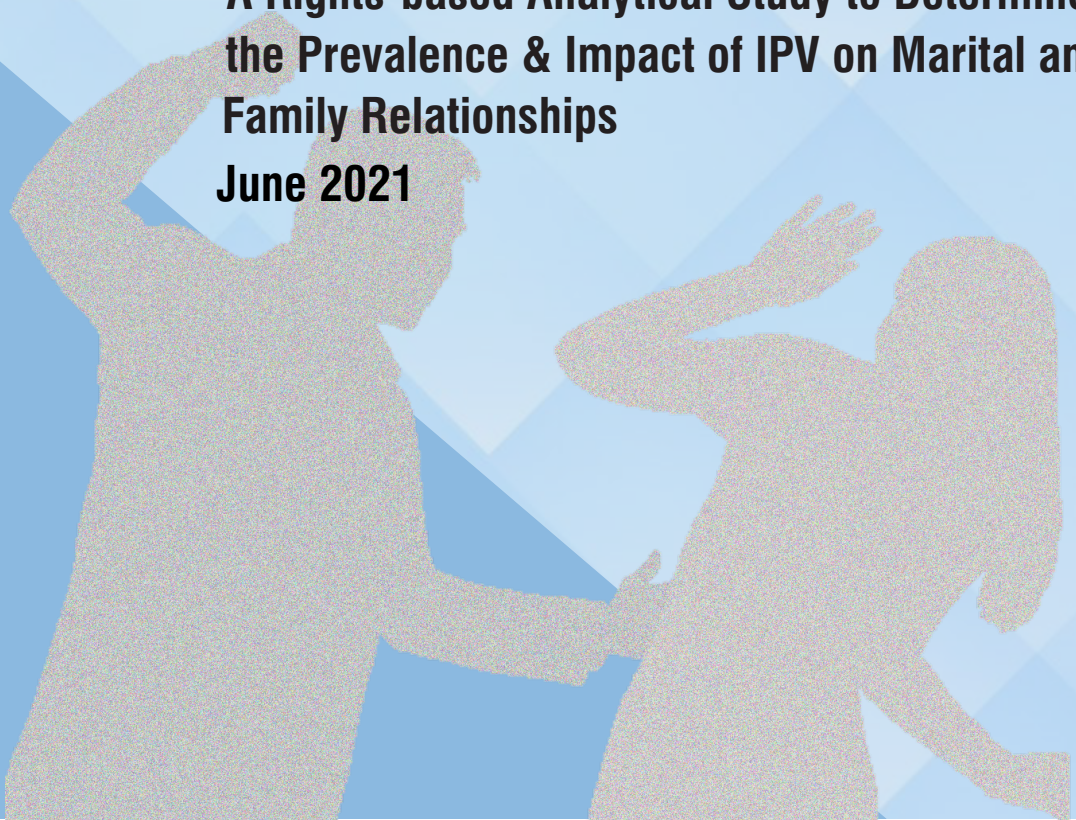


UNDERSTANDING THE INTIMATE PARTNER VIOLENCE (IPV) IN PAKISTAN

**A Rights-based Analytical Study to Determine
the Prevalence & Impact of IPV on Marital and
Family Relationships
June 2021**



AwazCDS-Pakistan:

Established in 1995 and is registered as not for profit organization with registrar joint stock companies under Societies Registration Act 1860 and enjoys special consultative status with United Nation's Economic & Social Council (UN ECOSOC). AwazCDS-Pakistan's core mission is to develop integrated and innovative solutions in cooperation with partners at all levels to secure the future of marginalised communities especially by creating rightful spaces and choices of life.

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اپنے رب سے پوچھوں گی میں!

سب مٹی سے نکلے ہیں، میں کیوں پِلی سے نکلی ہوں
سب جوڑے ہیں آسمانوں کے، میں کیوں کھیتی کھلاتی ہوں
سب پوری گواہی جان کی دیں، میں کیوں آدھی رہ جاتی ہوں
سب پورا حصہ حساب مال کالیں، میں کم حصہ کیوں پاتی ہوں

اپنے رب سے پوچھوں گی میں!

سب تابع تیرے فرمانوں کے، میں تابع کیوں ان خانوں کے
سب مرضی سے جی لیں یہاں پر، میں خون کرو کیوں ارمانوں کے
سب راج کریں جہانوں میں، کیوں میں باندی فوجہ خانوں میں
کیسے حصے کر دیے تو نے، افضل کم تر انسانوں میں

اپنے رب سے پوچھوں گی میں!

غیرت کے انصاف سے میں، کیوں سولی چڑھائی جاتی ہوں
محبت کے اقرار پہ کیوں، بدلے میں دے دی جاتی ہوں
مان جولوں کبھی اپنے دل کی، بے غیرت کھلاتی ہوں
کر بیٹھوں انکار تو پھر، کیوں جھلسائی جاتی ہوں

اپنے رب سے پوچھوں گی میں!

کیسا ہے دستور تیرا، اور کیوں ایسا منشور یہاں
کیسا جہاں ہے، تیری بندی کیوں اتنی مجبور یہاں
کون سنے گا، کس سے پوچھوں، کس سے پھر فریاد کروں
گو نگے بہرے اندھے جہاں میں، تجھ کو کیوں کریا د کریں

ضیاء الرحمن

08 مارچ، 2014

I will ask my God!

Everyone comes from soil, why do I from ribs
All couples are made in heavens, why am I called *field*
Everyone gives full witness, why am I *half*
Everyone gets full portion of wealth, why am I *less*

I will ask my God!

Everyone bows down to Thy, why am I to them
Everyone lives life of choice, why do I kill my emotions
Everyone rule here, why do I serve
Why have you divided us as ruler and minor

I will ask my God!

Why I be hanged in the name of honor
Why I be given in exchange in the name of love
Why I be called impure if I listen to my heart
Why I be burnt alive if I dare to say no

I will ask my God!

Why is such charter, why is such manifesto
Why is such world and why is such misery
Who will listen, whom should I ask, whom should I request
Why should I recall you in this unresponsive, speechless *and sightless realm*

Zia ur Rehman
08 March, 2014

A Research Study on

UNDERSTANDING THE

INTIMATE PARTNER VIOLENCE (IPV)

IN PAKISTAN

June 2021

Conducted by:



Supported by:



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Preface

Social fabric of Pakistan is overtly influenced by the religion and other discriminatory customary practices, values and biased norms which largely subjugate and victimize women. In this context, the most prevalent and circumstantial definition of “Intimacy” in Pakistan is quite different from other parts of the world. In Pakistan, intimacy, generally is not something of the understanding, feelings, trust and emotional closeness between two persons, hence it is about and limited to sexual relationship between “wedded” couples only. Considering the contextual intimacy definition, intimate relationships such as same sex or relationships without wedlock are considered sin and henceforth unacceptable in Pakistani society. These norms, either cultural, societal or religious render women a lower status in the society and therefore, women and girls in Pakistan face severe discrimination, inflicted all types of violence, intimidation and harassment in both public and private spheres. According to estimates, every four in five women have faced one or any other form of violence in her life therefore the country is often ranked as worst country for women in global social indices.

Unfortunately, most of the violence inflicted upon women and girls and highlighted cases of violence against women; mostly intimate partners are found involved in this crime in Pakistan. It is also unfortunate that IPV is not recognized as violence in any law of the country or customary practices. Because of this fact, violence from husband is taken as accepted norm by families and society overall, therefore married women and girls seldom complain against their intimate partners, and prefer to live with them throughout their lives, no matter, how hard their life is. Resultantly, intimacy towards their partner is also affected severely but the relationships continue to exist as well as the family also continues to expand due to immediate and extended family pressures and flawed norms. This issue was surfaced while we conducted & analyzed our first ever countrywide study on status of SRHR in forty districts of Pakistan. It was therefore, decided to conduct a right based national analytical study to determine the prevalence and impact of IPV on marital and family relationships. The study provides empirical evidence of prevalence of IPV in various forms as well as suggests recommendations to address challenges related to intimacy and family relationship in Pakistan. We hope the findings and recommendations of study will be able to influence our legislatures and policymakers to review and amend laws and policies to address SGBV and IPV. We further hope that harmful practices of IPV towards intimacy and family relationship will also be curtailed.

I personally, and on behalf of AwazCDS-Pakistan and Ujala Network partners, thank all the contributors and support for conducting this countrywide study. I also take this opportunity to personally thank AmplifyChange as without their financial contributions this important achievement might not have been possible.

I wish all the best to readers and look forward to have feedback for improving of our work in future.

With immense regards



Zia ur Rehman

Chief Executive AwazCDS-Pakistan

1. Introduction of Intimate Partner Violence, Definition and Epidemiology

Intimate partner violence (IPV) is a global human rights issue and central to the achievement of Sustainable Development Goals (SDGs) 3¹ & 5². It is mostly considered as a peripheral issue of the broader gender based violence (GBV) discourse and hence not comprehensively examined. Women are no-doubt the primary victims of the IPV, however no or least attention has been paid towards examining its impact on both men and women from human rights perspective. The multi-dimensional and intricate nature of the issue, coupled with lack of cross-sectional and rights-based analysis of actors and factors associated with the issue makes it extremely challenging for the development practitioners to understand its prevalence and take appropriate evidence-based programming actions to reduce its impacts on the marital and family relationships.

This rights-based, cross-sectional analytical study was conducted to fill some of these critical evidence gaps. The study through analysis of the multi-centered qualitative sampling and data has tried to put forth fresh perspective about the Intimate Partners Violence (IPV). Through cross-sectional examination of the views and lived experiences of community members, both men and women, the study has tried to determine and examine its impacts on family and marital relationships with respect to 'Rights' and 'Intimacy'.

IPV is defined as “the range of sexually, psychologically and physically coercive acts used against adult and adolescent women by current or former male intimate partners³. According to another definition⁴, IPV can be described as physical violence, sexual violence, stalking, and psychological aggression (including coercive acts) by a current or former intimate partner. It can occur among heterosexual or same-sex couples and does not require sexual intimacy. IPV is a serious, preventable public health problem affecting millions worldwide. In many societies, this type of violence is considered “normal.”

¹ Good health and well-being for all

² Gender Equality

³ Heise L. Violence against women: the hidden health burden. World Health 4Stat 1993 4

⁴ Centre for Disease Control- US 2016

The secondary data reveals that there is no exception of such violence and it exists in all societies and cultures, although some population groups are at a greater risk than others, for example low income groups⁵. Just as intimate partner violence can be considered a continuum, domestic violence may also encompass child abuse when children are physically and psychologically harmed when IPV occurs and elder abuse when the perpetrator is an intimate partner.

Although women can be violent to men, the vast majority of IPV is perpetrated by men against women. The World Health Organization (WHO) conducted a multi-country study on women's health and domestic violence, which documented lifetime prevalence of physical and/or sexual partner violence among ever-partnered women in the 15 global sites from Africa to Asia. The survey showed that the IPV ranges from as low as 15% in an Ethiopian province to as high as 71% in Japan⁶

There is varied impact on IPV survivors in different contexts. For example, some may exhibit more adaptive and resilient responses to abuse⁷, while others may develop psychiatric symptoms. Few recent studies confirmed that instead of challenging the situation, survivors often start internalize the verbal abuse from their partner. They may blame themselves for their situation and experience fear and anger towards themselves instead of the perpetrator. Chronic abuse may also result in compulsive and obsessive behaviors and lead to self-destruction and / or suicide. Furthermore, trauma reactions may lead survivors to experience difficulties in new relationships, where they have choice to do so. IPV-associated abuse may also affect emotional distress and facial interpretation. In general, IPV survivors are more likely to experience greater health problems.

The prevalence of the IPV is particularly alarming in developing countries where women are vulnerable to many forms of violence and IPV represents the most common form. Due to range of factors, including methodological differences between previous studies, it's difficult to make a true comparison, however, it is evident that the countries in South Asia have a high burden of the problem. For example, a study conducted by Chandra PS et al in India in 2009, titled Women reporting intimate partner violence in India: associations with PTSD and depressive symptoms shows that around one third to one half of the female participants accept IPV victimization.

⁵ Garcia-Moreno C et al. Prevalence of intimate partner violence: findings from the WHO multi-country study on women's health and domestic violence 2006

⁶ Abramsky T et al. What factors are associated with recent intimate partner violence? Findings from the WHO multi-country study on women's health and domestic violence 2011

⁷ Psychiatry.org - Intimate Partner Violence.
<https://www.psychiatry.org/psychiatrists/diversity/education/intimate-partner-violence>

Similarly, according to the recent Bangladesh Demographic Health Survey, almost half of married Bangladeshi mothers (42.4%) with children aged 5 years and younger experienced IPV from their husbands.

The situation in Pakistan is particularly alarming and according to a recent research study titled “Barriers to disclosing and reporting violence among women in Pakistan: findings from a national household survey and focus group discussions” conducted by Anderson N et al. nearly one third to one half of the women stated that they are victims of IPV. Although the prevalence of IPV varies across countries, the factors associated with an increased risk of IPV are similar. Limited data is available from Pakistan on such associated factors and this study is an effort to fill that evidence gap. Most of the published studies have been conducted in the same communities or in communities with similar socio-economic backgrounds, with lack of analysis on important demographic factors, such as Rural VS Urban communities, Nuclear VS Joint Family Households etc. , hence there is a lack of evidence and data for an in-depth understanding of the differences in the prevalence of the IPV against women.

2. Methodology

a. Objective

The purpose of the study is to understand "Intimate Partners Violence and its impacts on Relationships" concerning "Rights" "And intimacy" and its impact on their marital relationship.

b. Sampling & Data Collection

A qualitative method was used with semi-structured in-depth interviews with married women (victims of IPV) and married men. The respondents were purposefully selected from all four provinces and Islamabad Capital Territory (ICT), with an equal representation from urban and rural districts, including Lahore and Rajanpur from Punjab Province, Karachi and Thatta from Sindh Province, Quetta and Mastung from Baluchistan Province, and Peshawar and Bannu from Khyber Pakhtunkhwa Province.

rural women and 02 rural men from each of the rural districts, while 02 urban women, and 02 urban men were selected from each provincial HQs, including ICT. A total of 40 In-depth Interviews (IDIs) were carried out with ten rural women, ten rural men, ten urban women, and ten urban men. A total of 20 Key Informant Interviews were also carried out with representatives from 04 different stakeholders, including Policy makers, representatives from Provincial Commissions on the Status of Women (PCSW), Media, and Representatives from Darul Aman. The participants for IDIs were selected based on specific variables, and separate questionnaires were designed for men and women in urban and rural settings. The questionnaires are attached as Annex 1. Trained data collectors conducted all interviews, and the questionnaires were pre- tested before administering to key respondents.

A National Working Group of experts was formed to validate the research tools (List of the NWG members is shared as Annex 2). Series of virtual meetings were held to seek their technical guidance to refine the scope of the study, proposed methodology and tools. After an extensive review exercise, the questionnaires were prepared in English, translated into Urdu, and then back-translated into English. The time required to complete each questionnaire was about 25 to 30 minutes. Due to the issue's sensitivity, the interviews were conducted with each participant in separate rooms, ensuring complete privacy.

c. Data Analysis

Overall, 60 questionnaires were available for analysis. A cross-sectional analysis was carried out to identify the association of various factors of interest. Data were analyzed using the Statistical Package for the Social Sciences. The proportion of violence experienced by women and other variables of interest were calculated. Cross-tabulation was used to assess the association between the men and women's perception and their level of education. The independent association of factors studied with violence experienced by women was examined by multivariate stepwise logistic regression analysis to obtain odds ratios (ORs) and 95% confidence intervals (CIs). Variables such as Urban & rural, Educated & Uneducated, Working & Non-working, Arranged & Love marriage, and Nuclear & Joint family were included in the multivariate model.

d. Ethical Considerations

An ethical review of methodology and questionnaires was conducted by academic professionals from National Institute of Historical and Cultural Research, Centre of Excellence, Quaid-I-Azam University,

Islamabad, and the report is attached as Annex 3. Proper consent was taken from participants through a consent form, the confidentiality of participants was maintained, and the use of raw data was not allowed other than for the current study purpose, which was discarded after completion of the study.

3. Analysis & Discussion

The findings regarding key risk factors have been discussed based on already determined data sets and categories. The data analysis confirmed four key types of violence prevailing in different settings, including physical violence⁸, sexual violence⁹, stalking¹⁰, and psychological aggression¹¹.

Physical violence: The participants confirmed several ways of physical violence, mainly including scratching, pushing, or shoving, throwing, grabbing, or biting, Choking, shaking, aggressive hair pulling, slapping, punching, hitting or burning, and use of a weapon and service of restraints or one's body, size, or strength against another person. The respondents noted that the women experience more chronic and injurious physical assaults at the hands of intimate partners. More than 40% of women physically assaulted by an intimate partner were injured during their most recent assault. Most minor injuries included scratches, bruises, and welts. At the same time, it was also noted that physical violence could sometimes lead to death.

Sexual Violence: The participants confirmed several ways of sexual violence, including but not limited to completed or attempted, forced or alcohol/drug-facilitated unwanted vaginal, oral, or anal insertion. Forced penetration occurs through the perpetrator's use of physical force against the victim or threats to harm the victim physically. In a few instances, it was included intentionally touching the victim or making the victim touch the perpetrator, either directly or through the clothing, on the genitalia, anus, groin, breast, inner thigh, or buttocks without the victim's consent. Other observed forms of sexual violence included keeping her from seeing relatives, restricting contact with her family of birth, insisting on knowing where she is at all times, getting angry if she speaks with other men, and controlling her access to healthcare or other social services.

Stalking and Psychological aggression: these were found as other key violence types in the target districts, and primarily coercive control and intimidation, harassment through phone calls, humiliation or name-calling, and forcing to refuse the use of birth control were found as key examples of such violence.

⁸ Physical violence is the intentional use of physical force with the potential for causing death, disability, injury, or harm

⁹ Sexual violence includes rape or penetration of the victim, whether attempted or completed

¹⁰ Stalking is a pattern of repeated, unwanted attention and contact that causes fear or concern for one's safety or the safety of someone else (e.g., a family member or friend)

¹¹ Psychological aggression is the use of verbal and nonverbal communication with the intent to harm another person mentally or emotionally and/or to exert control over another person

a. Findings from the Educated Male Respondents (Urban)

5 out of 5 men said there was lesser violence in urban educated families than in uneducated rural settings. All 5 men reported that IPV was common in society; about 70-80 % of men inflict physical violence (beating) on women. However, they claimed that they have never inflicted physical violence on their wives. None of them (men) thought of emotional/ psychological, financial violence, or restriction on their mobility as forms of violence. However, they admitted that they often fight with their wives on minor issues such as finances or matters related to in-laws or children.

Mostly women made amends after arguments, and men seldom took the initiative. Although all men in this category had done love marriage, 3 out of 5 men live in a nuclear family structure. 5 of 5 men said there was only verbal abuse in love marriages. 3 of 5 men said this abuse was from both parties. 2 respondents said it was mainly from the husband. 5 of 5 men stated there was more violence in arranged marriages than in love marriages. 3 of 5 said that love marriages tend to have less violence against women. However, 2 said there was violence against women because of multiple factors such as financial problems, joint family system, and illiteracy of husbands and wives.

4 out of five men said the nuclear family system was better than the joint family, and this system was less likely to play a role in inflicting violence on women. However, one respondent claimed the opposite. 3 men from a joint family unequivocally said most of the discords between husband and wife were due to the standard family system, which often leads to violence due to jealousy, attention, and financial issues.

“And all the violence occurs because of this reason that woman changes so quickly after marriage and slowly and gradually things get messed up.” Educated male (love marriage) Lahore

b. Findings from the Un-Educated Male Respondents (Urban)

3 out of 5 uneducated men said they had beaten their wives more than once, twice, or more. 2 out of 5 said there was lesser violence in urban educated families than in uneducated urban households. All five uneducated men from urban areas reported that physical violence was common in the households in their communities.

All 05 men had arranged marriage, 4 of them lived in a joint family structure, and 1 man lived in a nuclear family. They only considered physical violence as "violence against women", while sexual violence or other types of violence was not considered violence. 3 out of 5 men said they had beaten their wife twice or more.

5 of 5 men stated there was more violence in arranged marriages than in love marriages. 4 out of 5 men said the joint family system was better than the nuclear family. They have lots of support and safety in this system. However, they admitted that there are more fights and discords in a joint family, and these end up in violence at some point on wife.

4 out of 5 men live in the joint family system; they agreed that there was always discord or two days between wife and husband's family. Sometimes it boiled down to violence due to jealousy, attention, and financial issues.

c. Findings from the Educated Male Respondents (Rural)

All 4 educated rural men informed that physical and verbal violence was rampant in their communities, but 2 claimed they never hit their wives. They indulged in fights, but no physical violence was done against women by them. However, they thought only physical violence was 'violence.' No other forms of violence are considered violence by them.

Two of the respondents had verbal fights but never hit their women, while 2 of them hit their wives. All 4 men informed that in rural settings, there was mostly a joint family system, arranged common, and love marriages were rare. Therefore there was some type of violence that happened in almost every household. Shared fights and physical violence were more like an accepted norm.

They stated that there are fewer love marriages in rural areas. Love marriage was a key reason for fights in the families because they did not accept the daughter-in-law and looked down upon her as a lost character girl. They also blame her for leading their son astray, trapping him, and making him disobey his parents and family traditions. Therefore there was verbal abuse of the daughter-in-law by family members. And when these verbal discords reach the boiling point, physical violence is done by the husband. 2 out of 4 respondents admitted that they had beaten their wives several times.

of 4 informed that there was more violence in arranged marriages than in love marriages. One said that there was violence in all types of marriages. Verbal abuse was most common in nuclear families, but physical violence in such families less. All 4 respondents agreed that women are more oppressed in the joint family system and that there was more violence in the joint family structure.

"One who has less income, they beat their wife. Men who have more income do not do violence on women."
educated man- Bannu

d. Findings from the Un-Educated Male Respondents (Rural)

All uneducated rural men informed that men inflict physical violence on women in their communities. 2 out of 4 informed that they have hit their wives for varying reasons. 1 man out of 4 married for love, and for the rest of the men, marriages were arranged by their families. None of them have any idea of other forms of violence. All 4 respondents said the violence was more prevalent in uneducated families than in educated families. All four men said slapping a woman even in front of others was common in rural settings.

Few love marriages in rural areas while no acceptance of love marriages among girls even now. 3 out of 4 men said there was violence in love marriage, while 4 out of 4 men informed that there was more violence against women in an arranged marriage. 2 of 4 said there was no physical violence in a nuclear family. However, 2 said there was violence in any form of family structure violence. All four agree that the joint family system was the critical factor contributing to domestic violence.

"We pray to GOD and ask why you have made our destiny like this? Women always torture their husbands and people say women face violence and if she goes to police, government says arrest that person but why don't they ask men why did you do that? Why don't police and government ask the reason from men? Why everything was for women, police, judges, government all are with them so what was the fault of men, they get taunts from their wives and community as well. Why there was no law for men?" uneducated man from Rajanpur

e. Findings from the Educated Female Respondents (Urban)

All women in this category informed that violence against women in their communities was common. One respondent said there was 100% emotional and psychological rampant in all households and said 70% of men inflict physical violence. Educated women in urban areas are aware of all types of violence, including sexual and economic violence. All 5 women informed that they face verbal abuse at the hands of their husbands, although they live in a nuclear family and are married after their hearts. They informed that IPV was largely considered physical violence by the husband. Islamic society does not have a concept of relationships outside of marriage. Verbal abuse was common; all five were the victim of verbal and emotional abuse.

One of the respondents said the violence was common in educated or uneducated, rich or poor, join or nuclear family irrespective of love marriage or arranged marriage. In urban settings and educated households, women face emotional and psychological violence more than physical violence. Fights are common, and discords about in-laws, finances, work, etc.

They lack support from their families because they decided to marry their choice. Therefore they face verbal and psychological abuse by husbands without any safety nets, or they don't have anyone to discuss and seek advice with. 5 out of 5 women said there are more chances of domestic violence in arranged marriages than in love marriages. In love marriages, there are verbal fights. None of the respondents in this category informed that they faced physical violence. However, 3 informed that sexual activity is often carried out by the husband without taking their consent and is considered a male privilege and women's religious duty to provide sex to their husband. One participant asked who cares for women's consent.

Nuclear families are less likely to face extreme physical violence. None of them faced domestic violence but lots of emotional, psychological, and financial violence. The respondents also agreed that there was more violence in the joint family structure.

"In my case, there was more emotional violence than physical violence. He has never got physical but yes, emotional trauma and violence was there." Educated woman from Lahore

"That depends on the nature of the person. If someone was naturally violent, then even if the woman is millionaire, she would still get beaten up." Educated woman from Peshawar

f. Findings from the Un-Educated Female Respondents (Urban)

All respondents reported they face multiple forms of violence, including physical and sexual violence. 4 out of 4 informed that there was more violence in uneducated families than in educated families.

All 4 reported violence against women in their community was a routine. They considered physical violence as "violence", while emotional, psychological, sexual, or economic violence was beyond their understanding. Their socialization process, lack of education, and unawareness of their rights make them think that shouting, breaking things, banging doors, raging at women, and demands for sex were man's divine rights. Internalization of patriarchal, traditional, social, cultural, and tribal norms and practices create acceptance of their subordination and subservience to men. They said there was violence in love marriages, but the incidence was much lesser than in the joint family.

of 4 reported that they faced domestic violence (beatings) in their arranged marriage and that they live in constant fear. All four observed there was less violence in the nuclear family system. 4 out of 4 informed that women faced more violence in the joint family system. The joint structure of the family was considered one of the major contributing factors to violence against women.

g. Findings from the Educated Female Respondents (Rural)

3 of 4 reported that they face violence, physical, sexual, and economic violence at the hands of their husband, although they opted for marrying of their mutual love. But all agreed that all women faced some violence. All are educated more than their spouse and they faced violence except for one respondent. They all confirmed that there was violence against women whether they lived in urban or rural areas. However, there was less violence in urban settings and more in rural areas.

3 respondents of this category of women faced severe domestic/ physical/ financial and sexual violence and forced sex, and one respondent reported that she faced violent sex during fights (Marital rape). One respondent said she did not face any violence in her marriage. The violence of all types in three respondents' nuclear families, while one respondent lived in a joint family system, and she faced all types of violence.

"Unmarried life was much better. It was good in early days. Now my husband used to have violence on me. I am not satisfied with my married life. I am sacrificing because of my children. A good woman has to sacrifice. If I get divorce then the society will blame me instead of my husband. He was unemployed, he takes all the money I earn; he uses stick for beating me. He abuses my family in every quarrel". Educated woman Rajanpur

"Every woman was vulnerable to violence, when she has no money or property of her own." Educated woman from Bannu

h. Findings from the Un-Educated Female Respondents (Rural)

respondents faced multiple forms of violence, including sexual, physical, and economic violence, with no autonomy. One respondent from Bannu faced economic and verbal violence from in-laws and sometimes from their husband but had no consciousness of her oppression because of her religious and traditional upbringing. She was trained to be subservient to her husband and in-laws.

All respondents faced violence, but one did not recognize her restrictions to go and see family and had restrictions of using kitchen provisions freely as well as denial of getting money from her husband as violence. All reported that there were multiple forms of violence that women face in their communities.

None of the respondents had been married after their own choice. 3 respondents reported that love marriages have violence but not as much as arranged marriages. One had no information about the prevalence of violence in her community. She belonged to a community in which oppressive situation was a norm.

participants confirmed that they faced all types of violence and that arranged marriages were a major contributing factor in the prevalence of violence against women. 3 of them reported fewer chances of women facing violence in a nuclear family. However, one respondent did not have much to say about it. She believed in fate, and her situation is a test for her. 3 affirmed that joint family was a significant reason for violence against women and for them. One did not have an awareness of what violence is.

i. Findings from Dar ul Aman Representatives

All four representatives of Dar ul Aman confirmed that there was no concept of IPV in Pakistani society. Physical violence inflicted by husbands was considered by people equivalent to IPV. VAW has increased many folds during COVID- 19; they received more cases than before. The caseload doubled during the lockdown. DUA in Peshawar faced problems accommodating women in their facility.

Mostly domestic (physical) violence by husbands was the most common caseload. Young girls are forced into marriages. In Peshawar Dar ul Aman there are many cases of young girls whose education was restricted by their families.

Domestic violence, physical abuse, and sometimes psychological and emotional abuse cases were the key types of abuses reported by the respondents. The participants shared that the sexual violence or marital rape was not considered a crime by the state, the court, society, or religion. Therefore fewer women are coming to DUA to seek asylum for such cases. However, when the details are taken of the victim of violence, it comes to the forth that victims of Domestic Violence are also victims of sexual violence, especially women who had mismatched marriages, men who were older and cruel, women whose husbands didn't provide for them and children (poverty), and women who wanted to seek divorce from their husbands.

Moreover, some cases of young girls barred from continuing their education and parents trying to force them into marriage. There were rare cases of women seeking shelter from love marriages or nuclear family structures, and most cases are from the arranged and joint family system.

The primary reason for the violence were shared as poverty, illiteracy, patriarchal, religious, cultural, and traditional values that situate women at a lower social position, subordination and subservience, as well as issues of joint family's interference with couples' married lives and their mobility and suspicion of having extra marital relationships. The respondents shared that when women get married, they don't get support from their families; they are forced to live in violent relationships because they have no place to go. They are often financially dependent on violent husbands, and having children is the most significant consideration for women to keep living in violent situations (The reason for violence against women was their "BEING WOMEN"). Most women who seek shelter come from arranged marriages.

Because of a lack of family support and financial independence, most cases are mostly reconciled. DUA was a temporary shelter where women could not live for an extended period of life. The most prolonged period a woman stayed in Quetta Dar ul Aman was 5 years because she had no one, she had mental issues, and DUA arranged marriage for her.

When asked about the attitude of people towards authorities and confidence in dar ul Aman and law enforcing authorities: the respondents shared that people have too much mistrust towards DUA and it was almost considered a stigma to seek shelter in DUA. Women avoided seeking help in DUAs, and only those came to DUAs who had no other place to go. Most importantly, courts and police were involved in such cases; the processes and procedures of court and police were incredibly unfriendly, lengthy, and cumbersome. They (courts and police) on their own tried for reconciliation between couples, thinking it's their family discord and should be resolved at home. Women don't have trust and confidence in either police, court, or DUA. There have been many scandals regarding DUAs providing resident women for sex to influential men. However, all representatives negated if any such thing happened in their facility. There are two types of stigmas attached to DUAs; one is that women are exploited in Dar ul Amans, and secondly, it humiliates families in the society. These things discourage women from seeking shelter and benefiting from their services.

Dar ul Aman (DUA) Services mainly include shelter, food, clothing, education, and learning activities for inmates' children by educated resident women of DUA. Counseling services for women, medico legal services, vocational training, religious education, and counseling services for husbands who come to DUAs. In Quetta, no doctor was available for years, and in Peshawar, the psychologist's position was vacant for a long time. There were hardly any convictions and punishment for perpetrators when reconciliation; the court required a guarantee (zamanat name) which was constantly violated.

When asked satisfaction of DUA about support to victims/survivors of VAW: All four reported that they are satisfied with in-house facilities, but there was room for improvement, including more budget and better service. The family counseling initiative and follow-up referral system need improvement. The respondents argued that if they have an independent and increased budget, they can provide better services to victims of violence. The respondents also confirmed that they do follow up with the survivors but on a minimal scale.

Challenges : Families of resident women threaten the security of women and Staff at DUAs. Furthermore low budget, scant accommodation for raising several women seeking shelter are other key issues. It was also noted that when there is reconciliation, women go back, and the cycle of violence continues. One of the respondents shared that follow-ups with victims require finances, and there was no legal authority of DUAs to intervene in household matters when a woman returns home.

j. Findings of the IDIs with the Parliamentarians

MPAs and 1 MNA reported that VAW of every type is rampant in society, including sexual violence and that IPV was primarily considered as violence from the husband. There was no concept of marital rape or seeking consent. Having sex with a wife was considered a man's divine right in an overtly religious society, informed by societal patriarchal, tribal, and cultural values.

Many laws and policies exist for women's protection, development, and empowerment at national and provincial levels, but there are several lacunae in them and there was an opposition from certain sections of society against them, including demand to review these laws. On the contrary, there are many lacunae in the existing criminal and other laws from colonial times, and there were not many considerations to amend them.

The respondents also shared that there was always opposition to women-friendly legislation. For instance domestic violence bill at national and provincial levels vis-a-vis bill for stopping early child marriages restraint faced severe opposition from CII and a specific section of society, including men, as well as the sexual and reproductive health rights bill presented in the KP assembly faced severe opposition from the stakeholders. Baluchistan lags behind pro-women legislation more than in any other province.

One of the MPAs said there was a huge need for doing such legislation, and if specific laws existed, women's protection could be ensured provided they are implemented in the true spirit and their procedures are women-friendly. On the contrary, the procedures are lengthy, unfriendly, and cumbersome, discouraging women from using these protection frameworks.

The participants also shared that IPV was a western concept and was unaccepted in Pakistani society. There was no definition of IPV in the existing laws; IP was assumed to be husband. Most male lawmakers oppose legislation about the sexual rights of women because of polygamous lives and hidden relationships in the cities, an MNA reported.

When asked if existing laws/policies can stop VAW? The respondents shared that existing laws are not all-encompassing. Parliamentarians reported violence against women on the rise; it should have been reduced if these frameworks worked in favor of women. Many cases of VAW are unreported; women didn't feel protected to pursue legal procedures due to the hostile attitude of law enforcement institutions, lengthy and cumbersome legal procedures of the court, financial constraints of women to seek legal support, and social stigma attached to bringing family matters in public. These factors reinforce VAW.

When asked about the prevalence of sexual violence: All respondents said that sexual violence was prevalent but remains undercover in the family and private sphere. There was underreporting and this issue was a taboo to be talked about in society. Only a few cases surface, which does not give a complete picture of the magnanimity of the issue. Physical abuse, honor killings, and fewer cases of incest are highlighted. However, systematic violence of all types against women was common in society.

There was no concept of marital rape as well as consent and intimacy. It was the divine right of a man to get sex whenever he wanted from his wife. The whole idea of marriage revolves around reproduction. Love, care, and companionship were far-fetched concepts in most marriages in Pakistan. Only legislation will not help and state-level sensitization campaigns and education of overall society were needed. The respondents also confirmed that no couple counseling existed, and it was not part of the domestic violence bill.

When asked what can be done for better implementation of existing laws and policies? The respondents were of the opinion that massive government-run campaigns are run to sensitize men and overall society. The education system needs to be overhauled and should prioritize women's education. State-level protection and safety nets should be increased and made available for women. Availability of legal support should be made easy and women-friendly. Police, courts, and other law enforcement agencies should be sensitized for facilitating women in distress, alongside inclusion of more women in policy-making.

Significance of data: One parliamentarian said she had access to Dar ul Aman data, which was insufficient for overarching legislation. There was a lack of data all respondents reported.

Lack of budget for women's development plays a role in increased VAW: The respondents shared that the lack of overall public development budgets was the major bottleneck in the country's overall development. Women's development or empowerment has always remained a contested issue in Pakistani society's complex socio-demographic and cultural milieu. It was never given due priority in any government.

When asked who can play a role in reducing VAW? The respondents shared that it should be the responsibility of the society as a whole. Of course, the state has a parental role to play, and lawmakers as well. But all parliamentarians agreed that regardless of this issue being grave, there was lesser political will to give it as much priority as required.

When asked about Institutions' role in stopping VAW, including sexual violence, the respondents agreed that they had prime responsibility - all institutions were mandated to provide public protection, be it parliament, courts, police, etc. How much and how far they are doing their duty is debatable; overall, they seem unsuccessful in playing this role. If they had done their jobs well, trends of VAW should be declining as of recently was ascending even more than ever before.

Violence in love or arranged marriage, nuclear or joint family, urban-rural, etc. VAW was rampant in Pakistani society. It happens to women in love/ arrange marriages/ joint family/ nuclear family/ educated/ uneducated/ rural/ urban because it was systematic and structural. One parliamentarian said that leaving other forms of violence; there was more marital rape in arranged marriages.

k. Findings of the IDIs with Representatives of National/Provincial Commissions/ Ministry of Human Rights (MoHR)

The respondents were of the opinion that IPV was a foreign concept to Pakistani society. Nor does consent for sexual activity between married couples considered necessary. Marital rape, discussion on sexual issues as well as intimacy and divorce issues on which society feels compelled to stay silent, as all are considered taboos. The respondents agreed on their being untouchable; however, they also agreed that intimate partner violence was considered violence from the husband. They all accepted that all types of violence were rampant in Pakistani society due to patriarchal, traditional, tribal, and cultural norms and religious values. Women have overall subordinate roles in society, so violence by husbands, parents, and in-laws was common. The extent of violence varied in the urban, rural, educated, uneducated joint or nuclear families.

However, violence against women was cross-class, culture, and ethnicity due to above mentioned contributing factors, including the economic dependence of women on men.

When asked if any legal framework exist for IPV? The respondents shared that there was no dearth of legislation regarding women's protection and empowerment at national and provincial levels, however, none of the laws categorically deals with IPV. The problem arises when it comes to implementation. There was significant opposition from specific segments of society to bills presented in national and provincial assemblies on domestic violence and early child marriages. Either male lawmakers or CII opposed it.

There was a lack of resources and political will in the institutions responsible for implementing women-friendly laws. Even in the KP assembly's domestic violence bill, the husband was not nominated as Perpetrator. A member of Sindh Commission on the Status of Women (SCSW) shared that there are cases of marital rape, but they are not discussed as there is no concept of marital rape in our society. It was taught to young marriageable men and women that sex was a man's right and a woman's duty to fulfill a man's desires. There was no mention of consent, IPV, etc., in any of the existing legal frameworks. KP has a couple of counseling provisions in the sexual and reproductive law, but it was pending. Early child marriages bill in KP assembly faced opposition from CII at the marriageable age of girls, which was suggested 18 years. Punjab followed the 1929 child marriage restraint act which needs reforms concerning the age of boys and girls. Punjab women protection act was an excellent law, but the implementation was weak.

When asked if existing laws/policies stop VAW? The respondents noted that they could if there are clear rules of business and funds for implementing institutions. **When asked if there are any law/ policy on couple counseling?** It was noted that there is no such policy or law. SCSW representative said there was one private couple counseling facility called "Sales," and no other interviewee informed any such facility or provisions for it in existing laws. They all agreed that it should be made part of the existing laws as there was a dire need for reforms regarding women. There was a range of sexual violence cases, from marital rape to incest, but they are under-reported. Only a few get highlighted if women speak out, or someone reports in the media.

What can be done for better implementation of existing laws and policies? The laws executing institutions should be sensitized; rules and procedures should be made easily accessible to women, and more funding to institutions facilitating women in distress—lawmakers and executors/implementers made accountable. Women's representation should be increased while policy-making for women. One of the PCSW representatives suggested that Dar ul Amans must be linked with the implementation of laws regarding VAW.

Significance of data availability: The Commissions representatives confirmed that they get data from different sources. KP gathers data from Dar ul Amans, while Sindh and Punjab have their own databases but does not have categories of violence. They use it for follow-up and monitoring purposes only. MoHR has violence segregated data, but the interviewee couldn't explain how it can be used.

“MoHR was working on domestic violence bill and we tried to add marital violence aspect in it but it went to CII so it was rejected out rightly. We don't have any framework for marital rape because of religious perspective; we don't have acceptance that marital rape was something which husband cannot do. And we never found that courage to do any study on it if husbands do marital rape.” MoHR representative.

It was also noted that lack of budget for women's development plays a role in increased VAW. Sindh does not have a direct budget. It collaborates with CSOs. KPSCW had an irregular budget flow, and they could not pay staff salaries for 6 months.

When asked Who can play a role in reducing VAW, the respondents highlighted Government, media, and society as a whole can play their role. KP representatives suggested including religious leaders to change the mindset of society. When asked if there is any Government-run campaign for couple counseling, the response was no.

“It was also cruelty in Pakistan that when women are on her special days (menstruation) they are more raped because at that time men think that how can a women say no to it”. MNA from Islamabad Capital Territory **When asked about Institutions' role in stopping VAW, including sexual violence,** the respondents shared that it was society's entire mindset that women were generally subservient to men. The role of institutions in stopping VAW was primary. But institutions are formed from within the society; therefore, their sensitization and seriousness about their job require complete overhauling. The gravity of the issue of domestic violence or VAW requires increased sensitization and independence of institutions in combatting VAW.

When asked about the challenges, the respondents highlighted that lack of political will and resources provided for women's development, mainstreaming, and empowerment is one of the key challenges. They also highlighted issues, such as lack of appropriate budget for implementing laws and policies for women, general unacceptance of issues regarding women and violence, and resistance from different sections of society for women's equality and realization of their rights.

I. Findings of the IDIs with Media Representatives

Overall, it was noted that VAW was rampant in society and IPV equals the husband's physical violence. There was no concept of IPV in Pakistani society, nor does consent. Violence was common in every setting, urban, rural, educated, uneducated, joint family, or nuclear family. However, all (5 respondents) agreed that there was more violence in rural areas with strong tribal and cultural traditions. They also informed that there was more violence in arranged marriages than in love marriages and that love marriages are fewer in KP and Baluchistan. Cursing, verbal abuse, and emotional and economic violence were more common forms of violence.

The representatives noted that almost every woman faced this type of violence irrespective of class, religion, or ethnicity. Domestic violence (physical abuse) was rampant in rural and uneducated, arranged marriage structures of the family. 02 of the respondents mentioned that physical violence also happens in educated and urban settings. The reasons behind violence against women were due to patriarchal, tribal, cultural, and religious values, which place men in higher positions in social relations and overall society.

Among other reasons for this endemic were poverty, illiteracy, economic dependence, power imbalances, and suspicion of men and women about husbands and wives' extramarital affairs.

Women who opted for love marriages face more restrictions on their mobility because husbands suspected that if she could fall for him, she could always fall for other men, a media person from Baluchistan reported. Mostly men inflicted violence (physical) upon women. There was almost non-existent violence against men, which was seldom shared because masculinity was hurt. Women beat their husbands during fights when they are already beaten up; in defense, and it came to the fore during interviews.

When asked if VAW is increasing or decreasing and how do they report, there is no direct response to this question; however, from their general responses, it was assumed that violence against women was increasing. The stories were reported maliciously and the reporters didn't take care of women's privacy of names or pictures shared. Women's stories were shared as they were slanderous and of lost character. Such reporting discouraged women from coming out and blowing the whistle. These stories negatively impact women and hardly impacts many involved in violence unless that man was an influential person. Live-in relationships are hidden, and such relations do not surface until the girl is murdered.

Media persons from Baluchistan and KP reported negative respect for information about live-in relationships between men and women in their communities. Only transgender persons live together, responded media person from KP. Media persons from Karachi, Lahore, and Islamabad showed ignorance about the prevalence of live-in relationships in the cities. They simply said data was not available on this issue.

There were ethical guidelines and standards in media houses, but when it comes to such cases, they are hardly followed. Print media, especially English newspapers, are more sensitive and follow ethical standards than electronic media (The respondents quoted Dawn and The News). It was noted that electronic media was not mindful of ethical considerations and that they sell what sells, and such cases brought them higher ratings.

The respondents also shared that it was challenging to report about *waderas and sardars*¹² or politicians, who are often stopped from reporting about influential people. They also had an agreement that how VAW cases reported in the media maligns women. It brings lots of victim-blaming and shame to the family, and men do not get as much impacted by it as women.

When asked if they have information about laws/ policies for VAW, IPV? All respondents confirmed that they have information about women's protection existing laws and policies and those which are pending in the National and Provincial Assemblies. They said laws would not end VAW until the mindset was changed. One of the respondents said that IPV partner violence and couple counseling should be part of existing laws. They think laws were there, but the implementation was a grave issue in protecting women. There was a disconnect between the formulation of laws and policies and their implementation due to several issues

¹² Community figureheads in rural Pakistan

reported by other participants above. The mindset needed to be changed of lawmakers, implementers, and institutions involved in it.

When asked about the significance of data and its usage, the respondents confirmed that there was no data on IPV readily available; if it was available, it could play an essential role in developing campaigns/ programs with facts and figures and sensitization of society in general. They informed that NGOs and Commissions on the status of women are doing a good job. The rest of the institutions involved, like the judiciary and police, are not playing their mandated role. Lawmakers, especially men, resisted women-friendly legislation.

When asked about challenges, they noted the foremost challenge was to change the mindset of the society, especially men, which can be done through massive campaigns by the government. Implementing institutions should be held accountable, making women-friendly procedures for law enforcement agencies.

4. Summary of the Key Findings and Conclusion

a. Marital Rape/ Consent for Sexual Activity

100% of men and women thought Marital Rape was an alien/foreign concept, including representatives from media, Dar ul Aman, and MPs in all four provinces. 100% of men and women considered “Husband” as an Intimate Partner, while rural and uneducated respondents had no understanding of this term. 95% thought marital rape has no place in Pakistani culture and religion, while 3% of educated women and 2% of educated men thought marital rape and sexual violence at the hands of the husband was an issue. Less than 2 % of women realized that forced sex by their husbands violated their body, soul, and rights, while 99% of respondents, including women, thought that it was a woman's duty to fulfill her husband's sexual desires, refusing brings curses and sin to women who deny sex to their husband, as explained in the Holy Quran.

In Baluchistan, Sindh and Punjab, all key informants shared that they never received complaint of marital rape. Only one case was recently reported as marital rape by KP Dar ul Aman and confirmed by the medical report. In all Provinces, 90 % of the cases that comes to Dar ul Aman are concerning seeking divorce or separation are due to abusive and cruel husband. And in some of the cases, there was marital rape involved. But no formal complaint about these issues was registered.

In Islamabad Capital Territory (ICT), only 3 % of women confirmed that their husbands take consent for sexual activity. More than 70% averted the question of consent and discussed peripheral issues. Educated men acknowledged that it was necessary to seek consent from the wife. However, the practice was found opposite in the detailed interviews. The divinity of ruling on women was a privilege that no one wanted to give up. And women who assert their body autonomy are considered vile, voyeuristic, and of lose character primarily by men and by women who have completely internalized patriarchal and religious norms. 95% respondents believed that men from different social, political, and religious strata would oppose the consent clause in any proposed legislation for domestic violence or protection of women. 2% believed both men and women would oppose this clause, while 3% of educated women categorically informed that Mullahs¹³ would resist such legislation.

Expression of sexual desires: 95% of women did not express their sexual desires to their husbands. 3 out of 5% informed that they do it very subtly and have some code words or signs for it, while only 2% confirmed that they could express it. The reason for not expressing was more of cultural barriers and norms. They felt shy, and others thought that if they expressed it or took the initiative, their husbands might think they were experienced (vile) women and had lost character.

Live-in relationships: More than 85% participants denied any information about live-in relationships, and only 15% confirmed positively. The institutions responded in the same way and gave the reason that they don't get a case of violence from Live in the relationship—IPV because they don't come out due to the

¹³ Religious leaders

shariah laws (hudood) , as they will most likely in more trouble if they come out. The respondents believed that such violence cases most likely exist in urban settings and only come out when a girl gets killed. They thought women living in relationships other than marriage were more vulnerable to violence and sexual exploitation.

Extramarital affairs: 55% of respondents confirmed that men are more into extramarital relationships than women. This caused domestic violence against their wives when they were questioned. DUA in Karachi, Quetta, KP, and Punjab confirmed that they receive many cases when women come beaten up by a husband having an extramarital relationship. A media person in Karachi said, "it was so common here in Karachi, in my guess, 60% of men have extramarital relationships."

"Women lack resources, space, and opportunity to get into extramarital relationships; therefore, fewer women are into this." A media person confirmed from ICT.

"Major reason of domestic violence in urban settings was when women suspect husband of having an extramarital relationship." MNA for ICT.

In KP and Baluchistan ((tribal and traditional culture), extramarital or premarital relationships for women were dangerous business. Exposed can be beaten up, tortured, locked up, or even killed.

"This was regardless of class, culture, or ethnicity boundaries. It has to do with Asian societies, male-dominated ones, where men can get away with doing anything, like having many women in their lives, whether in wedlock or without it. They know it was accepted, and they can have little punitive consequences. Above all, they do not do it for pleasure but to conquer women." MPA from Karachi

Love marriage vs. arranged marriage: 94% of women thought a love marriage was better than an arranged marriage. In a love marriage, equality, understanding, and less violence exist. 72 % of respondents said there was less violence in love marriages than in arranged marriages. While uneducated rural women had a lesser understanding of the issue, tribal community respondents thought that being in love was a man's right, so a man can tell his parents to send a proposal to a girl he liked. But it was so rare that a girl could do the same, as it can cost her life.

90% of men and women in KP and Baluchistan reported that love marriages in their areas or communities are rare. Urban centers like Lahore, Islamabad, Karachi, and educated families were getting acceptance. 40 % of respondents said arranged marriages are far better than love marriages because there are more fights and disrespect in love marriages.

"It does not matter. Love ends after Nikah. Before marriage, it is the lover and beloved, and after Nikah, it is husband and wife. After marriage, there is no love, and one has to put effort into love after marriage." MNA ICT

Nuclear family vs. joint family system: 82.2% of women responded that a nuclear family was better than a joint family; former has fewer fights, better understanding, and peace in the house. Women are heard and involved in decisions about their households and life while living in the nuclear family. 60 % of the male respondents thought the joint family system was better than the single-family. Most men living in a nuclear family system are found guilty of leaving their parents and this has affected their marital life.

"I almost fell out of love with my wife because I had to live without my parents, and I now repent my decision of love marriage." One of the respondents from Lahore reported

b. Domestic Violence against Women

100% respondents shared that VAW/ Domestic Violence is rampant in society and that there are less number of violence incidents in educated, urban settings. 90% of men thought physical violence was violence against women, as they did not recognize other forms of violence such as verbal/ emotional/ psychological/ sexual/ economic violence. Only 5% educated male respondents had an idea of other forms of violence against women.

Most men were oblivious of other forms of violence, while rural/ tribal men inflicted physical violence on women more than urban, educated men. Urban educated men were less likely to inflict physical violence upon women (verbal, emotional, or psychological violence not recognized by urban/ educated men), as it was reported more common in men from rural and tribal backgrounds.

90% of men agreed that there was more VAW in a joint family structure than in a nuclear family. Ironically, 60% of men thought the joint family system was better due to multiple factors, such as living with parents, immediate and extended family support, a sense of security, and protection. 89% of men agreed that there was less violence in the nuclear family structure. 94% of men felt that there was more violence in arranged marriages, and 72% said there was less violence in love marriages.

Similarly, 94% of women agreed that there was less violence in love marriages, while 100 % of women said there was more violence in arranged marriages. 82% of women thought the nuclear family structure was better and had less violence, and an equal percentage of women thought there was more violence in the joint family structure.

90% of women thought they faced emotional and verbal abuse at the hands of their husbands, no matter love/ arranged marriage, joint or nuclear family structure, or educated or uneducated. 56% of women respondents reported that they had faced physical violence from their husbands. One educated woman from rural Punjab faced physical, sexual (marital rape), and economic violence from her husband.

Most women (more than 90 %) respondents from rural areas (educated and uneducated) reported violence in rural settings, including restrictions on mobility, economic violence, and verbal, physical, and sexual violence. Rural, uneducated women, had greater acceptance of violence by their men. Rural educated women felt violated but could not do anything about it. Urban women had greater consciousness of violence because of overall awareness and education, economic independence, and greater incidents and acceptance of love marriages in urban settings. However, they reported they face verbal and emotional violence and bear it because of their children's societal pressure of being divorced. Divorce has been reported as the biggest stigma for women in rural settings and also to a great extent for women in urban settings.

Educated women in both urban and rural areas were included in family-related decisions such as education of children. However, none of the respondents reported women's contribution in significant financial

decisions like the purchase of property or investment in business. It was noted that Rural/ tribal women's decision-making was limited to food and they looked up to their men for all other decisions. Rural educated and earning women faced double jeopardy, no inclusion in financial decision making, and no control over their resources.

Patriarchal/ tribal/ cultural and religious norms and values: According to 90 % of the respondents from rural areas, the patriarchal, cultural and religious norms are the very reason which make women vulnerable to all forms of violence. Furthermore, women's internalization of patriarchal, social, tribal, and religious norms exacerbates violence. The respondents reported several key risk factors for urban/ rural/ uneducated/ uneducated women to continue facing violence, which mainly include economic dependence on men, discouragement from families to leave husband's house in any case, tribal practices, denial of their right to inheritance, lack of safety nets, lack of information about women's protection laws and facilities, having children and seeing divorce as a stigma.

Use of Contraceptives: Only 5 women were asked about information and the use of contraceptives, while none of the male respondents were asked this question. 3 urban educated women reported using contraceptives in mutual agreement with their husbands. At the same time, one rural educated woman reported that her husband disliked use of condoms after trying once. The other educated woman from rural Sindh informed that she had been using contraceptives secretly, without informing or consulting her husband.

Annexures

Annexure 1- Questionnaire for Male and Female Respondents



Questionnaire for Men - IDI

Basic information

Name: Age:

Area:

Married life (years) :

Occupation:

Income:

No of Children:

You choose spouse for yourself or the marriage was arranged by the family?.....

1.What do you think are the contributing factors towards a happy married life?

2.What are the characteristics of a wife in our society?

3.If a woman doesn't meet the expectations of her husband and the household, how is she treated by the husband?

4.If the woman doesn't meet the expectations of the husband and the household, how is she treated by the family, friends and neighbors etc.?

5.what kind of a relationship a husband and wife are in your areas, friendly or controlling?

6.Do men express their love for wife in your community/ area?

7.Do men give a helping hand to wives in doing house chores and raising kids?

8.Do men help in doing house chores in case the wife is ill?

9.Are they (husband and wife) allowed to sit together and enjoy their meals? They can have fun or is it considered odd?

10.Do Husband and wife do exchange of presents/ gifts in your community/ area?

11. Is the wife included in decision making in your area? Such as in business matters, give and take, education of children, their marriages, decisions regarding their jobs, family planning etc.?

12.Do you think it is important for a couple to have a relationship based on love and friendship?
If yes, why?

13.Beating, slapping and verbal abuse against wife are common in our society. What kind of violence is common in your community/ area?

14. Do you think the suspicion/ distrust of husband over wife's character is the source of conflict between them?
15. Who is suspicious / distrustful more in our society, husbands or wives?
16. What do you think violence is more prevalent in love marriages or arranged one? 17. What are the reasons of violence against wives? Do you think it's justified?
18. What do you think what kind of people do more violence against their wives? (men of particular age, uneducated, poor etc.)
19. Usually, who takes initiative for patch up after quarrel/ violence act in your area, husband/wife?
20. Do you think marital relationship is affected as a result of violence and conflicts? If yes, how and to what extent?
21. What married men in your area think about establishing a marital/ sexual relationship? Should it be established with mutual consent and free will of both husband and wife or only with the will of husband?
22. Do you think married men respect the wish and will of their wives before establishing the marital/ sexual relationship?
23. If some men don't respect the wish and will of their wives for sexual relationship, what do you think the relationship is affected in terms of friendliness and love?
24. What do you think if a man goes back to his wife for sex after the conflict and physical violence, do they feel any embarrassment?
25. What do you think why husbands expect their wives to be responsible and submissive wives even after the violence?
26. If the husband is victim of violence, do you think he will fulfill all his responsibilities as a husband in terms of love, care and friendliness?
27. Do you know violence is a crime? Do you know about any law regarding this?
28. Do you think a husband should be convicted if he commits violence against his wife?
29. What is your opinion about the role of a husband in making the married life successful?
30. What do you suggest how husbands should stop violence against their wives?

* List of helplines will be shared and session will be concluded by thanking the participants for their time and participation.

Questionnaire for Women - IDI

Basic information

Name:

Age:

Area:

Married life (years) :

Occupation:

Income:

No of Children:

Did you marry with your choice or or the marriage was arranged by the family?

If it was arranged by the family, did they seek your consent?

1. What do you do day all the day? How do you spend most of your day?
2. How much you are appreciated for carrying out these responsibilities?
3. Are you included in decision making regarding day to day matter such as education of children, their marriages, decisions regarding their jobs, family planning etc.?
4. How is your married life going?
5. What do you think are the characteristics of a good husband?
6. Do you have a friendly relationship with your husband or just a traditional one?
7. Does your husband lend you a helping hand to carry out house chores such as cleaning, cooking and raising kids etc.?
8. Does your husband take care of you while you are ill? If yes, how?
9. Do you both express your love for each other and how do you express it?
10. Are you happy with your married life?
11. Are you able to express your views openly in front of your husband? Does he respect your views/opinion?
12. Does your husband seek your consent before establishing sexual relationship? Does he respect your refusal to sex?
13. Do you take initiative in asking for sex and does your husband respect your move?
14. What is the point of argument between you both usually? \what is the source of tension? (money, kids, in laws, or siblings?)
15. Does the argument lead to shouting, verbal abuse, beating etc.?
16. Do you discuss the matter of violence with someone for example your family or friends?
17. How long do you go without speaking after the quarrel? Who takes initiative for patch up?

18. If the husband raises his hand, to what extent the violence goes? (slapping, punching, pushing, pulling hair or attacking with something etc.)
19. Does your husband ensure before initiating argument or violence that kids are not around?
20. Do you have to face any kind of physical, psychological or emotional pressure if you give birth to girls and not the boys?
21. Have you ever separated after the quarrel? If so, how many times and for how long?
22. Have your husband ever did physical violence while you were pregnant?
23. If yes, have you had to go to the doctor as a result of the violence?
24. Does your marital/sexual relationship get affected as a result of the quarrel/ violence? If yes, to what extent?
25. Do you establish sexual/marital relationship after the quarrel/ any violence act? If yes, how the contact is made, after patch up or by force without patch up?
26. How would you differentiate between having sex during normal circumstance and after the violence?
27. Have you ever had unwanted pregnancy? Like has it ever happened that you were impregnated against your will?
28. Have you ever been forced to continue the pregnancy?
29. If forced to continue pregnancy, have you ever felt withdrawn from the husband?
30. Do you use any method of family planning?
31. If you do, have you both decided it with mutual consent or just you had to decide for it by yourself?
32. Has your husband ever preferred to use condom instead of making you to use family planning methods?
33. Have you ever suggested your husband to use condoms? If so, did he listen to you or ignored your suggestion?
34. Has your husband ever stopped you or restricted you from using family planning methods?
35. Did you stop using family planning method after that?
36. Does your husband demand for any activity during sexual intercourse which is unacceptable for you?
37. Does your husband commit violence during sexual intercourse with the intention of taking revenge or punishment / expressing anger? How it affected you? Have you ever told your husband about that or made him realize?
38. Does your husband force you for sex during menstruation after the fight or even in normal circumstances? Does he respect it or not?
39. How the feeling of love, care and respect for husband is affected after the incident of violence?
40. How do you express it?

41. What do you think only husband 's wish is important for establishing sexual relation or the sexual relationship should be based on the mutual consent?
42. What do you think the property of a woman plays any role with the extent of violence committed against her? Or it doesn't matter?
43. How do you bring yourself back to normal routine after the act of violence /quarrel? Do you share/ discuss with someone to bring yourself back to normal?
44. Do you know violence is a crime? Do you know about any law regarding this?
45. What are the important elements that a husband and wife should keep in mind for a successful married life?

*** List of helplines will be shared and session will be concluded by thanking the participants for their time and participation.**

مردوں کے لیے سوالنامہ

بنیادی معلومات

نام: _____ عمر: _____ علاقہ: _____ شادی کا عرصہ: _____ تعلیم: _____
پیشہ: _____ آمدنی: _____ بچوں کی تعداد: _____ کیا آپ کی شادی اپنی پسند کی تھی یا گھر والوں نے طے کی تھی؟ _____

بنیادی سوالات:

- 1- آپ کے خیال میں ایک خوشگوار شادی شدہ زندگی گزارنے کے لئے کن باتوں کا خیال رکھنا ضروری ہے؟
- 2- ہمارے معاشرے میں بیوی کی کیا خصوصیات تصور کی جاتی ہیں؟
- 3- اگر کوئی خاتون گھر اور شوہر کے معاملات میں اس معیار پر پورا نہ اترے تو شوہر کی طرف سے اس کا ساتھ کیا سلوک کیا جاتا ہے؟
- 4- اگر کوئی خاتون گھر اور شوہر کی معاملات میں اس معیار پر پورا نہیں اترتی تو دیگر لوگ (گھر کے افراد، خاندان والے، دوست، محلے والے وغیرہ) اس کے ساتھ کیا برتاؤ کرتے ہیں؟
- 5- آپ کے علاقے میں عام طور پر میاں بیوی کا رشتہ کیسا ہوتا ہے؟ مثلاً دوستانہ ہوتا ہے یا سختی اور پابندی والا ہوتا ہے؟
- 6- آپ کے ہاں مرد عموماً اپنی بیوی سے محبت کا اظہار کرتے ہیں؟
- 7- کیا آپ کے علاقے میں مرد گھر کے کام کاج میں اور بچوں کا خیال رکھنے میں اپنی بیوی کا ہاتھ بٹاتے ہیں؟
- 8- کیا مرد بیوی کی بیماری کی صورت میں گھر کے کام کاج میں مدد کرتے ہیں؟
- 9- کیا آپ کے علاقے میں میاں بیوی ایک ساتھ بیٹھ کر کھانا کھا سکتے ہیں، ہنسی مذاق کر سکتے ہیں یا اس کو مایوس سمجھا جاتا ہے؟
- 10- آپ کے ہاں کیا میاں بیوی ایک دوسرے کو تحفے طائف دیتے ہیں؟
- 11- کیا آپ کے علاقے میں بیوی کو فیصلہ سازی میں شامل کیا جاتا ہے؟ مثلاً کاروبار کے معاملے میں، لین دین میں، بچوں کی تعلیم اور شادی کے فیصلوں میں، نوکری کرنے کے فیصلوں میں، بچوں میں وقفہ کرنے کے فیصلے میں وغیرہ وغیرہ۔
- 12- آپ کے خیال میں میاں بیوی کے درمیان دوقی اور محبت کا تعلق ضروری ہے؟ اگر ہاں تو کیوں؟
- 13- ہمارے معاشرے میں شوہر کا بیوی پر ہاتھ اٹھانا، گالم گلوچ کرنا، مار پیٹ کرنا، بہت عام ہے۔ آپ بتائیے کہ آپ کے علاقے میں شوہر کس قسم کا تشدد زیادہ کرتے ہیں؟
- 14- کیا آپ کے خیال میں بیوی کا شوہر کے کردار پر شک کرنا جھگڑے کی وجہ بنتی ہے؟
- 15- کیا ہمارے معاشرے میں مرد اپنی بیویوں کے کردار پر زیادہ شک کرتے ہیں یا بیویاں اپنے شوہر پر؟
- 16- آپ کے خیال میں اپنی پسند سے کی گئی شادی میں تشدد زیادہ ہوتا ہے یا پھر گھر والوں کی طرف سے رشتہ طے پانے والی شادیوں میں زیادہ عام ہے؟
- 17- وہ کیا وجوہات ہوتی ہیں جن پر شوہر بیوی پر تشدد کرتے ہیں؟ کیا آپ کے خیال میں بیوی پر تشدد کرنا جائز ہے؟

- 18- آپکے خیال میں کس طرح کے لوگ بیویوں پر زیادہ تشدد کرتے ہیں؟ (کسی خاص عمر کے مرد، تعلیم، غربت وغیرہ)۔
- 19- آپکے ہاں میاں بیوی کے درمیان جھگڑے کے بعد دونوں میں سے کون پہلے صلاح کرنے کی کوشش کرتا ہے؟
- 20- آپکے خیال میں جھگڑوں اور تشدد کے نتیجے میں ازدواجی تعلقات متاثر ہوتے ہیں؟ اگر ہاں تو کیسے اور کس حد تک متاثر ہوتے ہیں؟
- 21- آپ کے علاقے میں شادی شدہ مردوں کی ازدواجی تعلق قائم کرنے کے بارے میں کیا سوچ ہے؟ کیا یہ تعلق میاں اور بیوی دونوں کی مرضی، خوشی اور خواہش سے قائم ہونا چاہیے یا صرف شوہر کی مرضی سے؟
- 22- آپکے خیال میں کیا شادی شدہ مرد ازدواجی تعلق قائم کرنے کے لئے بیوی کی خواہش، مرضی اور خوشی کا احترام کرتے ہیں؟
- 23- اگر کچھ مرد اپنی بیوی کی خواہش اور مرضی کا احترام نہیں کرتے تو آپ کے خیال میں میاں بیوی کے رشتے میں دوستی، احساس، محبت، لگاؤ متاثر ہوتا ہے؟
- 24- آپ کے خیال میں مرد تشدد اور جھگڑے کے بعد جب بیوی سے ازدواجی تعلق قائم کرنے کے لئے رجوع کرتا ہے تو کیا انہیں کوئی احساس ندامت یا شرمندگی ہوتی ہے؟
- 25- آپ کے خیال میں تشدد کے باوجود بھی شوہر بیوی سے اس کی بات ماننے، سب ذمہ داریوں کو نبھانے اور شوہر کے حقوق ادا کرنے کی توقع کیوں کرتے ہیں؟
- 26- اگر تشدد شوہر پر ہو تو وہ ان تمام ذمہ داریوں کو اور بیوی کے حقوق اسی محبت، احساس اور دوستی سے نبھائے گا؟
- 27- کیا آپ جانتے ہیں کہ تشدد کرنا جرم ہے؟ کیا ایسے کسی قانون کے بارے میں علم ہے آپ کو؟
- 28- کیا تشدد کرنے کے نتیجے میں شوہر کو قانونی طور پر سزا ہونی چاہیے؟
- 29- آپ کے خیال میں شادی شدہ زندگی بہتر بنانے میں شوہر کا کتنا کردار ہے؟
- 30- بیوی پر تشدد کو روکنے کے لئے آپ مردوں کو کیا تجاویز دیتے ہیں؟

* List of helplines will be shared and session will be concluded by thanking the participants for their time and participation.

خواتین کے لیے سوالنامہ

بنیادی معلومات

نام: _____ عمر: _____ علاقہ: _____ شادی کا عرصہ: _____ تعلیم: _____
پیشہ: _____ آمدنی: _____ بچوں کی تعداد: _____ کیا آپ کی شادی اپنی پسند کی تھی یا گھر والوں نے طے کی تھی؟ _____
اگر گھر والوں نے طے کی تھی تو اس میں آپ کی رضامندی پوچھی گئی تھی؟ _____

بنیادی سوالات:

- 1- آپ کی دن بھر کی مصروفیات کیا ہے؟ آپ کا زیادہ تر وقت کن چیزوں میں گزرتا ہے؟
- 2- آپ کو ان ذمہ داریوں کے بدلے میں کتنا سراہا جاتا ہے؟
- 3- مزید بتائے کہ معمولات زندگی میں فیصلہ سازی میں آپ کی کتنی شمولیت ہوتی ہے؟ (مثلاً بچوں کی تعلیم کا فیصلہ، شادی کا فیصلہ، پیسہ خرچ کرنے کا فیصلہ، بچوں میں وقفے کا فیصلہ وغیرہ)۔
- 4- آپ کی شادی شدہ زندگی کیسی گزر رہی ہے؟
- 5- آپ کے خیال میں ایک اچھے شوہر میں کیا خصوصیات ہونی چاہیے؟
- 6- آپ میاں بیوی کے درمیان کس نوعیت کا تعلق ہے؟ (مثلاً دوستانہ یا روائتی تعلق ہے)۔
- 7- کیا آپ کا شوہر گھر کے کام کاج میں ہاتھ بٹاتا ہے؟ (صفائی میں، کھانا بنانے میں، بچوں کا خیال رکھنے میں وغیرہ وغیرہ)۔
- 8- بیماری کی صورت میں کیا آپ کا شوہر آپ کا خیال رکھتا ہے؟ اگر ہاں تو کیسے رکھتا ہے؟
- 9- کیا آپ ایک دوسرے سے محبت کا اظہار کرتے ہیں؟ اور اس کا طریقہ کیا ہوتا ہے؟
- 10- کیا آپ اپنی ازدواجی زندگی سے خوش / مطمئن ہیں؟
- 11- کیا آپ اپنے رائے کا اظہار بلا جھجک اپنے شوہر سے کر سکتی ہیں اور آپ کا شوہر آپ کی بات کا / رائے کا کتنا احترام کرتا ہے؟
- 12- کیا شوہر ازدواجی تعلق قائم کرنے میں آپ کی رضامندی لیتا ہے؟ اور کیا انکار کی صورت میں آپ کی رائے کا احترام کیا جاتا ہے؟
- 13- کیا ازدواجی تعلق قائم کرنے کے لئے آپ کی طرف سے کبھی پہل ہوتی ہے اور کیا اس کا احترام کیا جاتا ہے؟

- 14۔ عام طور پر آپ دونوں کے درمیان کن باتوں کو لے کر تلخ کلامی ہو جاتی ہے؟ اور جھگڑے کا سبب زیادہ تر کیا ہوتا ہے (مثلاً پیسہ، بچے، سسرال، بہن بھائی وغیرہ)۔
- 15۔ کیا تلخ کلامی کسی بڑے جھگڑے کا باعث بنتی ہے؟ (مثلاً چیخنا چلانا، گالم گلوچ، ہاتھ اٹھانا وغیرہ)
- 16۔ کیا آپ جھگڑے کا ذکر کسی سے کرتی ہیں؟ (مثلاً اپنے گھر والوں سے، دوستوں سے وغیرہ)
- 17۔ جھگڑے کے ناراضگی کتنے عرصے تک رہتی ہے اور جھگڑا ختم کرنے میں پہل کون کرتا ہے؟
- 18۔ جھگڑے کی صورت میں اگر شوہر ہاتھ اٹھاتا ہے تو تشدد کی شدت کیا ہوتی ہے (تھپڑ مارنا، ٹکے مارنا، دھکے دینا، بال کھینچنا، کسی چیز سے حملہ کرنا وغیرہ)۔
- 19۔ کیا آپ کا شوہر اس چیز کا خیال رکھتا ہے کہ بچوں یا دوسروں کے سامنے جھگڑا یا تشدد نہ کیا جائے؟
- 20۔ کیا بیٹی کی بجائے بیٹیاں پیدا ہونے پر آپ کو کسی قسم کا جسمانی، جذباتی یا نفسیاتی تشدد کا سامنا کرنا پڑا؟
- 21۔ کبھی کسی جھگڑے کے نتیجے میں آپ دونوں کے درمیان علیحدگی ہوئی؟ اگر ہوئی تو کتنی بار ہوئی اور کتنے عرصے کے لئے ہوئی؟
- 22۔ کیا کبھی ایسا ہوا کہ حمل کے دوران شوہر نے آپ پر تشدد کیا ہو؟
- 23۔ اگر ہاں تو کبھی آپ کو اس تشدد کے نتیجے میں ڈاکٹر کے پاس جانا پڑا؟
- 24۔ آپ دونوں کے درمیان جھگڑے / تشدد کی وجہ سے ازدواجی تعلقات متاثر ہوتے ہیں؟ اگر ہاں تو کتنا متاثر ہوتے ہیں؟
- 25۔ کیا جھگڑے کے بعد آپ دونوں میں ازدواجی تعلق قائم ہوتا ہے؟ اگر ہاں تو جھگڑا ختم کر کے تعلق قائم کیا جاتا ہے یا زبردستی کیا جاتا ہے؟
- 26۔ عام حالات میں اور تشدد کے بعد ازدواجی تعلق قائم کرنے میں کیا فرق ہوتا ہے؟
- 27۔ کیا آپ کبھی نہ چاہتے ہوئے حاملہ ہوئی ہیں؟ مثلاً آپ کی خود کی خواہش یا مرضی نہ ہوتے ہوئے بھی آپ کو حاملہ ہونا پڑا؟
- 28۔ اگر کبھی ایسا ہوا تو آپ کو بچہ پیدا کرنے پر مجبور کیا گیا؟
- 29۔ اگر مجبور کیا گیا تو کیا ایسی صورت حال میں آپ میاں بیوی کے درمیان کبھی دوری یا پناہ میں کمی ہوئی؟
- 30۔ کیا آپ فیملی پلاننگ / خاندانی منصوبہ بندی کا کوئی طریقہ استعمال کرتی ہیں؟
- 31۔ اگر کیا تو کیا آپ دونوں نے مل کر اس کا فیصلہ کیا یا کسی وجہ کی بنیاد پر آپ کو خود اس کا فیصلہ کرنا پڑا؟
- 32۔ کیا کبھی آپ کے میاں نے آپ کو خاندانی منصوبہ بندی کا طریقہ اختیار کرانے کی بجائے خود پرہیز کرنے کو ترجیح دی؟ مثلاً کنڈم کا استعمال کر کے؟
- 33۔ کیا آپ نے کبھی ان کو کنڈم کے استعمال کے لیے کہا؟ اگر ہاں تو کیا انہوں نے آپ کی بات سمجھی یا انکار کیا؟
- 34۔ کیا کبھی آپ کے شوہر نے آپ کو خاندانی منصوبہ بندی کا طریقہ اختیار کرنے سے منع کیا؟ پابندی لگائی؟
- 35۔ کیا منع کرنے کے بعد آپ نے کوئی طریقہ اختیار کیا یا نہیں؟

- 36۔ کیا آپ کا شوہر ازدواجی تعلق کے دوران کسی ایسی سرگرمی کے لئے کہتا ہے جو آپ کے لئے ناقابل قبول ہو؟
- 37۔ کیا غصہ نکالنے / سزا دینے یا بدلا لینے کی نیت سے بھی کبھی شوہر نے ازدواجی تعلق کے دوران تشدد کیا؟ اور اس کا آپ پر کیا اثر ہوا؟ کبھی آپ نے اس بات کا اظہار کیا اور اپنے شوہر کو احساس دلایا؟
- 38۔ کیا عام حالات اور جھگڑے کی صورت میں آپ کا شوہر ماہواری یا حمل کے دوران بھی ازدواجی تعلق قائم کرنے پر مجبور کرتا ہے؟ کیا آپ کی رائے کا احترام کیا جاتا ہے؟
- 39۔ شوہر کی طرف سے کیے جانے والے تشدد کی وجہ سے آپ کے دل میں اس کے لئے عزت، محبت، لگاؤ، دوستی وغیرہ میں کتنا فرق آتا ہے؟
- 40۔ فرق آنے کے نتیجے میں آپ اس کا اظہار کس سے کرتی ہے؟
- 41۔ آپ کے خیال میں ازدواجی تعلق قائم کرنے میں صرف مرد کی ضرورت، خواہش اہم ہے یا دونوں کی مرضی اور خواہش شامل ہونی چاہیے؟
- 42۔ آپ کے خیال میں کیا اگر عورت کے نام زمین جائیداد ہو تو اس کے ساتھ تشدد کم یا زیادہ ہونے کا کوئی تعلق ہوتا ہے؟ یا اس سے فرق نہیں پڑتا؟
- 43۔ جھگڑے / تشدد کے بعد آپ اپنے آپ کو روزمرہ کے معاملات میں واپس لانے کے لئے خود کو کیسے سمجھاتی ہیں؟ کیا خود کو Normal کرنے کے لئے کسی سے مشاورت کرتی ہیں؟
- 44۔ کیا آپ جانتی ہیں کہ تشدد کرنا جرم ہے؟ کیا ایسے کسی قانون کے بارے میں آپ کو علم ہے؟
- 45۔ آپ کے خیال میں ایک کامیاب شادی شدہ زندگی کے لئے میاں اور بیوی دونوں کو کن چیزوں / باتوں کا خیال رکھنا ضروری ہے؟

* List of helplines will be shared and session will be concluded by thanking the participants for their time and participation.

Annexure 2- Ethical Review Report



National Institute of Historical and Cultural Research
CENTRE OF EXCELLENCE, QAUID-I-AZAM UNIVERSITY, ISLAMABAD

No.NIHCRC-5 (Misc)/2021/

April 05, 2021

Mr. Zia ur Rehman
Chief Executive
Awaz Foundation Pakistan — CDS.
Islamabad

Subject: ETHICAL REVIEW OF AWAZCDS-PAKISTAN'S STUDY
ON IPV & IMPACTS ON RELATIONSHIPS -
METHODOLOGY AND COMPLETE TOOLS.

Refer your mail dated Mar 29, 2021, on the subject cited above, carrying seven attachments:

- i. Methodology IPV Study
- ii. Questions-Darul Aman
- iii. Questions-Media
- iv. Questions-Parliamentarians & PCSW
- v. Questions for Married Women
- vi. Questions for Married Men, and
- vii. Request for Ethical Review of Study on Intimate Partner's Violence.

The NIHCRC Ethical Review Committee (NERC) reviewed all the six documents thoroughly. Since, the issue of IPV is quite sensitive and the proposed project is dealing directly with the humans and the phenomenal impact on human relations so it required a thorough scrutiny of all the possible dimensions and their implications. The task was assigned to all the honourable members of NERC who gave their thorough feedback which is incorporated in this review report.

The Intimate Partners Violence (IPV) is one of the serious issue of this society, encompassing physical violence, sexual violence, stalking, or psychological harm by a current or former partner. Generally, the people may neither discuss nor can they pen down this issue due to the conservative nature of society. Yet the intelligentsia, academia, researchers and above all civil society is required to address this issue. The IPV definitely affect the social fabric of society and may

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lead to further fragmentation of relations between the partners on the one hand and disintegration of family system and human society on the other.

The operationalization of such a projects is indeed very hard in a complex environment with multiple social, cultural and religious taboos especially in the developing countries like Pakistan. Sometimes, complex ethical and methodological issues can arise while framing canvass and conducting public survey. Thus it needs to be dealt with special care, skill and management. Any organization which tries to undertake research on such kind of issues must take into notice certain ground realities such as indigenous socio-cultural dynamics, belief system of the native population, fundamentalism and level of literacy prevailing in society. Every member of the working team whether he or she is an investigator, researcher, surveyor or rapporteur needs to be familiar with the socio-cultural and religious environment of the locale under investigation.

On thematic level, however, it is important to define some parameters regarding the IPV otherwise this might be a slack research with over generalised results. Secondly the study needs to differentiate between the Domestic Violence and the IPV. Then defining the Upper and Lower age limit and post-marriage time may make the study more pertinent. Further the study needs to keep certain things in to consideration, like:

1. In the proposed design it is mentioned as only women are victims of IPV but in many cases men are equally victim of IPV, so the study should keep in view both aspects.
2. At times people are violent by nature, or the relationship between their parents makes them learn indirectly being violent towards their partner.
3. To study IPV, one needs to understand the reasons of the violence, in this way it will be easier to comprehend the situation accordingly. Thereby understanding reasons of being violent are sometimes more important than the actual violence.
4. The questionnaires are comparatively comprehensive but one thing that is missing is the purpose of study with clearly defined limitations and delimitation.

5. The study also needs to focus the women who go back from Darul Aman to their homes after settlement.
6. Is there any law about violence between couples, as generally laws are about harassment which are not taken in the purview of relationship between couples till it may cause major loss of one of them?
7. About conviction multiple aspects are mentioned but fake or partial medical reports are missing which may determine the nature of crime.
8. The interviews of survivors who are living in Darul Aman can bring more light to the issues as these women can speak with less fear of losing their family as they have already lost it.
9. Certain questions seem double barreled using two interrogative words like what and why simultaneously. This may either confuse or complicate the situation.


All the aforementioned suggestions are made as value addition to make the project more substantial. Finally, the NERC appreciates the Awaz-CDS's daring initiative and wishes it the best of luck for a successful venture.



(Dr. Sajid Mahmood Awan)



(Dr. Altaf Ullah)



(Dr. Rahat Zubair Malik)



(Atlas Khan)

Annexure 3- List of National Working Group

List of National Working Group Members:

1. Ms. Fouzia Viqar- Former Chairperson Punjab Commission on the Status of Women & Lead Accountability & Inclusion Adviser
2. Ms. Fouzia Yasmeen- Program Manager- ROZAN
3. Ms. Rakshanda Naz- Ombudsperson Khyber Pakhtunkhwa
4. Ms. Munazza Gilani- Country Director Sight Savers and Disability expert
5. Dr. Ghulam Shabbir- Country Director-IPAS
6. Dr. Yasmeen Qazi- Senior Advocacy Advisor- Bill and Melinda Gates Foundation
7. Dr. Huma Qureshi- Doctor of Medicine (MD), MSocSc in Health Management (UK) and Member National Commission on the Status of Women Pakistan
8. Ms. Sarah Zaman- Researcher / Consultant and visiting faculty Aga Khan University Karachi
9. Ms. Bushra Iqbal – English Professor, Poet and women rights activist
10. Mr. Khalid Saeed – Senior Psychologist and Member Board of Directors AwazCDS-Pakistan

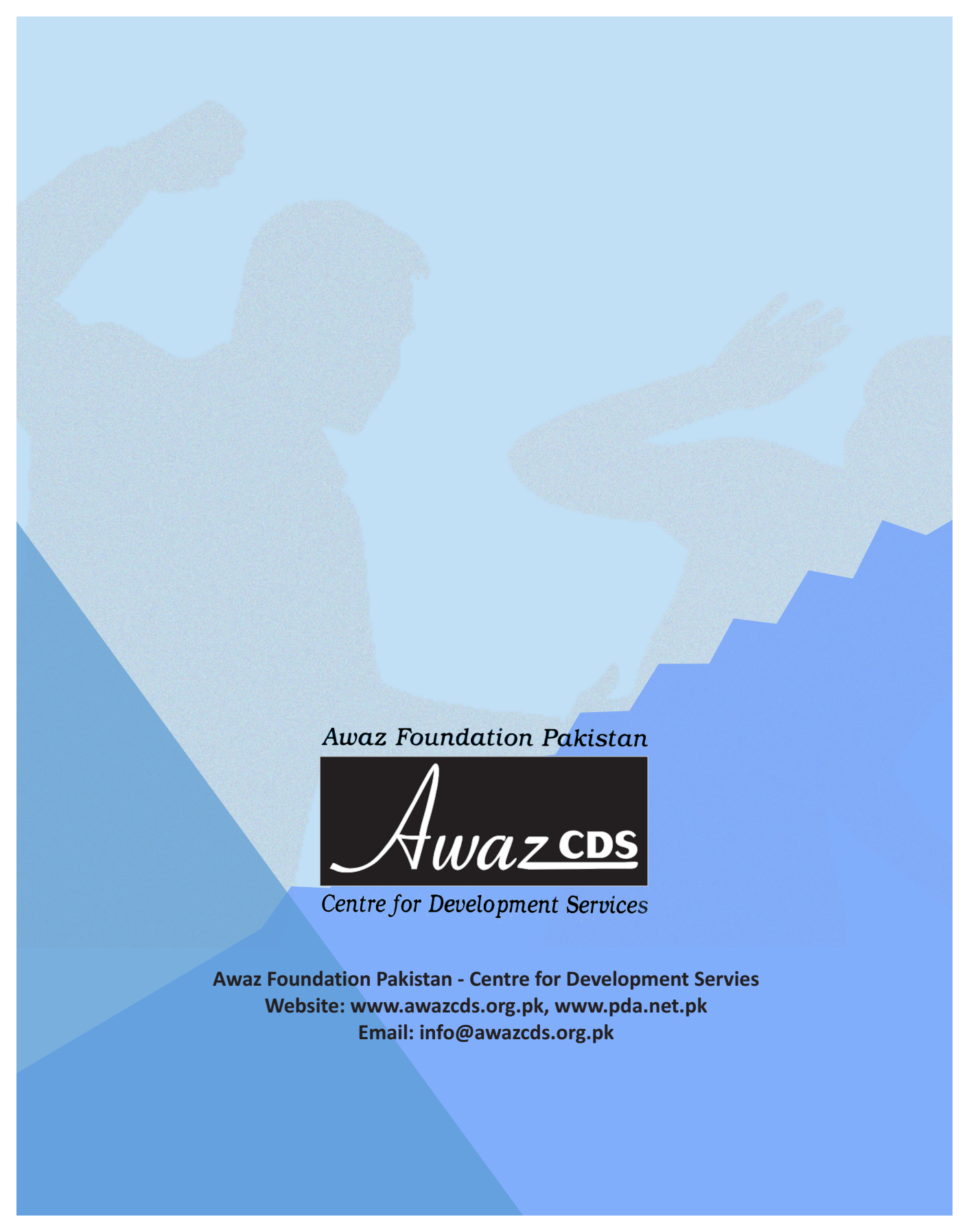
Meetings of National Working Group:

1. The first online meeting was scheduled on January 20th 2021. During this meeting we had presented the outlines of the proposed scope of the study, proposed methodology and pursued their guidance for developing tool on field interventions.
2. The second zoom meeting was held on February 3rd to share the final document on scope, methodology, study tool and field intervention time lines of the study. They were requested to finally improve and sign off the methodology and tool. Once they gave us go ahead, we translated and shared those tools again for their final review and approval.

Annexure 4- Case of Child Bride, now a woman of 45 years! (Story of child bride)

*I am an aging woman now,
Don't know how old I am?
May be 45 or 50?
My son was 35 years old
But I know for sure I was a child
When they gave me into marriage.
I did not go to school,
neither I played enough with my friends
Nor I had any of my favorite dolls along
I had made to live a life,
Which might be too hard for adults to lead
All the days that I remember were
Only responsibilities and fear of being beaten up or
scolded for not being able to do the daily chores assigned to me.
Only voices I could recall
Shouting adults during quarrels and fights
Yelling mother in law, sisters in law or brothers in law
I had always have faster heartbeat
Or I missed a couple of them when someone shouted
Then the nights were even frightful
My husband would do things to me which I did not
understand Why are you doing this to me, I resisted.
I will tell my mother about bad things you do to me, I protested
He smirked, when a girl gets married, these things must happen to her
However time passed!!!
There were frequent fights, whatever I did was never enough
Nor appreciated or acknowledged
No one cared when I was sick; no one cared if I did not eat
I did not know how to cook,
I was beaten up often upon his mother's complains
I was in a hurry to do things for him*

*He wanted everything perfect, even the warmth of water
Perfect degree to bathe, if not, was punished straight away.
I had to do the chores no matter how sick I was
The laundry, the dishes, cooking and cleaning.
No one dies of doing these, he snorted
I was young; I never felt love for him
He showed love when he wanted sex.
And later beaten up for small mistakes.
I could not go back to my family
Because it would cost them their honor.
When I bore a child, I was all alone in this
I was not looked after; I was just like a mule!!!
Every year I bore a child
In no time they were ten in all
I compromised to live on for them
I did not know what happiness was
I do not know what happiness was!!!!*



Awaz Foundation Pakistan



Centre for Development Services

Awaz Foundation Pakistan - Centre for Development Services

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