

Domestic Violence against Women: Empirical Evidence from Pakistan

Ashraf, S.¹, Abrar-ul-haq, M.^{2*} and Ashraf, S.³

¹*Department of Political Science, The Islamia University of Bahawalpur, Punjab, Pakistan*

²*School of Economics, Finance and Banking, Universiti Utara Malaysia, 06010 Sintok, Kedah, Malaysia*

³*Department of Commerce, Bahauddin Zakariya University, Multan, Pakistan*

ABSTRACT

It is a common belief that women in Pakistan have limited rights or privileges in a male dominated society. Women fare batter in urban areas and middle and upper sections of society. The condition of women rights in rural areas is very alarming. In fact, women face different kinds of violence such as sexual violence perpetrated by their family members, domestic abuse including spousal murder, beating, threat, honour killings, torture, acid attacks and child custody problems. Islam and most international organisations condemn violation of women rights. The feminist movements have started worldwide to protect women rights and gender-based violence. The current research focused on all those violations which women have to face in their domestic live. The case study of Bahawalpur indicates conservative environment and its impact on women rights violations. Descriptive and analytical method of study was used in this study. Data were collected through a structured questionnaire from the different areas of the district Bahawalpur. Legal and punitive measures cannot succeed unless social customs, norms and societal mentality are changed. Meanwhile, better education facilities, opportunities of employments and proper social and political participation can overcome this issue. Moreover, proper implementation of law and justice after violence is necessary to eliminate this problem in the Pakistani society.

Keywords: Women rights, domestic violence, education facilities, Pakistan

ARTICLE INFO

Article history:

Received: 22 September 2016

Accepted: 02 February 2017

E-mail addresses:

sadiachudry77@gmail.com (Ashraf, S.),

abrarchudhaary@hotmail.com (Abrar-ul-haq, M.),

saba.ashraf@gmail.com (Ashraf, S.)

* Corresponding author

INTRODUCTION

Violence against women is generally practiced in every society and recognised as

a global concern as 10 out of 70 women are hit physically by their partners in their lives. In fact, they experience hostile behaviour starting right from their childhood. They mostly face depression, poor physical, psychological and mental health. The consequences of all this have affected their lives and that of their children ultimately pose a great threat to the well-being of the society (Lombard & Mcmillan, 2013). It is a common belief that women in Pakistan have limited rights or privileges in the male dominated society. Although women fare better in urban areas and middle and upper sections of society, the condition of violation in rural areas is very critical and alarming. Seventy-five percent of Pakistani female population are living in the rural and tribal areas (Wikan, 2009). Pakistani women remain structurally disadvantaged and are considered as second class citizens. In the southern Punjab, in particular, women victims confront social and cultural discriminations. Factors behind this discrimination including poverty, low social and economic status of women in different social traditional norms and family rules hinder them to go for jobs (Shahid, 2004). Most existing literatures have attempted to highlight the violations of women rights and urged to address the issues. Islam provides protection for women in every field of life (Faridi, 2010).

Pakistan is considered as the third most dangerous place for women in the world. The status of women varies from class to class, educational profile, number of children and marital status. Women in Pakistan face legal,

social and economic discriminations (Agnes, 2004). The constitution of Pakistan and different laws prohibit these discriminations on the bases of gender but often lack proper enforcement by the authorities. The judicial system, property and family laws create problems and hurdles for women to attain the protection of their rights (Abrar-ul-haq, Jali, & Islam, 2016; Carpenter, 2005).

Bahawalpur is a division of Punjab with three districts. This division is an underdeveloped and backward area. The reason behind choosing this division as a case study is that the women of Bahawalpur are facing multiple forms of threats in their domestic lives. Identification of the multiplicity of forms of violence against women suggests the universality of the problem (Faridi, 2010). The biased mentality of people reflects their cultural and social differences against women. The kinds of violence against women are battering, rape, incest, suttee, foot binding, infibulations, dowry death, selective meal nourishment, emotional abuse, bride burning and child sexual abuse (Ramanamma, 2005).

Problem Statement

For many decades, women have been facing problems in their domestic and social lives. They are treated as inferior and less wise creatures of the world. Meanwhile, their basic rights can be marginalised by everyone in society. However, since the previous decade, the status of women in their society, and even the mentality and judgment of the people, have experienced a transformation. Moreover, this research

would analyse the representation of women domestic problem in Pakistan, especially in the district Bahawalpur. In this connection, the main reasons to choose this issue are the day-to-day observation and experiences that compelled to breakout voices against this situation because thousands of cases against women occur in domestic life but only few are registered. Unfortunately, those registered cases remain unresolved for many years.

There are many reasons behind for not registering the cases as most of the women keep in view the honour and fear of society, as well as the so-called reputation of their family. Generally, police and judges are also reluctant to register violation cases involving women and consider them as family matters or problems which can be solved at family level. Therefore, the current research presents the situation of women facing their domestic lives and highlights all these violations which make them very pitiful victims. Therefore, the key objectives of the current research are to highlight women issues, causes behind these issues and find possible solutions for violations of women rights. Pakistan is mostly a patriarchal society and women in Pakistan have to face many systematic and substantial challenges in their daily lives. Some of these challenges are listed below:

- Violence against women interferes with the roles of women in domestic and social lives and that the mentality of people and traditional values are abominable against women.
- Women have faced domestic violence like honour killing, burning, educational discrimination and child marriage in Bahawalpur.
- The government and civil society, as well as women also do not cooperate due to their social values and fear of society.
- Islam provides protection to women in their domestic lives; however, this concept is commonly misused by the male dominated society.

Literature Review

Violence and crimes against women are a global phenomenon. In order to control or mitigate this issue, a lot of measures have been adopted in different countries and by different international bodies in the effort to curtail such heinous acts against women (Mookherjee, 2002; Rondald, 1997; Shahnawaz, 2002). The Aurat Foundation Reports (2013-14) and the USSD Human Rights Reports (2013-14) indicated that women have to face serious problems when they try to report to the Police as no privacy is provided for First Information Report (FIR) and this encourages both parties to reconcile and mostly women will return to their abusing family members. In addition, the unfriendly environment of courts also discourages women to report such abuse cases.

Phillips and Dustin (2004) explained that forced and child marriages, which mostly involved children at the age of 13 to 15, are very common in Pakistani

societies (Flavia, 1996). Women are also discriminated by their family who are not ready to give them inheritance. The recent global movement for women's rights has achieved considerable re-thinking regarding their rights since many violations of women's rights occur in the private sphere of family life and are justified by appeals to cultural or religious norms. Both families and cultures (including their religious aspects) have come under critical scrutiny (Collins, 2000; Okines, 1998; Wing, 2003).

Women's Rights in Islam

Islam believes on equality, justice and peace. The Islamic teachings concerning women rights are highlighted in the current research because Pakistan is an Islamic country. Their freedom and privileges cannot be compromised by imposing any unnecessary restrictions whatsoever. The Holy Quran explains:

﴿ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ﴾ (البقرة: ٢٢٨)

Translation: "And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them" (Al-Baqarah 228).

Here, superiority means only protection, covering, ease to each other and the

provision of living expenses. It does not make men dictators over women and at the same, it time does not provide a license to mistreat them. To regularise the worldly matters is the responsibility of man. Family is the basic unit of society and both (Man, Woman) have equal rights in this unit. A degree above means that man is responsible for earning for his family.

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾ (الاحزاب: ٢١)

Translation: "Indeed in the Messenger of Allah (Muhammad) you have a good example." (Al-Ahzab-21)

However, many historians and religious scholars try to downgrade the status of women by saying that women are inferior and they claim that it is because of Eve

that Adam committed the first mistake of eating the forbidden fruit. However, women, according to the Holy Quran, are not to be blamed for Adam's first mistake. Both were jointly wrong in their disobedience to Allah, both repented and were forgiven (Wing, 2003). The Quran states,

﴿ فَخَلَاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سُرَاتُهُمَا وَطَوَّعَتْهُمَا عَلَيْهِمَا مِنْ رُزْقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا لَمَّ أَنتَهُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقْبَل لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴾ (الاعراف: ٢٢)

So “he (Shaitan) misled them with deception. Then, when they tasted of the tree, that which was hidden from them of their sham (Private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying), Did I not forbid you that tree and tell you, Verily, Shaitan is an open enemy unto you?” (Al-A’raf 22).

The Islamic laws about women’s rights give a broader framework that needs to be utilised in order to maintain the status of women in Muslim societies. Islam urges men to have good behaviour towards their families and wives. The Holy Prophet (PBUH) behaved very well and politely with his family.

(الاحزاب-٢١)

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

Translation: “Indeed in the Messenger of Allah (Muhammad), you have a good example”. (Al-Ahzab-21).

women is essential to accept a marriage proposal, and that the man must promise to give some amount money to the women he is going to marry and that money is called Mahr.

Islam does not force women to marry without their consent. The first consent of

﴿ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَمَسْنِي أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴾

(النساء-١٩)

“Live with them honorably. If you dislike them, it may be that you dislike a thing through which Allah brings a great deal of good”. (An-Nisaa-19).

enter into a Nikkah agreement at reaching the age of maturity. However, it is not obligatory for every Muslim to marry if they are not in a position to fulfil the responsibilities marriages will impose on them. The following verses signify the importance of this institution. Allah has said:

Islam gives importance to marriage and encourages its followers to marry as per their choices. The Muslim men should

(النور-٣٣)

﴿ وَلْيَسْتَعْتِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ﴾

“And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty”. (Al-Noor 33)

These holy verses show that a marriage is a serious decision and must be taken at an appropriate time. Islam ensures every kind of rights to women, but in Pakistan which is an Islamic society, there are great influences

of traditional, cultural and social norms that put strict obstructions in the way of women (Lombard & Mcmillan, 2013). A society that denies women of their due rights, and behaves towards them in an undignified and blameworthy manner can be an example of a traditional structure, but should not be viewed as Islamic.

Feminism and Women Rights

The feminist movement started in the late 19th century against the gender based violence. The goals of the feminist theory are to highlight, understand and address the inequality and encourage the discipline to recognise the importance of gender politics (Wing, 2003). The feminist theory highlights the discrimination and disadvantage that women particularly suffer in international politics. This discrimination is a result of the lack of access to the political, economic and social activities (Abrar-ul-haq, Jali, & Islam, 2016b). In addition, the goal of the feminist theory is to analyse the privileges certain masculine identities and ways of knowing and examining the relationship within and between masculinity, femininity,

men and women. Masculine biasness is the core assumption and concept of the feminist discipline (Collins, 2000).

Domestic Violence against Women

Women are facing a widespread violence around the world because the considerations of their gender alone. Domestic violence can be explained as a pattern of behaviour which is used by a person to control the other person for physical violence, threats, sexual, emotional, economic abuses, isolation and intimidations. Violence is a continuum ranging often escalating economic, sexual, emotional and physical mostly occur and the husband is often the perpetrator (Bahl, 2007). Women mostly suffer due to the social-cultural and traditional norms, their subordinate social status, as well as misinterpretations of religious teaching and economic dependence. Unequal power distribution between men and women is accountable for the violence perpetrated against women. The cultural customs in society are the main obstacles in the way of women’s socio-economic empowerment (Weiss, 1985). The list of women violence is explained below:

Table 1
Types of violation of women’s rights

Physical Violence	Stabbing, slapping, kicking, punching, pushing, stabbing or killing
Sexual Violence	Unwanted touching, marital rape, derogatory slurs, harassment, the infliction of pain forced sex and refuse to protect her against sexually transmitted diseases
Economic Violence	The total control of the finances of the family inheritance rights
Spiritual Violence	Prevent woman from going to religious places, denigrate religious beliefs or even a religious practice
Psychological Violence	Threats, harming pets, silent treatment forcible confinement, damaging property rights, manipulating victim's feelings, criminal harassment and name-calling are all crimes

Source: Mirza (2011)

The Constitution of Pakistan provides the women the rights to social justice, economic and political rights, equality of status and opportunity to promote their dignity. Some constitutional guarantees for Pakistani women are explained below:

Table 2
Major Laws concerning women rights

Major Laws	Years
The Women Distress and Detention Fund (Amendment Act)	2011
The Protection against Harassment of Women at Workplaces Act	2010
The Add Control and Add Crime Prevention Act	2010
The Criminal Law (Amendment) Act (Sexual Harassment)	2010
The Criminal Law (Amendment) Act (Honour Crimes)	2006
Amendments in family Court Act for Khula	2002
The Hudood Ordinances	1979
Dowry and Bridal Gifts (Restriction) Act	1976
West Pakistan Family Court Act	1964
West Pakistan Rule Under the Muslim Family Laws or ordinance	1961
The Muslim Family Laws Ordinance	1961
The Dissolution of Muslim Marriage Act	1939
Child Marriage Restraint Act	1929
West Pakistan Family Court Rules	1965
The Guardians and Wards Acts	1890
Qanun-e-shahadat Ordinances (Law of Evidence)	1884

Source: Mirza (2011)

The Case Study of Bahawalpur

Bahawalpur was a princely state and annexed with Pakistan after its independence. It remained as a state and with the creation of

one unit, and was included in West Pakistan. Its separate status was not provided after the end of one unit. In recent days, Bahawalpur is the most backward and underdeveloped area. It is a division of the Punjab province with three districts, namely, Bahawalnagar, Raheem-Yar-Khan and Bahawalpur. It is the twelfth largest city of Pakistan. Domestic violence is widespread in this area, with acid throwing, burning, killing, rape and physical abuse as usual practices (Faridi, 2010). The reason to choose this division for the case study is that women in Bahawalpur are facing multiple forms of threats in their domestic lives. The biased mentality of people is reflected in their cultural and social differences against the women. The status of women varies from class to class, their social status, educational profile and number of children. Owing to the cultural and traditional norms, women do not share their problems even with their husband and family members (Shami, 2001). The Aurat Foundation report below shows violation of women's rights in Bahawalpur:

Table 3
Cases of violence against women in Bahawalpur (2014)

Kinds of Women Rights Violation	No. of Cases
Kidnapping	33
Murder	35
Rape	23
Honor killing	5
Domestic Violence	3
Acid throwing	3
Bride Burning	2

Aurat Foundation (2014, p. 19)

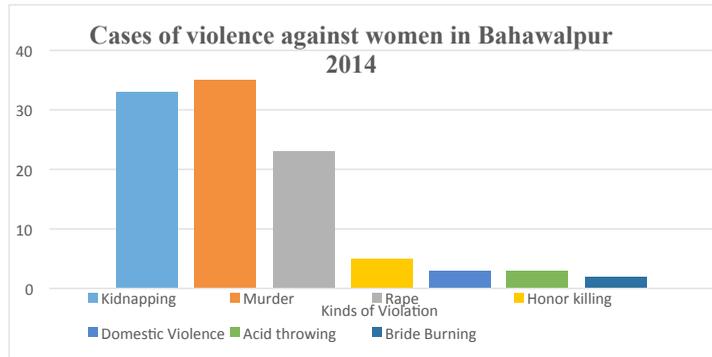


Figure 1. Cases of violence against women in Bahawalpur (2013)

Honour killing

Honour killing is an act in which a male member of a family kills a female relative for tarnishing the family's image. It is the most serious crime against women. Most of these acts of killing are justified on the basis that women bring dishonour and shame to the family. In Pakistan, women are considered as a property of male members and they cannot do anything without the permission of the male members who are usually the father, brother, husband or in-laws (Wikan, 2009). Honour killing has socio-cultural connotations and killing of women in the name of honour or to restore the family's honour based on perceived sexual indiscretions is practiced all over Pakistan. Women are accused by family members that they bring shame and dishonour to their families and women are rarely provided with any opportunity to prove themselves innocent.

Women and "girls can be killed due to a variety of "behaviours, which may include talking with unrelated male, consensual sexual relations outside marriage, being a

victim of rape, seeking a divorce, or refusing to marry the man chosen by one's family. Even the suspicion of a transgression may result in a killing. According to the report of the Aurat Foundation, a man killed his wife on the basis of a dream he had about her committing adultery. Women have been killed for ostensibly disrespecting their husbands. In one case, a woman was beaten to death for not performing her domestic duties quickly enough. Women may also be assaulted physically but not killed. When they attempt to seek help from the law enforcement agencies, they may be disbelieved or they may be discredited by the officials who support the prevailing cultural expectations for women. Some countries have passed laws that allow lesser penalties for men who kill in the name of family's honour. In others, the police may be bribed by the family of the killer to ignore attempts to report the killing as a murder (Wikan, 2009).

The many cases reported in the recent years in relation to honour killing in Pakistan indicate a dramatic rise of these cases all over

the country. Pakistan is an Islamic country and its laws are made according to Islamic teachings. Thus, it is necessary to highlight the Islamic teachings regarding honour killing. The Islamic teachings also clarify that honour killings occur due to traditional customs and Islam totally condemns all illegal killing of innocent people. There is no

concept of honour killing in Islam (Agnes, 2004). Ignorant people, traditional views and ideas, holding outworn or principles try to prove that honour killing is according to Islam and just, right or reasonable. This, however, is against the true spirit of Islam, which is totally against it. The Quran also makes it clear:

(نبي اسرائيل - ٣٣)

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾

Translation; “And do not take life which Allah has made sacred except for a cause (under courts verdict)” (Al-Israiel 33).

as honour killings. They kill women and then accuse that particular women (wife, sister or daughter) as being bad (Amnesty International, 1999).

In some cases, murders are committed for other motives and regarded as “honour killing”. For example, women demanding for divorce and bringing smaller amount of dowry give excuses for the in-laws and husband to kill. Avoiding provision of proper shares in property is another reason to do so and all these reasons have been used to kill women and term these killings

Honour killing is a murder and the person committing it must be punished according to Islam (Lombard & Mcmillan, 2013). Islam keeps every soul in a particular position of high regard. Islam does not allow people to take the law into their own hands because this will lead to complete social disorder and lawlessness.

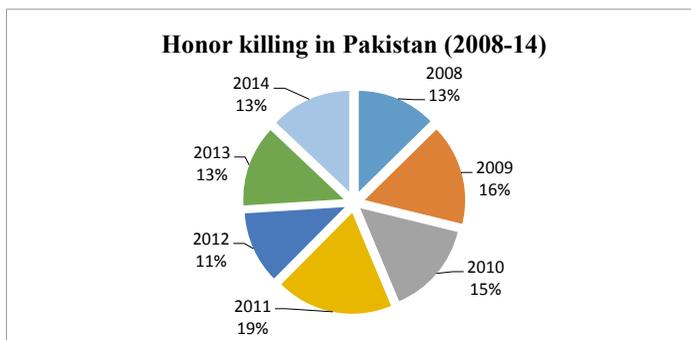


Figure 2. Honor killing (Aurat Foundation, 2014 , p. 77)

Bride Burning

Bride burning is yet another form of barbaric and inhuman domestic violence within the walls of the home. In bride burning, “it is alleged that a husband or the family of the husband burn the man’s wife with kerosene or gasoline oil leading to her death” (Barlas, 2002, p. 76).

This is a great abuse of human rights violation. Bride burning is usually explained as a suicide attempt or kitchen accident. There are many reasons for committing bride burning, but the main causes include the failure to provide enough dowry by the bride family to the groom. Husbands and in-laws are usually involved in these crimes and they believe that bride burning is an easy technique to get rid of her without any evidence as it may be termed as a suicide. This may provide a chance to receive a sizeable dowry again through the second marriage. This shows the greediness of the husband and in-laws which urges them to

this inhumane killing of his wife (Lombard & Mcmillan, 2013).

Bride burning is not only a violation against women’s rights but it is also a heinous and shocking kind of violence against humanity. The question arises as to why they do not poison or shoot them. Most bride burning occurs while she is cooking, and the individuals committing this offence would claim it as fire breakout due to her own carelessness that burnt her (Caprioli & Boyer, 2001). The failure to give birth to a child or to a baby boy could also be a cause for such burning. Pakistan is an Islamic country and such practices are part of the very fabric of its society. Islam protects every soul and everyone’s life is secured according to its teachings, but in practice, Islamic rules are not enforced by the authorities (Bahl, 2007). In Pakistan, a great number of such cases are reported every year. According to the Aurat Foundation report, the percentage of bride burning indicates figures from 2008 to 2014, as follows.

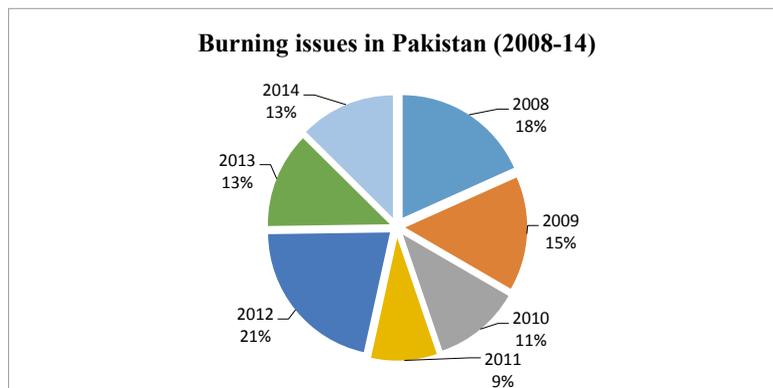


Figure 3. Burning issues (Aurat Foundation, 2014, p. 76)

Inheritance Rights

Inheritance means money or property received from ancestors or parents. Legally, the property is inherited from an ancestor under the laws of inheritance and property right (Wal and Banergi, 2001). There is a vital role of women Inheritance right to empower them in the field of socio-political and economic and education but unfortunately women rights to inheritance are denied usually due to “deep-rooted patriarchal system, biased interpretation of divine directives, laws of the land and inefficient mechanism for the implementation and enforcement of laws” (Balchin, 1996).

In Pakistan, the share from father’s property is not given to women and people claim that they have provided the share as a dowry. Both the spouses have share in their property but if they do not have a child, it is not provided and even not claimed. Women also feel hesitant to demand for their inheritance right. Nausheen claims that there are very few cases dealing with women’s property right under the civil law which have been interpreted by the Supreme Court.

It is the obligation according to the perspective of different religious beliefs, constitutional guarantees and standards of

international human rights to provide and ensure the women’s inheritance rights. The *de facto* and *de jure* lacunae prevalent policy investigate customary practices and provide mechanism for the implementation of the law of inheritance in Pakistan (Shahid, 2004, p. 98).

Therefore, it is necessary to provide equal opportunities in the economic field. There is a need to remove all inequalities and imbalances against women and socio-economic development in all sectors of life. In Pakistan, however, there is no consistent mechanism for proper implementation (London, 2004).

Educational Discrimination

Education is the right of every citizen without any restriction of race, religion, colour, caste, or nationality according to international law, constitution of Pakistan and Islam. Women contribute to half of the population in Pakistan and their roles are very important for development of society. Islam urges all men and women to acquire knowledge and become knowledgeable. The divine verses have made education compulsory to every woman, as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: طَلِبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“Acquisition of knowledge is obligatory on all Muslims” (Muslim).

The first verses of Quran put also emphasis on learning. The women basic rights have been suppressed due to the lack of education and low level of awareness by their partners and other family members.

“My Lord! Increase me in knowledge” (Ta-Ha-114).

Education is necessary as it is a religious obligation, but in Pakistan, instead of spending money on education, most parents save it for dowry. The social prejudice against female has caused them to neglect their education and parents normally describe the education of daughter as having or giving any advantage because after marriage, she will only clean the house and wash the dishes (Clarke , 2005). The mentality of the majority of people indicates that they do not educate their daughters because they do not like to send them outside and work with unknown people. That shows education only benefits in seeking job and have no other purposes, and thus, the education of children usually depends on the mother.

Limited opportunities in educational fields, lack of employment facilities and traditional norms are also among the hurdles for the mobility and empowerment of women in Pakistan (Faridi, 2010). However, the cultural prescription of gender roles and inadequate number of vocational training and professional institutions for women can help overcome the problem.

Child Marriage

The many reasons behind the child marriages are:

- People sell their daughters to get some money in return.
- Owing to the Watta-Satta norm in which two families barter their children and marry them.

Table 4
The number of crimes against women (2008-2013)

Crime	Years						Total
	2008	2009	2010	2011	2012	2013	
Kidnapping	1784	1987	2236	2089	1607	2026	11729
Murder	1422	1384	1436	1575	1745	1425	8987
Domestic Violence	281	608	486	610	989	498	3471
Suicide	599	683	633	758	575	668	3916
Honour Killing	475	604	557	705	432	487	3260
Pape / Gang Rape	778	928	928	827	822	956	5239
Sexual Assault	172	274	74	110	58	38	726
Acid Throwing	29	53	38	29	71	42	291
Burning	61	50	38	29	71	42	291
Miscellaneous	1970	1977	1580	1792	1134	1669	10122
Total	7571	8548	8000	8539	7516	7852	48023

Source: Aurat Foundation (2013)

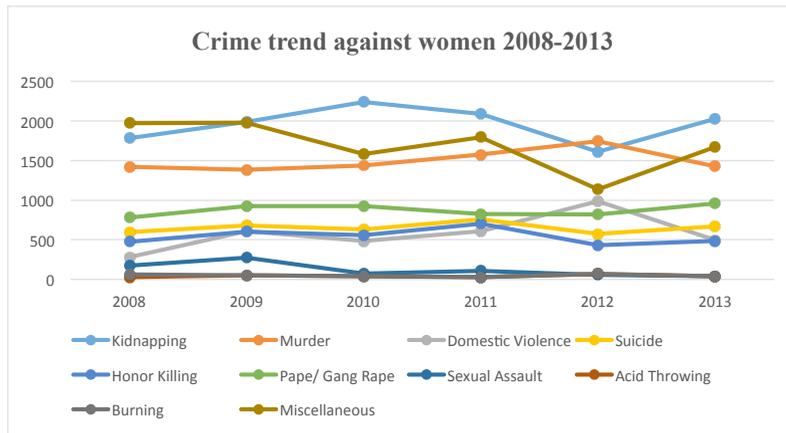


Figure 4. Crime trend against women, 2008-2013 (Source: Aurat Foundation, 2013)

- In many parts of Pakistan, the Swara norm exists in which people give their girls for compensation for their wrong doings.
- The parents wish to see their daughters settled in their homes as early as possible and this is considered as the wellbeing of their daughters.
- They think that girls will bring dishonour to their family, so they marry their daughters at the tender age (Shahnawaz, 2002).

METHODS

The current research is based on the primary source of data which were collected through a random sampling survey of the district Bahawalpur. A total of 200 females were interviewed as a sample from different cities of the district Bahawalpur, Pakistan. Moreover, the secondary data from various sources were also used to introduce and elaborate this problem, such as the Quranic

verses, research articles, books, journals, human rights reports and internet sources. The research was conducted by employing descriptive and analytical methods.

Data Analysis

The required data were collected from housewives and working women living in Bahawalpur. The research explains the status of women, violence against women in their domestic lives and also the types of violence done against them for being women in Pakistan generally, and in Bahawalpur specifically.

DISCUSSION AND CONCLUSION

Women form half of the population of Pakistan and their role are very important for the development of society, but in Pakistan the situation of women's rights is very critical and alarming. This creates complete lawlessness and disorder in the society and women cannot participate in the development of Pakistan (Ramanamma,

Table 5
Violence against women

No	Questions	Strongly Agree (Percentage)	Agree (Percentage)	Neutral (Percentage)	Disagree (Percentage)	Strongly Disagree (Percentage)
1	Domestic violence against women is because of male dominating society.	74	13	7	5	2
2	The condition of women's rights is more critical in rural areas than the urban society.	63	13	20	5	13
3	Mostly violence against women is done by family members and husband.	90	0	6	6	0
4	The customs and traditional values of Pakistan are against women's liberty.	75	7	10	5	4
5	The hostile attitude towards women is changing in the day-to-day life.	41	12	5	2	45
6	Women have faced ever any domestic violence of honour killing, burning, educational discrimination and child Marriage in Bahawalpur.	79	12	5	7	8
7	In Pakistan, the concept of Purda and Izzat is misused.	56	8	16	9	13
8	The political and economic stability of women can resolve the violence against women.	80	15	5	0	0
9	The school based and national level program should be started for awareness of women rights.	50	13	12	20	6
10	The government and NGOs should take immediate actions on this particular issue.	76	9	7	5	3

2005). They are suffering many problems not only at domestic level but are also discriminated in political, economic and social spheres of life. These psychological, physical and sexual violence are mostly attempted by their own family members (father, brother, partner). The current study presents the issue of honour killing in which female are killed to restore the so-called family's honour and they are accused of bringing dishonour and shame to their family. Women are also murdered inhumanely if they bring low dowry or neglect any of the in-law's orders (Agnes, 2004).

The study concluded that 90% of the women from the Bahawalpur district are facing domestic violence and all these violations are made by their own family members such as husband, brother, father and other male family members. The literacy rate of women is very high and no proper attention has been given to their education. Child marriage is also a very common practice in Pakistan, which has brought about many diseases and large-scale deaths every year. The customs and traditional values bind them for any struggle against violations. Hence, it is necessary to take actions all these at the national and local levels to eradicate this violation.

The research further concludes that the issues of domestic violence must be highlighted and redressed at the national level through integrative support services. These intervention strategies include women's support to restore and rebuild their lives after violence, while counselling,

relocation, credit support and employment must be ensured. Medical, judicial and legal support should be included in new interventional plans with the collaboration of the civil society, political and religious leaders and health team and rehabilitation centres. The implementation of these strategies should be enforced. Though the overall picture is still bleak and requires special attention, there are rays of hope if the mentality of the society is changed in relation to the so-called honour. This research is a little effort to help improve the lives of millions of women who deserve justice in this regard in Pakistan, especially in the Bahawalpur region.

RECOMMENDATIONS

On the basis of the discussion above, the study makes the following recommendations:

1. There is a need to redress the domestic violence issue, especially in Bahawalpur.
2. Honour killing must be addressed and actions should be taken in this regard. There should be laws to prohibit the act of women compensation resulting from murder and this law should strictly be reinforced.
3. Age limit should be specified for marriage and if it is not a suitable age, marriage should not take place and the violator must be punished.
4. Better Education facilities should be provided for girls. Laws must be made by the government that at least 14 years of education must be made necessary for women. Employment opportunities

- and proper participation in politics can overcome this issue.
5. Dowry is the main reason of violation of women's rights and actions should be taken to restrict unlawful demand of dowry.
 6. Women have the right to get their share in their family inheritance.
 7. Proper implementation of laws and justice after violence is necessary to eliminate this problem in the Pakistani society.
 8. The NGOs, civil society and women activists should be assisted with the legal aid, vocational training and provisions for women.
 9. Awareness programmes should be conducted for both women and men and counselling centres must be established in all regions.
 10. The rehabilitation centres should be made at the district level and every woman should be able to access these centres easily and at any time.

REFERENCES

- Abrar-ul-haq, M., Jali, M. R. M., & Islam, G. M. N. (2016a). Empowering rural women in Pakistan: empirical evidence from Southern Punjab. *Quality and Quantity*, 51(4), 1777–1787. <https://doi.org/10.1007/s11135-016-0365-7>
- Abrar-ul-haq, M., Jali, R. M., & Islam, G. N. (2016b). Measuring the Socio-economic Empowerment of Rural Households in Pakistan. *Journal of Governance and Development*, 12(1), 107–122.
- Agnes, F. (1996). Economic rights of women in Islamic law. *Economic and Political Weekly*, 31(41/42), 2832-2838.
- Anderson, K. L. (1997). Gender, status, and domestic violence: An integration of feminist and family violence approaches. *Journal of Marriage and the Family*, 59(3), 655-669.
- Bahl, M. (2007). *Violence on Women by Men*. New Delhi: Cyber Tech.
- Caprioli, M., & Boyer, M. A. (2001). Gender, violence, and international crisis. *Journal of Conflict Resolution*, 45(4), 503-518.
- Caprioli, M., & Boyer, M. A. (2001). Gender, violence, and international crisis. *Journal of Conflict Resolution*, 45(4), 503-518.
- Carpenter, R. C. (2005). Women, children and other vulnerable groups: gender, strategic frames and the protection of civilians as a transnational issue. *International Studies Quarterly*, 49(2), 295-334.
- Clarke, R. (2005). *Eliminating Gender-Based Violence, Ensuring Equality*. United Nations: UNIFEM press.
- Collins, P. H. (2000). *Black Feminism Thought*. New York: Patricia Hill Collins.
- Devetak, R., Burke, A., & George, J. (2011). *An introduction to international relations*. United Kingdom, UK: Cambridge University Press.
- Ertürk, Y. (2004). Considering the role of men in gender agenda setting: conceptual and policy issues. *Feminist Review*, 78(1), 3-21.
- Faridi, M. Z., & Basit, A. B. (2010). How do workers decide to work? Evidence from district Bahawalpur. *Pakistan Journal of Social Sciences*, 30(2), 193-208.

- Gelles, R. J., & Straus, M. A. (1979). Determinants of violence in the family: Toward a theoretical integration. *Reiss Contemporary Theories about the Family*. New York: Free Press. Retrieve from <https://fermat.unh.edu/~mas2/v10r.pdf>
- Hafeez, S. (1981). *The Metropolitan Women in Pakistan: Studies*. Karachi: Royal Book Company.
- Hamid, Y. (1980). *Pakistan in Search of Democracy: 1947-77*. Lahore: Afrasia Publications.
- Heise, L., Ellsberg, M., & Gottmoeller, M. (2002). A global overview of gender-based violence. *International Journal of Gynecology and Obstetrics*, 78(1), 5-14.
- Jacoby, H. G., & Mansuri, G. (2007). *Watta Satta: Bride exchange and women's welfare in rural Pakistan*. Policy Research Working Paper; No. 4126. World Bank, Washington, DC. Retrieve from <https://openknowledge.worldbank.org/handle/10986/7130>
- Jehan, B. N. (1976). *Status of Women in Pakistan*, (Part II). Lahore: unpublished paper.
- Jhon, R. (1995). *International Encyclopedia of social Ethics*. Chicago USA: Fotzrog publisher.
- Kaplan, E. A. (1990). Sex, work and motherhood: The impossible triangle. *Journal of Sex Research*, 27(3), 409-425.
- Kazi, S. (1999). *Gender inequalities and development in Pakistan: Fifty Years of Pakistan's Economy*. Oxford University Press, Karachi.
- Khan, T. U. (2004). *Women's Rights in Islam*. Peshawar: National Research and Development Foundation.
- Krantz, G., & Garcia-Moreno, C. (2005). Violence against women. *Journal of Epidemiology and Community Health*, 59(10), 818-821.
- Lombard, N., & Mcmillan, L. (2013). *Domestic Violence against Women*. England: Jessica Kingsley Publishers.
- London, A. S., Scott, E. K., Edin, K., & Hunter, V. (2004). Welfare reform, work-family tradeoffs, and child well-being. *Family Relations*, 53(2), 148-158.
- MacKinnon, C. A. (1983). Feminism, Marxism, method, and the state: Toward feminist jurisprudence. *Signs*, 8(4), 635-658.
- McLean, I., & McMillan, A. (2009). *The concise Oxford dictionary of politics*. OUP Oxford.
- Mirza, A. (1972, October). Women's Role in the Pakistan Movement and the Formative Years. In *Paper read in the Soroptomist Club Seminar, "Women in Public Life" October* (p. 4).
- Mumtaz, F. S. (1961). *Two Steps Forward, One Step Back*. Lahore: University of the Punjab.
- Nadeem, M., Rana, M. S., Lone, A. H., Maqbool, S., Naz, K., & Akhtar, A. (2011). Teacher's Competencies and Factors Affecting the Performance of Female Teachers In Bahawalpur (Southern Punjab) Pakistan. *International Journal of Business and Social Science*, 2(19), 217-228.
- Nation, U. (2011). *United Nations System in Pakistan*. Islamabad: The United Nations System in Pakistan Publication.
- Nicolepope. (2011). *Honor Killind In The 21st Century*. New York: Adventure Works Pree.
- Okin, S. M. (1998). Feminism, women's human rights, and cultural differences. *Hypatia*, 13(2), 32-52.
- Ondeko, R., & Purdin, S. (2004). Understanding the causes of gender-based violence. *Forced Migration Review*, 1(19), 30.
- Pasley, K. (Ed.). (2004). *Special Issue on Low-income and Working-poor Families*. National Council on Family Relations. Retrieve from http://www.workingpoorfamilies.org/wp-content/uploads/2014/02/WFPF_Low-Income-Working-Mothers-Report_021214.pdf

- Qurashi, F. H. (2004). *International Law* (p.407). Lahore: Doger Publisher.
- Qureshi, S. (2013). The emergence/extension of due diligence standard to assess the state response towards violence against women/domestic violence. *South Asian Studies*, 28(1), 55-66.
- Ramanamma, M. (2005). *Media and Women development*. New Delhi: Anmol publications.
- Reynolds, J. (2005). In the face of conflict: Work-life conflict and desired work hour adjustments. *Journal of Marriage and Family*, 67(5), 1313-1331.
- Ronald, G. E. (1997). *Gender and family issue at working place*. USA: Russell sage foundation.
- Roth, R. K. (1995). *International Encyclopedia of Social Ethic*. Chicago: 407.
- Shaheed, K. M. (1967). *Women of Pakistan: Two Steps forward, One Step back?* Lahore: Khalid Imran Printers.
- Shaheen, S., Sial, M. H., & Awan, M. S. (2011). Female Labour Force Participation in Pakistan: A case of Punjab. *Journal of Social and Development Sciences*, 2(30), 104-110.
- Shahid, M. A. (2004). *Human Rights (Pakistan studies)*. Islamabad: Higher education commission.
- Shahnawaz, J. (2002). *Father and Daughter: A Political Autobiography*. New York: Oxford University Press.
- Shami, M. A. (2001). *Political Empowerment of Women in Pakistan*. Lahore: University of the Punjab press.
- Silver, H. (1993, June). Homework and domestic work. In *Sociological Forum. Kluwer Academic Publishers-Plenum Publishers*, 8(2), 181-204.
- Srivastava, S. (2009). *Encyclopedia of Women and development*. New Delhi: commonwealth publisherp-99.
- Thomas, D. Q., & Beasley, M. E. (1993). Domestic violence as a human rights issue. *Human Rights Quarterly*, 15(1), 36-62.
- Wal, S., & Banerji, S. (2001). *Encyclopaedia of women as human resource in 21st century and beyond* (Vol. 1). Institute for Integrated Development.
- Weiss, A. M. (1985). Women's position in Pakistan: Sociocultural effects of Islamization. *Asian Survey*, 25(8), 863-880.
- Wikan, U. (2009). *In Honor of Femicide*. Chicago: University of Chicago press.
- Wing, A. K. (2003). *Critical Race Feminism*. New York: New York University Press.
- Women, U. N. (2005). *Eliminating Gender-Based Violence Ensuring Equality*. USA: UNDFW.
- Worell, J. (Ed.). (2001). *Encyclopedia of Women and Gender, Two-Volume Set: Sex Similarities and Differences and the Impact of Society on Gender*. United States of America, USA: Academic Press.