

Challenges faced by Women Entrepreneurs:

A Case study of Tangwani Kandhkot/ Kashmore District Sindh Pakistan

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Abstract

The research investigates the domestic violence against women in Tangwani District Kandhkot Kashmore Sindh Pakistan. Data were collected from 150 women by using qualitative and quantitative methods were used. The qualitative methods involved initial focus group meetings that were followed by the survey questionnaire. The survey questionnaire was more of an in depth interview because of the sensitive nature of the issues and therefore included open ended questions with certain inferences on the types of violence recorded on a quantitative sheet. Data were analyzed by using E-View 7. It was revealed that most of the surveyed women were quiet depressed and their male counterparts not working but they are solely depending on women work in SMEs. It was further revealed that the rural women is less confident and their husbands were always given them hard time once they are exposing themselves to outside the boundaries of the house. The biggest challenges which they were facing they were doing all business in house, lack of marketing facilities, Karo Kari criminal activities and they were deprived from the basic rights. The number of women who died of stove burns in the first six months of 2011-2014 was 300 compared to 1300 murders that took place at the same time.

Keywords

Karo Kari, domestic violence, Women Entrepreneurs, stove burns

Introduction

The term 'honour killing' was introduced by a Dutch scholar from a Turkish background in 1978 to separate such killings from other kinds of killing in families and communities. Human Rights Watch states, "Honour killings are acts of vengeance, usually death, committed by male family members against female family members who are held to have brought dishonour upon the family." We all know that honour killings are one of the most psychologically complex, sociologically complicated, morally distressing and legally challenging violent crimes against humanity. Such crimes have been happening throughout history all over the world in many communities, countries and cultures. In honour killings, the victims are mostly women and the murderers are mostly men, whether fathers, brothers, husbands or sons. According to human rights experts, the followers of almost all faiths, including Hinduism, Islam, Judaism and Christianity, have used a religious pretext to commit honour killings. The experts explain that honour killings do not have "any definite connection with religion at all". Honour killings have been practiced before any major religion came into existence. The UN Population Fund (UNFPA) estimates that as many as 5,000 girls and women have been killed in the name of honour by their family members in recent

times. This is unfortunately just hard statistics. The real number could be anybody's guess and much more than this. Amnesty International claims that the incidence of honour killings is increasing each year. According to the Human Rights Commission of Pakistan (HRCP), about 1,957 incidents of honour killings had been recorded over the past four years and most of them had occurred in response to alleged extramarital relations. Through statistics provided by the Marvi Rural Development Organisation (MRDO), working in Sindh, about 270 cases have been registered in the previous year. Sindh and Balochistan are the only places in the country where the lives of men are also taken in honour killings. The details of murders of the women beheaded, burned to death, stoned to death, stabbed, electrocuted, strangled and buried alive for the honour of their families are as barbaric as they are shameful. Many women's groups in the Middle East and Southwest Asia suspect the victims are at least four times the United Nations' latest figure of around 5,000 deaths a year. Most of the victims are young — many are teenagers, slaughtered under a vile tradition that goes back hundreds of years but now spans half the globe. However, in my opinion, men are also killed at times in the name of honour. It makes one even sad to know

that this barbaric practice transcends beyond faith, sect and even gender.

Through research I became of the view that Iraqis, Kurds, Palestinians in Jordan, Pakistan and Turkey appear the worst offenders but media freedoms in these countries may over-compensate for the secrecy that surrounds 'honour' killings in Egypt, which untruly claims there are none, and other Middle Eastern nations in the Gulf and the Levant. Honour crimes long ago spread to the UK, Belgium, Russia, Canada and many other nations. Human rights groups think that honour killings go on in the garb of various other names in different parts of the world. It comes with the name of karo kari in Pakistan, dowry deaths or bride burning in India, loss of ird in the Bedouin (Middle East) communities and as crimes of passion in Latin America.

Through discussion with different experts I came to know that the methods of carrying out honour killings vary across different countries. In the southern province of Sindh, where it is often referred to as karo kari, the victim is hacked to death, often with the complicity of the community. Among tribal Pashtun communities in Khyber Pakhtunkhwa where the practice is known as tur, and Balochistan in the southwest, the victim can be hacked, stabbed, burned or shot. In both cases, the practice's name means 'black' in the local languages, in reference to the perceived culturally unacceptable behaviour of the victims. In populous Punjab, the killings — usually by shooting — are more often based on individual decisions and carried out in private.

Statistics say that all around the globe, only half the killings are by firearms, the rest being by throttling or stabbing with a knife. The majority of women are between the ages of 16 and 30 years of age. Wherever it is done (east or west), whoever commits it (a brother or a husband), or whatever the motive is (honour or jealousy), the end result remains the same: a woman, in 99.9 percent cases, becomes prey to the misogynist mindset of a close male relative.

Aman. S. (1992). Kitchen Murders: why only women? He argues that kitchen murders in western society become a social crime. Hamza Alvi. (2009). Pakistani women in a changing society Human Rights Commission. In this report he argues that most of the cases are baseless. J.A. Rehman. (1998). the legal rights of women in Pakistan: Theory & Practice. Nafisa Shah. (1998). A story in black: Karo Kari Killings in upper Sindh, reuter She describe the miserable condition of women in rural Sindh. Simi Kamal & Asma Khan. (1997). A study of the interplay of formal

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The total number of women and girls who died between 2008-2012 due to murder, honor killings or suicide was 13,583, according to the Aurat Foundation, a women's rights group based in Islamabad. Five of the 10 districts with the highest incidence of honor killings are in Sindh, the group said in a report published in 2013. "A man convicted in the name of honor is appreciated and applauded, not only among his community people but also by those who see him in jail," Marri said. "They tell him he's done the right thing. The politicians don't condemn this so that they keep votes." People use karo-kari as a way to settle disputes, said Zia Ahmed Awan, a human-rights lawyer and member of the Pakistan Bar Council, the nation's top legal entity.

"A man kills his wife in their own house and then kills his adversary, saying he was having an illicit relationship with her," said Awan, who runs Madadgaar, a nationwide helpline for women and children. "That way the enemy dies and the property dispute he had is settled. If you have six sisters, you sacrifice one. Even mothers are killed."

The so-called honour killings of Karo / Kari (black man/black woman) is a tribal custom in the Sindh and Pakistan. The term karo (for man) or kari (for woman) is used for the person found in adultery or inappropriate sexual relationship as described by local illiterate men. The suspicious man can kill her accusing of being kari whilst seeing or even after hearing a rumour of the girl sitting nearby as man, talking, waling, smiling at, sleeping with another man. Although both sexes are at risk, many men escape death by running away or persuading the woman's relatives to accept cash, land or alternately woman in marriage. Women rarely have any alternatives. Unfortunately women is offered as a sacrifice to undo the wrong doings of a man. The woman that is being handed over (in shape of marriage) is not treated with honour. In some cases she is thought as a horsy whom anyone can satisfy his sexual desire cruelly accusing and reminding her the status in their family.

HONOUR KILLING is seen as a part of religious right (although no religion accept it) as a Muslim (man or woman) when found guilty of adultery should be

killed or stoned to death. The Muslim law practice is entirely different and complicated which involves many of legislative affairs (such as witnesses, character of witness, scene of crime, local and personal reports etc) and hardly a judge can issue such a death sentence. But in the name of honour killing MAN has to kill and appear before the court admitting the kill. This way his sentence can be reduced or considered subject to family of victim. If the family of victim are ordinary or poor people they can be bribed or forced easily to FORGIVE THE KILLER. Such practice is very cruel and unfortunately backed by local tribesmen, politicians although they officially deny such reports and issue statements but in reality they do not play their active role to end it. The one good reason is their involvement in the local feslo or jirgo [local tribe courts]. According to a recent survey conducted by Sindhi newspapers, some 300-400 people were murdered by honour killings in Sindh every year. The victims included about 80% women and 20% men. Human right Activists believe the figures are in fact much higher, since most honour killings go unreported. Sindh is only one of the regions in world where such incidents occur frequently.

Methodology

Data were collected from 150 women by using qualitative and quantitative methods were used. The qualitative methods involved initial focus group meetings that were followed by the survey questionnaire. The survey questionnaire was more of an in depth interview because of the sensitive nature of the issues and therefore included open ended questions with certain inferences on the types of violence recorded on a quantitative sheet. Data were analyzed by using E-View 7.

Results & Discussion

Pakistan should recognize domestic violence as a crime and enforce strict punishments for the perpetrators. Police officers and politicians need to take these crimes seriously and punish the culprits. Women should be educated and encouraged to fight for their rights. Honour crimes are mostly committed by illiterate Muslim men who believe that Islam requires them to kill their female relatives for family honour. They should be educated about Islamic teachings. I request NGOs, civil rights advocates, the international media, bloggers and tweeters to help and write about this serious cause.

Conclusion

In Sindh and Pakistan government has taken more than 56 years to bring a change in law against it, but

is still a piece of paper that is not yet implemented. Religious parties have no answer other than asking to pray Almighty to HELP. Unfortunately there is not a simple solution. The only long term solution is to educate girls and bring out the educated women lawyers to bring the criminals to justice who are escaping under the shelter of religion, honour, tribe's prestige. I am of the view that fair access to a democratic legal system and the law and order sector must consistently hold violators accountable. There must be equality between men and women, and countries must invest equally in both genders. There must be women's organizations and shelters in place for women to seek refuge, security and social services but, sadly, the courts usually give verdicts in favor of the killers by invoking the provision of "grave and sudden provocation". An honour killing is a tragedy, a horror and a crime against humanity.

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