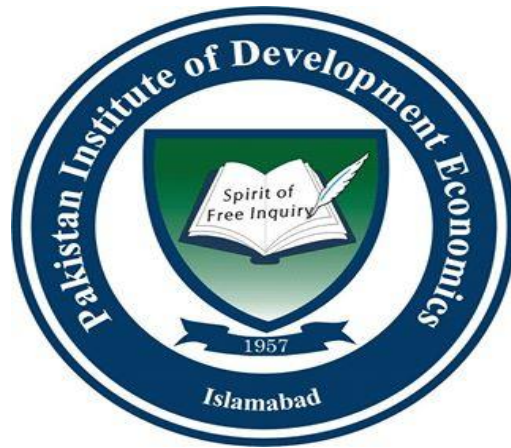


**INFLUENCE OF CULTURE AND RELIGION ON
WOMEN EMPOWERMENT: A CASE STUDY OF
TEHSIL JAMRUD, DISTRICT KHYBER**



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At any time if my statement is found to be incorrect even after my Graduation the university has the right to withdraw my MPhil degree.

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Muhammad Wiqas

DEDICATION

*To My Beloved Parents, Brothers and Sisters, Who Support Me Throughout
My Life and My Carrier beyond the Limits and Parents Generous Love made me extremely
successful in my carrier*

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Muhammad Wiqas

Abstract

Current study recognized that in tribal Pashtun belt women are facing social, political, economic, and educational discriminations in everyday life. Further, the study also deduced from the review of existing literature that both culture and religion are playing a significant part in restricting women's empowerment. However, the study found a gap in the existing literature that literature has not properly address a fundamental question in this regard that is “Between culture and religion which factor is playing more influencing role in restricting women empowerment, generally in Pakistan, and specifically in tribal areas. Therefore, this study has turned its focus on this fundamental question. We applied qualitative methods on five fundamental dimensions of women’s empowerment such as economic empowerment, social empowerment, educational empowerment, political empowerment, and decision-making power to address the research problem in detailed manner. Our result findings implied that local women perceived that both culture and religious factors are playing a role in impeding women’s empowerment but the role of local culture is more dominant in this regard. Based on research findings this study endorses three major recommendations: (1) women empowerment will not be achieved without improving education, (2) for protecting women rights legislation and policy making is necessary but not sufficient without functional enforcement those policies and laws, (3) engaging local actors such as indigenous sociocultural, political and religious leaders is mandatory for creating women empowerment awareness.

Keywords: Women’s Empowerment, Women’s Rights, indigenous culture, Pashtun Tribal areas

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Glossary of Local Terms with English Translation or Meaning

<i>Pashtu Words</i>	<i>Meanings/Translation</i>
Badal	Revenge
Burqa	A long, loose garment covering the whole body from head to feet, worn in public by tribal women
Ghairat	Honor
Goor	Grave
Jirga	Deputation
Koor	Home
Melmastia	Hospitality
Nang	Reputation
Nanwati	Forgiveness
Pashtun/Pakhtun	A member of a Pashto-speaking people inhabiting southern Afghanistan and north-western Pakistan.
Pakhtunwali/Pashtunwali	is a non-written ethical code and traditional lifestyle which the indigenous Pashtun people follow
Swara	Vani (in Urdu), an old custom of handing over a female to the grieved /rival party in order to 'settle' a conflict and dispute
Teagan	Truce
Tarburwali	Agnatic Rivalry
Vulvar (ولور):	“BridePrice” to be paid to the parent or guardian of a woman by any person in consideration of marriage

LIST OF ABBREVIATIONS

BS	Bachelor of Science
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
FATA	Federally Administered Tribal Area
KPK	Khyber Pakhtunkhwa
PBS	Pakistan Bureau of Statistics
SAWS	Sallallahu Alayhi Wa Salam (may God's prayers and peace be with him)
SEWA	Self Employed Women's Association
UN	United Nations
WEF	World Economic Forum
WCHR	World Conference on Human Rights
WHO	World Health Organization

CHAPTER 1

INTRODUCTION

1.1 Introductory Background

Beyond the shadow of a doubt, Woman is God's second to none creation, whenever she is provided with an opportunity, she has the potential to carry out any task efficiently and successfully. Empowerment is the progression that generates power in people to direct their own lives in their social circles. Individuals are considered to be empowered when they are free to avail the available legal opportunities without any unnecessary constraints. For instance, they should have uninterrupted access to opportunities such as education, health services, career building, and shaping their lifestyle, and making personal decisions. Thus, empowerment comprises the struggle of enhancing the socioeconomic standing of females by means of education, women right activism and joint actions, and training. Moreover, empowering women can also be considered as equipping and permitting females to take part in communal decisions making process to solve the societal issues. On the other hand, women empowerment is also a process going through which females are able to reshape conventional and discriminatory gender roles to let so that they can obtain the capability to choose between available alternatives (Kabeer, 2005). In another way, "empowerment is not about providing people power because individuals already possess enough power, inside the treasure of their knowledge and enthusiasm, to do their works brilliantly. Therefore, empowerment can be unleashing this power" (Blanchard, Carlos, & Randolph, 2001).

There are several fundamental principles for empowering women such as, to get empowered an individual must have been disempowered at first point (Mosedale, 2005). Another belief is that empowerment originates from the self-respect. Likewise, another principle is that one must struggle to achieve empowerment rather than seeking or waiting for external support. Other scholars have found that growing capability of making crucial decisions is necessary for empowerment but not sufficient, because in in ordered to get empower the person must put those decisions in to actions. Finally, another fundamental principle is that empowerment and

disempowerment are relative to one another temporally, therefore, empowerment is not a product rather it is a continuous process (Mosedale, 2005).

Initially, the basic notion of women's empowerment was propagated by the women rights organizations functioning in underdeveloped countries in the course of the 1970s (Mosedale, 2005). Ever since, various definitions were offered to describe empowerment. According to Bennett, (2002) the improvement in assets and competencies of the individuals and groups, to endorse, stimulate and hold institutions of accountability to break all those factor that affect them. Empowerment is rooted in two important components. One is the "processor change" and the other is the "agency" which distinguishes it from the notion of "power". The first component suggests that empowerment is ones enhanced version and it provides a sense of social inclusion to the women thus it is a personal development process (Malhotra, Schuler, & Boender, 2002). Empowerment is not restricted to only ability to choose but it is also essential to have the autonomy to executing that ability (Kabeer, Resources, agency, achievements: Reflections on the measurement of women's empowerment, 1999). Therefore, this feature is rooted in the second component "human agency" that brings up the authorization to free will. These two components are well reflected by the Sen's (1985) notion of actualization human capabilities. Therefore, the empowerment troika of assets (the prerequisites), agency (the process), and attainments (the products) (Cornwall, 2016) is not only referring to material assets like cash and property, etc. but also the assets such as social and human capital in the form of acquired skills, education, supportive social networks, etc. are also included as they also play vital role in the progression of empowerment.

Prejudice against women is a cross cultural phenomenon that is continuously happening in from longstanding history of human beings (Ariffin, 1986). Women's rights are the liberty and prerogative of females and are human rights that ensure equality or peace for women. Women's rights, just like other human rights, are innate and assured by legal universal laws. Therefore, disregarding females' right must be considered equivalent to rejection of fundamental human rights, equality, justice, and good-governance, therefore, must be condiment (Anaeme, 2012). The narrative that "Women's Rights are Human Rights" was established at World Conference on Human Rights (WCHR) in 1993. Women's rights around the globe are considered to be the key indicator to measure to assess human well-being. However, despite the large numbers of

success stories of women empowerment around the world, many problems still prevailing in every sphere of the social life such as cultural, political, economic, and religious spheres. For example, females generally work more than males but get fewer payments. Sexism distresses females throughout their entire life (Anaeme, 2012).

There are different types of women empowerment. According to Mandal, (2013) empowerment can be classified into five core fragments such as social, political, economic, educational, and psychological. But in this research is going to consider these four empowerment dimensions such as social, political, economic, and educational with addition of decision-making opportunity for women of District Khyber and their relationship with the culture and religion that they practice. We excluded psychological dimension because the researcher has no expertise in psychology. Social Empowerment denotes to the endowing force that enhances women's social relationships and their social status in the society. Social empowerment tries to cope with the prevailing social discriminative behaviors in a society owing to physical infirmity, race, ethnicity, faith, or gender. Social empowerment as a methodological approach is often linked to feminism. Generally, the term social empowerment is described as a multifaceted social process that supports individuals to get hold over personal life. It is a process that brings up power in individuals that's useful for their own-selves, and their societies. Likewise, Antony, (2006) describe social that empowerment of females as multi-dimensional process that make a social actor or a group of a social actors to recognize their individuality and powers in all domains of life."

The participation of females in the political arena and other various decision-making bodies is an essential instrument for women's empowerment. The involvement of females at all sort of position in governance structures is the primary need of this modern age for women's real empowerment. *"Without our own voices being heard inside the government areas and halls of public policy and debate, we are without the right to accountability – a basic establishment of those who are governed"* (Alida Brill, 2000 as cited in Sharma, 2016, p.45). Economic empowerment is another important aspect of women's empowerment. Economic empowerment can be expounded as a device through which the underprivileged, landless, excluded, and oppressed individuals of the society can have liberty from all sort of deprivations and oppressions. They can openly attain the benefits from marketplaces for themselves and their

households by easily managing basic nutritious food and by achieving other basic necessities such as a shelter, cloths, medication, and pure drinking water and so on. (Baqutayan, 2020). In simpler sense, providing wage employment is a sort of economic empowerment (Elliott, 2007) because through paid job women can earn some money that enables them to develop into ‘bread earners’, contributor to household along with a robust sense of economic liberation. Likewise, economic empowerment of females can be regarded as a potent instrument against poverty (Nadim & Nurlukma, 2017) by means additional economic support to family. The Jakarta Declaration (1994) initiated by WHO recommends that empowerment of womenfolk is an essential prerequisite for sustainable economic and social progress of societies. Without economic independence, other rights and opportunities will be meaningless to the individuals. SEWA (Self Employed Women’s Association) has stress on the economic empowerment of females. It maintains that floating voice and manifestation women power is not possible without an equal access to the poor women’s proprietorship of economic resources (Das, 2018).” Kapur, (2001) perceives that empowering women can be described as the process in which female individuals obtain a greater share in material resources, financial resources, develop themselves into human capital through endowing themselves with knowledge, training, creativity, and acquire authority over decision making within a household, community, society, and state to acquire power.”

In the context of women empowerment if we delve into Pakistan status, we will have found that, just like all other developing countries, Pakistan is no different in the context of male domination. The patriarchy is so deep-rooted that it barely gives a chance to the women to come forward and take up responsibilities like the men. Such setup crafts a society that accord vilifying social and familial position to women in real life, and Pakistan signs up for a classic example (Bhattacharya, 2014). However, the country has produced strong-headed female leadership like Fatima Jinnah, Benazir Bhutto, Sherry Rehman, Asma Jahangir, Fehmida Mirza, and Hina Rabbani Khar. While on the other hand there have been miserable incidents of Mukhtaran Bibi, Temina Durrani, Sharmeen Obaid Chinoy, and Malala Yousafzai.

According to Aziz, (1998) in Pakistan, the extended family is the basic functional unit more specifically in the suburban and rural areas. In such systems, usually, a dominant male has more say in almost every aspect of life, whereas his wife and other women of the family play a

supporting role. This practice is more or less similar in the rural areas of Punjab, Sindh, Khyber Pakhtunkhwa, and Baluchistan. A close inspection of the everyday experiences regarding the application of women's rights in the modern Pakistani society validates that the women's rights are predominantly violated in many ways. There are various examples where the society of Pakistan has moved away, advertently, or inadvertently, from the instructions and direction of Islam (Khan T. U., 2004). Pakistan is sagging in between repressive cultural norms and imported modernization. Because of the deficiency of Islamic knowledge about socioeconomic equality, justice, and gender equity, unfortunately the religion in practice has borrowed the "Non-Islamic" customs and conducts (Bhattacharya, 2014)

The religion of Islam gave freedom to women back in the days when they were deprived of fundamental rights some 1400 years ago. They were given rights in the property, empowerment of choosing a partner, as well as protection from the inhumane practices. In the modern-day world, where a lot of the western societies have started talking about equal wage rates, equal opportunities, and women empowerment, Muslims have forgotten the message of Islam. In context women's empowerment the situations are further poorer in the tribal areas of Pakistan. It can be noticed vividly that they substantially failed to endorse the rights of women given to them by constitution of Pakistan and Islam. Moreover, the culture in the tribal belt has been subjugating women at large. The people are strongly associated with native culture and religion. But there are sociocultural norms and traditions contrary to Islamic laws which are regularly in-practice (Perveen, et al., 2011). The culture pattern in tribal areas does not allow women to enjoy their constitutionalized legal rights and Islamic religious rights. For instance, the rural areas and the tribal belt of Pakistan discourage women to participate in the labor force. Not just economic empowerment but the lower social and political empowerment of women in Pakistan has raised many eyebrows.

According to Perveen, et al., (2011) decisions concerning women are made without consulting women, hence stripping them off of social empowerment. Casting a vote is often being done as per the direction of men they are often discouraged to talk about participation in political matters. Most importantly women in the tribal belt have to struggle to the core for earning and getting empowered economically. The culture of this belt forbids women to work and interact with other men and hence women are kept in homes asking them to take care of kids and kitchen

matters. The tribal belt of Pakistan is a ground for studying the women empowerment and its relationship with culture and religion. *Jirga* an alternate dispute resolution mechanism is an informal institution that decides on different social, political, and economic conflicts arising among the tribal folks. The members of *Jirga* are men of the area who even decides the fate of women folks. Interestingly women are not part of the decision panels even for the matters involving women (Naz, 2012). From the appraisal of published literature, we have comprehended that both culture and religion are playing a significant part in restricting women's empowerment in the tribal areas of Pakistan. But the existing literature does not provide us a proper answer to the fundamental question that in between culture and religion which factor is playing more influential role in impeding women's empowerment in tribal areas.

1.2 Problem Statement

Pakistan's demographic structure comprises over 50% of females but still, men are dominant in all aspects of life. Under the prevailing conditions, Pakistani women are dealing with multifold social and cultural issues to live a quality life and to secure their due rights (Menhas, Jabeen, Akhtar, & Yaqoob, 2013). More particularly, women in the tribal belt of Pakistan are suffering even more due to discrimination from the political, social, religious spheres. The discrimination against women at times is encouraged by religious leaders while at times by elders of the tribe hence stacking piles of obstacles in the process empowering women. Suppressing women and disempowering them is hampering the process of socioeconomic development in the local area. Thus, it is inevitable to empower the tribal women for enhancing the socioeconomic wellbeing of tribal regions. Knowing the importance of the issue many scholars turned their focus tribal women's empowerment and examined the issue in multiple dimensions. From the review of existing literature, it has been realized that that in Pakistan, specifically in tribal Pashtun belt women are facing social, political, economic, and educational discriminations in everyday life. Further we have also noticed that both culture and religion are playing a significant part in restricting women's empowerment. But we have found that the local literature has not properly address a fundamental question in this regard that is "Between culture and religion which factor is playing more influencing role in restricting women empowerment, generally in Pakistan, and specifically in tribal areas. Therefore, this study has turned its focus on this fundamental question.

1.3 Research Questions

The following questions are going to be addressed in this study:

- 1) What is the current status of women in Tribal Belt of Khyber Pakhtunkhwa?
- 2) How religion and culture are influencing Tribal women's empowerment?
- 3) Is religion influencing Tribal women's empowerment more or culture?

1.4 Objectives

Following are the objectives for the study:

- 1) To understand the existing status of the Pashtun tribeswomen's empowerment.
- 2) To understand the role of religion in women empowerment.
- 3) To understand the role of culture and traditions in women empowerment.
- 4) To compare culture and religion in contexts of women empowerment.

1.5 Significance

The study covers the data from Tehsil Jamrud of District Khyber, Khyber Pakhtunkhwa. The study aims to discuss the role of culture and religion in women empowerment. It has been felt and observed that men have been abusing culture and religion to suppress women, especially in the backward areas. But it is not known that which factor has dominating role in this regard. This study has taken into consideration both culture and religion and try to draw a descriptive comparison of the influence of both these factors in this study. The findings of the study have the potentials to provide some useful insights for formulating policies for the women of newly merged tribal districts. There is a dire need of conducting a study for the women empowerment issues that the underprivileged areas are facing. This study digs in and finds the problems that women are facing from social and religious spheres in empowerment. This study discusses the economic and social empowerment of women in the underprivileged merged districts and findings on what are the main obstacles in women empowerment that may prove to be helpful in devising a plausible and sustainable policy.

1.6 Definitions of Key Terms

1.6.1 Definition of Women Empower with reference to this Study

“Women’s empowerment is a process of personal and social change, taking place over interlinked and mutually reinforcing psychological, political, social and economic domains, and through which women individually and collectively gain power, meaningful choices and control over their lives” (O’Neil et al., 2014 as cited in Hunt & Samman, 2016, p.1).

1.6.2 Patriarchy

The concept of patriarchy is defined in Merriam-Webster dictionary as “Social organization marked by the supremacy of the father in the clan or family, the legal dependence of wives and children, and the reckoning of descent and inheritance in the male line; broadly: control by men of a disproportionately large share of power”¹. According to Wikipedia “Patriarchy is a social system in which males hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of the property. Some patriarchal societies are also patrilineal, meaning that property and title are inherited by the male lineage”².

1.6.3 Policy

North Carolina State University policy documents define policy as “Any standard, statement, or procedure of general applicability adopted by the Board of Trustees pursuant to authority delegated by law or the Board of Governors”³. Merriam-Webster dictionary defines the term as “a definite course or method of action selected from among alternatives and in light of given conditions to guide and determine present and future decisions”⁴.

1.6.4 Cultural factors

Encyclopedia.com defines the term in the following way “Culture encompasses the set of beliefs, moral values, traditions, language, and laws (or rules of behavior) held in common by a nation, a community, or other defined groups of people. Culturally determined characteristics

¹ See: <https://www.merriam-webster.com/dictionary/patriarchy>.

² See: <https://en.wikipedia.org/wiki/Patriarchy>

³ See: <https://policies.ncsu.edu/definitions/>.

⁴ See: <https://www.merriam-webster.com/dictionary/policy>.

include the language spoken at home; religious observances; customs (including marriage customs that often accompany religious and other beliefs); acceptable gender roles and occupations; dietary practices; intellectual, artistic, and leisure-time pursuits; and other aspects of behavior”⁵. As defined in Collins dictionary Cultural factors are elements “relating to a particular society and its ideas, customs, and art” ⁶.

1.6.5 Pakhtunwali

The code of honor contains values that are dear to Pashtun, and which regulate all facts of his life. Some cardinal features of the Pakhtunwali tradition are Melmastia (hospitality), Teagan (truce). Badal (revenge), Jirga (Deputation) Tarburwali (agnatic rivalry) Nang (honor), and Nanwati (forgiveness) (Quddus, 1987).

1.6.6 Economic rights

The term economic rights of women are defined as the right to work, fair conditions of working hours, right to self-employment, right to enjoy her own property right, and the right to rest or work (Thornton, 2014)

1.6.7 Social rights

The term social rights by Thornton, (2014) as a package of rights to include social security, the appropriate standard of living, food, water, shelter, and clothing. This package also includes education, physical and mental health, and social protection.

1.6.8 Political Rights

Merriam-Webster dictionary defines political rights as “the right to participate in the establishment or administration of a government that and entitles the adult citizen to exercise the rights of the franchise, the holding of public office, and other political activities”⁷

⁵ See: <https://www.encyclopedia.com/education/encyclopedias-almanacs-transcripts-and-maps/cultural-factors>

⁶ See: <https://www.collinsdictionary.com/dictionary/english/cultural>

⁷ Merriam-Webster. (n.d.). Political rights. In Merriam-Webster.com dictionary. Retrieved August 5, 2020, from <https://www.merriam-webster.com/dictionary/political%20rights>

1.6.9 Islam

The Merriam Webster defines Islam as “the religious faith of Muslims including belief in Allah as the sole deity and in Muhammad as his last prophet”⁸

1.6.10 Women Rights

According to Cambridge Advanced Learner's Dictionary & Thesaurus women rights are “the rights of women to be treated equally to men in all areas of society”⁹

⁸ Merriam-Webster. (n.d.). Islam. In Merriam-Webster.com dictionary. Retrieved August 5, 2020, from <https://www.merriam-webster.com/dictionary/Islam>

⁹ Definition of women's rights from the Cambridge Advanced Learner's Dictionary & Thesaurus © Cambridge University Press Retrieved August 5, 2020, from <https://dictionary.cambridge.org/dictionary/english/women-s-rights>

CHAPTER 2

LITERATURE REVIEW

2.1 Broad-spectrum Review on Women's empowerment

Women's emancipation problem is not only restricted to only specific regions or parts of the world; they are subjugated being every part of the world. Studies highlighting the status of women in Asian countries reveal how women are denied basic human rights. This unequal treatment of women is also being observed in African countries, where their status in the society is of inferiority (Gimba, 2012). A glance at the history of human civilizations reveals how in time the subjugation of women had been patriarchal domination over them. It seems a common trait shared by the major civilization of the world such as China's civilization, Jew, Roman, Persian, Indian, and Greek civilization presents a detailed analysis of the women's status in some of the major civilizations of the world. According to him in the era of Greek civilizational dominant women were created merely as objects. Their position in society had been more or less the same under Christians and Jewish tenants of social order. Women generally were denied the political, economic, and social rights even the major religions doctrine were used as an instrument to curb the freedom, mobility, and rights of women. This deprivation and denial of their existence as equal human beings had been the hallmark of the great centers of human civilizations in the historical past (Bukhari, 2012).

Awan, (2012) argued that despite the ubiquitous nature of women subjugation practiced by human societies over time and across civilizations, the efforts and movements for women emancipation have their own history to tell. The major religions, public institutions and civil organizations have vociferously pursued reform agenda at different point of time. It is safe to say that this realization to change women's status has borne fruit in some parts of the world. The contemporary outlook of women status measures according to modern standards like Gini-Coefficient reveals a changed situation in the developed countries. Women in these countries enjoy equal employment, justice, and other basic services. The situation, however, is not the same in underdeveloped countries like Pakistan, where women still are a marginalized community (Nelasco, 2012).

A recently Human Rights Report mentioned that Pakistan is one of the worse countries in terms of gender disparity standing 147 out of 148 countries. The snapshot of some of the basic indicator shows how worse is the status of women in Pakistan. According to the gender parity ranking Pakistan position among the nation of the world 151 out of 153 as per the World Economic Forum Report which is well below the satisfactory level. Even though women enjoy some rights constitutionally granted to them, on the ground their position reveals that very low has been achieved.

2.2 Status of women in Pakistan

It is very thought-provoking that, since its liberation, Pakistan has designed many Laws to protect women rights and to provide security to them. At the phase of Pakistan's establishment, there was a minute legal difference between the rights endowed to females and menfolk (Weiss, 2013). Likewise, at the provincial ground, the 18th amendment in the Constitution of Pakistan (2010) allowed greater autonomy to the federal units of Pakistan that was turn out to be further facilitator of improvement in women rights and women security laws along with the improvement in laws and policies for other problems (CEDAW, 2013). However, similar to the other public sectors of Pakistan, the perpetual issue in proper implementation of policies and enforcement of laws has also affected this sector as well.

It is a vividly known fact that Pakistan has its peculiarity in the sense of sociocultural discrepancy and heterogeneity with regard to social grouping, economic structure and growth, rural-urban division and so on. The other unfortunate circumstances in the country for women are associated with issues in the legal structure, religious radicalism, and culture of prejudice. In such conditions, local women's difficulties and dilemmas required diverse explanations according to their sociocultural backgrounds. However, it is obvious for women from all strata that they all are suffering in diverse ways and means. Both institutionalized and individual repression against women is not a strange phenomenon throughout Pakistan (Perveen, et al., 2011).

The phenomenon of repressing women is also being found in the local societies of tribal areas. In Pashtun tribal belt repression of women is very much rooted social stigmas of the Pashtun code of conducts (Pashtunwali) and its various elements such as Tor (stigma) and Peghor

(ridicule). These stigmas collectively discourage the empowerment of tribal womenfolk in intense manner (Naz, 2012). Moreover, these types of repressive attitudes are also in contrast to the very fundamental principles of Islam. It is a matter of fact that in the course of Prophet Muhammad's leadership, commitment and loyalty directed to both males and females without any discrimination in exercising and accountability. Under Muhammad (SAWS) leadership, both males and females' citizens were pledged to support the state. Moreover, the females like Nusaiba bint Kab determinedly and actively taken part in holy wars and undeniably she did remain involved in many battles together with men warriors. Females of that time also used to engage in communal consultations (Shuras) which are considered to one of the fundamental activities of managing sociopolitical order in Islam (Jawad, 1998).

Furthermore, in theoretical sense, the Constitution of Pakistan has put no constraints on females' involvement in the politics, however, in real world context, their manifestation in the party-politics as well as in the governing structure at the district, regional and national level is continuously trivial due to sociocultural obstructions (Bano, 2009). The participation of tribal women is almost equal to zero. Though, on paper, womenfolk possess the right to vote and to contest elections under the act of 1935 in British Raj which is still functional in Pakistan's. But, in regard to women political empowerment the Assembly of 1970 has a path breaking importance as because the assembly elected a lady, Begum Dr. Ashraf Abbasi as the Deputy Speaker of the national assembly for the very first time in the Parliamentary history of Pakistan (Shafqat, 1996).

Women's Economic Participation and Empowerment (2016) highlights multidimensional notion of women's economic empowerment by exploring national survey data and qualitative research documents to analyze the socioeconomic position of Pakistani females in diverse dimensions and by applying different indicators of economic participation such as human capital, financial capital, physical capital, occupational statistics and uncertainties in employment, male-female wage divides and poverty. This report also reflected the economic circumstances of females affected by range of risky events related to health, security and well-being of women and other multiple sorts of emergencies over the years.

Economic partaking and empowerment of womenfolk are acknowledged worldwide as indispensable for the advancement of a state and its economic development. At the same time

Article number 38 in the Constitutional document of Pakistan pledges to the residents the right of availing the economic opportunities regardless of gender, race. Likewise, many labor laws as well as the Government of Pakistan's principal planning document Vision 2025 acknowledges the increasing females' partaking and right of availing available opportunities as key to long-lasting socioeconomic development. But unfortunately, the real ground situation are quite different from the constitution and governmental policy objectives of Pakistan as the WEF's Global Gender Gap in 2015 reported that Pakistan stands at 143 in the global ranking of the countries in women's economic partaking and opportunities, and at 135 in educational attainment out of 145 nations.

2.3 Life of women in Pashtun Society

Pashtun women in the backward parts of KPK are mostly uneducated, tradition-bound, and less-skilled in addition they are living under long-established traditional, conservative, and patriarchal male-dominant social structure, along with religious control. Moreover, society has its peculiar set of standards and codes of honor called Pashtunwali. According to codes and conducts of Pukhtunwali, a woman is a symbol of honor for a Pashtun and Pashtuns are ready to die and murder for their honor (Alam, 2012, p.31). There are numerous customs in Pukhtun culture which are effectively violating rights of women. For example, the prevalent norm of *Vulvar* in Pashtun tribal areas formerly was known as FATA validates that woman are movable property of their husbands. Lots of time it happens that husbands do not hold back to have a selling price for their wives when they are fed up with their properties (wives) or feel them as economically burden. "The girl which is taken into wedlock by paying handsome amount comparatively has more value for her husband and in-laws for obvious reasons". Lots of cases been reported in tribal areas that male-partners after being annoyed, unhappy, or bored, from "their paid wives have divorced but not before selling them". For a long past to modern times, in tribal culture, *Vulvar* hangs tribal married women into socially inferior places throughout their married life (Khan N. A., 2012).

Likewise, another notorious custom that is prevailing in the Pashtun tribal areas of Pakistan is called as *Tor*. Indeed, *Tor* should be reckoned as a nastiest illustration of honor killing because of which countless tribal-women have left their vital lives. The literal meaning of the Pashto

word *Tor* is black in English and that use to refer 'adulterous' women. There have been numerous cases in Pashtun tribal areas that a woman has been decided to be killed on the base of a minor doubt that she has been involved with a man, and it is not necessary that whether she is sexually involved or not. Therefore, the death punishment is not just limited to just adultery but on many occasions, women have been executed only for being in love with a man (Khan & Afridi, 2010).

Yet another disreputable norm of *Swara* is still an existing social reality in Pashtun tribal culture although, in other areas of Khyber Pakhtunkhwa (KPK), it is slowly and continuously vanishing from the social order. Under this abhorred sexism, young females of the murderer(s) family, of kinship group, or of clan are exchanged as “blood-wit” to resolve the blood feuds. Usually, the sister of the murderer is wedded to the dead person’s family by the murderer’s clan or family. In case if the murderer does not possess unwedded female in his family to exchange or if the *Jirga* instructed to exchange more than single female to the dead person’s family then unwedded cousiness (es) or other kinswoman (s) of the murderer are exchanged to the dead person’s family or tribe (Khan, 2012).

In a similar way, like the social status of tribal women, the economic status of Pashtun tribal women is also unscrupulous. Womenfolk work in the field-farms and animal husbandry which is considered to be the chief source of livelihood of tribal communities, but unfairly women cannot claim for direct share for their labor. Due to rigid Pashtun culture in tribal areas, almost all tribeswomen are not allowed to participate in any kind of commercial activity. Believe it or not, in most of the tribal area’s women are particularized for specific chores, like women-dressmaking centers, is not in market places. Moreover, women in the Pashtun tribal region do not claim for the inheritance which further increases tribeswomen’s economic deprivation because inheritance is a significant contributing factor to someone’s economic status (Khan, 2012).

2.4 Women in Islam

Rahman, (2015) discussed the various rights given by Islam to women such as the right of life, the right of education, the right to choose the spouse, and the right of inheritance. The authors argue that before Islam in Arab culture female infanticide was a common practice but Islam

declared it to be immoral and unlawful, this resulted in Islam giving full protection of life to both women and men. Islam commands its followers (both men and women) to seek knowledge. The authors also argue that another major step toward equality taken by Islam includes the fact that Islam made it mandatory for all slave owners to give basic as well as educational rights to their slaves both men and women. It is also argued that it is mentioned in the Holy Quran that virgins as well as widows/divorced women have the right to choose their husbands and nobody can stop them from doing so or impose their choice on them. Furthermore, Islam also grants the right to patrimony to women but in the contemporary Muslim world patriarchal culture denies this right to them. The authors further said that Islam has given the right of inheritance to women but since the local culture is extremely patriarchal therefore at the ground level women are excluded from the right to patrimony. Very often women “voluntarily” surrender their right in patrimony to their brothers and patrilineal parallel cousins. The authors also point out that in many Muslim countries today due to incorrect interpretation and implementation of Islam in the case of adultery women are sentenced to death while men are spared any punishment.

According to Khan, (1991), Islam is a religion that gives spiritual equality as well as equality of reward and punishment to both men and women. He says Islam tends to allocate different functions to each gender which locates them in different spheres. His stance is that this allocation of differential spheres to both genders is based on the inherent capabilities of each. Owing to these differential capabilities Allah wishes women to restrict themselves to the domestic domain and disallows polygamy to them. Allah has bestowed men with inherent characteristics owing to which they belong in the public domain and are allowed polygamy. He further argues that Islam gives equal rights in matters of divorce to both husband and wife. Islam gives full economic independence to women. He says that in Islam spiritually both males and females are equal but functionally they are different thus he is following the argument “being equal while being different”.

It is a matter of fact that Islamic teachings not only restricted to providing fundamental equality to females but also defines equitable Legal Rights. She is allowed to purchase, sell, engage in socioeconomic productivity, and complete control of her financial and material possessions. In Islam vividly and truly admits the female individuality or personality and her duties are

autonomous of her parents, husband, or siblings (Adeel, 2010). Furthermore, Islam also provided the right of obtaining inheritance in both mobile and immobile properties to females (Omar, 2011). She can also claim charges for childbearing and childrearing both during relationship with husbands and after separation (Bikhari, 2013).

2.4.1 Islamic Ideals and the Ground Realities of Women in Muslim World

Islamic teachings have liberated women from inhuman prejudices and fortified their due respect and right. Islam acknowledged a woman and man as different in many aspects but equal in status. Fourteen hundred years ago, Muslim woman have the legal right to run own business, owning property, sustaining financial sovereignty after marriage, and getting education. Moreover, they were given full right to not amendment their names after marriage (Al-Mannai, 2010).

But unfortunately the plenty of women in Muslim societies are not having the equal rights that were offered by Islam. According to Ahmed (2021), historically Muslim women used to have a good socioeconomic status but the era of colonialism has adversely impact the circumstances of women in Muslim societies. After the envision of colonial powers Muslim men started to protection and hiding their women due to being fearful of foreign values that were enforced over them. Many scholars revealed Muslim women's status is restricted by social customs and attitudes (e.g. Sfeir, 1985; Chehabi, 1995). Moreover, the Muslim women in the Muslim nations such as Egypt, Tunisia, Libya, Morocco, Algeria, Pakistan, and Malaysia are by and large unaware of the rights established for them many centuries ago by Islamic laws (Kamaruzaman 1986 as cited in Al-Mannai, 2010).

Although Quran and the teaching as well as practice of the Muhammad (peace be upon him) stress upon gender equality and rights but many people in Muslim societies are tempering and misinterpreted religious scriptures in a dehumanize way to exploit women rights and to conduct discriminatory practices against women (Khanum, 2008)

Likewise, according to Kamaruddin and Oseni (2013), violence and discrimination against women is strictly prohibited in Islam but it is to be acknowledged that the existing conditions in Muslim countries such as Pakistan, Afghanistan and Saudi Arabia have

upheld a patriarchal social system. Owing to this existing conditions it can be said that there is a contradiction between the Islamic ideals and the ground realities in Muslim world.

2.5 Literature Gap

From the review of existing literature, it has been realized that that in Pakistan, specifically in tribal Pashtun belt women are facing social, political, economic, and educational discriminations in everyday life. Further we have also noticed that both culture and religion are playing a significant part in restricting women's empowerment. But we have found that the local literature has not properly address a fundamental question in this regard that is “Between culture and religion which factor is playing more influencing role in restricting women empowerment, generally in Pakistan, and specifically in tribal areas?. Therefore, this study has turned its focus on this fundamental question.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

Research methodology refers to the certain set of procedures or techniques that are employed to guide the entire process of research study. In a dissertation, the methodology section informs the reader or reviewers about the crafting of the research so that they can review the validity and reliability of the study that has been conducted or need to be conducted. Therefore, to serve aforementioned purpose current, this chapter will focus on the explanation of the whole research process that how the research will be conducted. Coming sections will take account of the Philosophical position, research strategies, research design, target population, locality of the research, and data collection processes of study.

3.2 The Philosophical Position of Research

The study will be rooted in the philosophy of Social Constructionism. It is a philosophy of knowledge that defines the connection among “*the objectivity of reality and the capacity of human senses and cognition*”. Social constructivism is different from orthodox constructivism on the point that constructivism proclaims that each individual person mentally constructs the reality regarding the world he/she is experiencing using own cognitive processes whereas, social constructionists emphasize on reality as a social construction rather than reality as an individual construction (Young & Collin, 2004). Social constructionism agrees to take objective existence of reality but it laid emphasis on how knowledge is constructed and established. Therefore, owing to the aforementioned reason social constructionism can be regarded as an epistemological viewpoint, not an ontological (Andrews, 2012).

According to literature, Gender is a terminology that is used to unfolding the difference betwixt “the biological sex and socialized aspects of femininity and masculinity”. In this regard, gender status can be understood in two dimensions (1) the ascribed status which depends upon biotic sexual divide (males-females) (2) attained status an outcome of the social construction of gender roles (masculine and feminine). The social constructionist vividly proclaims that gender

is a social grouping that individuals see as only relevant to societal life. Considering the gender as only relevant to societal life provides a basis for deciding roles for people that what they have to do if they are men or what they have to do if they are women. Due to this fundamental reason, people are continuously acting according to the achieved gender role and therefore, owing to this very reason the gender is always considered as relevant in the social state of affairs (Burdge, 2007).

According to Alsop, Fitzsimons, & Lennon, (2002), the gender conception in the constructionist stance can be distributed into two key paradigms: the first paradigm highlights the viewpoint of “*Materialist theorizations*” by emphasizing on the structural elements of the social setting that are in authority to define gender roles, social actors, whereas, the second paradigm is *Discursive theories*, which focus the construction of meanings for gender by using language and culture. Usually, the social construction of discriminatory gender roles is rooted in the normalized conservative beliefs, cultural standards, and customary institution and due to the discriminatory gender roles, women empowerment gets adverse effects.

3.3 Conceptual Framework

According to Maxwell (2012), conceptual framework is “the system of concepts, assumptions, expectations, beliefs, and theories that supports and informs your research”. Whereas, according to Marshall & Rossman (2006), it is a “visual map” that drove from a literature review. Under the light of these definitions, the conceptual framework for this research has been deduced from reviewing the existing literature to provide Literaturical and conceptual support to this study. The conceptual frame of this research will justify the influence of culture and religion on women’s empowerment through the intercession of gender roles.

Role of Religion and Culture in Shaping Gender Norms: Throughout the world, gender norms are closely linked with religion and culture (Adams, 2015; Marcus, Harper, & Brodbeck, 2015). According to Rwafa (2016), both religion and culture can have an influential part in women's empowerment. Culture can undeniably play a collaborative in women’s empowerment but other ways around culture can put also a negative influence on women's empowerment by creating gender inequalities. As we know that gender is a socially constructed phenomenon which implies that the hopes, aptitudes, and duties of men and women are not just decided by

biological realities. The gender roles apportioned to men and women are very much structurally and culturally defined in such a way that they craft, reinforce, and maintain asymmetrical relationships between males and females (Njogu & Orchardson-Mazrui, 2013). In many societies, the rights, resources, and power for both men and womenfolk are demarcated by a rigid gender role. To break these rigid gender roles culture can play an important role because “*Cultural change is a necessary condition for gender equality*”. For instance, cultural change provides a basis for the women's movement, broad support for public policies that can promote gender equalities (Inglehart, Norris, & Ronald, 2003). Likewise, according to Njoh and Akiwumi, (2012), there is a significant linkage between women's empowerment and religion. Moreover, Religion is also one of the significant reasons for gender-discriminatory roles (Bozzano, 2017). Religion can play an influential role in determining gender norms and can be used to defend the patriarchal structure that creates hitches for women’s empowerment (Adams, 2015). As the entire population of our study locale manifest themselves as Muslims, therefore, the religion by default becomes Islam. We have not gone into further classifications and categorizations of Islamic religion deliberately because of the fact that generally Muslims are pluralistic in practices and in the interpretation of scriptures both across the sect and within the sect. Thus, we left it open to tribal women to point out whatever factor or aspect of religion they perceive problematic. However, after conducting this research we come to know that women general highlighted problems in the way religion is being practice and interpreted in the area. From the above literature-based discussion, it has been conceptualized that culture and religion by influencing gender roles can have an influence on women’s empowerment.

Moreover, women’s empowerment is a multidimensional phenomenon. Owing to this fact, we have deduced various dimensions of women’s empowerment mainly from the work of Mandal. *Various core dimensions of Women’s Empowerment*: According to Mandal (2013), empowerment can be classified into five core fragments such as social, political, economic, educational, and psychological. But in this, we excluded the psychological dimension and replaced it with the theme of decision-making power because the researcher has no expertise in psychology. The deduced themes were women’s economic empowerment, social empowerment, educational empowerment, political empowerment, and women’s decision-making power. The existing status of gender roles in society can influence women’s

empowerment by influencing the participation of women in economic, social, educational, political, and decision-making affairs, and as we discussed earlier that both culture and religion have an important role in shaping gender roles in society.

Gender Norms and Women's Economic Participation: Economic empowerment is one of the core dimensions of women's empowerment. Economic empowerment of women tends to increase when women's participation in economic activities tends to increase, and vice-versa (Hunt & Samman, 2016). In 1957, Talcott Parsons in his model of the nuclear family expressed that when in a society the nature of gender roles tend to be inequitable then economic advancement of women reduces due to the perception that economic workplaces are not suitable for women, and when the nature of gender roles tend to be equitable the economic advancement of women rises because of the equal economic opportunities to women folks (New World Encyclopedia contributors, 2016).

Gender Norms and Women's Social Participation: socializing or social participation is also an important part of women's empowerment. Theoretically speaking, outdoor socializing is to engage socially with others people (i.e. friends, community members, colleagues, etc.) is a basic right of any woman. However, in a given society, how much this right is being exercised by women in a real sense is rooted in many factors, and the nature of gender norms is considered to be one of the main factors in this regard. According to literature, the equitable nature of gender norms can support the social participation of female folks in societal affairs, whereas, in the case of inequitable gender norms, the situation will be vice-versa (e.g. Godtman Kling, Margaryan, & Fuchs, 2020; Ali, et al., 2011). This research has focused on social empowerment via focusing on females' mobility in the public sphere. This decision was made by researcher based person observation of study locale. Researcher as being native of local was aware of the fact that females are very rarely seen in public domains. It is matter of fact that female mobility in the public sphere is prior and essential condition for social participation, without being mobile in public places how women can take part in social activities.

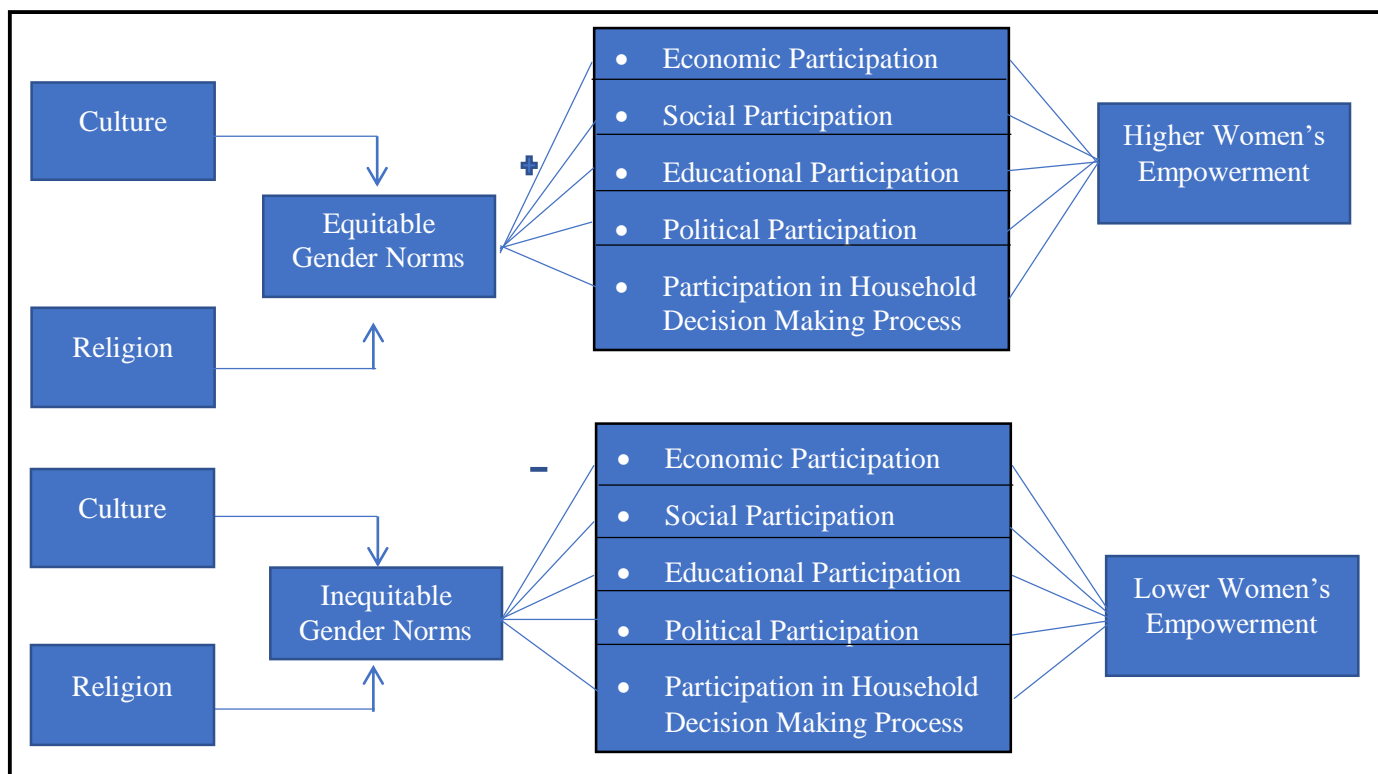
Gender Norms and Women's Educational Participation: Likewise, another core dimension of women's empowerment is educational empowerment. Therefore, increasing women's participation is essential to increase women's empowerment, this has been notion is being

justified by plenty of scholarly studies (e.g. (Bhat, 2015; Sundaram, Sekar, & Subburaj, 2014; Ojobo, 2008; Sundaram, Sekar, & Subburaj, 2014; Medel-Anonuevo, 1995). The equitable gender roles or norms are conducive to women's education and inequitable gender norms are unconducive to women's education ((Sida, 2015; Blunch & Das, 2015; Tuwor & Sossou, 2008)).

Gender Norms and Women's Political Participation: Women's political empowerment is a socio-political process that is fundamental to the development and advancement of society, and to promote political empowerment of women the participation of women in politics is inevitable (Sundström, Paxton, Wang, & Lindberg, 2017). Corresponding to previously discussed dimensions, plenty of scholarly studies have shown that women's political participation is also linked positively with equitable gender norms, and negatively to inequitable gender norms (e.g. Osawa, 2015).

Gender Norms and Women's Participation in Household-decision Making: Women's involvement in household-decision making is also one of the most important elements of women's empowerment. Therefore, the participation of women must be ensured to improve the status of women in society. Like, all the other mentioned themes, many studies have shown that the theme of Women's participation in household-decision making is also linked positively with equitable gender roles or gender norms and negatively with inequitable gender roles or gender norms (e.g. Ali, et al., 2011; Yogendrarajah, 2013; Parry et al., 2019). Women's participation in household decision making is one the widely used indicators of women around the world (Kishor & Subaiya, 2005) and also been used an indicator of women empowerment in domestic studies (e.g. Chaudhry & Nosheen, 2009). Various studies have revealed that there is a robust relationship between household decision making and women empowerment (Yogendrarajah, 2013). In alignment with the above discussion, we have illustrated the conceptual framework of the study in the diagram presented in the next page.

Figure 1: The Visual Representation of Conceptual Framework



The above diagram shows that culture and religion combinedly construct gender roles and gender roles define that what a woman can do and what a man can do. Now, if culture and religion are inclined to construct inequitable gender roles then women's participation in economic, political, social, education, and household decisional making activities tend to be lower, and ultimately, women's empowerment will adverse effects and vice-versa. As it is mentioned in the literature review section that studies have shown that tribal in areas of Pakistan culture and religion are constructing unjust gender roles for women that are therefore women are suffering from reduced women empowerment. Now, in this study, we will try to seek that whether religion is playing more part in the construction of unjust gender roles for women or the culture is playing a more influential role in this regard?

3.4 Research Methodology

In this study, qualitative research approach has been adopted as the methodology for the reason that this approach underpins comprehending and explanation of meaning as well as underneath purposes of certain human social behaviors. According to Denzin and Lincoln (2005)

qualitative study is a multidimensional research scheme that encompasses interpretive, realistic strategies to topic or theme of interest. The multidimensional quality of qualitative study endows researchers to formulate comprehensive representation of the phenomenon in an enquiry. Denzin and Lincoln (2005) offer the below principles that lie behind any qualitative study:

- Is inclusive as it focuses on the dig social realities deeper and attempts to examine and understanding of the entire reality.
- Tries to apprehend the relationships inside a social structure.
- Usually emphasis on comprehending a particular social system, not essentially for making forecasts about that social system.
- Tends to be protracted enquiry as it entails prolong scrutiny of the data.
- Design demands the examiner to turn out to be the investigative tool. It provides space for portrayal of the investigator's personal biases and conceptual inclinations.
- Design integrates informed acquiescence and is vigilant to ethical considerations.

In qualitative enquiries the central focus is not explanatory instead the primary goal is exploration or description of the phenomenon (Ferreira, Mouton, Puth, Schurink, & Schurink, 1988). The descriptive efficiency of the qualitative study provides the investigator the ability to offer a description of the social experiences of the social actors, and the description can either support or challenge the existing theoretical conventions on which the research is grounded (Meyer, 2001). A qualitative research design was considered to be appropriate for this study venture as the goal of this research was the exploration and description of the experienced-based perspectives of women in Tehsil Jamrud regarding the status of women's empowerment in the local area as well as the individual role of culture and religion in this regard.

Thematic analysis was applied to discuss the various constructions regarding women empowerment. According to Mandal, (2013) empowerment can be classified into five core fragments such as social, political, economic, educational, and psychological. But in this we excluded psychological dimension and replaced it the theme of decision-making power because

the researcher has no expertise in psychology. The deduced themes were women's economic empowerment, social empowerment, educational empowerment, political empowerment, and women's decision-making power. Thus, the themes for this thematic analysis were deduced from the work of Mandal, (2013) and other existing literature on women empowerment. Each theme has been comprehensively discussed in coming chapter based on in-depth qualitative data that was obtained from local tribal women.

Moreover, the data for this research was gathered via conducting in-depth interviews from local women. Nowadays, social researchers use many forms of data collection in qualitative studies but, traditionally, in qualitative enquiries mainly three form of data collection are used such as participant observation, in-depth interviews, and the usage of personal documents (Mouton & Marais, 1988). In the current study, in-depth interviews are applied as the primary method of data collection. The open-ended interviews were conducted and this method turns out to be effective in extracting in-depth data from respondents and facilitated us in comprehending the under-focus phenomenon from the multiple perspectives of the respondents. In the Appendix (1) we have provided the list of interview questions to give an overview to the readers.

3.5 Locale description

Tehsil Jamrud is a tribal area nearby to Peshawar that comprises of over 120,000 of the female population. Women of Jamrud have a literacy rate of about 17% with the numbers going up with the passing year. Jamrud is part of an ex-tribal area which means the belt is having a different demographic divide as compared to settled areas. Men of the merged tribal districts earn for the family which means women are discouraged to go out of home for work. Women's employment figures are way below the national figures and stand at a mere 2% of the total female labor force (PBS, 2018). In this research project, Tehsil Jamrud is held as a case study. The reason to select Jamrud as a case study as researcher have the capacity to study the area deeply and comprehensively as compared to other tribal places.

3.6 Data Collection and Sampling

For data collection, in this study, we conducted in-depth interviews. In-depth interviews are open ended and unstructured interviews, which are conducted to unearthing respondents'

feelings, emotional state, and perceptions about a specific social phenomenon or study topic. The leading benefit of in-depth interviews is that they provide an opportunity of face-to-face or direct interaction between interrogators and respondents, additionally, it reduces non-response rates as well as goes deeper in research problem (Milena, Dainora, & Alin, 2008; Guion, Diehl, & McDonald, 2011)

Showkat & Parveen, (2017) maintained that in-depth interviews are significant method for gathering data in qualitative study. A face-to-face interview approach gives opportunity to the investigator to communicate with the respondent and to notice non-verbal expression in the course of the interview process. In this research, open ended and face to face interviews were conducted to provide room to respondent for an open and in-depth conversation about the research problem. Denzin and Lincoln (2005) maintain that open ended interviews are effective methods for the researcher to comprehend the complexity of the phenomenon and give room to respondent to express their according to their own experience as in open ended interviews the interviewer do not impose any priory structured responses on its interviewees.

Moreover, the in-depth interview scheme permits the investigator to pursue clarity via giving opportunity to interviewer to probe deeper until fully comprehending the view of his respondents. Subsequently, the analysis and reportage of the data becomes reflective of the insights of the respondents. The researcher himself was a native of the time of the study locale he was therefore able to connect with the respondents in better way as it was relatively easier to understand their perceptions and their experiences. As being the native of the study locale, the researcher was able to grasp the trust and connection with the respondent and according to Adams & Cox, (2008) the trust or social connection between interviewer and the interviewees to some extent makes the process of interview smooth and also makes it slightly easier for interviewees to share their personal experiences. Moreover, as the researcher was also speaker of native language, therefore, he asked translated version of the interview questions from the respondents in their mother tongue to make it easy for respondent to share their responses.

Another important element of data collection is deciding the sample size. Professor Keith Townsend by citing various sources states that a fundamental element of “sample size is the depth of data rather than the frequencies”, therefore respondents need to be well engaged to properly represent the subject matter of the study (Townsend, 2013). According to Cresswell (2007) for heterogeneous population interview-based qualitative studies need 25 to 30 sample

size, while according to Sandelowski (1995), for qualitative studies that involve homogenous population, the interviews of 10 participants would be sufficient. Likewise, Lincoln and Guba (1985, p. 235) recommend 12 to 20 participants in interview-based studies. Furthermore, Marshall, Cardon, Poddar, & Fontenot (2013), recommend 15 to 30 interviews will be enough for single qualitative case studies. Hence, keeping these views into consideration this study has collected data from 30 respondents to ensure that our sample size surpasses the aforementioned thumb rule of sample size to guarantee the reliability of the research. In tribal areas, random sampling is not feasible to execute due to cultural rigidity and conservative social system of interaction. By keeping the cultural rigidity and accessibility study has applied convenience sampling. Convenience sampling is a non-random sampling method where respondents are chosen on the base convenient accessibility and proximity.

3.7 Units of Data Collection:

Data has been collected from local young female students, mature women (e.g., housewives, unmarried mature ladies), female nurses and doctors, and female schoolteachers to have diverse and detailed data regard research subject matter.

3.7.1 Demographic Characteristics of Respondents

Figure 2 Demographic Characteristics of Respondents

Demographic Features	Literate Women	Illiterate Women	Married Women	Unmarried Women	Young Women (19-30)	Mature Women Above 30
No. of Respondents	18	12	21	9	11	19

In above table demographic characteristics of sample along with number participants attached to each demographic characteristic has been presented. Here a point to be noted is that these characteristics are overlapping i.e. one participant at a time could represent several categories such literate, mature, and married women. These demographic characteristics are help to show the tendencies, preferences and focuses of tribal women in responding to our questions.

3.8 Ethics and Confidentiality

For researchers, keeping respondent privacy confidential while taking into consideration the rich and in-depth accounts of social life is an especial challenge. As the research often encompass detailed descriptions of research partakers, revealing privacy employing deductive disclosure is an actual difficult task for the investigators. Therefore, the researchers in qualitative studies deal with a clash between transmission of detailed as well as truthful accounts of the social reality and hiding the identities of the respondents who contributed in their inquiry (Kaiser, 2009). Keeping in mind the above-mentioned challenges, consent was developed with respondents based on the moral codes of research. The respondents who demanded for their identity privacy were kept confidential during and after the study. It includes the name of the respondent, address of the respondent, contact, and/or service position of the respondent. No personal details of any respondent have been disclosed with anyone whatsoever. Only the names of those respondents were revealed inside the discussion segment who had allowed us to do so.

In tribal areas, accessing respondents, especially female respondents, is challenging issue due to cultural rigidity and conservative social system of interaction. By keeping the cultural rigidity and accessibility study researcher interviewed respondents based-on convenient in accessibility and proximity. To access respondents, I used references, personal relations, and permission based appointments from respondents. In some instances, I have been refused by some target respondents and I never request them again. Another issue was that many of our respondents were appeared to be slightly hesitant and shy while giving interviews. To gain their trust I have started all of my interviews with ethical protocol which involves an explanation of the purpose of the study I am conducting and a detail description of myself. Every time used to clarify that I am an academic investigator who is intended to examine an influence of culture and religion on women empowerment in the local context. Furthermore, sense of security was another issue to tribal women while interacting with man so owing to this reason researcher allowed women participant to be present with her friend, family member, or colleague, etc.

CHAPTER 4

ANALYSIS AND DISCUSSION OF RESULTS

4.1 Introduction

In this chapter we perform analysis and discussion on through applying qualitative techniques. Data obtained from face-to-face interviews were processed to categorize in context to the proposed themes accordance to the study questions. For analyzing the data attained from qualitative questions were used thematic analysis was used based on predetermined themes from literature such as women's economic empowerment, women's social empowerment, women's educational empowerment, women's political empowerment and women's decision-making power. Then the qualitative data was presented by using narratives discussion method accord to the mass of the respondents under each proposed theme.

4.2 Tribal Women's Economic Empowerment

Women's empowerment is the widespread issue throughout the world, especially of developing countries. In the peripheries of the developing countries the issue is even more sever. In the backward areas, especially in conservative tribal Pashtun societies women are for behind in accessing basic economic opportunities. From the literature we found that in Pashtun tribal societies women are dealing with multiple economic problems, such as financial insecurity, barriers to outdoor employments, barriers in obtaining due heritage, lack of economic skills, and so on. The reflection of these finds also found in our research when we ask our respondents that do tribal women have equal opportunity to get involved in economic activities. The majority of respondents maintained that women in the local area are not provided with equal economic opportunities.

4.3 Comparative Role of Religion and Culture in Tribal Women's Economic Empowerment

As the majority of respondent testified the low economic opportunities to females, we now had to see that between religion and culture which factor is placing more hurdles on the way of economic empowerment in tribal areas. We asked our respondent about the role of culture and

religion in disempowering women. It has been found that women are blaming local culture more than religion for their economic disempowerment. Mostly the tribal women showed that they work mainly inside their homes or work on the farms. Their engagement in work outside their homes or farms, especially in formal employment market, is tremendously low. The respondents maintained that nearly all tribal women are tending to engaged in household chores, kids and elderly care processes. Due all these unpaid works at homes women are facing more poverty than their male counterparts that is leading to attainment of essential skills and participation in jobs outside their homes.

According to our respondents, cultural standards are the foremost chief barrier to women's participation in paid economic activity out of their home environment restricting them within the informal sector. For instant, one of our respondents, Saima, while commenting on tribal women's economic condition, share her person life experience said:

"I asked for permission from my father to find paid job for myself so that I can improve the wellbeing of the family but every time my father responded to me that my daughter we are living in tribal Pashtun society it has some specific code of conducts which does not allow a women to engage in outdoor activities, therefore if I allow you then the neighborhoods and acquaintances will raise finger on our family honor and they will make our living difficult due to the violation of Pakhtunwali code of conducts." Therefore, owing to these sorts of cultural barriers like me many other tribal women won't be to participate modern economic opportunities thus they never be able to improve our economic conditions"

Respondents have highlighted various means and ways through which culture is impeding women's economic empowerment. Many of the respondents highlighted that local people have very high regards for their culture they glorify and feel pride over their indigenous cultural. Owing to this very reason, majority of people are stand firmly in support to indigenous cultural orthodoxies therefore they are not ready to challenge local cultural ways of life. This mindset is well presented by (one of our local respondents).

"The fundamental cause of this phenomenon (women's low economic empowerment) is rooted in our cultural pride that we do not allow anyone to challenge it and we consider it our due to safeguard it at any cost. The reason due to which the females tolerate the burden of these customs in their daily social life by showing consent to them and without manifesting any resistance is the threat of losing one's life".

Another aspect cultural cause of women economic disempowerment found in our study is no indigenously organized activism for women economic rights in tribal regions. Our respondent highlighted that woman often discuss about their economic problem behind the doors but no organized effort has been done by them. Our responded Sadia, the fortunate and daring girl who somehow managed to acquire BS degree despite the heavy cultural resistance told us that small segment of tribal women are well aware of some basic economic exploitation; often complain about their miserable economic circumstances at home but they never dare to stand up for their rights. Moreover, she also highlighted that majority of women, in Pashtun cultural, more specifically in tribal Pashtun culture, are conditioned in such a way that they have to do nothing with waged economic activities all these have to be performed by males and female have look upon them for to fulfill their economic needs. Additionally, more concerning issue she highlighted that these tribal women are transmitting this submissive and pessimistic mindset to young girls. Thus, in her view lack of women struggle for economic rights is one important socio-cultural element that is shrink economic wellbeing of tribal women. She maintained that we don't have to wait for external forces to raise voice for us rather we have to do it by ourselves otherwise the culture of exploitation never stop.

Many of our respondents have maintained that Pashtun culture is affecting tribal women empowerment more than religion by the fact that Islam has given some basic economic rights to women, but culture never guaranteed as such beneficial rights. Many of them referred to many Islamic economic rights such as economic ownership rights, share in inheritance, commercial rights, and Haq-Mehar (compulsory economic gift to bride from husband) is given to women, but Pashtun culture never guaranteed such rights, even put hurdles in front of religiously offered women economic rights. In this regard one of the female respondents, who was qualified *Alima* (Islamic Theologian) argued as:

“In the Pashtun tribes, the head of the family, customarily a male, holds the proprietorship of the land. The males in the household not only own the family, but also claim possession of the property. According to Sharia Law, a female member of the household also has the rights to claim a share in the inheritance of her parents and husband. A female is eligible to become an heir to one-third in her father's proprietorship and to two-thirds her brother. She has also the right to claim one-eighth share from her husband's proprietorship as well as she has right to obtain the bride-price (the haq mahr) from her husband. If the married couples have no

daughters, then the wives are also eligible to receive one-fourth of the land proprietorship from her husband. Under Sharia rule, the unequal distribution of a girl's parents' assets is covered by the bride-wealth, her claim to the property of her husband. However, unfortunately, in our culture, as contrasting to Islamic teachings, almost entire segment of the tribal woman doesn't able to receive their rightful shares in the inheritance and other dues from their kin".

On the other hand, a few respondents also highlighted that religion has major role in restricting women economic opportunities. Those who agree to this perception justified their point through various arguments. Women's who perceived religion as major barrier to women economic empowerment responded that the purdah rule in Islam is a factor due to which they are bound to conduct all the economic activities indoor. The obligation of purdah is forced upon females by their house male members, and it is not matters whether a woman willing or not they must obey the restriction of purdah. Due are restrictions like purdah from *ghair-maharum (a person with whom marriage is halal)* delimits women from outdoor economic activities. Some of the respondents from Ali Masjid and Kata kushta (local villages) declared that they are not allowed to conduct economic activities outside of their house and are limited just to work indoor.

4.4 Tribal Women's Social Empowerment

Women outdoor socialization is constrained by various cultural and religious standards. These constraints will be discussed in the fore coming sections in detail. Literature has highlighted that in Pashtun tribal cultural norms constraining physically and symbolically from outdoor social activities by identifying different social circles for men and women. Owing to this reason, women customarily spend greater portion of their life inside home doing household chores. Outdoor social life usually spins around the social actions of menfolk in society. Our finds are also resonated with established scholarly claims.

4.5 Comparative Role of Religion and Culture in Tribal Women's Social Empowerment

In the earlier section we concluded that tribal women's outdoor participation is subjected to restrictions and don't have equal opportunities to socialized in outdoor spheres. Literature on tribal women empowerment shows that the roots cause of these restrictions can be traced in cultural and religious surveillances. Now, it not known that which factor is playing most influential role in this regard. Therefore, to find the answer to this question we asked our

respondents that whether religion has more impactful role or culture is playing more influential role in this regard. In responding to the majority of female asserted that culture is influential in impeding women outdoor social activities. While relatively lesser number of the respondent agreed that religion is playing a role in restricting females' outdoor social practices.

Worldwide civil liberties are perceived as the most basic personal right that encompasses various factors liberty of voice, autonomy of expression, liberty of mobility and the right to self-determination. Women liberty is considered as one important element of women empowerment. In this regard, the analysis of qualitative data of also testified that women's social empowerment in tribal areas is very low due religious and cultural factors but the role of culture is more dominant in this regard. The majority of respondent were agreed that cultural constraint are predominantly responsible for reducing women social empowerment. For instance, one of our respondents argued that "*social mobility or socialization of women is very confine, and you can seldom see women in public sphere. Behind this confinement various forces are working, and culture is dominant of all*". Another respondent shared a locally used expression often used by rigid and conservative tribal men and women that *there are two places for women "kooor" (home) or "goor" (grave)*. This expression implies that throughout their entire life women have to stay inside their houses and the only time they will go out is when they get died. Likewise, another respondent maintained that in "*our culture women are get separated from public places as soon as they approach to the age of puberty. If a family in slightest way gone against this cultural norm they were start to become an aim social stereotyping therefore the family forces the female step back and stay at home*". On respondent told us that *I heard about many girls who were killed and incapacitated due getting engaged in out-door activities such as nursing, teaching, and meeting with ghair-mahram in the name of family ghairat and nang (honors)*. Another cultural aspect which is restricting women outdoor socialization or mobility is stereotyping of social mobile women as character less women and home confined females as character bless women. Many of the women don't go outside of their homes due to cultural pressure. Thus, our culture sees staying of women at home as a mean of safeguarding women's honor and guarantees her moral uprightness.

However, several respondents also point out religion as major barrier of women's reduced participation in outdoor activities. A semi-educated girl from local village, point-out that "*the role of religion in Pashtun social life is very vibrant. Therefore, the words from mulvis are*

considered to be final and must be followed by everyone. Our elder by referencing various molvis time advise us time to time what is allowable to women and what is not. Like any other Pashtun parents, my parents to keep saying that Allah and his prophet says that it is not good for females to go out in public places, only in case of any emergency a woman can go out with any male member of the family and wearing a burqa". In Pashtun culture the purdah as a mean to safeguard or keeper of women's honor in public places. Women confinement inside homes or excluding them from public places is often justified also by using religious Shari laws.

4.6 Tribal Women's Educational Empowerment

Generally, women throughout Pakistan are disadvantaged in education attainment and this issue is more prevalent in case far-flung rural regions. Literary studies have highlighted that in Pashtuns societies, especially in the tribal Pashtun populations, a large portion of womenfolk do not attain higher education, even the basic literacy also quite low. Therefore, like the previously discussed claims of scholarly studies, this claim is also hold true in our finds.

4.7 Comparative Role of Religion and Culture in Tribal Women's Education

Female education is one of central element of women empowerment and almost associated all other elements of women empowerment. Thus, worldwide complex, and deep discussions are usually held on this crucial issue. In backward areas like tribal Pashtun regions of Pakistan, this issue is even more concern able. Many published studies have maintained that in Pashtun tribal zones, female enrollment in primary and higher education is very low due many sort of socioeconomic, cultural and religious conditions. In tribal areas, women are usually bound to homely works such raising children, caring family members without having proper access to education. Once again, our investigation also supported the assertions in previous scholarly studies.

The comparison between the role cultural and religious is also assessed in context educational equality between male and female also is done based qualitative data and we found quite resemblance between our quantitative and qualitative finds. Responding to our qualitative question, majority of females held view almost similar stance, as for lack educational opportunities for females yet again blamed culture more than religion. Greater proportion of respondent argued that in our culture education, especially for girls offers low-grade facilities

and a lesser number of opportunities. As it has been discussed previously that tribal Pashtun culture is operating under hard core patriarchal structure, therefore all decision making remains in the hand of family male heads.

Another respondent, a local female teacher, claimed that, *“normally, in tribal Pashtun culture males are not much in favor of female education. Owing to this reason, females can acquire education as much as their family heads allow them acquire. Therefore, usually, the journey of education for female student ends after matriculation very fewer portion of female students went beyond matriculation. She further declared that, in stricter families, petty girls unfortunately even never are able take part in elementary schools.” Then when they grow-up they spend their whole life being a sort of slave to cultural norms and accept her disadvantageous life as their fates.*

Likewise, another local teacher identified that in *“our culture females are subjected early and forced marriage norms that further reduces likelihoods of female education. It is normally being heard every social circle or gather that there is no need to educate a girl because ultimately, she had to marry someday and have to care her family and children”.*

One college going student said that *“Islam has given equal opportunity to both male and female, but our rigid culture has stopped us to get education. We learnt in our schools and colleges that Islamic teachings in Quran favor education, but we are unlucky that our elders do not know Islam properly and miss interpret Islamic teachings to maintain and preserve archaic standards and ways of living”.*

In contrary to above, argument few of the respondent said that religion is causes problems for tribal women’s education. They held the view that religious segment claims that modern education system is western mood of education if female engage in it, they will be shameless, and this will damage their faith and moral personality. Therefore, they openly criticize schooling girls and families. Moreover, facilities of higher education in local area are missing too therefore to acquire knowledge girls as well as boys have to move to urban areas, but religious people often declare it ghair shari for female. Thus, religion does play a role in this regard.

4.8 Tribal Women's Household Decision-Making

Pashtun society follows patriarchal family structure, so, all the important household decisions are authorized to male head of the family. From the literature on Pashtun societies, it be concluded that in Pashtun families the decisions regarding household finances, children schooling, health and family planning, personal career, marriages, and resources distribution are mostly taken exclusively by male head of family. The view of our claimants is align to the previous studies as majority of our sample perceived that females in Pashtun tribal areas are not been allowed to participate equally in household or family decision making process while a very less portion of sample think that women do participate in household decision making process.

4.9 Comparative Role of Religion and Culture in Tribal Women's Decision Making

Knowing that both culture and religion is confining women participation is not enough. Therefore, we tried to dive further to compare the role culture and religion in this regard. The respondents' general agreement is that Pashtun culture has more negative role in restricting female from decision making processes than religion. For instance, respondents maintained that in Pashtun culture women has no say at all in big decision of family. All decisions are made by patriarchal head, male decide for female when she must marry with whom to marry, how to distribute household resources among its actors, how many children to be produced, whether female get education or not, when a female can visit hospital for medical services, as well as when she can go to his own house to meet her family after getting married. A respondent argued that, *“by capturing the decision-making authority of women, culture had put women in vulnerable condition where she live only according to her male family members”*.

A small portion of respondents also maintained that religion is foremost fundamental reason behind the low decision-making opportunities of tribal women. For example, one of our respondents asserted that *“religious leaders often associate derogatory connotation to female cognitive and intellectual capacities such as they usual refer women as “naaqisul-aqal” (deficient brain), affectively disordered, and so on. These connotations often used to disdain or to exclude female out of decision-making processes”*.

4.10 Tribal Women's Political Empowerment

A tribal woman's in Khyber district are living in the circumstances that are socially more adversative than other parts of the Pakistan. Cultural has been evolved in such a way that it restrains women's mobility to very great extent. Women's limited mobility negatively affecting their political involvement at all stages beginning from the basic practice of casting a vote to becoming a political leader. Religion also found to be a key factor that is affecting women in tribal Pashtun areas negatively in sphere of political empowerment. In this regard our respondent confirmed that tribal women are lacking equal opportunity of political participation

4.11 Comparative Role of Religion and Culture in Tribal Women's Political Empowerment

Scholarly studies have maintained that both religion and culture are creating hurdles in the way of women's political participation in tribal areas of Pakistan. Our respondent perceived that woman are not free casting vote. One of our respondents set forth that a considerable segment of men in our culture do not allow women to vote and if in case they have been allow to vote they have to vote according to will of their male heads. Ayesha Afridi a young progressive minded local teacher told us that she was interested in politics in her college days, but she sacrifices her dream to avoid potential threat. In her own words she said that:

I was quite willing to engage in participating in active politics to raise voice and work for our voiceless tribal women. I was thinking that living within religious boundaries one could participate in political activities, but the team of elderly people came to meet my parents. First of all they tried to convince my father that your daughter is crossing our long-established cultural standards and you should stop her. When my dad favored me, then they start threatening my family. Therefore, for safety of my family I stop thinking about joining active politics and got job as teacher in local school.

In the same way, respondents linked lack of educational culture, stereotyping mechanisms, lack of family support, and lack of cultural acceptability with low political participation of tribal women. A few respondents declared religion as major barrier of women's political participation. They maintain that religious people considered that women as political leader not allowed in Islam, political leader have to address with large public gathering therefore they

have to meet na-mahram people. Some refer purdah system as barrier to political participation. Thus, we can say tribal women are politically less empowered; both cultural and religious factors play influential in restricting women political empowerment.

4.12 Demographic Characteristics and Tendencies of Responses

In the light demographic characteristics, it has been noticed in this study that literate women were relative more aware of their rights and shown greater sense in identifying the cultural and religious tendencies that are influencing tribal women empowerment. Most of them rightly mentioned of the rights that were granted by Islamic and constitutional laws. Similarly, most of them also identified patriarchal structure, local religious and cultural leaders are manipulating and impeding their religious and legal rights by misusing religious scriptures. Moreover, educated females were relatively more accessible and more expressive while conveying their thoughts, feelings, and experiences.

On the other hand, illiterate women were relatively less aware of their religious and legal rights but many of them cognizant of the prevailing unequal status women in the tribal area. Similarly, illiterate women were appeared to be more reluctant in responding to interview question than the literate ones thus the depth of information they shared was quite lesser than literate women. Furthermore, married females and mature females were found more likely to express thoughts and opinions about the themes such as house-hold decision making, shares in property, and political participation. While young and unmarried were given express more about restrictions on female education, limited economic opportunities to female, and found to more critical on religious leaders, especially the younger females.

4.13 Summary of the Analysis

In this chapter, we had conducted thematic analysis and narrative discussion on qualitative data. From the theme related to women's economic empowerment, the reflection was found that women in the local area are not provided with equal economic opportunities. Moreover, nearly all tribal women tend to engage in household chores, kids, and elderly care processes, and their participation in outdoor was found very low. According to study results, this is more because of cultural values as compared to religion. For instance, the respondent justified that religion

gives property ownership, bride price, and the right to be involved in outdoor economic opportunities, but our cultural values have not given us such economic rights.

Likewise, from the second theme which was related to tribal women's social empowerment we also identical results as our results show that social empowerment of tribal women is also quite low. As our majority of respondents highlighted that outdoor social life usually spins around the social actions of menfolk in society and women are generally not a direct part of it. The most basic personal rights for women, like liberty of voice, the autonomy of expression, liberty of mobility, and the right to self-determination, are reportedly very uncommon in the respective area. Again, the respondent confirmed that the dearth of tribal women's social empowerment is more due to cultural constraints as compared to religion. They validated their views by arguing that Islam allows women to participate in social life when they needed with limitation of Pardah but our elder with the help of local maulvis is endorsing a rather rigid form, Islam, on women by interpreting Sharian laws in conformity to duress cultural values. Likewise, through various stereotyping (e.g. outgoing character-less women) and misogynous norms (e.g. Honor Killing), culture is sabotaging women's social empowerment.

Moreover, from the theme of women's educational empowerment, we concluded that owing to the firmly rooted patriarchal structure in the tribal area females can acquire education as much as their male family heads allow them to acquire. Therefore, usually, the journey of education for female students ends after matriculation very fewer portion of female students went beyond matriculation. In stricter families, petty girls unfortunately even never are able to take part in elementary schools. Then when they grow up they spend their whole life being a sort of slave to cultural norms and accept her disadvantageous life as their fates. According to our finds, the majority of females held almost similar stances, as for lack of educational opportunities for females, they yet again blamed culture more than religion.

Furthermore, from the theme of women's household decision-making power, we found that Pashtun society follows a patriarchal family structure, so, all the important household decisions are authorized to the male head of the family. From the literature on Pashtun societies, it is concluded that in Pashtun families the decisions regarding household finances, children schooling, health and family planning, personal career, marriages, and resources distribution are mostly taken exclusively by the male head of the family. In this context when we observed

the comparative role of religion and culture based on native female perception, once again, we found that tribal women are blaming cultural values and norms more than religion.

In the same way, we also tried to assess tribal women's political empowerment. From this theme, we found that local women's low political empowerment is more linked to cultural factors such as lack of educational culture, stereotyping mechanisms, lack of family support, and lack of cultural acceptability with low political participation of tribal women. A few respondents declared religion as the major barrier to women's political participation. They maintain that religious people considered that women as a political leader are not allowed in Islam, political leaders have to address with large public gatherings therefore they have to meet na-mahram people. Some refer purdah system as a barrier to political participation. Thus, we can say tribal women are politically less empowered; both cultural and religious factors play an influential in restricting women's political empowerment, but the role of culture appeared to be more influential than religion.

The overall conclusion of this analysis is that in tribal areas women's social, economic, educational, decisional, and political empowerment is quite low. Both religious and cultural factors are playing an influential role in impeding tribal women's empowerment, but the role of cultural factors is quite high in this regard.

CHAPTER 5

DISCUSSION AND CONCLUSIONS

5.1 Discussion

Women's empowerment is the widespread issue throughout the world, especially of developing countries. It is no secret in the modern economy that both participation of men and women are responsible for the success of the society as a whole. Therefore, it becomes increasingly important for men to recognize and respect the contributions made by women towards economic progress, if the goal is to economically empower women in the society. Men have to play a more accommodative role in this arrangement to ensure respect and dignity for their female partners and value their contributions. Empowering women increases economic prosperities and opportunities therefore to ensure them to effectively use financial services and productive assets and job opportunities. With the passage of time the skill development and access to market information for women also increases. Empowerment in women is thus the most important element in making sure that their rights are secured to be able to regain control over their lives and make contributions to the society.

We have found that due to various restrictive forces of society, such as culture, religion, and politics throughout Pakistan especially in Khyber Pakhtunkhwa women are living hard life. Most of the women are restricted inside their homes and do not engage themselves in outdoor activities. Moreover, they have a very limited set of skills, attribution to contribute in the economic wellbeing of their community. There exists an artificial divide in the society between the roles of production and reproduction. Being females, they are just limited to the roles like housewives and mothers thus not allowed to engage in outdoor economic activities. On the other side males have been awarded the role of breadwinners in their household. This divide results in the dissuasion of invest in women training and skills development. Women are more effected by time poverty than men, the majority of the women to whom time poverty impact resides in tribal Pashtun areas as tribal women have to perform caring works for children and elders, have to cook meal for household members and have to various other household chores.

Due to these activities the amount of time left is insufficient for them to engage in any economic activity and to get proper training for such activities indicating time poverty as a constraint.

It has been found that in tribal areas women are not been given ownership in resources such as land, livestock's and other productive resources. Women are deprived from basic property rights; they are deprived of basic education; they are less trained for economic activity, which doesn't let them realize that they can play a major role for their families. The tribal women should be allowed to have access and control over resources.

Women have no free will when it comes to marriage; marriages are arranged by their male member dominant in the family and their families they are not allowed to choose according to their own free will. this approach is taken by referring the Islamic practice at the same time ignoring the will of the women which is granted to them by the Islam itself. Similarly, they are forced to do hijab and remain indoors. The culture gives sustainability to the patriarchal family structure and kinship structure is as a result of complex historic, social and political processes.

Sanction and seclusion not necessarily means the same thing. Sanctioning women from the circle of men also applies to men sanctioned away from women circle. It does not necessarily have to be men outside and women inside as long as both of the genders show decency in their clothing and actions which applies to both men. Clerics can be conservative, extremist and misogynistic but clerics are not popes at all. They are not divinely selected or elected through an election or a certain process. Cleric in Islam is a self-proclaimed position anyone can claim at any time. What really matters is the interpretation of the Islamic laws and what the majority of the Muslims people's opinions. Islam has always been clear about women rights and interactions of men and women. And again, not all religious leaders are misogynists. We can see misogynists in every part of the world. Believers or non-believers, misogyny is not associated with any particular class of people. Having Muslim misogynists only means that people of the Islamic faith are not an exception. It does not mean to say Islam favors misogyny but rather it is the misogynistic interpretation of the Islamic theology that makes them what they are.

In the history of Islam, the specific role is assigning to every gender i.e., man and women in the society. In such sphere, the men are allowed to work or participate in the public area while

women are restricted to the private sphere. This kind of conventional Islamic understanding is mostly observed in the Pashtun Tribes and considered to be good society. A woman's biology is evidence that she looks after the children and is most influential during early stage of his life. While it is accepted that both parents are required to raise a good family, the domestic position of the father is reduced, particularly in those early years. This gaps in role standards have an important effect on engagement, as women are not expected to join domains that are not in accordance with their true 'natures.'

Women's clothes, in fact, must meet with unique specifications that are more stringent than males. The explanation for this additional limitation is that genders behave differently to visual pictures. Although all men and women have to dress conservatively, prohibiting tight and clear garments, there are different constraints on women. According to traditional understandings of women's wear, a woman needs to cover her hair and body and reveal her face and hands to the public. There are other stricter understandings of the boundaries of women's clothes, but they do not constitute the bulk of what Muslim women practice. Although some Islamic communities have established social structures that have isolated and oppressed women, most Islamic investigator will argue that this is not linked to the aspect of Islam itself. Muslim cultures have gone through numerous historical events that have, in some cases, influenced radical conceptions of what Islam has to suggest.

In the Pashtun tribes, the head of the family, who is normally a male, manages the land. The man of the house not only owns the family, but also owns the property. According to Sharia Law, a female employee is entitled to receive the land of her parents and husband. A girl is eligible to inherit one-third of her father's property from her brother to two-thirds. She also has the right to own one-eighth of her husband's property in addition to the bride-wealth or mahr she gets from her husband. If the couple has no daughters, the wife is entitled to own one-fourth of the landed property of her husband. Under Shari's rule, the unfair allocation of a girl's parents' assets is covered by the bride-wealth, her claim to the property of her husband, and also by the maintenance given by her husband. But the truth, as opposed to this ideal form, is that no woman in the recent past has attempted to realize her share of the property of her kin, at least in tribal areas. In the other hand, after the death of the partner, her share of her husband's property is normally realized.

The definition functions differently from the viewpoint of the females themselves. What is unique about the idea of 'honor' and the fear of 'shame' is that it further isolates women, and this prohibits them from finding outside support when affected by domestic violence. Women fear retribution for putting shame on the dignity of the family or society, and may endure everything from social ostracism, acts of abuse, or murder itself, as in the cases here.

The man who committed the abusive acts is not held liable for the abuse to which she was subjected. Instead, she holds the burden 'behind' the women who suspect her of staining the family's reputation, and so she remains faithful to her husband. The author suggests, using this as a starting point, that one role of the cultural pressures on women to show allegiance to men and disloyalty to each other is to avoid accepting the obligation of men for their violent acts. However, some other studies show that women participation in the workforce, purdah still has significant role on women decision making, because prohibiting them from gain opportunities. In all over the world, socio economic conditions are not same, that is why degree of follow the purdah is vary from country to country, even in the same country state to state, province to province and district to district.

5.2 Conclusion

It is a matter of fact that if women were given more opportunities in social, political, educational, economic spheres they have enormous potentials to become effective contributors in the society. But unfortunately, we found that in tribal Pashtun society women are not allowed to women to take part in the outdoor productive social, political, educational, and economic tasks thus the indigenous society is bearing significant communal loss in all aforementioned spheres. Women reported that they restrained from their basic rights because in the male oriented social structure. For instance, as per the respondents, women have no secure property rights, their decision making of power is little, education attainment opportunities for women are near to the ground, and political participation is minimal as well as health status of women is truncated in our study locale. Our study also found that both cultural and religious factors are involved in keeping women behind in all these abovementioned domains. But the respondent highlighted the negative role culture far more than the role of religion in disempowering tribal women.

5.3 Major findings

- **Firstly, the study found that in the tribal Pashtun society the participation of tribal women in the outdoor productive social, political, educational, and economic tasks is very low.** Our this finding much resonated with the finding of Khan (2012) and Rahim (2021), as both of them found that Pashtun women have very limited economic, and social opportunities. This finding is also aligned with the results of various studies (e.g. Khan, 2012; Khan A. , 2016; Khan, Shah, Ud-din, Ullah, & Rehan, 2018; Rahim, 2021) that also confirmed that political engagement of Pashtun women is very restricted. The finding also resonated with the studies (e.g. Khan, 2016; Jamal, 2016) as they also highlighted the restriction to women education pashtun societies.
- **Secondly, our study also found that both cultural and religious factors are playing role in restraining women empowerment in the tribal Pashtun society.** This finding is also resonated with many studies (e.g. Aziz, 1998; Khan H. N., 2013; Jamal, 2016;) that also confirmed the influence both cultural and religious factors on Pashtun women's empowerment.
- **Thirdly, the negative role of culture far more than the role of religion in disempowering tribal women.** As per research's knowledge and review of literature, this finding is not being discussed in literature so far therefore the research has not included any validation to this finding from external literary sources.

5.4 Recommendations of the study

1. Though Pakhtunwali codes stands out as a core element that guides tribal Pashtuns' social and domestic life but religion is also puts equivalent, if not more, influence on Pashtuns life. If local religious leaders whole heartedly spread positive messages of Islam among people as antidote to cultural discriminations, then the existing conditions can move in positive direction for women. Therefore, government should look for ways through which they can convince local religious scholars to play a positive role in this regard, which seems to be missing currently.
2. Women's empowerment will not be attained without improving education. Generally, in the tribal communities under dominant patriarchal family structure, the mindset of

people evolves in such a way that they assume it is not necessary for a girl to be educated in school. Thus, the female members are more likely to be restricted in domestic work as compared to their male counterparts. Therefore, government and other organizations have to make serious efforts for the provision of female education in the local area via disseminating awareness, providing more accessible facilities of education to pave the way for local female education.

3. For protecting women's rights legislation and policymaking is necessary but not sufficient without functional enforcement of those policies and laws. Unfortunately, current local law and policy enforcement mechanisms are failing in protecting tribal women's rights they are seemingly hopeless and ineffectual in front of dominant misogynous sociocultural and religious practices.
4. Finally, engaging local actors such as indigenous sociocultural and political leaders is mandatory for creating women empowerment awareness. As it is a matter of fact that in tribal areas, people have high regard for the jirgas heads, khan's, clan heads, and elderly peoples. Therefore, both governmental and non-governmental organizations should engage these indigenous leaders while working on tribal women's empowerment for effectively achieving their desired goals.

5.5 Limitations of the study

The limitations are concomitant to every study, similarly there several limitations that are associated with this study. The first potential limitation of this study is that the data is rooted in the perception of local women's responses. Secondly, the data for this research has been collected using non-random sampling. As the data is based on perceptions of respondents and non-random sampling, thus, this study is suspiciously subjected to self-bias of respondents, issues of dishonesty, reliability, and validity. Moreover, according to research scholars, for conducting qualitative interviews an interviewer needs a special set of skills which are gradually improved along with experience so owing to this reason the third possible limitation of the study is that it was for the first time that the interviewer was conducting in-depth for this study. Furthermore, as our study locale was conservative society therefore many of our respondents were appeared to be slightly hesitant and shy while giving interviews, therefore, it creates

suspicion about the depth of our conducted interviews, which can be considered the fourth limitation of the study.

5.6 Contribution of the Study

The existing domestic studies have highlighted the role of culture and religion in context of tribal women's empowerment and shown that both religious and local cultural factors are affecting tribal women's empowerment but no study has on the comparative role of religion and culture in this regard. Current study has performed the juxtaposition of religion and local culture to find out which factor affect tribal women's role more in relative terms. In this way this study has made a fundamental effort to contribute to existing literature and added an additional point for further research based debate on the subject of tribal women's empowerment.

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Appendix

Sample of Interview Questions

Hello, I am Muhammad Wiqas from the Pakistan Institute of Development Economics (PIDE), Islamabad. I am currently doing my MPhil in Development studies. I am conducting a research study titled “*INFLUENCE OF CULTURE AND RELIGION ON WOMEN EMPOWERMENT: A CASE STUDY OF TEHSIL JAMRUD, DISTRICT KHYBER*” for the partial fulfillment of my degree. Therefore, I need data from local females, religious leaders, and social peers to have diverse and detailed data regard the research subject matter. This questionnaire will take no longer than 30 minutes to complete. All of your responses will be kept private and never connected with your name in the thesis.

Your Name	
Gender	
Age	
Education Level	
Relationship Status	

1. What is the status of tribal

women’s economic empowerment; do they have an equal opportunity to involve in economic activities?

1.1. What is the role religion in this regard?

1.2. What is the role culture in this regard?

1.3. Please briefly explain between culture and religion which factor is playing a more problematic role?

2. What is the status of tribal women’s social empowerment; do they have equal opportunity to participate in outdoor social activities?

2.1. What is the role religion in this regard?

2.2. What is the role culture in this regard?

2.3. Please briefly explain between culture and religion which factor is playing a more problematic role?

3. What is the status of tribal women's education, do they have equal opportunity to get education?

3.1. What is the role religion in this regard?

3.2. What is the role culture in this regard?

3.3. Please briefly explain between culture and religion which factor is playing a more problematic role?

4. What is the status of tribal women's decision making power; do they have an equal opportunity to participate in the household decision-making process?

4.1. What is the role religion in this regard?

4.2. What is the role culture in this regard?

4.3. Please briefly explain between culture and religion which factor is playing a more problematic role?

5. What is the status of tribal women's political empowerment; do they have equal opportunity to participate in political activities?

5.1. What is the role religion in this regard?

5.2. What is the role culture in this regard?

5.3. Please briefly explain between culture and religion which factor is playing a more problematic role?