

## Gender Discrimination: A case Study of District Karak, Khyber Pakhtunkhwa

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### Abstract

*Gender discrimination is an inherited practice strictly followed across the Khattak community in Karak. Predominantly inhabited by Pashtun population, people of this area, share many characteristics with the rest of the Pashtun society. Social structure of the area is strictly fashioned along rigid lines of Pashtunwali and Deobandi sect of Islam. Operating independently these two codes of life overlap each other in many aspects and determine specific position/sphere of influence for both the genders. Pursuit of their discrete roles assigned by these two codes is strictly observed by both genders in Khattaks' community. Deviation is not only discouraged but often leads to social defamation particularly for women. Hence, the objective of the study is to investigate the status of women in Pashtun society, with a particular focus on the socio-cultural status of women in district Karak, Khyber Pakhtunkhwa, i.e. north-western province of Pakistan. The study applied exploratory anthropological approach through qualitative interviews and participant observation to achieve the objective of the study. The results of the study shows that life of the women in district Karak is marked by multiple intersectional and gender-specific vulnerabilities and impediments such as women access to education, health facilities, economic resources, decision making process, societal representation and socio-cultural activities. The women of district Karak are suffering from malnutrition and their vulnerabilities to violence and oppression at the hand of both men and women are further key research areas to be explored.*

### Introduction

Karak is an administrative unit of Khyber Pakhtunkhwa with total area is 3,372 square kilometers (1). As per the last available Census Report of 1998, the total population of the district was 430,796 persons out of which female constitutes 50.9 percent. (2) The district comprises of three sub-divisions (*tehsils*) namely Karak, Tekhte-Nasrati and Banda Daud Shah. The national highway from Peshawar to Karachi passes through the center of the district. Peshawar, the capital city of Khyber Pakhtunkhwa, is at a distance of 123km towards the north. The district is situated among the districts of Kohat, Bannu, Naurangand and Lukki Marwat, on its east the district meets with river Indus, which is the longest river of Pakistan that separates the district from the province of Punjab. The district is inhabited by Khattaks, a sub-tribe of the Pashtun nation, comprising of many „khels“ (sub-sections of tribes), which are mostly named after male ancestors.(3)The district presents a homogeneous environment in terms of ethnic / tribal and religious affiliation, with the majority of them belonging to the Sunni School of thought. Most of the men keep beards and women observe purdah; a religious and social practice prevailing amongst Muslims in general and Pashtuns in particular, which makes the community gender segregated.

Joint family system is the dominant norm practiced in the area. Every house, in some cases a cluster of families, with have a common *hujra* or *chauk* (*guest room*) where male members daily meet and discuss; local, national, and international issues to spend their leisure time. The *hujra* or *chauk* is also used as a guest room for male members of the community which plays an important role in the socio-cultural manifestations of Khattaks (5). Generally the Pashtun population is divided between Pakistan and Afghanistan, in Pakistan majority of the

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Pashtuns are living in Khyber Pakhtunkhwa and Balochistan. Pashtun society is classified as patriarchal in nature, as a result of these women in Pashtun Society have less freedom of choice and decision-making in social, economic, cultural and political life. Being a part of the larger Pashtun society, women of this area also face identical problems and are considered inferior to men in different spheres of life like : limited access to educational and health facilities; lack of representation in traditional institutions like Jirga and other community organizations and their absence from public spaces to raise voice for their lawful rights. Though they constitute half of the community population, their weight has reduced to half of man.

In Pashtun society in general and in Karak district in particular there are two main determinants and principles which shape the socio-cultural life of the people: the religion of Islam and the cultural code of conduct called *Pashtoonwali*, with both corresponding and sometimes being in conflict with one another in many occasions. The interplay of these two codes of life has greatly skewed the socio-cultural status of women to men in the area. Hence the major principles of the prevailing codes are set and interpreted by the male members of the community; therefore, it often goes against the women's welfare. Discreet gender roles are assigned to men and women and the cost of violation is unaffordable particularly in case of women.

A distinct gender gap is one of the characteristics of most societies worldwide and Pakistan is no exception to this. Though the world's countries are trying to bring gender equality in most of the areas and struggling to remove the gap, the situation in Pakistan is, however, still rather pathetic, with the Pashtun population of Khyber Pakhtunkhwa disposing of a comparatively larger gender gap in all social indicators of human development, next to the province of Balochistan, among all provinces of Pakistan.<sup>7</sup>

The „Report of Inquiry Commission for Women in Pakistan“, released in August 1997, stated:

*“No community or nation is an island anymore, and Pakistan cannot remain unwashed by the rising global currents. It needs to address its domestic issues in ways that are in some harmony with the international perspective and universally accepted norms. If it does not do it now, it will be compelled to do it later, after much damage.”*(5)

Pakistani state has endeavored to articulate women's rights but most of them proved cosmetic and its tail reach to the peripheral and underdeveloped areas like Karak proved a failure. It becomes even more compelling when we consider this prevailing social climate, particularly as the state has set the discourse within an Islamic framework interpreted differently by different people.(5)

The term *gender*, like many words with complex and sometimes controversial interpretations, has different conceptualizations. While one's *sex* is biological and usually ascribed as male and female given one's genitals at birth, the term *gender*, however, refers to the social construction of masculinities and femininities. Such gender constructions imply expectations, attitudes, behavior and opportunities defined as „gender appropriate“, though what is considered as such varies between social classes and cultures and changes over time. Gender constructs are also relational and tend to be polarized / dichotomous, i.e. „masculinity“ is usually defined as oppositional to and different from „femininity“. In addition, gender is not just something ascribing to us as passive nor is it a fixed and immutable construct. Gender identities are something we actively construct, define, regulate and contest. For instance, in some societies, including Pashtun society, it has been socially constructed that a boy is strong and does not look nice when crying. For example, if a boy falls down from a bike and starts crying, his parents would remind him that boys do not cry. Furthermore, a girl who plays football is ridiculed by her peers. Both are exerting their right to construct and contest gender preconceptions, yet, at the same time, they are being regulated by others in an attempt to maintain some degree of gender conformity. (6)

<sup>7</sup> UNDP. Report on the Status of *Millennium Development Goals Khyber Pakhtunkhwa* (Islamabad: 2011), 8.

Like all other patriarchal societies, in Pakistan women are dependent on men financially and in term of protection. This dependency is enforced by patriarchal structures entrenched in social, cultural and religious system that are by and large the same across Pakistan, though their degree of intensity differ from place to place. These cultural norms are more entrenched in rural areas. The ingrained mind-set by which men are considered superior to women is fundamental to understanding the prevalence of dominates relations between genders across the country. One of the most harmful aspects of this mind-set is that women have internalized these discriminatory perceptions as their own inferiority. (7)

## Research Methodology

The study focuses on the status of women and five important manifestations: social, economic, educational, health and political as well as male perceptions and practices that shape women's lives, positions and status ascriptions as well as realities in district Karak. Therefore, looking into how men negotiate to keep women in a particular position and status within the community. Furthermore, we try to understand what male members of that specific community think about the position and status of women within the community. In this regard, it is important to mention that it is very complicated if not next to impossible for a male researcher to access and observe how a woman negotiates rights and societal positions in a predominantly Pashtun and Islamic context. Given these gender-specific constraints, instead of approaching women directly we opted approaching male members of the community under review for interviews along with participant observation to capture women's roles and status ascribed and practiced in more detail from a hegemonic perspective. This study does not aim to validate a specific theory, but rather to explore under a grounded theoretical approach and investigate realities prevalent in the area under study through various means discussed in the following paragraphs outlining methodological considerations. Grounded theory conceptualizes „what is going on“ by using empirical data. (8) The theory involves in-depth exploration of the issues under investigation in order to develop theoretical framework which is grounded in the data. Therefore, the grounded theory was considered for this research and its sociological-cum-ethnographic nature.

With regard to methodological considerations made and its focus on human behaviour, the research question under study requires a multiplicity of concepts and methods of enquiry. In this study , three different qualitative research methods were utilized for data collection: (i) oral interviews, (ii) content analysis of local dailies and magazines, pamphlets and other documents, along with (iii) participant observation of daily customs and practices to investigate dynamics and perspectives on the status of women's opportunities of life such as, education, health, public and political representation and participation, public administration, power, resources and achievements in district Karak.

Gender relations may not be intuitive but need to be learned by observation of and interaction with a culture. Participant observation in particular settings allow multiple viewpoints to be heard and acknowledged.(9) And consequently plays an important role in knowing the position of something/someone. Subsequently, we attended, participated and closely observed (i) six marriage ceremonies (one in each tehsil headquarter of Karak) and three in remote rural areas; (ii) Six funeral ceremonies of (three of men, three of women for comparative reasons) also in various parts of the districts, in addition to (iii) three Jirga meetings.

In the present research semi-structured expert interviews with purposive and snowball sample techniques were conducted. Along with informal conversations with community members as part of participant observation using the same guideline questions with elderly women, community members at work place, market and hospitals. Thirty interviews were conducted, including Jirga leaders, religious scholars, civil society members, government officials and educationists. In addition, the tool of focus group discussion was also used. (10) Four focus group discussions were conducted: (i) one with representatives of a local NGO, Khwendo Kor (Sisters' Home), which is working on women's empowerment in the district at hand, among other areas of the country; (ii) two in an academic setting, i.e. one with faculty and one with students of Khushal Khan Khattak University

respectively; and (iii) with religious scholars in a well-known religious seminary registered with Wafaq-ulMadaris.

The tool of qualitative content analysis was applied to (i) written documents and statistical reports of different governmental, non-governmental and international organizations working on women's status; (ii) visual artifacts such as names of roads, public places, sign boards and advertisements, including reflexive photographs, to document practices of women's presence and participations in public spaces. **Education, Health and Political Status of Women**

Education is considered a key factor of socio-economic development, playing an important role in determining social, cultural, economic and political roles and agency of an individual. According to the National Institute of Population Studies "*advancement and development was always the result of education and an uneducated community has never got heights of political power and economic development.*" (11)

Education in its broadest sense includes formal and informal experiences that train, discipline, and shape the mental and physical potentials of a person. For sociologists, informal and formal educations are received in two different settings: informal education occurs in an unplanned and spontaneous way; formal education is a planned and purposeful effort to impart and inculcate specific skills or information in the recipient. (12)

The founding father of Pakistan, Muhammad Ali Jinnah, stated in his address in Hyderabad (Deccan) in front of a gathering of Muslim women that "*women education is very necessary, otherwise the future generation, which depends on women for its upbringing, will remain ignorant .... March forward along with men to solve the important issues of our national life*". (13) He always envisioned the equality of women education and put emphasis on women's education. Later on, respective education policies were framed and introduced in the country with the main themes and objectives of achieving female literacy, technical, scientific as well as professional education, and providing quality education to both women and men at all levels. (14) Education has been included as a fundamental right of the children of Pakistan in article 25-A of the constitution of Pakistan, 1973. (15) Recently, the 18<sup>th</sup> amendment codified education as a provincial subject, free and compulsory education for all children (5-16 years of age) was guaranteed.

In the in hand paper the focus is formal education of women, which covers literacy, school attendance, and number of schools for females, students and number of teachers, perceptions and approaches of the community about particularly girls' education, compared to data gathered on boys' education.

The literacy rate is 58 percent (49 % for girls and 69% for boys), the lowest in the region with alarming statistics in 2013. At the same time, the Millenniums Development Goals are asking for universal access to basic primary education for all children, irrespective of gender and ethnicity, in particular as education is vital for other development initiatives including empowering women, eradicating poverty, a better physical life for women and children, promoting human rights and democracy. However, according to successive EFA Global Monitoring Reports, Pakistan is not on track for reaching universal primary education by 2020. District Karak is predominantly a rural area and different types of educational institutions exists, including government ones, private and madrasas.

**Table 01: Number of Primary, Middle, High and Higher Secondary Schools in District Karak**

Type of School	Boys' Schools	Girls' School	Girls+Boys (co-education)
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Primary	436	333	769
Middle	47	31	78
High	58	25	83
Higher Secondary	8	3	11

Source: EMIS, 2013-14

The table 01 shows that there are significantly difference in the number of primary schools of boys and girls. The higher the category the lesser the number of school for girls. The reason of this significant different is that People of area demand schools first for boys and then for girls and politicians follow the phenomenon because politics is not about needs rather than demands. Table 02 depicts the enrolment rate in all schools which shows a clear picture of educational level of boys and girls in the district.

Table 02: **Enrolment of students in Primary, Middle, High and Higher Secondary Schools in District Karak**

Level	Boys			Girls			Girls+Boys(coeducation)		
	Boys	Girls <sup>^</sup>	Total	Boys <sup>^</sup>	Girls	Total	Boys	Girls	Total
Primary	35029	19499	54528	2393	17946	20339	37422	37445	74867
Middle	3824	508	4332	51	2769	2820	3875	3277	7152
High	16436	1587	1802	-	8609	8609	16426	10196	26032
Higher Secondary	3531	70	3601	-	1684	1684	3531	1754	5285

Source: EMIS, 2013-14

All the political parties and ethnic groups of Pakistan are agreed that all children deserve quality education. However, table 01 and 02 show a gross disparity in physical development and enrolment of students with regard to gender parity. Primary schools are called foundation stone for the future social, cultural and development of the country but in the district schools for girls were less than boys (436 for boys and 333 for girls) although women constitute equal population to men in the district. While enrolment in primary schools was satisfactory for girls where various measures were taken to encourage parents to enroll their daughters in schools, e.g. stipends and programs of nutrition by the government in government schools. But for progress in education enrolment is not sufficient, the critical challenge is the completion of the course. (16) Culturally, in the homogenous community with strong social relations, which is under review here, there is greater mobility and liberty for small girls; small children are not facing the risk of kidnapping or human trafficking. The higher the grade the lower the enrolment ratio in the statistics. In addition, high schools for boys were greater in

number than of girls in the districts, with corresponding gender disparity in enrolment rates at various higher school levels with age playing a very important role in the enrolment of girls, decreasing from primary school onwards.

**Table 03: Availability of teaching staff in Primary, Middle, High and Higher Secondary Schools in District, Karak**

Level	Male Schools		Female Schools	
	S.P	W.T	S.P	W.T
Primary	1465	1464	829	796
Middle	389	297	251	190
High	928	788	336	264
Higher Secondary	279	231	87	70

Source: EMIS, 2013-14. Note: Sanctioned Posts (S.P), Working Teachers (W.T)

The table 03 portrays a disparity in teaching staff between boys and girls schools. In the boys schools there was one post vacant while in the girls' schools there is a big difference of 33 between the sanctioned posts and working teachers. And in the others all categories the difference between the sanctioned post of teachers and working teachers was more in girls' schools as compared to boy's schools.

**Table 04: Facilities in Primary, Middle, High and Higher Secondary Schools in District, Karak**

Category		B. Wall		W. supply		Electricity		Toilet	
		B.S	G.S	B.S	G.S	B.S	G.S	B.S	G.S
Primary:	with	286	277	186	142	180	99	249	241
	Without	139	1	239	136	245	179	176	37
Middle:	with	45	31	30	21	34	25	39	30
	Without	2	0	17	10	13	6	8	1
High:	with	57	25	36	20	52	25	56	25
	Without	1	0	22	5	6	0	2	0



H. Secondary:	with	8	3	6	2	8	3	8	3
	Without	0	0	2	1	0	0	0	0

Source: EMIS, 2013-14. Note: Boys Schools (B.S), Girls Schools (GS), Boundary wall and water supply

When visiting different schools of boys and girls in the community, in some areas primary schools for both boys and girls were located side by side, having equal number of classes, but the boys schools had four rooms and no boundary wall while girls schools had only two rooms and a boundary wall, indicating a concern of planners and the community about boundary walls for their daughters in primary schools or *purdah* of the teachers teaching in the schools rather than about the lesser number of classrooms.

District Karak is a mountainous region in the east and north. Physical structure, lack of schools and social and cultural barriers hinder the access to education of girls as compared to boys. In my discussions with villagers in different places and interviews conducted I found that the community is more critical of governance issues than shouldering the responsibility to revive their demand list of asking for more schools for boys than girls. They all were talking about willingness of the community to educate their daughters provided schools were available in their proximity as they were concerned about of their safety of their daughters. They particularly complained about high schools that were situated in greater radius than the primary schools. The lower number of public schools is one of the main reasons for the low enrolment rate in the district. The community was particularly interested in girl schools in their residential proximity but due to low budgetary allocation and gender-blind planning there were less girls' high and higher secondary schools in the district. (17)

In addition, other factors affect girls' education such as poverty. Schools are located in town and inhabitants in surrounding areas have to manage transportation for their daughters, which is costly and thus difficult for poor parents to arrange, causing an increased dropout rate at high and higher, and college level or higher levels of enrolment in madrassas. Apart from that, teacher absenteeism in government schools is also one of the causes of low enrolment and increased drop out ratio.

Upon asking a female teacher about their absenteeism she referred to the hard problem of transportation. Some parents also referred this problem to the shortage of girls' schools or these distant locations. Thus parents prefer to admit their daughters in nearby *deeni madrassas*, which are generally located close to villages. A female educationist while referring to the desire of the people to have secondary schools near to the proximity of their villages narrated: *"In my village the number of students is greater in deeni madrassa than government middle school as the school is located at some distance from the village. Parents are always concerned about the distance of schools. The number of high and higher secondary schools is very low. They are located in main towns and away from rural areas that is why enrolment is low in high schools"*. (18)

Furthermore, a senior professor and analyst in the field of education highlighted that:

*"Physical infrastructure is politically driven and politicians always follow demands, not needs. People here, always, first demand educational institution for boys. That is why the number of institutions for boys exceeds that of girls. In the whole district there are only two girls' colleges and six boys' colleges in the district. One is a post graduate college"*.(19)

In a focus group discussion with students of Khushal Khan University, a female student referred to the fear of eve teasing by boys on the way to university. Another female student shared that her father gave her pick and drop facility to university due to mobility issues in the community. Illiterate parents were also one of the reasons of low enrolment of girls in higher education. Many of the parents complained about the quality of

education imparted in the girls' schools. Many schools have been working without female science teachers. Even one respondent shared that a high school in the main city does not have sufficient number of science teachers. Another student of Khushal Khan Khattak University told me that the low quality of teaching and learning in girls' school is also one of the reason that girls are not coming forward to get higher education.

(20)

During the interviews we observed that the respondents are very interested in education issues, referring to lack of facilities in boys schools first and then in girls' schools. Also, they were talking about a transformation in perceptions about girls' education, but were divided on the productivity of education of both sexes. Most of them shared that a good educated woman would be a good mother and would properly take care of children and a majority of them was in favor of women's participation in teaching and medical professions, e.g. teachers and medical doctors. A few of them favored women working in other professions, for example an education officer who argued that women should work as engineers, lawyers and politicians after getting education and serve community and country (21) could also observe that villagers were interested in educating their daughters, but kept talking about many ifs and buts about the practical aspects of their education. While talking about some improvements in education and health facilities in the area in recent times, one respondent argued that people were now more interested in educating their sons and daughters, but despite this, he stated, the community is far away to match the Millennium Development Goals (MDGs) set by the United Nations. (22)

While interviewing people from the cross sections of the Khattak tribe the author found visible difference of their priorities regarding education. Religious leaders preferred to admit their daughters in religious seminaries while all other respondents (*Jirga* leaders, professionals, civil society representatives) preferred modern education. Most of the respondents wanted their daughters to be doctors and teachers. A few of them were interested looking women in other fields of life. (23)

They narrated educational gender-specific discrimination and were critical of facilities provided particularly for girl's education. A respondent from Banda Daud Shah shared, that there was no college for women in their *tehsil* and girls have to travel for more than 40 kilometers away to attend Women Degree College near Karak city as that college does not have proper hostel facilities. In the whole district there is no private girls' hostel where girls can stay close to their college or educational institution.

The post 9/11 scenario and the rise of Talibanization posed threat to girl education in most of the areas of Khyber Pakhtunkhwa but no such situation was noticed in the area under study except the only incident of separation of schooling of boys and girls in Working Folk Grammar School after, reportedly, receiving a threat letter from Taliban asking the administration to stop co-education. Consequently, girls section was shifted to a hired building leaving the main campus for boys. **Political participation**

This section of the study explores the Politics of the area and political representation of women at local and national level including the role of women in traditional community organizations.

Women political empowerment is obstructed by three interconnected categories: societal structure, religious argumentation and socio-economic condition, with each preventing women from political experiences and skills. (24)

In the 2013 elections, female voters were 137.947 compared to 177.925 male voters, while out of the 234 polling stations, 210 were gender mixed and twenty gender segregated. Presiding officers in the ten women polling stations were females; the combined ones were only headed by males, justified by the district's Election Commissioner by a patriarchal society where only males were to perform the duty as presiding officers effectively. However, many of the respondents referred to transition regarding women in politics to the extent that they were casting their vote but still it would take time for them to be a strong candidate in an election.



They also referred to the limitations of women in making an informed choice among contesting candidates as they were not allowed to participate in public gatherings and electioneering corner meetings of candidates.

## Health

In this section health facilities with special reference to women and the societal attitudes regarding women's health are under review as they are understood to play an important role in highlighting women's status in the community. For this purpose public hospitals of the targeted population and their facilities were the focal point of my field research and investigation. In district Karak there are five public hospitals, owned by government. At the time of independence health care system was very much in deplorable condition. There may be some improvement in big cities but rural areas are still lacking in this basic life facilities. (25) Women and children in Khyber Pakhtunkhwa are particularly disadvantaged by cultural and socio-economic barriers with only thirty percent having access to medical care. The contraceptive prevalence rate is not rising enough; the total fertility rate as well as maternal and infant mortality rates is high, partly due to insufficient medical services, making it difficult to achieve the 2015 Millennium Development Goals. (26)

It shows a dismal picture of health facilities particularly for women who are living in faraway rural areas of the district as main hospitals are located in district and *tehsil* headquarters. Lack of proper transportation facilities in the district is one of the hindrances in medical care of women. In the given conservative set up women always need to be accompanied by male members of her family and this becomes difficult if male members are not available at homes timely. (27)

Regarding health facilities, population per hospital is a very important indicator for measuring pressure on health facilities in the area. In 2001 for 465.63 thousand persons there were only six hospitals; projected for 2005 and 2010 to be 84600 and 93667 persons respectively. Total beds in the hospitals and dispensaries were 264. In 1998 on the average there were 1632 persons per bed in the district. Children under 10 years and women of reproductive age were specific target groups for MCH centers, of which were only two in the district for an overall female population (in 1998) of 93428. (28) In the predominantly rural district there are only five Rural Health Centers with a population per Rural Health Center ration of 86360. Besides Rural Health Centers there are Basic Health Units in rural areas providing basic health services - eighteen of them as per 1998 census; the 2001 ratio of population per BHU was 23989. These health units were not equipped with basic facilities, with subsequent high incidents of maternal and infant deaths in rural areas of the district. (29)

As in the case of education, those interviewed during my field research were very concerned and interested about health-related governance issues and particularly critical of gynecological facilities and the lack of female gynecologists in the area.

**Table 05: Number of Registered Medical and Dental Doctors by sex in Karak, 2002**

Year	Medical Doctor		Total	Dental Doctor		Total
	Male	Female		Male	Female	
1999	4	5	9	-	1	1
2000	4	1	5	1	-	1
2001	7	2	9	2	-	2

2002	18	2	20	2	-	2
Total	33	10	43	5	1	6

Source: District Population Development Profile, National Institute of Population Studies, (2006)

In the present field research we visited district headquarter hospitals, women and children hospital in Karak city and different *tehsil* hospitals in Tekht e Nasrati and Banda Daud Shah, and three BHUs, one from each *tehsil*, where I found patients sitting on the ground because benches were insufficient, men and women were segregated. Even wife and husband were sitting separately. The situation of overcrowding of patients was observed in each hospital because of late arrival of doctors at the hospitals. While taking some snaps in hospitals, patients over there thought me a journalist and pleaded that I might convey their complaints regarding late coming to hospitals to high ups. In the women and children hospital, two male attendants shared that they were transferring their patients to private doctor's clinic because of less facilities and unavailability of doctors in the ward. Patients shared that female doctors come for very short time in the ward and mostly spend their time in their private clinics. A doctor shared that the hospital is facing the problem of shortage of staff and there was no proper power supply, because of energy crises in the district. In the hospitals there were no proper arrangements for clean or filtered drinking water. (30) In the *tehsil* hospital of Tekht e Nasrati, the situation was the same. In my visit to the hospital I saw a woman outside the clinic of a doctor with the dead body of her newborn baby. Her husband was asking for a white ribbon of cloth to hold around the chin and head of the baby as per burial rituals, but the hospital staff was indifferent - for me the most shocking moment during my whole field research in the community. (31) The situation was even much deplorable in Banda Daud Shah *tehsil* hospital. People were very vocal in complaining about reproductive health facilities provided in the hospital. People shared that they preferred to take their patients to Kohat district which have better facilities than Karak district. In the remaining *tehsils* I documented that ambulances of charity organizations helped patients, particularly women, but in Banda Daud Shah there was no such facility. In the whole district there was no charitable hospital or free laboratory for the people. (32)

Organizations like *Baitulmal* and *zakat* committees help poor people to access medical care. However, the officer of *Baitulmal* in district Karak declined to provide data about their beneficiaries and the *zakat* committee of the district was facing problems in verifying the financial position of female applicants as there was no female member in the committee. In the Fauji Foundation hospital in Karak city, the situation was a little better.

In the district besides allopathic treatments other methods are in practice. Women opting for *unani* medicine and consulting *hakeems*. One *hakeem* and homeopathic doctor have been appointed in the district headquarter hospital. However, there was no women Hakeem or Homeopathic doctor in the district. Besides this, there were *aamils* (spiritual healers), mostly *mullahs* who were working as health practitioners. In an interview with one such *aamil*, he was very critical of male doctor attending to female patients. But when I asked why he was attending to female patients, he replied that his work was different and woman could not be an *aamilaas* controlling of jinn was not an easy task to be done by a woman.

(33)

We found various kinds of social and financial barriers surrounding women's access to health and provision of medical services; *purdah* practices. In the district headquarter hospital male doctors were found working as ward in-charges for both genders. (34)

## Conclusion

In view of the above findings it can be concluded that the people of the area in general and women in particular are severely facing problems related Education, health and freedom of choice. It not only

adversely affects their reproductive productivity and health but also reduce their socio-cultural and political status vis-s-vis men. In the prevailing circumstances, male members of the community have still the opportunities of visiting major hospitals located at Peshawar, however, female patients in exceptional cases can avail such opportunities. Mostly, their visits are confined to the Lady Health Workers of the nearby area, if available any. The dismal picture shows how women in this area are treated as a human being, let alone their dreams of gender equality. Regarding women education remarkable improvement was witnessed from the past; however, parents still prefer their male issues in this regard. Given to the transportation problems and restrictions on women mobility to distant areas, enrolment in higher education was found lower. Likewise in politics women representation was found nominal in the modern institutions of politics while in traditional representative institutions women had no representation at all. Hence, in the basis of above facts and figures, we safely concluded that there is high degree of gender discrimination in district Karak.

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### **Third Anglo-Afghan war 1839**

Dr. Saeeda Mengal<sup>8</sup>

#### **Abstract**

*Afghanistan and Great Britain have fought three wars. Each war had its own causes and repercussions. In the first two Anglo-Afghan wars, the Great Britain imposed war on Afghanistan to achieve its colonial aims. It is commonly believed that third Anglo-Afghan war was result of Great rivalry between the Britain and Russia. However the third Anglo-Afghan war was started by King Amanullah to achieve independence in its external and internal affairs. It aimed to liberate*

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