

STRUCTURAL VIOLENCE AGAINST WOMEN IN KHYBER PAKHTUNKHWA: A CASE STUDY OF BUNER

Muhammad Rasheed^{*1}, Chusnul Mar'iyah²

Department Political Science, Faculty FISIP, Universitas Indonesia

^{*1}muhammadrashed38@gmail.com , ²cmariyah2004@yahoo.com

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ABSTRACT

This study examines the pervasive issue of structural violence against women in the district Buner, Khyber Pakhtunkhwa, Pakistan. Drawing upon a comprehensive analysis of existing literature, questionnaires, and socio-economic data, this research sheds light on the intricate web of systemic factors contributing to the subjugation and marginalization of women in the area. With a primary objective of uncovering the forms, causes, and impacts of such violence, the study centers on four key variables: women's deprivation of education, their restricted rights to inheritance, forced marriages, and their limited political participation. Employing a quantitative approach supplemented by a case study design, data were collected from a sample of 382 respondents across all six tehsils of District Buner. Additionally, secondary data were utilized to enrich the literature review and complement various sections of the study. From entrenched patriarchal norms and discriminatory legal frameworks to limited access to education and economic opportunities, the findings underscore the multifaceted nature of structural violence experienced by women in Buner. Furthermore, the study explores the implications of such violence on women's well-being, autonomy, and socio-economic advancement, highlighting the urgent need for targeted interventions and policy reforms to address these systemic injustices. By situating the discussion within the context of Khyber Pakhtunkhwa and providing a comprehensive examination of the specific challenges faced by women in Buner, this research contributes to a deeper understanding of gender inequality and the mechanisms through which it is perpetuated in the region.

Keywords: Gender Inequality, Structure Violence, Education, Political Participation, Rights.

INTRODUCTION

Focus of this study will be the auxiliary and social violence confronted by women of District Buner, who are facing violence in different forms. Women are the indispensable part of each and every society. They pay a crucial contribution to the advancement, prosperity and improvement of a country. Tragically in Pashtun society like other societies women are not entitled their due value which they deserve to be rendered. This is due to the social structures and values of the society that led to arousal of domination of male in the form patriarchy. The structure of the society is based on such customs, traditions and values which are used to justify violence and subjugation of women. These customs not only is for justification and maximization of the violence against women but this end up glorification of the violence and maximize to the extent that further it

seems justified. Study reveals that customs and traditions are among different sources of law, a source of law which provide guidance in law formation, this way the customs directed towards subjection of laws influence law and cause deficiencies in the legal system. The aftermaths of the whole process leads to a situation where women face drastic consequences of the whole social and legal process, where is downgraded to second class citizen status of the state. The problem that is created because of the men dominances is that instead of conceding flaws or grasping defenselessness, men are told to "man-up" so to secure their valuable manliness, indeed in the event that it implies maintaining hazardous, dangerous, and venomous standards that adversely influence people around

them – and unavoidably, themselves (Abdullah, 2019).

Moreover in male dominated societies a tendency grows where male is valued more and this really causes women severe setbacks in the form of deprivation from education, inheritance, equal health facilities etc. a girl kid who in next women is deprived of education even when it is clear crystal that she is more able than their male kid. She deprived of good health facilities as compared to male because he is believed to be the next hire of the family etc. to highlight and bring into notice of the con folks and authorities violence against women the researcher will use Gatling's theory of violence to identify the different types of structure violence against women in District Buner, Khyber Pakhtunkhwa (Ali, (2016).

Johan Galtung a Norwegian sociologist was the first who used this term for the first in his paper "violence, peace, and peace research". He in this paper defined structural violence as the negative power of social organization and social institutions against some marginalized communities (Lewis, 2019). Before 1960s, the writing on violence fair centered on direct violence. He was the first who demarcated difference between the various types of violence (Christie, 2008). Galtung differentiating structural violence from direct violence believes the former type of violence is hidden and rooted in the institutional and social order and structure of society while the latter is evident actor driven violence. According to him structure violence alludes to a framework that limits the total utilization of human capacities through social, financial and political structures. In this manner structure violence is covert and established within the organization of a society as appose to individual or on-screen character driven violence (Galtung, 1969). Further describing the nature of the structured violence according to him that it the uneven distribution of power resources. Those power resources according to him are social status, education, health care, employment opportunities, legal rights, equality, political rights and authority (Galtung, 1969). Social injustice and inequality which is inbuilt in society leads to structural violence. It is invisible. It has clear victims but no clear individual perpetrator instead people are harmed and disadvantaged by the way society is organized or structured. It benefits some in society and disadvantages others. Structural violence can be sustained through the threat of direct violence. It can

also be sustained through miss information, manipulation, brainstorming and repression (Galtung, 1969).

Gender-based violence, particularly against women, remains a pervasive and deeply entrenched issue worldwide, manifesting in various forms and contexts. Within the region of Buner, Khyber Pakhtunkhwa (KP), Pakistan, the phenomenon of structural violence against women presents a complex and multifaceted challenge, significantly impacting the lives of women across different socio-economic strata. This study delves into the specific context of structural violence against women in KP, with a focused exploration of District Buner.

District Buner, situated within the heart of KP, encapsulates the broader socio-cultural and economic dynamics prevalent in the region. Despite strides towards progress and development, women in Buner continue to face systemic barriers that impede their autonomy, well-being, and socio-economic advancement. Structural violence, characterized by the systematic deprivation of rights and opportunities, serves as a significant obstacle to gender equality in the area. Drawing upon a multidisciplinary approach, this research seeks to unravel the intricate web of factors contributing to the subjugation and marginalization of women in Buner. Through an in-depth analysis of existing literature, empirical data, and qualitative insights, the study aims to illuminate the various dimensions of structural violence experienced by women in the district. Specifically, the research focuses on four key variables: women's access to education, their rights to inheritance, instances of forced marriages, and their political participation.

By examining these variables within the broader context of entrenched patriarchal norms, discriminatory legal frameworks, and socio-economic disparities, the study endeavors to uncover the root causes and manifestations of structural violence against women in Buner. Moreover, it explores the far-reaching implications of such violence on women's lives, emphasizing the urgent need for targeted interventions and policy reforms to address these systemic injustices.

LITERATURE REVIEW

The reviewed literature collectively addresses various dimensions of structural violence prevalent in different contexts within Buner, Pakistan. Sinha (2017) illuminates the structural violence

experienced by Indian women, elucidating how patriarchal social structures perpetuate direct forms of violence such as sexism, rape, and domestic abuse. Zeb and Ahmed (2019) extend this analysis to the socio-economic and political realities of FATA, emphasizing how historical injustices and political marginalization contribute to the region's susceptibility to terrorism. Qaisrani, Liaquat, and Khokha (2016) delve into the institutional, cultural, and economic factors influencing violence against women across Pakistan, advocating for shifts in societal attitudes and governance structures. Abdullah (2019) underscores the health implications of structural violence, highlighting deficiencies in healthcare delivery systems and budget allocations. Wakil and Riaz (2015) explore the impact of structural violence on religious and ethnic minorities in Pakistan, particularly Christians, amidst the backdrop of terrorism and extremism. Pakeeza (2015) underscores the implementation gap between legal frameworks and the reality of violence against women, advocating for enhanced awareness, legal enforcement, and cultural interventions. Usman (2018) analyzes the multifaceted drivers of violence against women, including media influence, patriarchal norms, and socio-economic factors, while Kirti, Kumar, and Yadav (2011) focus specifically on honour-based crimes and the shortcomings of legal frameworks in addressing them. Jamal (2016) and Bangash (2017) shed light on barriers to female education and honour killings, respectively, within tribal contexts, highlighting cultural norms and religious interpretations as significant obstacles.

THEORETICAL FRAMEWORK

The study has applied Johan Galtung's theory of structural violence. The concept of structural violence, introduced by Norwegian sociologist Johan Galtung, describes a form of violence where social structures or institutions prevent individuals from fulfilling their basic needs. This violence is entrenched within societal norms and is often hidden or normalized, making it challenging to recognize and address. Examples include poverty, sexism, and racism, perpetuating inequality through power imbalances and unequal resource distribution. In district Buner, Khyber Pakhtunkhwa, structural violence primarily targets women, stemming from patriarchal social structures that limit their access to education, employment, political participation, and choice marriages. Economic dependence on men

reinforces male dominance, leading to decisions being made by males, including forced and child marriages. Sexism perpetuates discrimination against women, relegating them to household roles and denying them agency. The Jirga system further restricts women's autonomy by allowing male-dominated councils to dictate their fate. Cultural norms and familial pressures contribute to women's limited rights and opportunities, compounded by legal discrimination in areas such as inheritance and property ownership.

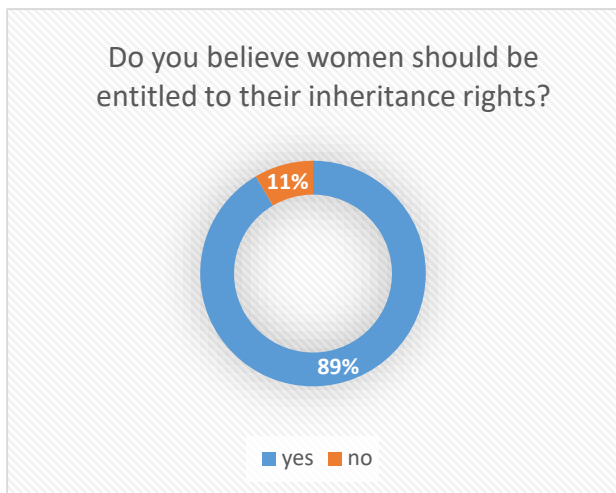
METHODOLOGY

The study employs a quantitative research methodology within the positivist paradigm, adopting an inductive approach to explore violence against women in district Buner, Khyber Pakhtunkhwa. Primary data collection forms the crux of this research, primarily through interviews, sampling, and questionnaires conducted among the women of various tehsils in Buner. Additionally, the study draws on secondary sources such as articles, books, journals, and newspapers for a comprehensive review of existing literature. The target population encompasses women of diverse ages, educational backgrounds, and social strata residing across the six tehsils of District Buner. A sample size of 382 respondents has been selected, ensuring representation from each tehsil, with a focus on factors like right to inheritance, education, forced marriages, and women's political participation. Random sampling techniques are employed, with respondents selected from undergraduate and graduate students of specified educational institutions, as well as primary and middle school teachers, and illiterate women, ensuring a diverse representation. Data collection tools include both closed-ended and structured questionnaires, supplemented by direct and indirect observations.

RESULTS/ FINDINGS

For gathering data on the selected four variables: deprivation from education, inheritance, forced marriage, and political participation, questionnaires were distributed in six tehsils, namely Gadezai, Daggar, Gagra, Chagharzai, Chamla, and Totalai, among 382 respondents. The data in this research paper is explained according to the responses provided by the respondents regarding each selected issue of inquiry.

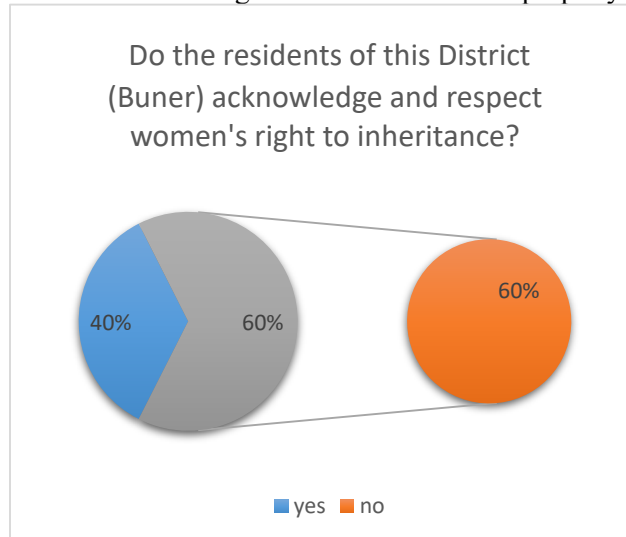
INHERITANCE



To gauge the opinion of the respondents on whether women should be given their right to inherit property, 89% of the respondents expressed that women should be entitled to their fair share of property, while 11% were of the opinion that women should not have this right. Although reasons for this viewpoint were not provided, the data indicates a strong willingness among the majority of women to

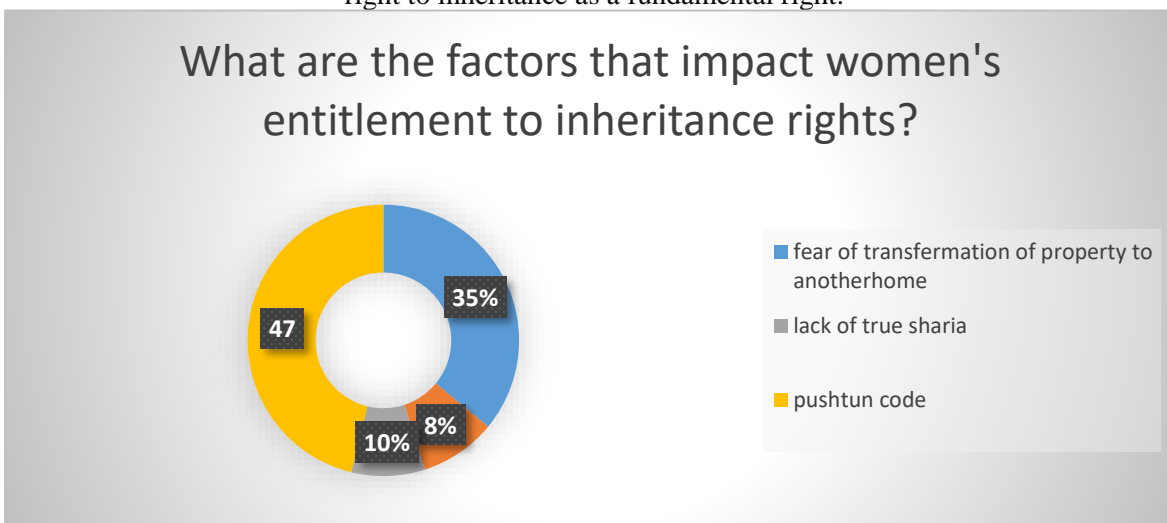
claim their rightful share in property.

claim their rightful share in property.



To determine whether people in this District recognize women's right to inheritance as inherent, 40% of respondents affirmed that women do indeed have the right to inheritance, indicating their acceptance of it as a fundamental right. Conversely, 60% of respondents stated that people in the area do not acknowledge women's

What are the factors that impact women's entitlement to inheritance rights?



The respondents' replies indicate that women's right to inherit property is influenced by various factors. Among these, 35% expressed concern over property transformation affecting inheritance rights, while 47% highlighted the influence of the Pashtun code. Additionally, 8% cited a lack of legal framework, and

10% noted a deviation from true Sharia or Islamic injunctions. These findings underscore the complexity of the issue, suggesting that multiple factors contribute to the challenges surrounding women's inheritance rights.

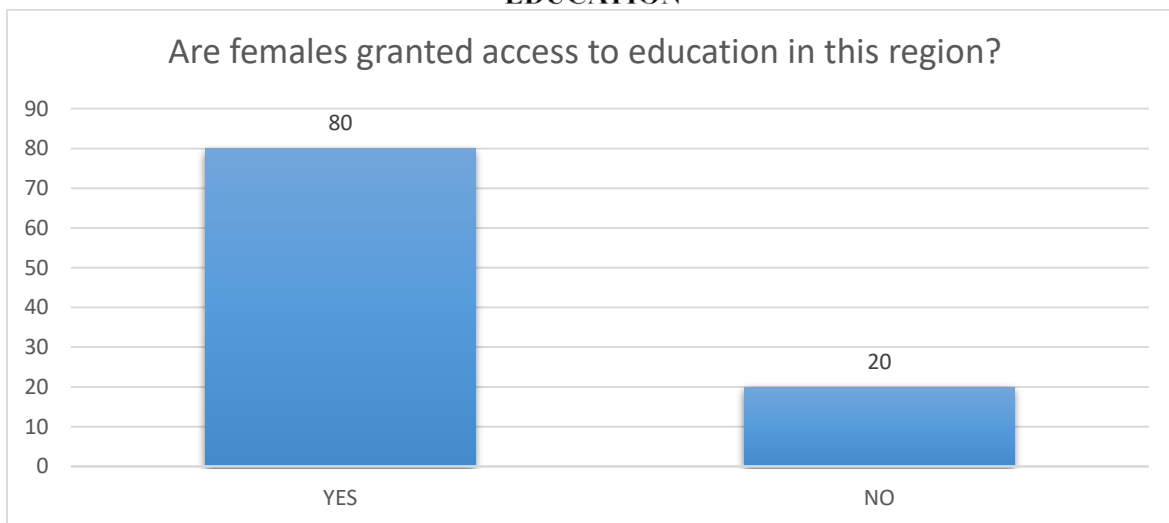
What are the reasons why women may not assert their right to inheritance?



Respondents were asked about the reasons why women in the District (Buner) might not demand their right to inheritance. Their responses revealed a multifaceted picture: 49% attributed it to familial pressure, specifically annoyance from parents and brothers; 12% identified a lack of awareness as a

barrier; 30% highlighted the influence of entrenched customs; and 9% pointed to the absence of legal protections. These insights underscore a complex interplay of social, cultural, and legal factors shaping women's decisions regarding inheritance rights in the District.

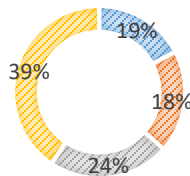
EDUCATION



When asked about education, 80% of the respondents indicated that they receive permission to pursue it, whereas 20% reported not being granted permission.

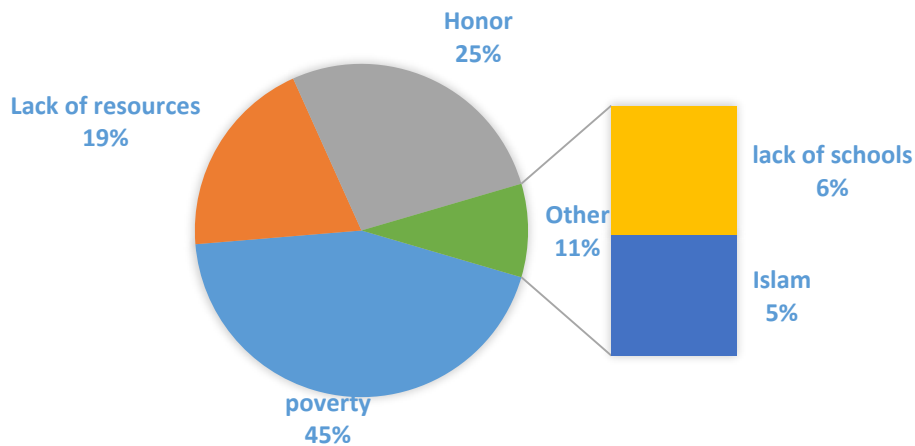
IF SO, WHAT IS THE EXTENT OF EDUCATION AVAILABLE TO THEM?

- primary ■ secondary
- higher secondary ■ graduation



Respondents were asked about the extent of permission granted for education. Results indicate a varied pattern: 19% reported permission only up to primary level, 18% up to secondary level, 24% up to higher secondary level, and 39% up to graduation level. Notably, the data reveals that the majority of girls, approximately 55%, do not receive permission for education beyond the higher secondary level.

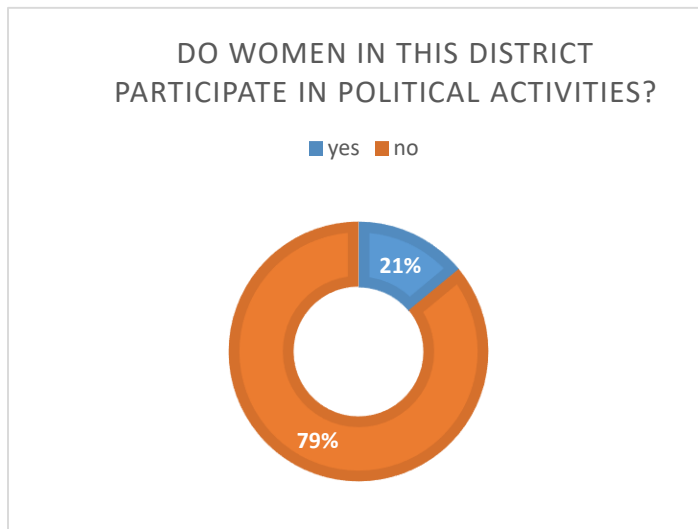
WHAT ARE THE MAIN HURDLES THAT HINDER GIRLS' ACCESS TO EDUCATION?



Respondents offered various insights into why girls don't pursue education beyond the higher secondary level. Among the reasons provided, poverty emerged as the most prevalent barrier, cited by 45% of respondents. Additionally, 19% highlighted a lack of resources, particularly in accessing colleges and schools. Concerns related to honor or Namous were

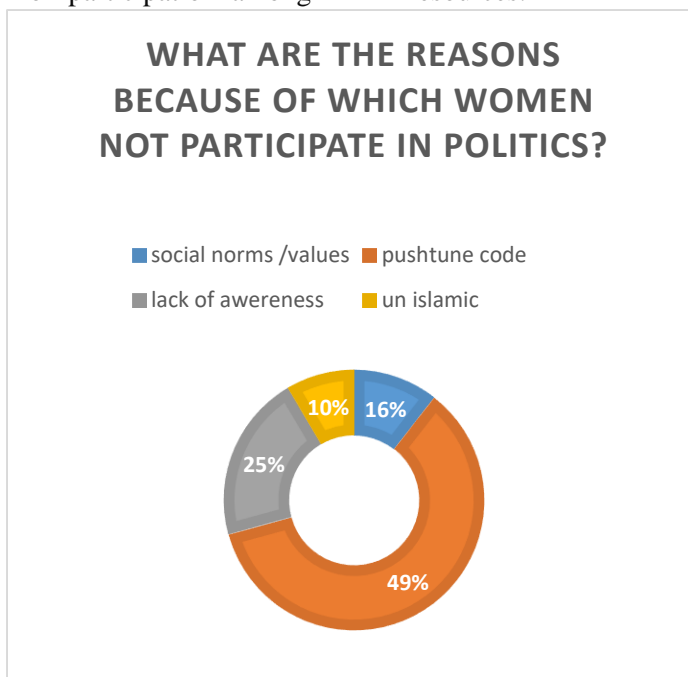
mentioned by 25% of respondents, while 6% pointed to the scarcity of schools in the area. Remarkably, only 5% considered education to be against Islamic principles. These findings underscore a complex interplay of economic, logistical, cultural, and religious factors impacting girls' educational opportunities beyond the higher secondary level.

Political Participation



When asked about political participation, 79% of respondents in District Buner reported non-participation, while only 21% indicated involvement. The reasons for this lack of participation among

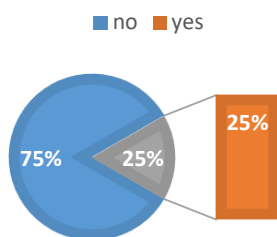
women could stem from societal norms, cultural barriers, lack of representation or encouragement, perceived risks, or limited access to political resources.



Women's limited participation in political activities in District Buner stems from various factors. According to respondents, 49% cite Pashtun culture and laws as hindrances, while 25% attribute it to a lack of awareness. Additionally, 16% point to

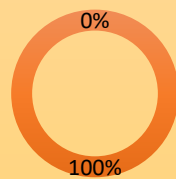
established social norms, and 10% consider women's involvement in politics to be un-Islamic. These findings highlight the complex interplay of cultural, societal, and religious factors influencing women's political participation in the region.

DO WOMEN IN THIS DISTRICT
USE THEIR POLITICAL
REPRESENTATION TO DEMAND
THEIR RIGHTS?



It's disheartening that despite the importance of advocating for their rights, 75% of women in the area refrain from doing so through political representation. Only 25% of respondents reported actively seeking their rights in some capacity. This indicates a significant gap in women's engagement with political processes and highlights the need for greater empowerment and advocacy for women's rights in the region.

Are women from this District
(Buner) represented in
provincial or central
government?



The complete absence of women from the area in both provincial and central government positions underscores a stark lack of female representation in politics. This highlights systemic barriers to women's

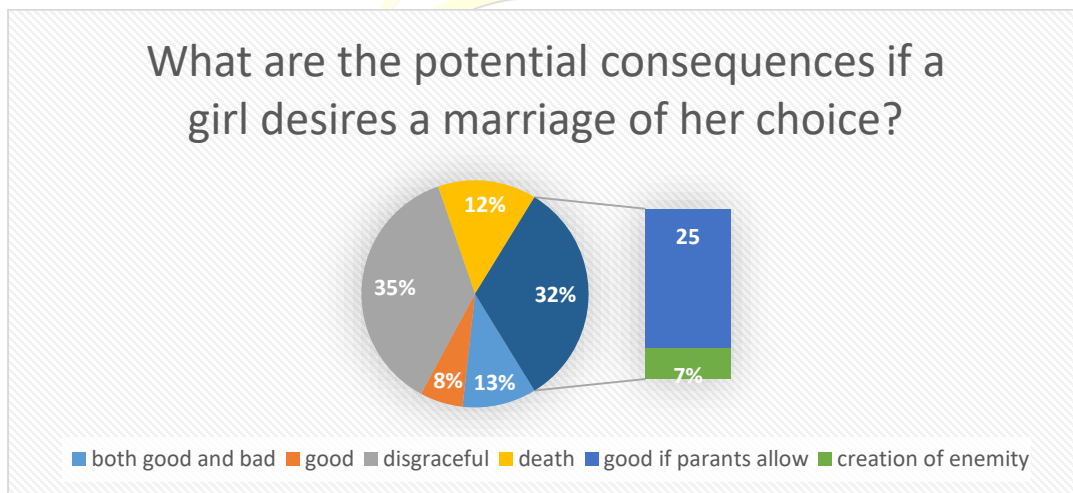
participation and underscores the pressing need for initiatives to promote gender equality and ensure women's inclusion in political decision-making processes at all levels.

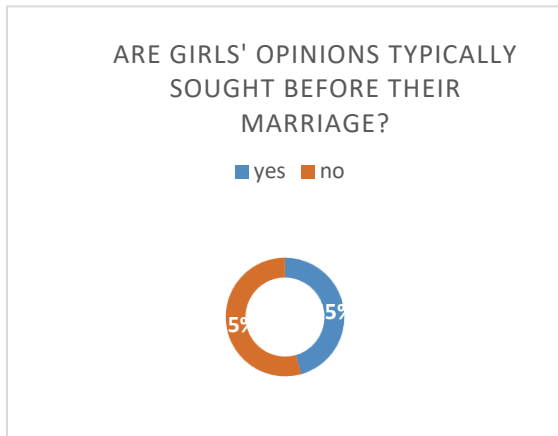
MARRIAGE



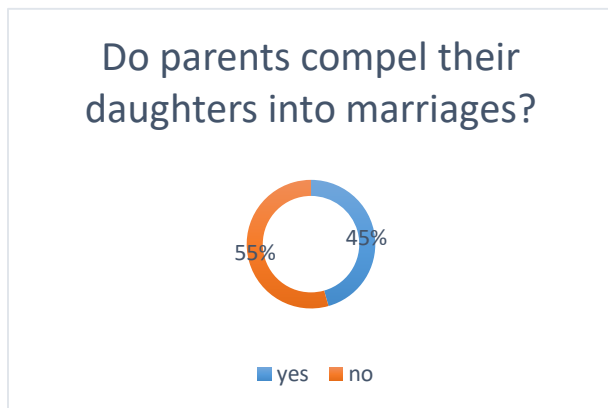
When queried about marriage, 31% of respondents indicated that they can freely express their will in choosing their partners. However, a significant majority, 69%, stated that they cannot express their

will in selecting their partners or husbands. This suggests a prevalent lack of autonomy in marital decisions among the respondents.



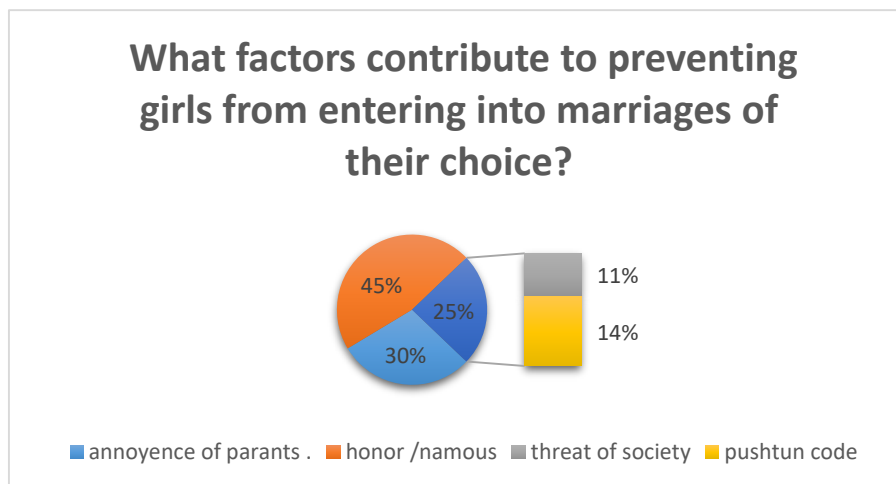


Respondents expressed varied views on the consequences of a girl wishing for her choice in marriage: 13% were uncertain, 8% believed it would be beneficial if they chose their partner, while 35% anticipated disgraceful outcomes. Additionally, 12% feared for their lives, 25% saw parental permission as crucial but limiting, and 7% foresaw potential enmity between involved parties. These insights underscore the intricate challenges surrounding women's autonomy in marital decisions, reflecting societal pressures, safety concerns, and the influence of familial dynamics.



When questioned about whether their opinions were considered before marriage, 55% of respondents indicated that their opinions were not sought, while 45% reported that their views were indeed considered. This data highlights a prevalent lack of consultation with women regarding their marital decisions, suggesting a significant gap in autonomy and agency within marriage practices.

When asked if their parents force them into marriages, 45% of respondents said yes, indicating coercion. Conversely, 55% reported that their marriages were of their own choice, highlighting autonomy in decision-making.



Respondents highlighted various obstacles preventing girls from their choice in marriage:

- 30% cited parental and fraternal annoyance as a barrier.

- 45% mentioned Honor/Namous concerns as hindering their ability to express their will in marriages.

- 14% pointed to the Pashtun code as a constraint on their choice in marriage.
- 11% reported societal threats as preventing them from obtaining their desired marriages.

DISCUSSION

The collected data will undergo analysis focusing on majority views to determine the presence of structural violence in District Buner, Khyber Pakhtunkhwa, Pakistan. By examining respondents' varied reports on issues such as coercion in marriage, lack of autonomy in education and political participation, and societal pressures, the analysis aims to identify systemic patterns indicative of structural violence. This examination will provide insights into the prevailing challenges faced by individuals in the district and inform potential interventions to address underlying systemic issues.

INHERITANCE

In District Buner, women are often deprived of their right to inherit property, despite strong willingness to claim it. 89% of respondents support women's inheritance rights, yet 60% acknowledge societal reluctance to recognize these rights. Fear of property leaving the family and adherence to Pashtun culture are key barriers, with 35% citing fear of property transformation and 47% attributing customs to the issue. Lack of legal enforcement (8%) and perceived shortcomings in Sharia law (9%) further hinder women's inheritance rights. Additionally, 49% of respondents fear parental annoyance if they assert their rights, emphasizing the significant role of familial dynamics in inhibiting women's claims. Many women feel unable to demand their rights without straining familial relationships or risking their honor.

Annoyance of parents is the most important reason due to which women not demand their right to Inheritance. Total 49% of the respondents were of the opinion that if they demand their right to inheritance their father will get annoyance. The women of the area said (za da jaidad pa Sr Rona aw plar na pregdam aw halta hpal izzat na hatmom.) in Pashto language it means that due to property I can't leave my parents and brothers , and don't obliterate my honor in the home of my parents. Some of the women said (pa hesa more aw plar prade kige) means due to due share the parents become irrelative . They reported they will never demand their due

share until and unless given by the parents and brothers itself.

EDUCATION

Girls' education holds immense significance and is an urgent global priority. Educated girls contribute significantly to societal advancement, fostering prosperity for both their families and nations. Their potential knows no bounds, and empowering them through education is akin to empowering entire communities. Moreover, women's education serves as a powerful tool in combating sexual abuse, discrimination, and other societal ills. However, in this area, several barriers impede women's access to education. Poverty is a pervasive issue, with many families unable to afford basic necessities, let alone schooling for their children. Lack of resources exacerbates the problem, with a shortage of girls' schools and colleges, particularly in remote mountainous regions, further limiting educational opportunities. Additionally, the absence of government facilities such as hostels compounds the challenge. Addressing these barriers is crucial to ensuring equitable access to education for girls in this district and beyond.

Honor / Namous are the third reason due to which girls in this district don't get education. Honor / Namous are one of the basic values in Pashtun culture and code. It means that when women are within the boundaries of home they are honorable, in Pashtu (izzatdara korany da) honorable family. While those people who educate their girls are consider less honorable and liberal, in pushtu (be izzata korany) non honorable family. The male of these families are giving blame and taunt by others males of the society like (ta deer biagairat ye Che haza Bahar owzi) means you are very disgraceful that your women go out of home. The woman who is going out consider characterless and not liked for marriage later on. That's why 25 % of the respondents show that due to these cultural values girls here don't get education.

Inadequate availability of schools poses another significant obstacle to girls' education in the area. Six percent of respondents cite the lack of educational institutions as a barrier to accessing schooling. Additionally, five percent hold the misconception that education for girls is incompatible with Islamic teachings, although this belief is unfounded. Islam, in fact, encourages the pursuit of knowledge for both genders. Addressing these misconceptions and

ensuring sufficient school infrastructure are essential steps in promoting girls' education and dismantling barriers to their academic advancement.

Social discrimination of females is another reason due to which they are not allowing for education. From the very beginning at the time of birth this discrimination started. When a boy born people arrange different program called (wama, subhat) mean party at seventh day and some cash are given to the young's of neighborhood for arranging a party . On the contrast when a girl born she not treated like a boy. More over in this area conservative minded people living who never believed in women education. They believe that (haza da koor shy dy) means women is for home and home is for women. Women in this district encounter formidable cultural and social barriers that impede their access to education. Despite some initial permissions granted, many women ultimately discontinue their education due to these challenges. Shockingly, 61% of respondents reported that they are unable to pursue education beyond the higher secondary level. This statistic underscores the urgent need to address the systemic issues hindering women's educational attainment in the District, ensuring that they have the opportunity to reach their full academic potential and contribute meaningfully to society.

WOMEN POLITICAL PARTICIPATION

Women's political participation is not only crucial for a country's prosperity and advancement but also for promoting gender equality and ensuring sustainable growth. Empowering women in political leadership positions enables them to better understand and address the unique challenges faced by women in society. Unfortunately, in this area, women's participation in political activities is alarmingly low, with a staggering 79% of respondents indicating their non-involvement. Various factors contribute to this disparity. Forty-nine percent cite Pashtun culture, which restricts women from political engagement, akin to limitations on education and employment. Additionally, 25% attribute this lack of participation to a general unawareness of the importance of political engagement, while 16% point to entrenched social norms. Furthermore, 10% consider women's political participation as un-Islamic. Consequently, there is a stark absence of women advocating for their rights through political representation, with a staggering 75% of respondents admitting to not doing so. This lack of representation is reflected at

all levels of government, with no visible female participation in local, provincial, or central governments. Addressing these barriers is imperative to ensure women's voices are heard and their rights protected in the political sphere.

FORCED MARRIAGES

Forced marriage is a global issue, prevalent in Pakistan, where at least one party involved is deprived of expressing full and free consent. Often, women are coerced into marriage against their will, under the guise of tradition or religion, although it contradicts the principles of Islam. Unlike arranged marriages, where both parties consent, forced marriages entail one or both parties being deprived of the freedom to choose. In this area, data reveals the existence of forced marriages, with 69% of respondents indicating that girls do not have the right to choose their partners. Additionally, 55% report that their opinion is not considered before marriage, and 45% state they are forced into marriage by their parents. These statistics underscore the prevalence of forced marriages and the lack of agency afforded to women in choosing their life partners. Addressing the root causes behind this phenomenon is essential to ensure the fundamental rights and autonomy of women are respected and upheld. Each cause discussed below in detail.

Annoyance of Parents: Many women in the area refrain from choosing their partners due to the fear of upsetting their parents. Expressing their desire for a choice marriage often results in parental annoyance. This reaction is severe, leading to strained relationships where parents may even sever ties with their daughters who pursue choice marriages. The study indicates that 30% of women avoid choice marriages to prevent such family discord.

Honor / Namous or Gairat: The notion of honor, or "Namous" in Pashtun culture, significantly influences marriage decisions. Women who opt for choice marriages are labeled as dishonorable or characterless, bringing shame upon their families. Conversely, marrying according to familial wishes is perceived as honorable and obedient. This cultural stigma deters approximately 45% of women from seeking choice marriages.

Pashtun Code: Embedded in centuries-old Pashtun tradition is a strict adherence to cultural codes, including marriage customs. Known as "Pushtunwali," this code dictates that compromising on gold, women, or land is unacceptable.

Consequently, approximately 14% of respondents cite this cultural adherence as a barrier to choice marriages.

Threat of Society: The societal backlash and taunts faced by women who opt for choice marriages contribute to the reluctance in making such decisions. Approximately 11% of respondents highlight the fear of societal threats as a deterrent to choosing partners independently.

Consequences: The study reveals varied perceptions of the consequences associated with choice marriages. While some respondents are uncertain about the outcomes, others view it as both beneficial and detrimental. However, a significant portion, about 35%, perceive choice marriages as disgraceful, fearing societal judgment. Additionally, there is a pervasive belief, held by 12% of respondents that choosing one's partner may lead to fatal consequences, indicating the severity of societal repercussions. Moreover, the limitation of choice marriages to parental permission further restricts women's agency, with only 25% of respondents considering it favorable if allowed by parents. Notably, a small minority, approximately 7%, foresee inter-family enmity as a consequence of choice marriages.

CONCLUSION

Johan Galtung posited that violence is the dissonance between what currently exists and what is achievable. He illustrated this with the example of tuberculosis, stating that in the eighteenth century, death from the disease wouldn't be considered violence due to lack of treatment options, whereas today, it would be deemed violence as treatment is available. Similarly, in the context of district Buner, women face violence as they are deprived of education, inheritance rights, choice in marriage, employment, and political participation, despite these opportunities being conceivable. Presently, girls have limited access to education, hindered by factors like poverty, social norms, and resource scarcity. Inheritance rights for women are absent, and employment opportunities are virtually non-existent. Political engagement for women is also minimal, and a significant portion of marriages occurs without the girls' consent. Various factors contribute to this violence against women, including limited opportunities, economic challenges, societal norms, patriarchy, cultural barriers, and conservative mindsets.

RECOMMENDATIONS

- **Legislation and Enforcement:** Implementing laws and policies effectively is crucial to reducing violence against women. The government should ensure proper execution of existing laws pertaining to women's rights, with support from law enforcement agencies. Police departments should promptly respond to cases of violence against women.
- **Women's Education and Awareness:** Promoting education for women is essential for empowering them to understand their rights and advocate for themselves. Educational initiatives can raise awareness about gender equality, women's rights, and the consequences of violence against women.
- **Addressing Cultural Norms:** Cultural norms and values, such as early and forced marriages, need to be challenged and changed. Community leaders, elders, and religious figures should be engaged to promote progressive norms and discourage harmful practices.
- **Promoting Women's Political Participation:** Increasing women's representation in political decision-making bodies can lead to the formulation of policies that protect women's rights and address violence against them. Encouraging women to participate in politics empowers them to advocate for legislative changes.
- **Dispelling Misconceptions about Islam:** Addressing misconceptions about Islam's stance on women's rights is crucial. Islamic scholars should educate communities about the religion's teachings on gender equality, women's education, employment, and inheritance rights.

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