<b>Statements</b>
Formal education facility available	Women as compensation	$\chi^2= 1.168 (0.558)$ $\gamma=-0.507$
Formal education degree	Women as compensation	$\chi^2=13.689 (0.001)$ $\gamma=-0.958$
Awareness the importance of formal education	Women as compensation	$\chi^2= 0.451 (0.798)$ $\gamma=-1.000$
People like formal education system	Women as compensation	$\chi^2= 2.112 (0.348)$ $\gamma=0.598$
Formal education needs in your area	Women as compensation	$\chi^2= 28.451 (0.000)$ $\gamma=0.941$
Want formal education in your family	Women as compensation	$\chi^2= 19.41 (0.005)$ $\gamma= 0.73$
Allow female to get formal education	Women as compensation	$\chi^2= 21.041 (0.000)$ $\gamma=0.677$
Want education but failed due to its unavailability	Women as compensation	$\chi^2= 7.076 (0.029)$ $\gamma=0.752$
Female schools are present in your area	Women as compensation	$\chi^2= 0.591 (0.744)$ $\gamma=-0.386$
Favor co-education	Women as compensation	$\chi^2= 3.894 (0.143)$ $\gamma=0.052$
Feel shame on female education	Women as compensation	$\chi^2= 2.711 (0.258)$ $\gamma=0.714$
Female education is against your honors	Women as compensation	$\chi^2= 18.074 (0.000)$ $\gamma=0.884$
Don’t allow female for education due to Parda	Women as compensation	$\chi^2= 2.860 (0.239)$ $\gamma=0.365$
Allow female to get decision of her life	Women as compensation	$\chi^2= 2.252 (0.324)$ $\gamma=0.421$

**Bi and Multi-variate Analysis based on indexation of dependent and independent variables**

Various statements on dependent (women as compensation) and independent variables were indexed to investigate their relationship at bi and multi-variate level. Findings on descriptive statistics of the indexed variables and the association between the aforementioned variables are given and discussed as follows;

**Association Between Respondent’s Attitude Towards Illiteracy and Women as Compensation**

A positive and highly significant relationship ( $\gamma = 0.69$ ) was found between respondents attitude towards illiteracy and women as compensation ( $p<0.05$ , Table 6). Low literacy is a major curse associated to a number of social evils in society as emanated from these results. Forced marriage, women as compensation practices and early marriages had drastically affected the women educational attainment and women liberty in the process of decision making in various dimensions of life as well. All such situational evidences could usually be enumerated in case of Pakistan and Ethiopia (Khawar, 2010; Tesfa, 2002; and Mumtaz and Nosheen, 2014). Traditional explanation over person’s position in the society is essential which is often value based with ethical considerations. Any dreadful act with separation from family, little freedom to expression and restriction over participation in peer activities usually emanated in harmful outcomes such as low attainment of education (Menkiti, 1986; Juru 2003; and Committee on Status of Women 2007). Moreover, Sultana (1965) had also connected status enhancement through financial freedom with educational attainment.

**Table 5 Association Between Respondent’s Attitudes Towards Illiteracy and Women as Compensation**

<b>Independent variables</b>	<b>Dependent variable</b>	<b>Statistics</b>
Illiteracy	Women as compensation	$\chi^2= 20.07(0.000)$ $\gamma = 0.69$

**Multi-variate Analyses**

Relationship among various independent and dependent variables were worked out by controlling background variables namely respondent’s education, family type and income to investigate whether the relationship between the dependent and independent variable at bi-variate level was spurious or non-spurious. These results are given and discussed as follows;

**Association Between Respondent’s Attitude Towards Illiteracy and Women as Compensation**



**(Controlling Literacy).**

A high Positive ( $\gamma= 0.677$ ) and significant ( $p<0.05$ ) relationship existed in attitude of illiterate respondents towards illiteracy as independent variable and women as compensation (Table 7). On the other hand, among literate respondents, the relationship between the fore mentioned variables was negative ( $\gamma= -0.92$ ) but highly significant ( $p<0.05$ ). The gamma values amongst the illiterate showed non-spurious relationship while on literate side spurious relationship existed. The spuriousness of literate could be attributed to the fact that despite having a strong anonymousness, this segment was completely helpless in discarding the act of women as compensation due to the cultural and social support for it in the prevalence social system. The obvious factors of their inability to resist is perhaps the low number of educated persons as indicated in table 4.1.7. Low female education in Pakistan with conspicuous representation from tribal areas and villages nearby (Munir, 2013). Moreover, early marriages in most of the African culture in general and in *Pakhtoon* culture is another attributing factors coupled with blood dispute settlement in the study area (IPP Media, 2008). Iyanuolu (2008) low attainment of education due to early marriages restrict women to be an economic unit. Thus making them deprived of access to rights, and exposing them to extreme vulnerabilities. Gender based discrimination included violence against women and social alienation and little says of involvement in household affairs making them liabilities and pray to extreme vulnerability (Stormorken et al., 2007).

**Table 6 Association Between Respondent’s Attitudes Towards Illiteracy and Women as Compensation (Controlling Literacy).**

Literacy as Control variable	Independent variable	Dependent variable	Statistics
Illiterate	Illiteracy	Women as compensation	$\chi^2=21.04(0.000)$ $\gamma= 0.677$
Literate	Illiteracy	Women as compensation	$\chi^2=13.8(0.001)$ $\gamma= -0.92$

**Association Between Respondent’s Attitude Towards Illiteracy and Women as Compensation (Controlling Family Type).**

Relationship between women as compensation of the respondents residing in nuclear family setup and attitude towards illiteracy was highly significant ( $p<0.05$ ) but negative ( $\gamma= -0.83$ ; Table 8). However, the relationship between the aforementioned variables was negative ( $\gamma= -0.397$ ) but significant ( $p<0.05$ ) for the respondents in the joint family setup. The respective gamma values indicated a spurious relationship between the aforementioned variables in the nuclear and joint family setup. Thus only level of literacy had little effects to it. It could be associated to some other factors like big family size, abundance of human capital and stickiness to the prevalent cultural practices; which denial was almost a taboo for the locals. Cultural practice of patriarchy had led to the emergence of inequalities in the Pakistani society. Although women are allowed to get education outside the house, but on the dictation of female members. However, permission for getting education by women had led to a decline in the rate of early marriages (World Vision, 2008; Shaheed, 1990; and Hassan, 1995).

**Table 7 Association Between Respondent’s Attitudes Towards Illiteracy and Women as Compensation (Controlling Family Type).**

Family Type as Control variable	Independent variable	Dependent variable	Statistics
Nuclear	Illiteracy	Women as compensation	$\chi^2=14.2(0.000)$ $\gamma= -0.83$
Joint	Illiteracy	Women as compensation	$\chi^2=21.823(0.005)$ $\gamma= -0.397$

**Association Between Respondent’s Attitudes Towards Illiteracy and Women as Compensation (Controlling income).**

The effects of different levels of the respondent’s income was sought on women as compensation and illiteracy. In low-income group the relationship was positive ( $\gamma= 0.62$ , Table 9). Moreover, the association between the aforementioned variables was significant ( $p<0.05$ ). In the medium-income group, the relationship between the aforementioned variables was positive ( $\gamma= 0.71$ ) and significant ( $p<0.05$ ). Similarly, in the high-income group, the relationship between these variables was also positive ( $\gamma= 0.64$ ) and significant ( $p<0.05$ ). Relationship between women as compensation and illiteracy; in low, medium and high-income was found spurious. These findings indicated towards other factors like poverty, ignorance and strict cultural norms pertaining over the practice of women as compensation. Community education through biased campaign from media is some of the strategies of losing women status. These practices need to be incorporated in themselves by arranging seminar, workshop and ceremonies over women plight in society on social and religious grounds. In addition, family policies of positive parenting and encouraging women involvement in decision making could lead to improvement in women status (Gault, 2006; and Davis *et al.* 2006).

**Table 8 Association Between Respondent's Attitudes Towards Illiteracy and Women as Compensation (Controlling income).**

Income as Control variable	Independent variable	Dependent variable	Statistics
Low	Illiteracy	Women as compensation	$\chi^2=10.7$ (0.011) $\gamma= 0.62$
Medium	Illiteracy	Women as compensation	$\chi^2=12.5$ (0.003) $\gamma= 0.71$
High	Illiteracy	Women as compensation	$\chi^2=13.9$ (0.001) $\gamma= 0.64$

## CONCLUSIONS AND RECOMMENDATIONS

The study showed that people had a strong wish for getting formal education with conspicuous emphasis on female education. It was further disclosed that most of the people had negative attitude towards female education to be against their honor. Illiteracy was propelling factors of *Swara* practices in the study area. In addition, literacy, income and family type were other variables predicting the behavioral outcomes over *Swara* practice. Both literate and illiterate had acceded to the *Swara* practice with illiterate had a cultural faith to it. Both literate and illiterate declared it an economic issue, with strong support from community based on religious fallacy amongst the illiterate with strong tribal structural components. Poor segments of society were found more involved and inclined. These segments need to be focused; on with the provision of special package, including a continuous job, attainment of education with special focus on female education. Economic importance of women through paying in *Swara* could be altered provided emphasis is given on the attainment of female education. This process after maturity could display a woman as working unit with more stable status of earning in a respectful position like become a doctor, school teacher etc. Religious misconception over women status as inferior needs to be revisited through a joint venture of religious, educational and legal institutions. Taking services from experts of these institutions could serve as harbinger in changing the lot of women in the study area. High seats of learning's i-e universities should take special interests in letting endeavors to look into the phenomena of *Swara* practice through different dimensions. Involvement of foreign faculty from other nations could better understand the issue in letter and spirit with societal explanations. Moreover, it could also serves as getting closer to the diversity of mind and deeds.

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