



Gender Mainstreaming: Process And Outcomes In Pakistan

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ABSTRACT

This study aims at understanding the process and outcomes of gender mainstreaming in the context of Pakistani society. Secondary method of research was used as review of various reports, policy documents; census and survey reports related to gender mainstreaming were thoroughly studied and summarized. Firstly, background, purpose and process has been discussed to give a comprehensive view of different steps and strategies involved in gender mainstreaming in Pakistan. The second part deals with outcomes of gender mainstreaming in Pakistan. This part is comprised of achieved results, outcomes and issues in gender mainstreaming in economic, political, social, legal and cultural front. It was found that government and non- governmental organizations are committed to the task of institutionalizing gender in Pakistan. However, at a societal level, gender mainstreaming is not well received and accepted by the patriarchal values and customs. It is suggested that government should extend its commitment to implement, monitor and assess the process of gender mainstreaming at all levels.

Key words: gender Mainstreaming, strategies, outcomes, Patriarchal values, customs

1. INTRODUCTION AND BACKGROUND OF GENDER MAINSTREAMING

Gender mainstreaming is the process of assessing the implications for women and men of anyplanned action, including legislation, policies or programs, in all areasand at all levels. It is a strategy for making women's as well as men's concernsand experiences an integral dimension of the design, implementation,monitoring and evaluation of policies and programs in all political, economicand societal spheres so that women and men benefit equally and inequalityis not perpetuated. The ultimate goal is to achieve gender equality (ECOSOC, 1997).Gender mainstreaming is the reorganization,

improvement, development and evaluation of policy processes, so that a gender equality perspective is incorporated in all policies at all levels and at all stages, by the players normally involved in policy-making (European Commission, 1996).

Gender mainstreaming was recognized as a major global strategy for the advancement of gender equality in the Beijing Platform for Action from the Fourth United Nations World Conference in the year 1995 on Women in Beijing.The Economic and Social Council of the United Nations agreed conclusions (1997/2) established some important overall principles for gender mainstreaming. During the same year in October,

a letter from the Secretary-General to heads of all United Nations entities provided further concretion on the same issue. The General Assembly, twenty-third special session was conducted in June, 2000 aimed at following up implementation of the Beijing Platform for Action enhanced the mainstreaming mandate within the United Nations (Asian Development Bank, 2000).

Besides, the Economic and Social Council adopted a resolution (ECOSOC resolution 2001/41) on gender mainstreaming in July 2001 which calls on the Economic and Social Council to ensure that gender perspectives are taken into account in all its work, including in the work of its functional commissions, and recommends a five-year review of the implementation of the ECOSOC agreed conclusions (United Nations 2002).

Gender mainstreaming entails bringing the perceptions, experience, knowledge and interests of women as well as men to bear on policy-making, planning and decision-making. Mainstreaming should situate gender equality issues at the centre of analyses and policy decisions, medium-term plans, programme budgets, and institutional structures and processes. This requires explicit, systematic attention to relevant gender perspectives in all areas of the work of the United Nations

2. METHODOLOGY OF GENDER MAINSTREAMING

Gender mainstreaming is not a spontaneous process but it is a well thought through strategy that involves certain important conditions and pre-

requisites. Unless the required conditions are met, gender mainstreaming is not possible to be incorporated in any organization, program, project and any other developmental activity. Following conditions and prerequisites are needed as a road map for gender mainstreaming (Asian Development Bank, 2000).

3. PREREQUISITES OR FACILITATING CONDITIONS FOR GENDER MAINSTREAMING

Firstly, gender mainstreaming needs a strong political will on the part of government. It should be made a political issue that government should state clearly its intention to mainstream the gender equality perspective into all policies and programs. The political will for gender mainstreaming should involve the will to question current gender relations, patterns, structures, processes and policies perpetuating inequality. Secondly, some specific gender equality policy is needed to be chalked out for addressing the process of gender mainstreaming. The policy may be included the equal opportunities legislation and anti-discrimination laws, with administrative organizations such as equality commissions or councils for protection against discrimination. Moreover, research and training centers on gender equality issues may be established to create awareness about gender equality. *Thirdly*, data on the current situation of women and men, and on current gender relations, are absolutely necessary for mainstreaming. The problem is not only that statistics are not always segregated by sex, but also

that data can be gender biased. *Fourthly*, as mainstreaming is not a goal in itself, but a strategy to achieve gender equality, it presupposes that the necessary knowledge of gender relations is available for policy-makers. Not all knowledge can be developed in gender equality machineries and, therefore, sufficient research in gender studies has to be carried out and made available. *Fifthly*, gender mainstreaming involves the reorganization, development, implementation and evaluation of policy processes, as well as information about the qualities of the administrative system. This includes knowledge of the location of gender expertise, but also on policy process aspects: what actors are normally involved, which steps are normally taken, who is normally responsible. *Sixthly*, financial means are an absolute prerequisite for gender mainstreaming, as for any other policy strategy. Mainstreaming implies a reallocation of existing funds as the mentioned steps require financial means (Asian Development Bank, 2000).

4. WHEN, WHAT AND WHERE TO MAINSTREAM?

Gender mainstreaming is not a strategy to be put into action once; it should be a constant red thread throughout the whole policy process. Gender mainstreaming strategies are to be implemented in several stages during the policy-making process. Firstly, *Policy preparing and planning stage* where basic problems and challenges related with gender inequality are identified, defined and analyzed, their scope and importance are

considered, the desired outcomes are defined, broad policy answers are developed and the persons or groups concerned are identified. This will lead to the taking into consideration of gender equality in a much broader range of policy areas. Next is the *Policy deciding stage* where problems and challenges are addressed, thereby considering the preparatory work of the former stage and the political scope of problems and challenges? This determines whether issues receive a place on the political agenda and what means are allocated to them. This is followed by the *Policy implementing stage*. Once the issues have been detected and analyzed, the broad goals and policy lines defined and priority allocated to them, these issues have to be put into practice. This includes the elaboration of concrete actions. There are big steps between detecting a gender issue, endorsing the principle of gender equality and implementing policies which take this issue into account. It is therefore very important to mainstream at this stage and to accompany and support carefully the actors concerned. After all, *Policy evaluating stage is framed* to determine how far the goals set out have been reached and how useful a given policy has proved to be. The aim of mainstreaming at this stage is to evaluate the effects of policies on the current gender relations. It is also clear that these stages cannot always be precisely distinguished from each other in practice, nor do they necessarily follow each other in a chronological order. Nonetheless, except for the evaluating process, the described stages are always present in

the policy process and should be used as an indication for putting gender mainstreaming into practice(Planning Commission of Pakistan, 2005).

5. TECHNIQUES AND TOOLS OF GENDER MAINSTREAMING

A broad range of analytical techniques and tools are available, and can be divided into two categories:those delivering information necessary for the development of policies and those which can be used in the policy process itself. The latter, including techniques and tools for assessment and monitoring will be handled mainly by policy-makers. The importance of analytical techniques and tools lies in their pragmatic instrumental character. Yet, this involves a certain amount of knowledge of gender issues, and, therefore, education. Also, many techniques such as gathering statistics, carrying out surveys, forecasts or cost-benefit analyses, *Checklists, guidelines, terms of references, Gender impact assessment methods and monitoring*cannot be applied by an individual policy-maker. They need a certain form of institutionalization and might have to be put out to contact. Nonetheless, these techniques and tools are a basis for putting gender mainstreaming into practice (SDPI, 2008).

Moreover, the above mentioned tools could be also augmented through some educational tools such as awareness raising and training courses follow up actions,Mobile or flying expertise, Manuals and handbooks, Booklets and leaflets etc. Additionally, some consultative tools could be also included for making the process more

efficient. These tools are as Working or steering groups and think tanks, Directories, databases and organizational charts, Conferences, seminars, and hearings (World Bankcited byAsim, 2008).

6. GENDER MAINSTREAMING IN PAKISTAN

The constitution of Islamic Republic of Pakistan gives equal rights to both women and men. However,in practice women are rarely equal to their male counterparts (Shahid, 2006). The Gender Empowerment Measure (GEM) rank of Pakistan among 93 countries registered with UN is 82. The GEM quantitatively measures the empowerment of women on a country basis. This indicator includes the measure of inequality in control over earned economic resources, participation in political decision-making and economic decision-making. Supporting the GEM is the low Gender Related Development Index (GRDI) rank of Pakistan amongthe UN registered countries. It would not be out of place to mention that GRDI reflecting genderinequality is the counter indicator of the Human Development Index (HDI) which is equivalent to life expectancy, educational status and income of a country. As per the latest Human Development rankings, 2007/2008, Pakistan, with the HDI ranking of 136 out of a total of 177 countries, comes under the band of Medium Human Development countries (Human Development Report, 2007).

The planet's ten-worst offenders are: Yemen,Chad, Pakistan, Nepal, Saudi Arabia,

Benin, Morocco, Turkey, Egypt and Oman. Of the ten, nine are Muslim-majority states. At the other end of the spectrum, the planet's best countries for women to live in are: Sweden, Norway, Finland, Ireland, New Zealand, Philippines, Germany, Denmark, Ireland and Spain. Not even one of the top-ten is a Muslim-majority state. GGG collected data from a total of 128 countries to develop a comprehensive, scientific index. The GGG Index is based on four different sub-indices -- namely, economic participation, educational attainment, political empowerment and health -- while each of the sub-indices has half a dozen components. Under economic participation, five of the worst-offenders are: Yemen, Saudi Arabia, Pakistan, Oman and Bahrain. Under educational attainment, the worst-offenders are: Chad, Yemen, Benin and Pakistan. The best: Denmark, United Kingdom, Australia, France and Belgium. Under political empowerment the worst are: Saudi Arabia, Yemen, Kuwait, Qatar, Egypt and Iran. The best: Sweden, Finland, Norway, Iceland and Spain. For women, the Islamic Republic of Pakistan comes out as one the worst of countries to live in; there are only two other countries worse off than is Pakistan -- Yemen and Chad. Under economic participation, Pakistan is ranked 126 out of 128. Educational attainment, 123 out of 128. Health, 121 out of 128. Political empowerment, 43 out of 128. Surprisingly, Pakistani women are worse off this year than they were last year (Global Gender Gap,2002 cited in Country Gender Profile, 2008).

7. SPHERES OF GENDER MAINSTREAMING IN PAKISTAN

As it has been discussed earlier in this document that gender mainstreaming is a multidimensional and a relative phenomena as every nation and state in the world plan and execute variously to mainstream women position in society. In the context of Pakistani society, following areas are critical to be considered in the gender mainstreaming process in Pakistan.

8. GENDER MAINSTREAMING AT THE POLITICAL FRONT

Gender mainstreaming in politics is dated back to the early period of Pakistan political history. Quaid-e- Azam Mohammad Ali Jinnah was a strong supporter of women inclusion in politics as he had encouraged Fatima Jinnah for her appointment as Head of Muslim league Central Committee which further struggled and mobilized the women in the cause of Pakistan. In 1949 Begum Liaquat Ali khan laid the foundation of All Pakistan Women Association (APWA) when the other organizations were sprung up all over the country (Hafiz, 1981). The women of Pakistan were given the right to vote in 1947 under the Creation of Pakistan Ordinance. So, suffrage has never been a problem in Pakistan unlike other countries. The voting rights of women were reaffirmed in national elections in 1956 under the interim Constitution. The provision of reservation of seats for women in the Parliament existed throughout the constitutional

history of Pakistan from 1956 to 1973. Despite the challenges ahead, some opportunities have also emerged due to the revival of the democratic process through elections, the re-invigoration of the judicial system, and the high level of concern displayed at the international level for the rights of women in Pakistan (Khan 2009). The democratic regime of Zulfikar Ali Bhutto (1970–1977) was a period of liberal attitudes towards women. All government services were opened to women including the district management group and the foreign service (in the civil service), which had been denied to them earlier. About 10% of the seats in the National Assembly and 5% in the provincial assemblies were reserved for women, with no restriction on contesting general seats as well (Hafiz, 1981)

The encouragement of women in politics ultimately led Benazir Butto as a youngest Prime Ministress and chairperson of Pakistan People Party (PPP). Moreover, there are also well known names of women such as Zubaida Jalal, Maleeha Lodhi, Sumera Malik, Shereen Mazari, Kashmala Tariq, Firdos Awan, Faryal Talpur, etc. who proved themselves as seasoned politicians and legislators. However, in the presence of some social, cultural, economic, religious and political barriers, the overall status of Pakistani women in political participation is discouraging (Personal Communication with Teaching staff, Department of Political Science, Hazara University Mansehra on January, 2015).

General Pervez Musharraf's era is considered the moderate and women friendly by bringing some reforms in the political arena. In 1999, at the Federal and provincial legislatures women's representation was such that; women made up 3% of the National Assembly (7 out of 217); 2.3% in the Senate (2 out of 87); and 0.4% overall in the four provincial assemblies (2 out of 483). In 2004 ANP & JUI added women's wings, now every mainstream political party has them. Though women received the right to vote and to stand for elections in 1935 in united India and continued in Pakistan's formation in 1947, the first woman to be elected was in 1973. The reserved seats available to women was reduced from 40049 in 2001 to 28582 in 2005, but progress is evident as 96.97% of seats for women were filled at the union council level, whereas in 2001, 89% of seats were filled. The contestability on seats also increased, as did the number of women contesting for the district nazim and naib nazim position. A 100% increase is observed with regard to women's elections as Nazims and Naib Nazims from 16 in 2001 to a total of 32 after the 2005 elections. It is also significant that this single measure of reservation of women's seats has raised Pakistan's ranking on the Gender Empowerment Measurement (GEM) from 100th out of 102 countries in 1999, to 58th in 2003 (SDPI, 2007). According to the Legal Framework Order (LFO) promulgated in 2002, women reserved seats were increased up to 60 out of 342 and with the same proportion women reserved seats were increased

in Provincial Assemblies and Senate during the Musharraf Regime (Khan, 2009). Additionally, women status was enhanced through establishment of Ministry Of Women Development in 2007, establishment of NCSW to oversee women's rights, launching GRAP (Gender Reform Action Plan) to increase women's representation in public sphere and after all legislation on Women Protection bill in 2006 (CIDA, 2006).

9. ECONOMIC FRONT

Since the beginning, true economic empowerment for women remains elusive due to lack of attention and resources granted to the issue of women's economic empowerment in Pakistan. Women are increasingly working in the labor force but in many cases their contribution is under reported (Shahid, 2006). The unemployment rate for women is many times higher for every age group; they are last to get jobs and first to lose them. Women in Pakistan participate fully in economic activities in the productive and reproductive sphere. The economic value of women's activities in the reproductive sphere and unpaid work as a family laborer in the productive

sphere has not been recognized as productive and is not accounted for in the national statistics (Reyes and Socorro, 2002).

There are no laws that contain explicit provisions for equal remuneration for equal work for women, protection of women from sexual harassment at workplaces, protection of labor rights for domestic workers and protection of labor rights of home based workers. Major barriers responsible for low female participation rate include inadequate recognition of their contribution, women's immobility, ignorance about opportunities and societal perception of women as lower status dependents. The major challenge is to create acceptance of a more public and active role for them that opens the pathways for their empowerment (Hafiz, 1981). In the past two decades, women's participation gave momentum in the labor market, however, it is only limited to education and health sectors and still a huge gap is persisted in man and women participation in the job market. Few jobs are still considered as male specific and only few women dare to hold these positions.

Following statistics depicts gender differentiations in economic participation.

AVERAGE MONTHLY INCOME OF EMPLOYEES BY REGION AND GENDER (%)

Income	Pakistan			Urban			Rural		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
<1500	14.4	46.3	46.2	10.8	7.5	34.0	17.5	11.2	55.2
1500-2500	17.6	17.0	21.5	13.7	13.0	18.5	20.9	20.5	23.8

2501-3900	21.7	23.8	8.3	19.9	21.4	9.8	23.3	26.0	7.1
4000 & above	46.3	49.7	24.0	55.6	58.1	37.7	38.3	42.3	13.9
Total	100	100	100	100	100	100	100	100	100

Economic Survey of Pakistan 2007-08

EMPLOYMENT BY REGION AND GENDER (MILLIONS)

Years	Pakistan			Urban			Rural		
	Both	Male	Female	Both	Male	Female	Both	Male	Female
1996-1997	34.13	29.53	4.58	10.31	9.45	0.85	23.87	20.12	3.74
1997-1998	35.94	30.93	5.00	10.78	9.99	0.78	25.15	20.92	4.22
1999-2000	36.3	31.21	5.08	10.07	9.19	0.87	26.23	21.98	4.24
2001-2002	38.9	33.19	5.69	12.2	11.00	1.22	26.7	22.19	4.47
2003-2004	42.00	34.69	7.06	13.1	11.76	1.35	28.6	22.93	5.71
2005-2006	46.94	37.81	9.13	14.46	12.80	1.66	32.48	25.01	7.47

Economic Survey of Pakistan 2007-08

CRUDE LABOR FORCE PARTICIPATION RATES BY REGION AND GENDER (%)

Years	Total			Urban			Rural		
	Both	Male	Female	Both	Male	Female	Both	Male	Female
1996-1997	28.7	47.0	9.0	27.2	46.6	5.9	29.4	47.2	10.5
1997-1998	29.4	48.0	9.4	27.0	47.1	5.3	30.6	48.4	11.5
1999-2000	29.0	47.6	9.3	27.1	46.5	6.3	29.8	48.2	10.7
2001-2002	29.6	48.0	9.9	29.1	48.9	7.3	29.9	47.6	11.1
2003-2004	30.4	48.7	11.2	29.2	49.8	7.0	31.0	48.2	13.2
2005-2006	32.2	50.3	13.3	30.2	51.0	7.9	33.2	49.9	16.0

Economic Survey of Pakistan 2007-08

UNEMPLOYMENT RATES BY REGION AND GENDER (%)

Years	Pakistan			Urban			Rural		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
1996-1997	6.1	4.2	16.8	7.2	5.1	25.2	5.7	3.8	14.6
1997-1998	5.9	4.2	15.0	8.0	5.8	28.6	5.0	3.5	11.9
1999-2000	7.8	6.1	17.3	9.9	7.5	29.6	6.9	5.4	14.0

2001-2002	8.3	6.7	16.5	9.8	7.9	24.2	7.6	6.1	14.1
2003-2004	7.7	6.6	12.8	9.7	8.4	19.8	6.7	5.7	10.9
2005-2006	6.2	5.4	9.3	8.0	6.9	15.8	5.4	4.6	7.7

Economic Survey of Pakistan 2007-08

Women role as a productive agent in the labor market is determined by socio-cultural norms and economic factors. Women do not enter the labor market on equal terms with men. Their occupational choices are limited due to social and cultural constraints, such as mobility, transportation, Pardha (veiling) and inherent gender bias in the labor market (Shahid, 2006). There is lack of supportive facilities such as child care and accommodation in the formal sector of the labor market as well. Women's labor power is considered inferior because of employers' predetermined notion of women's primary role as homemakers (Shaheed & Mumtaz, 1981).

9. EDUCATIONAL FRONT

At the social level, education is placed on the top of different priority goals to mainstream women status in Pakistan since its inception. Being a UN member state and signatory of the Millinium Development Goals (MDGs), Pakistan is continuously struggling in the education sector especially it comes to female education. The country has a gender differential opportunity scenario in term of human, physical and financial sources. The following statistics reveal the situation.

LITERACY RATE (2006-07)

Literacy rate-population 10 years And older		Adult literacy rate- population 15 years and older
Male	67%	65%
Female	42%	38%

National Education Census 2005

ENROLLMENT RATE (2006-2007)

Gender	Primary Education	Middle Education	Secondary Education
Male	95%	57%	57%
Female	79%	44%	44%

National Education Census 2005

Concern over the state of primary education, particularly the issues of low enrolment rate and high dropout rates has been expressed in all education policies and five year plans. Gender gaps in urban education are almost removed. Whereas, gender gaps in rural primary education are wider than in urban areas.

NUMBER OF INSTITUTES

Name of Institute	Male	Female	Mix
Deni madaris	4,178	1,929	6,046
Primary	62,479	44,632	18,354
Middle	7,226	7,078	638
Secondary	5,997	2,834	279
Higher Secondary	491	347	36
Degree Colleges	320	355	78
Technical Vocational	685	1,475	899

National Education Census 2005

The data suggest that a huge gender gap is still existed despite the execution of different five years plans and much more is required to be done in this sector so that the issue of gender mainstreaming process may smoothly run in the country.

TECHNICAL AND VOCATIONAL INSTITUTES BY LEVEL

Level	Number of Institute			
	Male	Female	Mixed	Total
Monotechnic	121	12	18	151
Polytechnic	27	03	19	49
Vocational	537	1460	862	2859
Total	685	1475	899	3059
Enrollment				
Monotechnic	53060	2703	57763	
Polytechnic	5204	719	5923	
Vocational	90777	86224	177001	
Total	149041	89646	238687	
Teachers				
Monotechnic	2789	205	2994	
Polytechnic	311	26	337	
Vocational	6807	4427	11234	
Total	9907	4658	14565	

National Education Census 2005

GENDER WISE ENROLLMENT AT UNIVERSITIES/DAI BY LEVEL OF DEGREE DURING THE PERIOD 2001-04.

Level of Degree	2001-02		2002-03		2003-04	
	Male	Female	Male	Female	Male	Female
Bachelors	117827	68654	137695	86595	167072	128640
Master	48255	30274	56714	37810	64879	43788
M.Phil	2556	1315	3150	1692	4708	2746
Ph.D	2435	689	3122	1016	4662	1810
PGD	3431	838	2998	953	3192	1739
Total	174504	101770	203679	128066	244513	178723

Statistics on higher education in Pakistan 2004 by Mr. Ahmad Yahya Director Statistics HEC

Table shows about gender wise enrollment at Pakistani Universities and Constituent colleges during the period of 2001-20004. The data revealed that male enrollment ratio is higher in all the degree programs. An upward trend examined for male as well as female enrollment however, enrollment ratio trend increase according to the previous number and no single case was reported where female enrolment ratio more increased than male number during the reporting years.

GENDER WISE ENROLLMENT AT UNIVERSITIES/DAI BY AREA DURING THE PERIOD 2001-04.

Level of Degree	2001-02		2002-03		2003-04	
	Male	Female	Male	Female	Male	Female
Federal *	62184	48160	75876	62795	97927	97893
AJK	1111	516	1527	671	1676	708
Balochistan	3425	959	3670	1085	4421	1360
Khyber Pukhtunkhwa	22811	7183	25310	7976	27546	9134
Punjab	40364	21218	48535	29088	62224	40557
Sindh	44609	23734	48561	26451	50719	29071
Total	174504	101770	203679	128066	244513	178723

Statistics on higher education in Pakistan 2004 by Mr. Ahmad Yahya Director Statistics HEC

Table shows gender wise enrollment by area during the period 200-2004. There are huge differences and variations found in gender enrollment number across different regions. The total female enrollment of KPK, Sindh, AJK and Baluchistan is nearly i/4 of Punjab during 2004. Moreover, in all cases female ratio is nearly half of the male number which shows that a

considerable attention is still may be given to female higher education across all the regions.

SOCIO-CULTURAL AND LEGAL FRONT

The social and cultural formulation of Pakistani society is largely male dominated(Chudhry, 2007). Men and women are abstractly divided into two separate worlds. Home is considered

women's ideological and physical place and men are considered an active agent to do work outside the home. The artificial ideological public and private dichotomy is established and perpetuated through the notion of honor and institution of *Purdah* (veiling) in Pakistan. Since the notion of male honor and *Izzat* (honor) is linked with women's sexual behavior (Shahid, 2006). In the given social context, Pakistani women lack social value and status because of negation of their roles as active citizens. Lack of skills, no job opportunities, sexual harassment, and hostile working environment coupled with social and cultural restrictions minimize women's chances to compete for resources in the public spheres. This situation has brought women directly under the dominance of men in all social relationships. Legal status of women has also been marginalized as they have not been given inheritance rights; consent in Marriages (Kharul Balugh), divorce, and guardianship right etc. The debatable Hudood Law introduced by General Zia in 1979 for the implementation of Islamic Shari'a law, by enforcing punishments mentioned in the Quran and Sunnah for 'Zina' (extramarital sex), Qazf (false accusation of zina), Offence Against Property (theft) and Prohibition (of alcohol consumption). The Hudood ordinance has been criticized as leading to "hundreds of incidents where a woman subjected to rape, or even gang rape, was eventually accused of Zina. An estimated 80% of women" in jail in 2003 were there as because "they had failed to prove rape charges and

were consequently convicted of adultery." Moreover, during the same laws women have been discriminated in different spheres as cutting up amount of Diyat for a woman victim, and exclusion of women from sports. Under Law of evidence order, a woman testimony was disregarded in criminal cases (Report on National Commission on Status of Women cited by Jahangir, 1990).

The Muslim Family Laws Ordinance 1961 adopted some of the provisions of the Report of the Marriage and Family Laws Commission, aimed at reforming divorce law and inheritance law relating to orphaned grandchildren, introduce compulsory marriage registration, place restrictions on the practice of polygamy, and reform the law relating to dower and maintenance in marriage and divorce, as well as to amend existing legislation with relation to marriage age. A six member commission comprising 3 males and 3 females was also established for executing various sections of the ordinance in letter and spirit. But when it comes to practicality and its impact, very little effect has been noted on women lives due to structural barriers in Pakistani society.

General Parvez Musharraf era is considered as one of the most important era in term of enhancing women status and protection of their lives. In July 2006, Musharraf signed an ordinance to free all women prisoners in prisons across the country, except for those charged for murder or terrorism, and the Musharraf regime proposed and

consequently passed a bill that led to the Women's Protection Act 2006 that offers women safeguards against false accusations of adultery. The Act was probably one of the first such laws in which parliamentarians voted across party lines and on the issue itself. The notable women protection bill in 2006 is a milestone in the Pakistan political history although this attempt was also criticized from certain quarters. The Women's Protection Bill brings rape under the Pakistan Penal Code (PPC), which is based on civil law, not Sharia (Islamic law). Under the Bill police power was removed to detain people suspected of having sex outside of marriage, instead requiring a formal accusation in court. Under the changes, adultery and non-marital consensual sex is still an offence but now judges would be allowed to try rape cases in criminal rather than Islamic courts. That does away with the need for the four witnesses and allows convictions to be made on the basis of empirical evidences such as forensic and circumstantial evidence. The amendments change the punishment for someone convicted of having consensual sex outside marriage to imprisonment of up to five years and a fine of Rs10, 000. Rape would be punishable with 10 to 25 years of imprisonment but with death or life imprisonment if committed by two or more persons together, while adultery would remain under the Hudood ordinance and is punishable with stoning to death. It is the change in the punishment for fornication and rape which is the major source of controversy.

The Bill also outlaws statutory rape i.e. sex with girls under the age of 16.

In 2010, government has also passed an Act entitled "Protection against Harassment of women. Under this Act, women have been granted a full security to participate freely in the job workplace without any fear. Any employer who fails to adopt the Code of Conduct for Prevention of Harassment at Workplace and gender harassment and hostile environment, shall be punished with a fine which may extend to fifty thousand rupees or, in default of payment thereof, with imprisonment which may extend to three months and, in the case of a continuing offence, with a further fine which may extend to five thousand rupees for every day. Any person found guilty of creating a hostile environment shall be punished with an Imprisonment which may extend to six months or with fine which may extend fifty thousand rupees or, in default of payment thereof, with imprisonment which may extend to three months. Any person found guilty of gender harassment shall be punished with an imprisonment which may extend to one year or with fine which may extend to one hundred thousand rupees, or default of payment thereof, with imprisonment which may extend to six months. Any person, who makes a false complaint under this Act, shall be punished with the Imprisonment or fine as provided in the Act for the alleged offender.

The ousted judiciary played a role in bringing violence against women into voluntary judicial purview and into official limelight. Chief Justice of Supreme Court Iftikhar Ahmed took suo motu notice of extreme forms of violence against women as perpetuated by particular communities in question. For instance, the gang rape survivor, Mukhtara Mai, for whom gang rape as punishment for her brother's crime was a decree issued by a community court (jirga). Even while Mukhtara was unsure about prosecution, the court intervened to arrest and prosecute the rapists. The same Chief Justice separately summoned to court a then-present Member of Parliament for participating in a jirga that decreed the exchange of minor-aged girls to a tribe in exchange for forgiving crimes committed by the girls' family. Bartering women for conflict resolution is an old tribal tradition called *vanni* or *swara*, and since the Parliamentarian violated the legal system by participating in the unlawful act, he was summoned before court. In yet another rape case, that of Naseema Ubaro, the same court directed the police to provide full security to Naseema and her family, allow for relocation and to prevent the family from entering into out of court settlement, insisting on criminal prosecution. Human rights activists in Pakistan have long been advocating that violence against women should be a crime against the state, and not against the person as it currently is. This allows aggrieved persons to withdraw charges or not to file charges at all. All these are 'firsts' and could have started a trend of

pro-women judicial actions, had the judicial bench not been dismissed itself.

As a consequential of media liberalization program from 2000 to 2006, currently, there are over fifty channels as opposed to the prior two. Most television channels have women-specific programming and even during prime time hours, produce and show dramas and serial soaps that highlight the suffering of women and / or suggest avenues of redress, thereby communicating options open to women. Though there are a few channels and programs that stereo-type and typecast women, showing them in a negative light as perpetual victims or shrewd manipulators or as show pieces, the general direction has been that of awareness raising on women's issues. Though the political and social content of programs has demystified political and social structures, most channels are available only on cable and cable television has a limited reach, as compared to terrestrial ones, which remain state owned. Radio airwaves have also been liberalized, and though there are severe restrictions on political programming, radio stations have been covering women issues regularly. They have been used extensively by NGOs and government ministries to promote awareness on specific social concerns such as importance of education, sanitation, clean drinking water, intra-family discrimination and importance of immunization programs, among others. However, the efficacy of these radio programs is being seriously affected by the

upsurge of illegal FMs, especially in Khyber Pakhtunkwa. These radiochannels are being frequently used by the fundamentalists to brainwash women against 'western' notions of family planning and urge them to be submissive to their men as 'true Muslim' women should be.

GENDER MAINSTREAMING AND ORGANIZATIONAL SET UP

By ratifying the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW), Pakistan committed to changing its laws to conform to the principles of CEDAW. In addition, following the 1995 Fourth World Conference on Women in Beijing, Pakistan prepared a National Plan of Action (NPA). The Ministry of Women's Development is the implementing and lead agency for the CEDAW and NPA. After Beijing, Core Groups and Beijing Follow-up Units were set up with external assistance at the national, provincial, and district levels. These are the administrative bodies that are responsible for implementing the NPA. Another critical policy document, the Pakistan 2010 Program published in 1997, included enhancement of women's status as one of the 16 goals listed in the document (World Bank, 2005).

In 1979, the Women's Division was established as part of the Cabinet Secretariat. The main objectives of the division were (i) to improve the quality of life of women in the country, particularly in rural areas; and (ii) to deal with problems particular to women, especially working

women. In 1989, the First Women Bank Limited was established to address women's financial needs, and the Women's Division was upgraded to the level of a ministry. In 1997, the Women's Division was merged with the Ministry of Social Welfare and became the Ministry of Women's Development, responsible for formulating public policies and laws to meet the specific needs of women.¹⁰ The Ministry of Women Development runs 10 crisis centres located in major cities of Pakistan to offer women free legal aid and medical care, in addition to accommodation, education and vocational skills training.^{11,12} There are also 276 Darul Aman centres that offer medical treatment, skills training and legal assistance to victims (women and children). In view of the high incidence of custodial rape, women's police stations have been established as well (ADB,2000).

The International Fund for Agriculture Development (IFAD) began working in Pakistan in 1978, and has supported 21 projects in rural areas that have benefited approximately 1.6 million households. The main focus is on poverty reduction in rural areas through community development, agriculture, livestock, income generation, women's empowerment and generating mechanisms for sustainability. Over the last decade, IFAD has implemented multi-sectoral projects in Pakistan, setting a road map for understanding the importance and impact of gender mainstreaming in rural areas. IFAD has emphasised the importance of building

partnerships with local NGOs to develop a credible, legitimate structure to oversee the project, and including men in the mainstreaming process (ADB,2000).

Pakistan is an agricultural country and a majority of its population is living in the rural areas, and its livelihood connected to agriculture and extension industries. Owing to trends such as mechanization and consequent redundancy of manual labor; acute water shortfall that is making farming unviable in many geographical areas; increasing costs of agricultural inputs; and natural calamities such as droughts, floods, and disease has prompted migration to urban areas and encroaching citification of peripheral areas. This has caused enormous stress to limited city infrastructures, led to rising unemployment, resulted in loss to women's sense of familiarity and security, further curtailed their mobility as cities are not in their comfort zone, and additionally, reduced their access to institutions as there is often a language barrier that accompanies relocation. Alternately, this has led to an increased visibility of cultural criminal practices such as honor killing, the incidence of which is overwhelmingly rural-centric. It has also exposed women to alternate (SDPI,2008).

GENDER MAINSTREAMING IN DEVELOPMENTAL PROJECTS

Since a decade, development sector is deepening its analysis and is shifting from a process of addressing surface level issues to grappling with

the deeper, root causes of poverty, marginalization and low status of and violence against women. Examples of practicality in this regard is the completion of community mobilization projects entitled Malakand Rural Development Project (MRDP) in 5 northerly districts of Pakistan from 2002 to 2007. Additionally one other project in Tharparkar has also been successfully launched for women mobilization and social upliftment. However, few issues such as societal norms, powerful stakeholders and deep rooted marginalization of community have largely effected project outcomes (Asian Development Bank,2008).

In 1994, the Pakistan National Program for Family Planning and Primary Health Care put together an aggressive program, which now has over 80,000 Lady Health Workers providing basic health care to nearly 70% of the country's population. The workers receive 15 months of training (three months full-time, 12 months part-time) in various health care areas. Recent research shows a clear connection between the presence of Lady Health Workers and improvements in community health. Independent evaluations note that after Lady Health Worker cadres were introduced there were documented increases in childhood vaccination rates, child growth monitoring, use of contraception and antenatal services, and provision of iron tablets to pregnant women, as well as lower rates of childhood diarrhea (World Bank,2005). Despite these developmental efforts, women representation and

participation in the village organization is yet to be ensured. Social norms are still resisting gender mainstreaming in the developmental projects. Men still dominate village organizations and a negligible number of women have only become the direct beneficiaries of the project efforts.

Pakistan for example, to stop violence against women, it is not sufficient to create awareness about women's rights among women but it is necessary that men join with women to encourage norms of consent, respect and gender equality to challenge the unfair power relations which promote violence, and promote gender roles based on non-violence and gender justice. National White Ribbon Campaign Pakistan is the men's movement for ending violence against children, girls & women. For this to be achieved, men must become part of the solution by taking greater responsibility. Not just in altering their own behavior, but also as role models for younger generation. The aim of such efforts is to sensitize men that masculinity can be used in a healthy and positive direction instead of violence and sexual assaults and improved relationships can be flourished based on respect for the opposite gender (Millennium Development Pakistan, 2005).

CONCLUSIONS

Women status has changed in Pakistan since the start of this century. Women participation in the labor market, basic education and higher education and politics has been largely increased

and will continue to increase in Pakistan. However, there is still a huge gender gap exists across classes, regions, and ethnicities in Pakistan. Despite various legislative, administrative, legal and social reforms, gender mainstreaming is seemed to be an illusion in Pakistani Society. Various international and national laws, conventions, conferences, Acts and Councils such as Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), Gender Reform Action Plan (GRAP), Millennium Development Goals (MDG), Ministry of Women Development (MoWD), National Fund for Advancement of Women (NFAW), Social Action Program (SAP) etc. but still very little has been achieved in gender mainstreaming in Pakistan. The statistics and descriptive analysis in this document clearly depict that there is a huge gap is still to be bridged for inclusion of women in the developmental process in the country. Due to the gender mainstreaming strategy on political, legal, administrative and social fronts, fewer women have benefited greatly while the remaining majority are still lagging behind. In Pakistani Society, many girls are still out of schools, women's crude participation is still far behind than their male counterpart, their work and labour in agricultural is still underreported. Additionally, women are still being subjected to sexual harassment in the work places, domestic violence such as slapping, beating and honour killing is still on the rise. Girls are not consented in their marriages; fewer women have been given

inheritance and property rights. Divorce right and Khula is still not given and women are still restricted within the household especially in the rural areas. In few parts of the country, strict moral codes and customary practices are still in vogue such as Vani, Quran se Shadi, Swara, bridePrice and killing women in the name of honor. Many cases are still reported of acid throwing, rape and gang rape in different parts of the country. The above painful facts associated with Pakistani Society are deeply embedded in socio cultural norms, customary practices, lack of clear gender mainstreaming policy and its effective execution, follow ups, monitoring, evaluation and social impact assessment. Societal norms and values are dominant and deeply rooted to such an extent that government machinery is unable to grapple with it. The influence of powerful stakeholder such as Khan, Wadera, Tribla leaders, Religious cleric still dominate the society which ultimately strongly resist any policy related with gender mainstreaming in Pakistan.

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