



Baseline Situation of Women Survivors of Violence

Promotion of Rights through Enabling Women
Survivors of Violence to Attain Social Inclusion

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List of Acronyms

BISP	Benazir Income Support Programme
CEDAW	Convention on the Elimination of all forms of Discrimination against Women
CHIP	Civil Society Human & Institutional Development Programme
FFF	Foundation for the Future
WSV	Women Survivor of Violence
UC	Union Council

Executive Summary

Civil Society Human & Institutional Development Program (CHIP), with support from Foundation for the Future, implemented a project on “Promotion of Rights through Enabling Women Survivors of Violence (WSV) to Attain Social Inclusion” from July 2010 to September 2012. The current project which is the focus of this baseline study report is a six months extension of the former initiative in recognition of the fact that there is much more room to be covered.

For this purpose, 145 WSV in 16 villages in 5 Union Councils (UCs) of Tehsil Sohawa were interviewed regarding the type of violence perpetrated against them, their knowledge levels about the services and forums that could provide support and link them to the local justice system and their level of participation in social activities. The women that formed part of the target group included not only those who had experienced violence at the hands of their husbands on a regular basis but also those that had been subjected to such acts once or at the hands of other family members such as in-laws, brothers and fathers.

Findings show that even though most women were aware of the different types of violence that they were subjected to, the level of knowledge that harmful and forceful acts also constituted violence was low. Despite the high level of violence inflicted on these women, there were still a significant 22% of respondents that did not make any attempts at conflict resolution. This reflects the high level of tolerance and acceptance of such violent behaviour and the ground reality that other members of the household often aggravate the situation or support the perpetrator.

In addition to this, there was very limited knowledge regarding the difference between the roles and responsibilities of men and women, even more so regarding the fact that these roles were capable of being changed. Due to high levels of illiteracy, many of the WSV still did not know about CEDAW and women rights under the Pakistani Constitution. There was also very limited awareness about the existence of the conflict resolution forums such as the Masalehti Anjuman and very limited participation in the Women Organisation. Knowledge of services by lawyers and the referral card system was also sparse.

Finally, the survey also shed light on the still restricted socialisation of WSV where participation levels in social activities was fairly low. While involvement in domestic decision making looked promising, the number of WSV participating in decision making at the community level was very low. Participation levels in other social activities such as marriages, shopping excursions, festivals, sightseeing and picnic trips was also low. Most importantly, perhaps, the survey findings pertaining to visits to vocational centres show that 87% of the women had never visited the vocational centre.

In light of these findings, the following recommendations emerge regarding the project:

- Awareness of what constitutes violence, women rights and the resources available to women should be raised at individual WSV level;
- Participation of WSV in social activities especially in attending Women Organisation meetings and vocational centre should be encouraged;
- Knowledge regarding the adverse consequences of violence on women, children and the family in general should be raised at family and community level;
- Capacity building should be done and effective linkages established especially with regards to the Masalehti Anjuman and the referral card system at institutional level.

1 Introduction

1.1 Background

Civil Society Human & Institutional Development Program (CHIP) is a leading not-for-profit organization that works for improvement and strengthening of functional capacities of individuals, organisations and institutions in the areas of social welfare, education, gender.

CHIP, with support from Foundation for the Future, launched a project on “Promotion of Rights through Enabling Women Survivors of Violence (WSV) to Attain Social Inclusion” in 20 villages of Tehsil Sohawa in District Jehlum. The project was implemented for 27 months from July 2010 to September 2012 and aimed at providing support to women who have suffered violence to get over their trauma and to assist them in regaining their social rights through inclusion in mainstream society and social events.

The current project is an extension of the former initiative and is a recognition of the fact that despite the achievement of major milestones, there is still much more ground to be covered. Initial findings reveal that 35% of WSV still need to participate in trainings on soft topics most of whom are not allowed to participate in formal training sessions, only 24% of WSV recognize the importance of confidently participating in decision making processes at the family and communal level and less than half of the women who opted to become members of women groups attend monthly meetings and present their opinions. Furthermore, community organisations are also lacking information about women rights and national laws and despite the presence of a Masalehti Anjuman, majority of the cases of domestic violence continue to go unreported.

The current project aims to bring about lasting changes in attitudes and mindset of these women survivors by building their knowledge and confidence levels, helping them attain vocational skills in an attempt to improve their economic status and enabling them to participate in decision making. It will also work with local community based organisations to effectively improve linkages between WSV and the local justice system. The project will build on the foundation laid by the previous initiative undertaken working with 16 villages of Tehsil Sohawa in District Jehlum, Punjab for the next 6 months. This baseline study report has been conducted to examine and benchmark the current state of WSV from which the changes brought about the project will be measured. Findings of the baseline study will also provide assistance in tailoring the project activities to the needs of the survivors

1.2 Key Concepts

1.2.1 Women Survivors of Violence

This includes women who have experienced any form of physical or emotional violence. Since violence may not necessarily be a single, one-off incident but a continued ongoing practice, the survey covered women who had been subjected to violence in the past as well as those who were still experiencing it during the time period of this survey.

1.2.2 Nature of Violence Covered by the Survey Report

All forms of physical and emotional violence were explored including slapping, beating, shoving, hitting with objects, controlling women’s mobility (or decision making), verbal abuse, etc. In several cases, it may be an ongoing practice and not restricted to spousal

violence. We also interviewed women who had suffered violence at the hands of their in-laws or their own family.

1.2.3 Social Activities

Based on the experience of the previous initiative, a range of activities including but not limited to, attending marriages, going to vocational centers, fetching water, attending funerals, participating in women organisation meetings, shopping, and attending religious ceremonies, etc have all been identified as social activities.

1.3 Objectives of the Project

The project aims to promote women rights by enabling WSV to attain social inclusion by creating conducive environment and door step justice system in rural communities in the target areas. To this end, specific objectives of the project are:

- To improve the knowledge and confidence levels of WSV enabling some of them to emerge as women leaders at the village level;
- To work with community organisations to ensure that a high priority is placed on family happiness and women rights;
- To ensure that communities begin to view gender based violence negatively;
- To establish linkages with the local justice system improving accessibility to Masalehti Anjuman and local lawyers for WSV.

1.4 Objectives of the Baseline Survey Report

The objectives of this baseline survey report are as follows:

- To identify the types of violence experienced by WSV;
- To assess the current level of knowledge of WSV about their rights;
- To explore the current level of participation of WSV in social activities.

1.5 Methodology

The geographic span of the survey extends to 16 villages in 5 Union Councils (UCs) namely, Jajjal, Kohali, Pail Banay Khan, Phulray Syedan and Pind Matay Khan. A total of 145 women were interviewed using a structured questionnaire. Quantitative data was extracted from the responses based on these questionnaires and presented in tabular form for each UC as can be seen below.

2 Key Findings

The findings of this section examine the different types of violence experienced by women in the 5 UCs in Tehsil Sohawa. It also looks at current level of knowledge of WSV regarding their rights and their perceptions of different gender roles and responsibilities. The remaining part of the chapter assesses the current level of participation of WSV in social activities such as the ones described above.

2.1 Demographic Profile of Women Survivors of Violence

The survey was conducted in 16 villages in 5 UCs. A total of 145 women across the UCs were part of the survey. An overview of the profile of the respondents in terms of their marital status, age, level of income, type of house lived in and status of benefiting from social security services has been given in the following subsections.

2.1.1 Marital Status of WSV

Findings under this head show that roughly half of the WSV were living with their husband. UC distribution of the marital status of WSV is as follows:

Table 1: Marital Status of WSV

UC	Divorced	Living with Husband	Separated	Widow	Unmarried	Total
Jajjal	9	18	8	7	4	46
Kohali	2	8	3	1	0	14
Pail Banay Khan	0	8	1	0	0	9
Phulray Syedan	1	9	4	1	0	15
Pind Matay Khan	3	32	5	18	3	61
Total	15	75	21	27	7	145
	10.4%	51.7%	14.4%	18.6%	4.8%	100%

Overall, 75 WSV or 52% were living with their husband. Of those who were not, approximately 27 WSV or 19% were widowed, 21 WSV or 14% were separated and 15 WSV or 10% were divorced. Only a very small proportion of WSV were unmarried. These results are consistent with the findings of individual UCs.

2.1.2 Age Wise Distribution of WSV

WSV interviewed for the purpose of this baseline survey came from a wide range of age brackets. The proportion of respondents in each category is as follows:

Table 2: Age Wise Distribution of WSV

UC	18-30	31-40	41-50	50+	Total
Jajjal	15	9	14	8	46
Kohali	4	6	3	1	14
Pail Banay Khan	1	4	4	0	9
Phulray Syedan	5	5	5	0	15
Pind Matay Khan	16	19	15	11	61
Total	41	43	39	20	145
	28.3%	29.6%	26.8%	13.7%	100%

Overall, the largest proportion of WSV fell within the 31 to 40 and 18 to 30 age groups. A significant proportion of WSV that is, 39 constituting about 27%, also came from the 41 to 50 age group. This trend was apparent in individual UCs as well except for Pail Banay Khan,

where almost all the respondents were between the ages of 31 and 50, and Phulray Syedan, where the total number of WSV were distributed equally amongst the first three age brackets.

2.1.3 Level of Household Income of WSV

The levels of household income of WSV were very low as can be seen in table 3 below:

UC	2000-5000	5001-8000	8001-10000	10001-13000	13001-15000	15000+	None	Total
Jajjal	20	8	6	0	5	1	6	46
Kohali	4	3	3	1	0	1	2	14
Pail Banay Khan	6	1	1	1	0	0	0	9
Phulray Syedan	6	1	1	4	1	1	1	15
Pind Matay Khan	24	14	10	1	3	3	6	61
Total	60	27	21	7	9	6	15	145
	41.3%	18.6%	14.4%	4.8%	6.2%	4.1%	10.4%	100%

The highest proportion of WSV that is, 60 women constituting 41% of the target group, had household incomes between PKR 2,000 and 5,000. Of the remaining, 48 WSV or 33% had incomes between PKR 5,000 and 10,000. It is significant that 15 WSV or 10% had no household income at all. Findings of individuals UCs were also similar to the overall findings.

2.1.4 Type of House Lived in by WSV

The WSV interviewed lived in different types of houses ranging from kacha, pakka and a mix of both. Findings under this head are as follows:

UC	Kacha	Pakka	Mixed	Total
Jajjal	13	5	28	46
Kohali	3	1	10	14
Pail Banay Khan	4	0	5	9
Phulray Syedan	5	3	7	15
Pind Matay Khan	17	5	39	61
Total	42	14	89	145
	28.9%	9.7%	61.3%	100%

Out of 145, 89 women or 60% lived in a house that was mix of both kacha and pakka. However, about one third of the respondents still lived in a kacha house. These findings are consistent with the findings in table 3 above reflecting the level of household income of WSV. It shows the level of poverty in the households of the women interviewed. The findings were similar across all UCs.

2.1.4 Status of Benefiting from Social Security Services

UC	BISP	Relatives	Zakat	No	Total
Jajjal	0	1	2	43	46
Kohali	0	0	0	14	14
Pail Banay Khan	0	0	0	9	9
Phulray Syedan	0	0	0	15	15
Pind Matay Khan	1	0	1	59	61
Total	1	1	3	140	145
	0.6%	0.6%	2.0%	96.6%	100%

Despite the low levels of income in WSV households, 140 women or approximately 97% of the target group were not receiving assistance from any social security service such as Benazir Income Support Programme (BISP), zakat or informal help from relatives. Notably, only 1 WSV was receiving help under BISP in Pind Matay Khan.

2.2 Type of Violence Experienced by WSV

WSV that were interviewed as part of this survey have been subjected to several different types of violence ranging from physical beatings to verbal and emotional abuse. Findings show that verbal and emotional abuses are the most common types of violence inflicted on women. This, however, does not imply that physical violence is uncommon. It is interesting to note that violence is inflicted on women despite their consistent efforts to resolve any conflicts.

The number of women that fall into each of these categories of violence has been examined in this section.

2.2.1 Knowledge about Different Types of Violence

Table 6: Knowledge about Different Types of Violence

UC	Harmful Act	Forceful Act	Physical Beating	Verbal Abuse	Any Other
Jajjal	28	35	42	29	10
Kohali	12	13	14	13	2
Pail Banay Khan	4	5	9	9	1
Phulray Syedan	8	10	14	14	1
Pind Matay Khan	45	47	58	51	2
Total	97	110	137	116	16
	66.8%	75.8%	94.4%	80.0%	11.0%

Almost all the women were aware that physical beatings constituted violence but only 116 women or 80% were aware of verbal abuse and even lesser proportions of WSV knew that forceful and harmful acts constituted violence. These findings reflect the high level of tolerance and acceptance for violence that is present in society where 91 women or 33% were not aware that harmful acts constituted as violence against them.

2.2.2 Number of WSV Experiencing Physical Abuse

Table 7: Number of WSV Experiencing Physical Abuse

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	11	12	19	4	46
Kohali	2	6	6	0	14
Pail Banay Khan	7	0	2	0	9
Phulray Syedan	6	5	4	0	15
Pind Matay Khan	24	16	15	6	61
Total	50	39	46	10	145
	34.4%	26.8%	31.7%	6.8%	100%

Overall findings show that 85 WSV, constituting approximately 60% of the target group, experienced physical abuse either some or most of the time. A small but important proportion of WSV, comprising 10 women reflecting 7% of the group, responded that they were subjected to physical beatings all the time. Of these 10 women, 6 were from Pind Matay Khan whereas the remaining WSV were from Jajjal.

2.2.3 Number of WSV Experiencing Verbal Abuse

Table 8: Number of WSV Experiencing Verbal Abuse

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	7	12	14	13	46
Kohali	1	2	6	5	14
Pail Banay Khan	1	0	4	4	9
Phulray Syedan	1	4	8	2	15
Pind Matay Khan	4	12	16	29	61
Total	14	30	48	53	145
	9.6%	20.6%	33.1%	36.5%	100%

A higher proportion of WSV experienced verbal abuse more commonly as compared to those experiencing physical violence. Overall, 48 WSV or 33% stated that they experienced verbal abuse most of the time whereas, 53 WSV or 37% answered that they were subjected to verbal abuse almost always.

2.2.4 Number of WSV Experiencing Emotional Abuse

Table 9: Number of WSV Experiencing Emotion Abuse

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	2	5	21	18	46
Kohali	0	1	8	5	14
Pail Banay Khan	0	2	3	4	9
Phulray Syedan	0	3	10	2	15
Pind Matay Khan	1	6	21	33	61
Total	3	17	63	62	145
	2.0%	11.7%	43.4%	42.7%	100%

Overall, most of the WSV constituting 125 women or 86%, answered that they experienced emotional abuse, often described as ‘mental torture’, on a regular basis either most or all the time. One-off incidents of verbal abuses were rarer as compared to instances of physical abuse.

2.2.5 Number of WSV Attempting to Resolve Conflict

Table 10: Number of WSV Attempting to Resolve Conflict

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	11	17	16	2	46
Kohali	1	4	9	0	14
Pail Banay Khan	3	1	4	1	9
Phulray Syedan	1	4	10	0	15
Pind Matay Khan	16	17	26	2	61
Total	32	43	65	5	145
	22.0%	29.6%	44.8%	3.4%	100%

The findings in this section are interesting in light of the fact that WSV are subjected to violence on a regular basis despite constant efforts by most of them to resolve conflicts.

Overall, 65 WSV or 45% answered that they attempted to resolve the issue and another 43 women or 30% made some efforts to resolve conflicts. However, there was a significant proportion of WSV that never made an effort to fix the problem perhaps, either because they were too intimidated or too hopeless to do so.

2.3 Knowledge Levels of WSV

This next section assesses the level of knowledge of WSV regarding a range of issues pertaining to women rights such as the different gender roles and responsibilities, Pakistan's accession to the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) and knowledge about the local justice system where they could ensure enforcement of these rights.

2.3.1 Knowledge about Different Gender Roles and Responsibilities

Table 11: Knowledge about Different Gender Roles and Responsibilities

UC	Difference between Women and Men	Difference in roles and responsibilities	Awareness about changeability of roles	Other
Jajjal	22	30	16	13
Kohali	5	11	8	1
Pail Banay Khan	2	4	4	1
Phulray Syedan	10	12	8	2
Pind Matay Khan	21	35	27	7
Total	60	92	63	24
	41.3%	63.4%	43.4%	16.5%

WSV were asked whether they knew about the difference between men and women and the difference between their roles and responsibilities. They were also asked whether they knew about the fact that these roles were capable of being changed or reversed. Findings show that knowledge about each of these issues was surprisingly sparse: only 92 or 63% of WSV knew about the difference between the two gender roles and responsibilities; and an even smaller proportion of respondents, 63 women constituting 43% of the target group, were aware that these roles could be changed.

2.3.2 Knowledge about Convention on the Elimination of all forms of Discrimination against Women

Table 12: Knowledge about CEDAW

UC	UN Agreement		Article for Rights of Women		Signatory Status of Pakistan	
	Yes	No	Yes	No	Yes	No
Jajjal	1	45	1	45	1	45
Kohali	1	13	1	13	1	13
Pail Banay Khan	0	9	0	9	0	9
Phulray Syedan	0	15	0	15	0	15
Pind Matay Khan	0	61	0	61	0	61
Total	2	143	2	143	2	143
	1.3%	98.6%	1.3%	98.6%	1.3%	98.6%

CEDAW is a UN Treaty specifically addressing discrimination against women and calls for substantive equality between men and women. By acceding to CEDAW in 1996, Pakistan is now obligated under international law to take active steps to challenge existing instances of discriminations against women and change the general attitude and perceptions of people

regarding women rights and discrimination against women. Furthermore, Article 25(2) of the Pakistani Constitution states that ‘There shall be no discrimination on the basis of sex alone’.

As can be seen in the findings in table 12 above, this knowledge, unfortunately, is not common ground. Only 1 WSV in Jajjal and another one in Kohali were aware of their rights under the Constitution and under international law.

2.3.3 Knowledge about Existence of Masalehti Anjuman

The Masalehti Anjuman is a forum established at UC level which aims to resolve conflict between the parties outside courts and the police. Given the major role it can play in changing public perception about violence against women, it is important that WSV should be aware of its existence.

Table 13 below looks at the knowledge levels of WSV about the existence of the Masalehti Anjuman:

UC	Yes	No	Total
Jajjal	33	13	46
Kohali	12	2	14
Pail Banay Khan	6	3	9
Phulray Syedan	12	3	15
Pind Matay Khan	37	24	61
Total	100	45	145
	68.9%	31.0%	100%

As compared to the findings in table 12, knowledge about the existence of Masalehti Anjuman was much more common with 100 WSV, approximately 69%, answering this question in the affirmative. The proportion of WSV that were aware of the Masalehti Anjuman was much higher in two UCs: Kohali where 12 of 14, or 86%, WSV knew about it; and Phulray Syedan where 12 of 15, or 80%, of WSV were aware of its existence. The findings of the other three UCs are reflected in the overall findings.

2.3.4 Knowledge about Availability of Lawyers or Advocates

UC	Yes	No	Total
Jajjal	35	11	46
Kohali	7	7	14
Pail Banay Khan	9	0	9
Phulray Syedan	6	9	15
Pind Matay Khan	28	33	61
Total	85	60	145
	58.6%	41.4%	100%

In contrast to the results in table 13, the level of knowledge about the availability of lawyers and advocates was lower. Overall, 85 or 59% of WSV answered this in the affirmative. The findings of individual UCs on the other hand were mixed. Only 6 of 15 or 40% of WSV in Phulray Syedan and 28 of 61 or 46% in Pind Matay Khan knew about the availability of lawyers and advocates. Conversely, all WSV in Pail Banay Khan and 35 of 46 or 76% in Jajjal were aware of local lawyers and advocates.

2.3.5 Knowledge about Referral Card System

One of the aims of the project is to establish effective linkages between the WSV and the local justice system. Strengthening and improving the referral card system could be one way of achieving this. Under this system, trained women rights activists from each village are responsible for referring WSV to consult lawyers, police or any other service depending on the type of violence they experience.

The findings under this head reflect the current level of knowledge about this system:

Table 15: Knowledge about Referral Card System

UC	Yes	No	Total
Jajjal	4	42	46
Kohali	2	12	14
Pail Banay Khan	1	8	9
Phulray Syedan	2	13	15
Pind Matay Khan	2	59	61
Total	11	135	145
	7.5%	93%	100%

The findings in table 15 above show the poor level of knowledge about the referral card system and WSV. Overall, only 11 or 7.5% of WSV were aware of the Referral card system. The proportion of WSV in some UCs such as Kohali and Phulray Syedan is relatively higher than this figure. However, this does not affect the general conclusion that can be drawn from these results, that is, the level of awareness about the referral card system was very low.

2.4 Level of Participation in Social Activities

This section evaluates the level of participation of WSV in social activities. These range from involvement in income generating activities to participating in decision making processes both at the domestic and community level. The section further looks into other specific social activities such as participating in marriage and religious ceremonies, visiting neighbours, patients and funerals, attending vocational centres, festivals and going on shopping or sightseeing trips.

2.4.1 Level of Participation in Household Income Generating Activities

Table 16: Level of Participation in Household Income Generating Activities

UC	Yes	No	Total
Jajjal	30	16	46
Kohali	7	7	14
Pail Banay Khan	7	2	9
Phulray Syedan	10	5	15
Pind Matay Khan	38	23	61
Total	92	53	145
	63.4%	36.5%	100%

Overall, 92 WSV or 63% of those interviewed were involved in income generating activities. The overall findings reflect the trends in individual UCs as well except in the case of Pail Banay Khan where 7 of 9, constituting more than 75% of WSV, engaged in income generating activities.

2.4.2 Frequency Level of Visits to Fetch Water

Table 17: Frequency Level of Visits to Fetch Water

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	25	8	6	7	46
Kohali	8	2	1	3	14
Pail Banay Khan	6	0	1	2	9
Phulray Syedan	4	3	6	2	15
Pind Matay Khan	14	9	8	30	61
Total	57	22	22	44	145
	39.3%	15.1%	15.1%	30.3%	100%

Findings under this head shows mixed findings. 59 WSV or 39% answered that they never go to fetch water whereas 44 women or 30% stated that they always go to fetch water. However, another 22 WSV or 15% answered that they go to fetch water most of the time. The overall findings reflect the trends of individual UCs as well.

2.4.3 Level of Participation in Domestic Decision Making Processes

Table 18: Level of Participation in Domestic Decision Making Processes

UC	Yes	No	Total
Jajjal	33	13	46
Kohali	13	1	14
Pail Banay Khan	6	3	9
Phulray Syedan	14	1	15
Pind Matay Khan	44	17	61
Total	110	35	145
	75.8%	24.1%	100%

The findings pertaining to level of participation in domestic decision making processes are promising. Overall, 110 WSV or 76% answered that they did participate in decision making at home. The figures for Kohali and Phulray Syedan were even higher with approximately 93% of WSV from both UCs answering that they were involved in decision making at home.

2.4.4 Membership Status with Community Organisation

Table 19: Membership Status with Community Organisation

UC	Yes	No	Total
Jajjal	32	14	46
Kohali	10	4	14
Pail Banay Khan	7	2	9
Phulray Syedan	11	4	15
Pind Matay Khan	31	30	61
Total	91	54	145
	62.7%	37.3%	100%

A significant majority, 91 WSV or 63%, were members of the community organisation. This figure is similar to those obtained for individual UCs with the exception of Pail Banay Khan and Phulray Syedan where 78% (7 out of 9) and 73% (11 out of 15) of WSV, respectively, were members of the community organisation.

2.4.5 Level of Participation in Community Organisation

The level of participation in community organisation was assessed in two ways: participation at community meetings and the level of involvement in community decision making processes. The findings under each of these heads for individual UCs have been tabulated in tables 20a and 20b as follows:

Table 20a: Level of Participation in Community Meetings

UC	Yes	No	Total
Jajjal	20	10	30
Kohali	7	5	12
Pail Banay Khan	7	0	7
Phulray Syedan	8	3	11
Pind Matay Khan	25	6	31
Total	67	24	91
	73.6%	26.4%	100%

Table 20b: Level of Participation in Community Decision Making Processes

UC	Yes	No	Total
Jajjal	2	30	30
Kohali	7	3	10
Pail Banay Khan	6	1	7
Phulray Syedan	7	4	11
Pind Matay Khan	27	4	31
Total	49	42	91
	53.8%	46.2%	100%

Of those WSV who were members of the community organisation, a promising proportion, 67 women comprising 74% of the target group, participated in community meetings. However, only 49 of these WSV or 54% were actually involved in decision making processes at the community level. Conversely, the findings for individual UCs in table 20b are mixed: involvement in decision making was very low in Jajjal but considerably higher in Kohali, Pail Banay Khan and Pind Matay Khan.

2.4.6 Level of Participation in Women Organisation Meetings

Table 21: Level of Participation in Women Organisation Meetings

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	24	5	8	9	46
Kohali	5	0	4	5	14
Pail Banay Khan	2	2	3	2	9
Phulray Syedan	6	1	4	4	15
Pind Matay Khan	34	4	7	16	61
Total	71	12	26	36	145
	48.9%	8.2%	17.9%	24.8%	100%

The findings under this head are alarming with 71 WSV, almost half of those interviewed, answering that they never participate at women organisation meetings with another 12 women or 8% answering that they only get involved some times. On the flipside, 52 WSV or 43% answered that they always or mostly participate at women organisation meetings. The overall findings also reflect the trends in individual UCs.

2.4.7 Frequency Level of Socialisation with Neighbours

Table 22: Frequency Level of Socialisation with Neighbours

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	9	20	13	4	46
Kohali	1	6	7	0	14
Pail Banay Khan	1	6	1	1	9
Phulray Syedan	6	7	2	0	15
Pind Matay Khan	14	31	14	2	61
Total	31	70	37	9	145
	21.3%	48.2%	25.5%	6.2%	100%

Level of socialisation with neighbours is still fairly low with 101 WSV or 70% answering that they never or only sometimes visit their neighbours' houses. Only 42 WSV or 32% visited their neighbourhood friends on a regular basis. These figures were even lower for Pail Banay Khan (78%) and Phulray Syedan (87%).

2.4.8 Level of Participation in Marriage Ceremonies

Table 23: Level of Participation in Marriage Ceremonies

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	19	10	9	8	46
Kohali	0	3	7	4	14
Pail Banay Khan	0	4	1	4	9
Phulray Syedan	2	5	7	1	15
Pind Matay Khan	11	16	19	15	61
Total	32	38	43	32	145
	22.0%	26.2%	29.6%	22.0%	100%

In comparison to Table 22, the level of participation in marriage ceremonies was relatively higher perhaps due to the fact that marriages are one-off and infrequent events. Even then, only 75 WSV or 52% were actively involved in marriage ceremonies either mostly or always. A significant proportion of WSV, 70 women comprising 48% of those interviewed, were either never involved or involved only sometimes.

Findings for individual UCs however, vary from these overall findings in a few cases. For example, 79% of respondents in Kohali were involved most or all the time in marriage ceremonies. In contrast, 63% of WSV in Jajjal were not involved in marriage ceremonies at all.

2.4.9 Level of Participation in Religious Ceremonies

Table 24: Level of Participation in Religious Ceremonies

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	16	11	13	6	46
Kohali	2	4	5	3	14
Pail Banay Khan	2	1	3	3	9
Phulray Syedan	1	10	1	3	15
Pind Matay Khan	11	17	14	19	61
Total	32	41	36	34	145

22.0% 28.2% 24.8% 23.4% 100%

The findings under this head are similar to those presented in table 23 above. More than 50% of WSV answered that they never or only sometimes attended religious ceremonies. The overall results reflect findings of individual UCs except for Pail Banay Khan where only 33% of WSV did not participate in such ceremonies.

2.4.10 Frequency Level of Vocational Centre Visits

Table 25: Frequency Level of Vocational Centre Visits

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	38	3	4	1	46
Kohali	14	0	0	0	14
Pail Banay Khan	9	0	0	0	9
Phulray Syedan	15	0	0	0	15
Pind Matay Khan	50	1	6	4	61
Total	126	4	10	5	145
	86.8%	2.7%	6.8%	3.4%	100%

Visits to vocational centres are rare as can be seen in table 25. 87% of WSV answered that they never attended vocational centres. Notably 100% of WSV in Kohali, Pail Banay Khan and Phulray Syedan answered that they never visited vocational centres.

2.4.11 Frequency Level of Patient Visits

Table 26: Frequency Level of Patient Visits

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	11	18	12	5	46
Kohali	2	4	7	1	14
Pail Banay Khan	0	4	3	2	9
Phulray Syedan	3	8	4	0	15
Pind Matay Khan	6	27	23	5	61
Total	22	61	49	13	145
	15.1%	42.0%	33.7%	8.9%	100%

Frequency levels of patient visits were higher than participation in other social activities. 76% of WSV answered that they visited patients some or most of the time and another 10% answered that they always visit patients. The findings for individual UCs reflect these overall trends as well.

2.4.12 Frequency Level of Funeral Visits

Table 27: Frequency Level of Funeral Visits

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	14	15	12	5	46
Kohali	2	2	8	2	14
Pail Banay Khan	1	1	3	4	9
Phulray Syedan	2	5	7	1	15
Pind Matay Khan	9	21	18	13	61
Total	28	44	48	25	145
	19.3%	30.3%	33.1%	17.3%	100%

The findings under this head are similar to those in table 26 above for frequency level of patient visits. 63% of respondents stated that they attend funerals some or most of the time and another 17% answered that they always attend funerals. Improved level of participation here can perhaps be attributed to gravity and irreversibility of the situation and therefore, WSV are ‘allowed’ to attend.

2.4.13 Frequency Level of Shrine Visits

Table 28: Frequency Level of Shrine Visits

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	15	20	6	5	46
Kohali	5	5	4	0	14
Pail Banay Khan	2	6	1	0	9
Phulray Syedan	6	7	2	0	15
Pind Matay Khan	21	25	12	3	61
Total	49	63	25	8	145
	33.7%	43.4%	17.2%	5.5%	100%

Frequency of shrine visits is low as can be seen in table 28 above. Almost 77% of respondent WSV answered that they never or only sometimes attend shrines. These overall findings reflect the trends of individual UCs as well.

2.4.14 Frequency Level of Shopping Trips

Table 29: Frequency Level of Shopping Trips

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	16	13	13	4	46
Kohali	3	5	6	0	14
Pail Banay Khan	3	2	3	1	9
Phulray Syedan	0	9	4	2	15
Pind Matay Khan	22	21	13	5	61
Total	44	50	39	12	145
	30.3%	34.4%	26.8%	8.2%	100%

Frequency of shopping trips was also rather low with over 64% of WSV respondents stating that they never or only sometimes go shopping. The only UC that is an exception to this general finding is Kohali where 43% of respondents stated that they go shopping most of the time.

2.4.15 Frequency Level of Sightseeing or Picnic Trips

Table 30: Frequency Level of Sightseeing or Picnic Trips

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	42	4	0	0	46
Kohali	14	0	0	0	14
Pail Banay Khan	7	2	0	0	9
Phulray Syedan	15	0	0	0	15
Pind Matay Khan	60	1	0	0	61
Total	138	7	0	0	145
	95.1%	4.8%	0%	0%	100%

Frequency level of sightseeing or picnic trips is significantly low with over 95% of WSV answering that they never went for sightseeing or picnics. This general finding is applicable for all UCs.

2.4.16 Level of Participation in Local Festivals

Table 31: Level of Participation in Local Festivals

UC	Never	Some time	Most of the Time	Always	Total
Jajjal	30	13	3	0	46
Kohali	10	4	0	0	14
Pail Banay Khan	7	1	1	0	9
Phulray Syedan	12	3	0	0	15
Pind Matay Khan	51	7	3	0	61
Total	110	28	7	0	145
	75.8%	19.3%	4.8%	0%	100%

Similar to the findings in table 30 pertaining to frequency of sightseeing and picnic trips, the level of involvement in local festivals was also low. 76% of respondents answered that they never get involved in local festivals and another 19% answered that they only get involved at times. These findings hold true for individual UCs as well.

3 Analysis and Conclusions

The main aim of this report is to gain insight to the current state of WSV in 16 villages in 5 UCs in Tehsil Sohawa. This will provide a benchmark from which to measure the changes and improvements in not only the attitudes of WSV but also their knowledge levels regarding the forums and services available to them which could assist them in resolving conflicts or provide them with the advice and support they need to reduce instances of violence against them. To this end, 145 WSV in these villages were interviewed regarding the type of violence perpetrated against them, their knowledge levels about the services and forums that could provide support and link them to the local justice system and their level of participation in social activities. The findings of the interview form the crux of this report and are analysed in this section.

More than half of the respondent WSV in this survey lived with their husbands but a significant proportion were also divorced, separated or widowed. This shows that violence experienced by these women was not simply perpetrated by their husband or their in-laws and was not necessarily inflicted on a regular basis. For several of these women, violence was inflicted by their family or they were subjected to only a single incident of domestic violence. Most of these women were aware of the different types of violence that they were subjected to. However, the level of knowledge about harmful and forceful acts was relatively low. 33% of WSV did not know that harmful acts constituted violence whereas, 25% were unaware that forceful acts constituted violence.

This perhaps, reflects the acceptance level of violence not only of society but also of these victims themselves where several violent acts are regarded as 'normal' and should be borne by 'good' women. This could also be one explanation of why 22% of these women did not make any attempts to resolve the conflict. Because they have accepted that it is their duty to silently bear the violence that is inflicted on them, they no longer view it as a conflict to be resolved. This stems from a much larger problem in rural areas of Pakistan: illiteracy. However, despite all this, most WSV viewed physical, verbal and emotional abuse as violence. A significant proportion of WSV also attempted to resolve the conflict. This finding is interesting and sits in stark contrast to the high level of violence inflicted on these women. This disjunction could be explained in light of the fact that other family members such as in-laws living in the same household often aggravate the situation or support the perpetrator. Other explanations could be the poor economic conditions of the family, lack of trust, conflicts and low tolerance. Often, there is a mix of all these factors at play that contributes to the situation.

In addition to this, the knowledge levels of WSV more generally regarding their roles, responsibilities and rights were also poor. A significant proportion of respondent WSV were not aware of the difference between the roles and responsibilities of men and women and even fewer WSV were aware that these roles were capable of being changed. Unsurprisingly, these women also did not know about CEDAW and the obligations it imposes on Pakistan to protect and promote women rights within the country. Furthermore, knowledge of conflict resolution forums such as the Masalehti Anjuman and services such as lawyers and advocates was sparse. Knowledge about the referral card system which links the WSV to the local justice system was also extremely poor with only 7% of respondents stating that they were aware of it. This lack of knowledge can again be explained in light of the fact that illiteracy levels in all these areas are very high. The situation is exacerbated by poverty creating a vicious cycle where access to education is further impeded.

Finally, the last section of the chapter on key findings shows that participation of WSV in social activities is still quite low. Involvement of WSV in domestic decision making processes is considerably good with 76% of women answering this question in the affirmative. However, involvement in community organisation meetings and in particular, the decision making processes at community is still fairly low with only 34% of all WSV interviewed responding that they were involved. This could be attributed to the low levels of confidence amongst WSV or the fact that women may not be allowed to participate in community decision making by their husband, father, brother or other family members. It should be noted here that the overall findings on decision making at community level show such low figures because of the fact that 37% of WSV are not members of the community organisation. The first step to improving involvement levels in decision making will be to encourage all WSV to join the organisation.

The imposed limit on socialisation may also be a reason behind the low levels of participation in other social activities such as marriage ceremonies, shopping trips, festivals, sightseeing excursions and picnic trips. An important finding to note here was that the frequency level of visits to vocational centres was very low with almost 87% of women stating that they never visited the vocational centre. This finding goes hand in hand with the fact that a significant proportion of women are not involved in household income generating activities and are limited to perform their daily 'chores' and 'responsibilities' instead. This could be further explained in light of the fact that a significant majority of WSV are not aware of the fact that the different gender roles and responsibilities are capable of being changed or even reversed. This shows that women do not understand the importance of them earning and relieving the burden on their husband, father or brothers' shoulders to look after the entire household.

The findings in chapter 2 of the report add weight to the reasons behind extending the project for an additional six months. There is much more room to be covered especially with regards to improving the knowledge levels of WSV and society and simultaneously working with other organisations to help build their institutional capacities and profiles in these local communities to establish effective linkages with the local justice system.

4 Recommendations

In light of the findings given in chapter 2, the following important recommendations emerge from this survey report:

4.1 Enhancing knowledge and awareness at individual WSV level

- ***What constitutes violence?*** Some WSV still do not fully understand all the different forms of violence that can be perpetrated against women primarily because of the high level of tolerance for such behaviour in the society in which they have been brought up. There is a need to further explain the different categories of violence, especially the ‘softer’ types such as limits on socialisation, and how they can adversely affect women in an attempt to reduce acceptance for such behaviour.
- ***What are rights of women under the law?*** While the lack of awareness stems from the high level of illiteracy amongst WSV, it is beyond the scope and time frame of the project to provide a full education to all these women. But the women should still be explained how the law works especially how it could be used to penalise those who violate the law. Furthermore, they should be made aware of the protection afforded to them under the Pakistani Constitution and under international law, in particular, CEDAW.
- ***What help is available?*** Findings of the survey also show that many WSV are not aware of the existence of the Masalehti Anjuman and the availability of lawyers and advocates. Furthermore, a very small proportion of women were actually aware of the referral card system and the key role that it could play in fighting against the violence inflicted on them. Women Organisations should actively promote the availability of these potential forums amongst WSV.

4.2 Encouraging participation of WSV in social activities

- ***Why attend Women Organisation meetings?*** Women Organisations in each village can play a crucial role in addressing the needs of each WSV. There is a need to explain why attending such meetings is important and to actively encourage participation by all WSV. Women Organisations could play the role of a multi-purpose forum by not only providing advice and support but also becoming a place where WSV can socialise with other women in society.
- ***Why engage in income generating activities?*** Poverty lies at the very heart of the issues highlighted in this report. By encouraging participation in income generating activities, women can relieve the burden on their male counterparts of having to look after the entire household alone. This will not only help them attain financial independence and boost their confidence but could also potentially increase respect for WSV and reduce instances of violence against them. Vocational centres could play a vital role in achieving this by helping WSV develop the required skills.

4.3 Enhancing knowledge and awareness at family and community level

- ***What are the consequences of these actions?*** Domestic violence against women cannot be eliminated if the society continues to regard it as acceptable behaviour. There is a need to educate family members and the community in general about the adverse consequences of domestic violence: the detrimental effects on the mental well-being of WSV and their children and the family in general; and also, the potential legal implications that could arise.

4.4 Building capacities and effective linkages at institutional level

- ***What is the role of the Masalehti Anjuman?*** The Masalehti Anjuman is the second port of call, after the Women Organisation, for resolution of any conflicts that arise. It should therefore, be properly publicised in the community and all WSV should be made aware of its existence. Furthermore, trainings of members of the Masalehti Anjuman should be conducted so that they are able to resolve conflicts in an impartial manner and if required, be able to direct the parties in the right direction.
- ***How can the referral card system be strengthened?*** It is alarming that more than 90% of WSV are unaware of the existence of the referral card system. The first step is therefore, to increase awareness about the availability of such a system. The second step is to establish strong links between local organisations such as the Community Organisation, Women Organisation and Masalehti Anjuman and the local justice system, lawyers and police, etc. and other complementary services such as medical clinics and nurses, etc.