The Status of Women in Pakistan: A Case of the Socio-Political and Economic Role of Women in Rural & Tribal Area of Dera Ghazi Khan

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Abstract
Women are considered the most inferior group of the human society and most deprived class in almost countries of the world due to male dominancy. Even in the civilized and developed countries have failed to protect the basic rights of women. The women are almost exploited in every aspect of socio life. They faced always deprivation, exploitation and cruelty through ages. Before the advent of Islam women have no right to live and that’s why girls were buried alive on their birth in Arabia. It is Islam which saved the life of a woman and granted them equal rights. Allah (SWT) says, “O humanity! Be mindful of your Lord Who created you from a single soul, and from it, He created its mate”. Pakistan is an Islamic country and the constitution of Pakistan has granted the right to women but women are still deprived from their basic rights i.e. education, health, employment, inheritance and proper representation. Dera Ghazi Khan as a small and micro level study presents a model about the socio-political condition of women in the perspective of Pakistan which is an adjoining district of Punjab with Sindh, KPK and Baluchistan provinces of Pakistan. Women are the better half of men in Dera Ghazi Khan. In every walk of life, they have a great role because with the 50% population no nation can think and get successful progress. Unfortunately, government and leadership both have failed to raise the voice of women. Politicians
and the feudal have been ignored the women who are equally intelligent, capable and hard working. In Dera Ghazi Khan the condition of women is not so much sound and no political party has worked so for even coming in to power. Even they did not provide a suitable environment of education to women so that women may get their rights through education. The awareness through education can remove injustice, violence, unemployment, illiteracy, insecurity. Education will construct a positive attitude and they must have their own say and their own will due to education.

This paper is an attempt to highlight the Socio-Political status of woman in the tribal Area of Dera Ghazi Khan.

Keywords: Women, Society, Rights, Religion, Pakistan, Dera Ghazi Khan, Tribal Area

Introduction
Overall, the social and political position of women in Pakistan and in the rural areas of Punjab is not very stable. This is seen only in the context of housewives. She seems to be facing difficulties. Dera Ghazi Khan which is one of the most backward districts of Punjab and its society is divided into urban, rural and tribal in terms of its own social and political traditions. Provides an analytical outline of the location and discusses the political and social role of this woman. The paper is primarily an attempt to explore the socio-political status of women and their role in the rural and tribal area of Dera Ghazi Khan. The region is considered as a backward district of Punjab and due to the tribal system the old tradition are still hurdle in the socio-political uplift of women in tribal society. Majority of the women are still deprived and unaware from their fundamental rights. Illiteracy and superstitious norms confined their lives and they are facing inequality and disparity.

In some elite families due to education or settlement in urban areas some change has been observed. Overall majority of the women are living under the deprived life. With the social condition of the women in Dera Ghazi Khan the political and economic life has not much improved as compare to the urban area of Dera Ghazi Khan. Economically majority of them are hand to mouth. They are under the mercy of men. Politically the women of tribal area are mostly in active and they have no role in the politics even in local level politics. Even graduate level women did not cast their vote according to their own will. In the entire electoral and political history of Dera Ghazi Khan only couple of women contested the general election of provincial and national of assemblies. The political consciousness is not looked here and that’s why their political role is almost non-existent.

Research Methodology
In the perspective of this research which is based on largely tradition and norms therefore historic method has been used through qualitative approach with the help of primary and secondary sources i.e. census reports, educational reports, election reports, books, interviews and other available tools of research.

Review of Literature
The most relevant literature has been consulted to compile this research paper including Census report 1998, election results 2002-2018, Tareekh-e-Dera Ghazi Khan, Tareekh-e-Rajanpur, Mera Waseeb, Baloch Qabail, Punjab Ki Aourat, Pakistani Muashra Aor Saqafat, District Gazetteer, Biographic Encyclopedia of Punjab, Punjab Lok Sunjan, etc.

**Historical Background**

From the evolution of an ancient human history to the rise of empires such as the Romans and the Iranians, women in human society had the impression of an oppressed sex and had no social value. However, the advent of Islam freed women from oppression and tried their best to honor and respect them. Like the freedom and welfare of all the oppressed and weaker sections, women were also welcomed. And declared in this modern age, women still do not have a special social place in the world and are considered second class citizens in the world. There may be a place in the history of the world in ancient times. It is said that five thousand years ago in India, woman was given a lot of place when she was given the status of chief through the Madar Sri family. In Aryan times, the status of women was much higher than it is today. Women also worked side by side with men and participated in religious rituals. The birth of a girl was not considered a matter of pride, but special attention was paid to training. The names of Bhajans and writers were also named after women. There was also a tradition of large numbers. And this was the case among the rich but among the poor it was the custom of one marriage. Sometimes the girl would choose a husband. Child marriage was not a tradition. Divorce was not customary and a woman's second marriage was permissible. But over time, Indian society has declined.

But later on, his condition went away unspoken and he faced reactions like being buried alive, like Sati. As time went on, the woman continued to participate in the affairs of life and to help in the work. Social evolution has saved women from some inappropriate rituals, but they have not found the place of humanity that Islam envisioned. Manu Samarti gives a low status to woman in India that social laws did not give her any special acceptance. The people of the West had similar views. They called women weak and believed in keeping them under control. In his view, there was no need to give women rights. In his view, the woman was responsible for domestic affairs. He had no place in a scientific society like Greece and no one like Aristotle considered him a citizen. The rest of Europe also believed in masculine social domination and despised women. Church law deprived him of all rights.

But Islam, minorities, women and children also have rights. In terms of Pakistan’s constitution and family laws, Articles 5 to 28 of the 1973 Unified Constitution deal with human rights, including education, health, employment and other rights. After the Eighteenth Amendment, everyone has the right to a fair trial under Article 10 (A) The socio-political status women and their role in society of Dera Ghazi Khan were not very much remarkable in the past. The literacy ratio was in single digit during the last quarter of the 20th century. The political participation and the electoral politics of women was also looked non active few elite class families i.e. Leghari and Qaisrani. From the major families the women are considered the house wife. They never played any political role. Although in Urban constituency some of female are active at local politics as Afifa Mamdot, Begum
Zenat Khan. After 2001, Mena Jafer Leghari and Shamona Badshah Qaisrani elected members of National and provincial Assemblies respectively. While women from Khosa, Loand, Khitran, Mazari, Dareesk, Gurchani, Nutkani, Sakhani, Chandia never contested the election in their constituencies.

Discussion On Topic

Before the advent of Islam, the condition of women was very worst and women did not consider important among the society. A woman considered as most inferior creature among the male dominant society even girls were buried alive on their birth. Islam ordered to stop the killing of girls and took the responsibility of food as the Holy Quran Said;

\[ ان قتلھم کان خطئاًکثیرا۔ نحن نرزقکم و ایاکم، ان قتلتكم كان خطئاًکثيرا۔ \]

Islam granted a share from the property to women from parents as the Holy Quran said;

\[ یوصیکم اللہ فی اولادکم للذکر مثل حظ الانثیین۔ فان کن نساء فوکثتن فلھن نصف ما ترک۔ \]

The way women were treated in the pre-Islamic era in Arabia is not the way it is nowadays. In the light of Islamic teachings, women have all kinds of facilities and this is the only blessing of Islam.

The society male dominant, ignorant and strict about their traditions. The population of women is less than men but still women have very low status in society. On the birth of the girl, no custom or tradition of happiness is observed while the birth of a son is celebrated. The literacy rate of men is far better than those of women. Daughters and sisters are usually kept deprived from their legal and moral right of inheriting property. A married woman is considered as subject of her husband. Honor killing is a tradition in Baloch tribes of Dera Ghazi Khan from centuries where victims are predominantly females. Women are treated like property or objects. In settlements of disputes between two rivals, women are handed over in penalty. Usually, women’s say in family matters is not welcomed. Physical beating of women is not considered an event as this act is part of a routine especially in villages. All the rights of women given by Islam are not granted to women in this society. But with the betterment in education, the status of women is changing. Her role is changing from an entity to an individual. This phenomenon can easily be seen in urban areas of district but in rural areas where most of the population lives, the situation is not very bright and women are the most deprived faction of the society. Much more efforts are required to educate the women of District Dera Ghazi Khan. But the society is feudal so people tend not to send their girls and women to the educational institutions. This must be changed for the progress of their region because education is the key of development all across the world. Dera Ghazi Khan which is thought a backward district of Punjab, the condition of women is not very sound. Women are the most deprived class of the society especially in the tribal or rural areas of the district. There is a lack of education and due to illiteracy discrimination against women in rural areas of the district is a major social problem in male dominant society and even from the birth of the baby son is appreciated and regarded while daughter are not highly obliged and it is discriminated in every discipline of life.
During the colonial period in the English era, the abominable and disgusting business of buying and selling women was started in the tribal areas. If revenge had to be taken from someone, the woman would often be accused of misconduct and would be locked up in the house of the feudal lord. A quarter of the money was also collected in the form of sales. Women were accused of being black cars in order to get wealth. No ordinary person was able to prove his innocence. According to the official report, in the British era, the chieftaincy system was introduced and the human status was abolished, and women were not valued and were treated inhumanely. And women were treated worse than animals. This abominable fog continued even after the formation of Pakistan. In one of his interviews, Yahya Bakhtiar alleged that many chiefs who belonged to the adjoining districts of Balochistan, Sindh and Punjab and had a chieftaincy system in place were the ropes of the Lahore and Karachi slaughterhouses that I knew. And they have been selling hundreds of women in their area from one tribe to another, accusing them of being black. This patriarchal system deprived women of their basic rights.

Friend Muhammad Hajana continued to wage a pen jihad against this oppression. He also wrote several articles, columns and articles on brutality. And finally, Governor Bahadur abolished the law on women. The rule of Sardar System was abolished by Governor General Khawaja Nazim-ul-Din in 1951 when he visited Dera Ghazi Khan and met with a delegation of women and he heard the reservations of the women. He promised to abolish the frontier crime regulation No.2 of 1901. In Dera Ghazi Khan, this system came to an end in 1951, but in Balochistan it continued and continued to impose punishment on the people. Eventually, in 1976, its abolition was announced in Balochistan. No one will be able to use his judicial powers in his spirit, he will not be imprisoned, he will not be able to be arrested personally, he will not be able to work for forced labor and he will not be able to take any tribute in the form of cash, male or female. The reason why women are less popular than men is seen from birth. Men are considered to be the power of the tribe while the rituals of birth, engagement, marriage and death are dominated by men and the rituals are the place of men and women are paid accordingly. This is a social contradiction whose effects are still present in the society. Dera Ghazi Khan and all the tribal region of Dera and even Rajanpur is covered by Tumandari system. Nine major tribes are socially and politically being very much dominant. Except the urban area all the region is considered under-developed and the socio-political condition of women is not sound. Women are socially deprived and have no strong status to contribute for the society in rural and tribal areas. Politically women have no massive role in the political development and the common women are not practically involved in politics. In the regional politics of Dera Ghazi Khan the women are mostly considered house wives and women off elite class are even out of politics. One a few examples of women in involvement in politics as Dr. Shaheena Kareem Khosa, Zartaj Gul, Shamona Qaisrani, Afifa Mamdot, Shahnaz Saleem, Lubna Saqib and Najma Arshad are most famous. Among these women only Zartaaj, Dr. Shaheena, Afifa and Shamoona contested the
In view of the deprived status of woman in rural and the tribal area of Dera Ghazi Khan, the condition of the women clearly seems and explained the situation arising out of the deprivation of rural women. They are deprived like education, social status, freedom of expression in family, division of work, type and size of family, and participation in decision-making on crucial economic and socio-cultural matters within the family setup. If we look women it is clear there is no proper social worth as they are considered to be a fragile segment of society. The female birth in the family is seldom welcomed. Girls are generally treated inferior to boys. The vast majority of women are strongly under the influence of prevailing cultural taboos, in issues related to personal life. Female education has been treated to be against traditions. Majority of women are found to be illiterate. Women enjoy limited physical mobility in the rural and tribal set-up. Most of them are not allowed to go outdoors alone. Majority of women married early in life and played no role in mate selection. Their role in family is considered to be secondary.

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The society of Dera Ghazi Khan is considered to be the custodian of most of the tribal traditions and the effects of the tribal system are visible throughout the region. Society promotes its own identity, primarily as a family, caste, and community. The man is more dominant than the woman and fulfills all the responsibilities and the woman is confined to domestic duties or her responsibilities are considered subordinate and indebted to the man. Due to the lack of education in tribal society, a daughter is less popular than a son. The birth of a boy is considered a symbol of tribal power, even highly educated woman, as the head of the family, has to follow all the customs and social rules of her community and family. It is his duty to fully abide by the decisions made by the man. Unlike rural society, it is more consultative in urban society. Involvement in certain matters, such as family gatherings, is considered essential. In the same way, she is considered to be somewhat independent in running the domestic system.

This article provides an overview of the social and political status of women in the social system of Dera Ghazi Khan. In cities women are aware from their role due to education and media. While in the rural areas women has no special role in the community. Men are powerful in every aspect of life.
women in non-Baloch groups is not different than the Baloch women. But there is little bit
difference in the city environment due education and the norms of the society. In the rural area
of the district the condition of the women is almost same in the non-Baloch and Baloch ethnic
groups. Women are deprived from their fundamental rights. She has no role and status in the
society. In cities the position of women is better in non-Baloch community. Women in non-Baloch
community are playing important role in every field of life. She looks dominant in house and she
looks as a decision maker in the city environment but in rural areas the condition of women very
miserable. She is derived from all their human rights. Women in rural areas, their life, status,
facilities and problems. Women are handicapped in society. Women in rural areas face many
challenges, as they do not enjoy the same opportunities as men. Women in rural areas are not only
deprived of financial resources but also lack access to basic needs such as education, health, clean
drinking water and proper sanitation. Limited access to the essentials of life undermines their
capabilities, limits their ability to secure gainful employment, and results in income, poverty and
social exclusion. The ambitions and aspirations of women in rural areas are suppressed. In Baloch
society, women are not given a share of inheritance from property. According to tribal custom,
women cannot inherit property completely. If women are given a share in the property, the local
chiefs do not accept it socially, which is why women are forced to give up their inheritance. In
different families, widows are forced to remarry in-laws to seize the property. Therefore, according
to tradition, women are deprived of property. Men say that it is difficult to divide the property of
the forefathers. If the daughters are given property, their husbands, who may be from out of family
backgrounds and their in-laws come to the area or village to manage the land, could upset the
social and political balance of the area.
According to the customs and traditions of Punjab, immovable property is not named after women.
Land is often in the possession of men if women's right to property is verbally recognized but in
some parts of Punjab, property is given to girls in the life of parents. I am not given a share. In
some cases, forgiving, not marrying girls so that they do not share in the property is a common
practice and is practiced. The property is forcibly relinquished or they are forced to do so. Sisters
are not given any share in the property in the presence of brothers. Similarly, if the widow
remarries, she is not given any share in the property.
This is the world of tribal society. The death of a man is regularly announced and the funeral is
announced considering the problem of the whole tribe. While the death of a woman is not
considered a special event. His death is not reported to the entire tribe and it is not considered
necessary to do so. The reason for this is that women are still despised and despised in the society
and their unspoken social status. Tribal society is still reluctant to recognize its social status.21

"Let the history of the nations of the world be that the story of the oppression of the world's
religions are long and bitter. India, Iran, Greece, Spain, France, England and Rome were proud of
their civilization." In the pyramids, Judaism, Christianity and Mazdakism, the shadow of
misfortune and compassion on women was considered a symbol of sin. She is deprived of
education, health, employment good status and the right to inheritance.22
If we look the people of the region, there are large number of people are illiterate or poorly educated, they have lack of social and political awareness. They have no concept of a community or lack information about their basic human rights which oppressed by the feudal and tribal chief. Even they don’t aware about responsibilities of the state for providing them basic facilities, or if they do, they don’t possess the capacity to evolve a proactive community and raise their voices against such a state of affairs. In most of the villages, the common person has no political affiliation with any political party but is devoted and faithful to his/her Sardar. In some villages, people have expressed their affiliation with the political party to which Chief of the area is associated. During the study, it has been noted that no common person takes any interest in elections either. Only Sardars and feudal have to contest the elections, hence it was identified that people are required by them to get registered as voters but they do not have any choice except to vote for the influential. The ratio of registered votes is almost 50% of the total population of villages. Women are normally not allowed to get registered their votes. Women having registered votes either belong to influential families, priests, Sardar or Wodera or their subordinates called “Muqadam”. Until 2001, there was no reserved seat for women under the constitution of Pakistan for local bodies’ election. In a very few villages female voters are let to cast vote, while in mostly villages the men of family cast vote in proxy of women. Thus, there was no women representation at the local level. But, in some areas like Barthi, the Mullah or priests have succeeded in electing their wives. However, these women cannot participate in the local councils meetings without the permission of her spouse. Having discussion on the issue, it was revealed that during the Local Bodies’ election of 2005, the men of these villages under the direction of respective Sardar did cast their women’s vote in proxy.

**Economic Condition**

In the tribal and rural area women are mostly considered uneducated and they only house women. Even male are illiterate and they are either unemployed or self-employed as they run small shops. They are labour or cultivate a piece of land without a proper irrigation system and modern concepts of farming. A few of them are job holder of lower scale. Few ones are school teachers or clerks or peons. In this economic condition the female family members can be judged easily. Therefore, every household woman and girl is involved and tried to meet their domestic needs from the production from small-scale cattle and poultry farming. In rural areas it is also the responsibility of the women to take their cattle and grazing them while farming of poultry. These dairy or poultry products are usually not sold as personal needs because these items by them. Woman are very good in embroidery and tailoring but almost all perform this for their own family, informed the women of many villages. So the economic condition of women is not very much sound they are living hand to mouth due to the imbalance economic system where is disparity and inequality.

**Conclusion**

This research paper focuses on the role of women in society by discussing the social and political status of women in rural and tribal areas of Dera Ghazi Khan. Socially, even today in the 21st
century, women as a whole do not have a significant role to play in the rural area and her position is worst in the tribal area. She is living according to her natural position and often seems to be in need of an uneducated parent or husband. This is not an individual case but a reflection of society as a whole. However, education in the cities has improved the role and social identity of women to some extent. But in rural and tribal areas, women are still dependent due to the subject to social traditions and customs. The journey from social restrictions to real punishments is not over. Problems like Karokari, Honor Killing, Vani, Wata-Satta, Child Marriage, Forced Marriage, deprivation of Property still exist today as subject to social traditions and customs. The journey from social restrictions to real punishments is not over, problems like Karokari, Honor Killing, Vani, Wata-Satta, Child Marriage, Forced Marriage, deprivation of Property still exist today. While male domination is not ready to eradicate these outdated traditions due to which the man is the ruler of the house, his ruling and decision is considered final and no influential social role of woman exists in rural and tribal areas. Economically, a woman is also subjugated and she is not independent in the matter of buying and selling property. In addition to the domestic, tribal traditions and the influence of the regional environment have kept it economically weak even today. First of all, a woman does not get property and wealth. Even if she gets it, she uses it according to the will of her heirs. First, a woman does not get property and wealth. That's all there is to it.

The political role of women in the rural and tribal areas of Dera Ghazi Khan is very limited. Ordinary women have never interfered in practical politics. Women have not been seen anywhere in provincial and national level elections. The few women who entered politics are from traditional political families already in existence, in which Begum Afifa Mamdoot, Meena Jafer Leghari, Shamona Badshah Qaisrani took part in selective politics. The same is true at the local level. Similarly, the seats reserved for women in the general elections are also distributed among the traditional families as opposed to the workers. Apart from this, political culture also has significant effects and no attempt has been made to raise political awareness among women, considering the Pakistani political system as a matter of honor and dignity. Participation in practical politics is a long way off. In rural areas, the turnout of women is only a few percent, while at many tribal polling stations, women do not even come to cast their votes, which gives a good idea of their political role.

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