



RESEARCH PAPER

Impact of Social Factors on the Status of Tribal Women: A Case Study of the (Erstwhile) Mohmand Agency

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ABSTRACT

This study investigates the impact of socio-economic and cultural factors on the status of tribal women in the erstwhile Mohmand agency of the Ex-Federally Administered Tribal Area (FATA), Pakistan. Cultural practices and illiteracy impede the role of women in socio-economic development. The respondents were randomly selected from tehsil Ekka Ghund and Pindialai with a sample size of 370, through stratified random sampling. Data collected through structured interview schedule, FGD and observation technique. The study reveals that tribal practices early marriages, joint family system, tradition of forced marriages, compensation/Swara, exchange, purchase marriages, hampers women's socioeconomic status. The illiteracy rate is high among the tribal women and it further undermines their role and negatively affects their socio-economic status. However, improvement in women status needs peace and stability, reforms in the constitution for women empowerment and active participation, improvement in the quality and quantity of education, women employability, skills development and women entrepreneurship

Introduction

Women role cannot be denied in the development of human society (Boserup, 1970; Mahvash, 2012; Sethna, 2017). Their role cannot be excluded from the spheres of life. The countries and societies which have realized the potential of women force in the development are enjoying the fruit of it. Women comparatively enjoyed a better status in the developed states. They fully participate in socio-economic affairs and enjoy gender equality (Goel, 2004; Mumtaz, 2013). They are allowed to work side by side of their male counter-part in all spheres of life. Therefore, gender development index represents a very good status of women in developed countries such as Norway, Switzerland, Ireland, Germany and Hong Kong whereas Pakistan ranks 152 out of 189 UN registered countries. (UNDP, 2019).

The constitution of Pakistan guarantees equality of rights irrespective of sex, race and class, grants equal rights and status to women and men (SDPI, 2009) but the reality is different (SDPI, 2009; Khan 2012; Naz et al., 2012). According to the Human Development

Report 2007-2008, Pakistan stands at No 82 out of the 93 UN registered countries as per Gender Empowerment Measure (GEM) (SDPI, 2009). For this worse condition and low status of the women, various factors are considered responsible generally in Pakistan and particularly in the tribal belt of Pakistan. This study explores various factors which are considered responsible for the low women status.

Epstein (1982) defines women status as; “women prestige, that is, on the respect or esteem (or lack thereof) that is accorded to women by virtue of their gender (rather than for some other reasons, such as the social standing of their family. Whereas, Dixon (1978) defines women status as an elusive term “the degree of women’s access to (and control over) material resources (like food, income, land and other forms of wealth) and to social resources (including knowledge, power and prestige) within the family, the community and in the society at large”. According to these definitions, women in Pakistan not only have low prestige but also have less access to basic facilities and worse in the tribal areas of Pakistan (Sethna, 2017, Naseer, 2018).

Tribal women need special attention, as *Pakhtun* tribal areas are semi-autonomous region and underdeveloped; extensively patriarchal (Littrell and Bertsch, 2013). Tribal women are marginalized and have sub-human status (Khan, 2012, Qadeer 2017). They had extremely low social status; there is mass ignorance and the low literacy rate of women due to which women cannot play any mentionable role in the socio-economic development.

The tribal people follow practices like female seclusion, polygamy, prohibition on divorce, denial of inheritance to women etc which are considered as a violation of women rights. These are expressions of a patriarchal social structure (Kandiyoti, 1991; Naseer, 2018; Muzaffar, et. al. 2018). In short, there is “a culture against women” in the tribal belt of Pakistan (Papanek, 1989). The tribal women face heinous practices because of the low socio-economic condition. In the worse customs such as *Swara* (compensation marriage), girl or girls of the killer’s family are given as ‘compensation’ in marriage to settle blood feuds (Khan, 2012; Qadeer, 2015). In *Vulvar* (bride price/ purchase marriage) the father, brother or uncle of a girl takes money from the bridegroom or his family for the matrimonial knot, creating many socio-psychological implications for a girl (Khan, 2012). *Tor* (black/ stigma), an example of honour killing due to which innumerable tribeswomen killed without verification on the slightest suspicion of being involved with a man, not necessarily sexually or for actual adultery (Khan and Afridi, 2010, Khan, 2012, Qadeer, 2015). *Ghag* (call/ claim) related to marital affairs, a man may claim a girl his own incase she is proposed by another man and thus become a party in the negotiation process. When the girl’s family refuses to honor the claim or another party regards the claim and resolves to marry the girl despite the *ghag* then this occasionally leads to conflict, murder and

bloodshed. Such customs like *ghag* (call/ claim), *swara* (compensation marriage), *vulvar* (bride price/ purchase marriage), and *tor* (call/ claim) worsen the status of women (Qadeer, 2015).

The socialization process in *Pakhtun* tribal society reinforces male dominance and patriarchy; women have a secondary status and submissive role (Ortner 1970; Basu, 2005; Ipri, 2008, Naseer 2018). The autonomy of tribal women is highly constrained in terms of decision making and has little access and control over resources (Bhasin, 1986, Sethna, 2017). Tribal men have more rights and command in public life while women consigned to the compound, responsible for children care (Ember and Ember 2003). However, elder women have comparatively more power and better status than young girls and children (Safilios-Rothschild 1982; Caldwell, 1981). Tribal customs forbid the disclosure of information regarding women to outsiders (Ipri, 2008). Moreover, the extreme poverty, culture and the insurgency of the erstwhile Mohmand agency impede improvement in women's socio-economic status. Further, statutory provisions were not fully extended to erstwhile FATA, creates a climate of fear and lawlessness in the minds of the other people even the 31st amendment proved no relief and special provision for tribal women (Naseer, 2018). This study investigates the reinforcing factors of the low socio-economic status of women.

Literature Review

According to Khan (2012) FATA, Pakistan's tribal society is extensively patriarchal, tribal women led a life of virtual bondage and the property of their men. The customs of *Swara* (Compensation), *Vulvar* (bride price), *Tur* (Honour Killing) are its best examples. *Jirga* (Council of elders) is male-dominated, where women cannot physically present her stance. Women are disempowered and can never raise their voice against these customs and traditions. Erstwhile FATA women do not have any legal protection or right of inheritance and follow *Riwaj* (Customs and traditions). These customs create obstacles in the social mobility of women.

Mahvash (2012) studied that women are inevitable for social movement and progress towards development. Socio-cultural and economic factors create obstacles in the way of women development. Gender discrimination and false beliefs create a value system of collective conscious against women, categorized as cultural restrictions. Early marriage reduces education and career opportunities results in reducing their share in development.

Das and Bezbaruah (2011) stated about Khasi a matrilineal tribe in Meghalaya in North East India famous for the enhanced social status of women. Khasi woman has the

right to select a man as her husband, cohabits with him and marry him on her choice and illegitimate child, child abandoning, dowry and bride burning are unknown. Bride price is based on the women's role in economic activities. Men have restricted access to property ownership but still, they have the right to control the property as well as access public body, which consolidate their social prestige and political power. Khasi women have freedom of mobility and can freely participate in social and religious functions with least security problems.

Ebrahimnejad et al., (2011) reviewed Iranian women socio-cultural obstacles to their participation and condition. They lack self-confidence; decision making position and training to play a mentionable role in development. The main obstacles are culture, word's beliefs and traditions of the locality. The women in Iran don't value themselves and think that Iran is run by the male. Women don't improve their awareness of their rights. There is extensive participation of women in social life but still, their status is low.

Bhasin (2007) deduced that in India; patriarchy denotes a culture of men's supremacy and women subjugation assigning her secondary status and submissive role. Girl child are suppressed and female's feticide are anti-women behaviour. The Indian tribal women are more illiterate than their men. There are myths for validating women's subordination like childbearing condition, high emotionality, monthly ups and downs, inability to carry heavyweights, and lack of self-confidence. Tribes have a son preference and dissimilar inheritance rights for males and females. Tribal women are not abused, hated or subjected to strict social norms but lack free social mobility, widowed and divorced are free to marry again.

Cohen (2006) compared the condition of women in developing and developed countries. In developing areas, women are subjugated, have inferior social status because of customary or informal laws, exploitation and abuse/ violence against women are accepted and justified, their property rights are denied. Women are victims of honour killing, no or less dowry occasionally caused kitchen fires, divorce, acid attacks, blackmailing of bride family. These issues turned son into an asset and daughter into a liability. There is the practice of child marriages, young girls are sold into prostitution due to poverty. On the contrast, women in developed countries are entering emerging occupation, like senior officials and managers; earn more than their husbands.

Morrisson and Jütting (2005) pointed out that traditional institutions can obstruct females' access to resources like land, credit and capital, and building of human and social capital. In traditional societies, the parent did not invest in female education because of early marriage practice, the return on such investment would be low. Sometimes girls

schooling goes against local culture and tradition. The facts like polygamy, excision, arranged and early marriages and parental authority etc limited the probability of women's entering the labour market at any time in their lives.

Material and Methods

Mixed method, concurrent triangulation method adopted by using structured interview schedule for quantitative data, focus group discussion and observation technique for qualitative data to study the social, familial, marital, educational and health variables for analysis of women status in *Pakhtuns* tribal society of erstwhile Mohmand agency. Triangulation data sources were used for seeking convergence across qualitative and quantitative methods (Jick, 1979). The association between dependent variable i.e. status of tribal women and independent variables namely social aspects of family and marriage, education and health aspects were tested through Chi-Square to measure the relationship between independent and dependent variables.

Sampling

A sample of 370 respondents was selected on Proportion Allocation method of Probability sampling further the sample size was determined on the basis of Sekran(2003) simplified procedure and following Cooper and Emory (2000) sample size formula from two randomly selected tehsils namely Ekka Ghund and Pindialai. Samples from the study area were picked through convenient sampling.

Sample Size

Sample Size and its Break up		
Area	Female Population	Sample Size
Tehsil Pindiali	24312	222
Tehsil Ekka Ghund	16290	148
Total	40602	370

Source: Census Report 1998

The active members of FGD were all the stakeholders i.e. NGO worker, Political representative, personnel from the Health Department, Education Department, Cultural Expert and university student. The data was analysed at uni and bi-variate levels. The uni-variate analysis consisted frequency distribution and percentages whereas; bi-variate analysis was carried out to measure the association between dependent and independent variables by using Chi-square test. Thematic analysis was used for qualitative data analysis.

However ethical considerations were taken care of before, during and after data collection, participant identity and information have been kept anonymous.

Results and Discussion

Table 1
Association between Social Factors/ aspects and Tribal Women Status

S. No	Statement	Status of Tribal Mohmand Women			Chi square P=value
		Low	Equal	High	
1	Marital age and status of Mohmand tribal women				$\chi^2=24.522$ (p=0.002)
	13-19	94(25.4)	7(1.9)	7(1.9)	
	20-26	153(41.4)	8(2.2)	4(1.1)	
	27-33	73(19.7)	7(1.9)	4(1.1)	
	33-40	8(2.2)	1(0.3)	2(0.5)	
	41-46	0(0.0)	1(0.3)	1(0.3)	
2	Women status determined by family type				$\chi^2=4.761$ (p=0.313)
	Joint Family	206(55.7)	13(3.5)	8(2.2)	
	Extended Family	67(18.1)	5(1.4)	7(1.9)	
	Nuclear Family	55(14.9)	6(1.6)	3(0.8)	
3	Women roles are changing in the area				$\chi^2=2.351$ (p=0.309)
	Yes	258(69.7)	22(5.9)	14(3.8)	
	No	70(18.9)	2(0.5)	4(1.1)	
4	Women roles and status have changed due to				$\chi^2=40.840$ (p=0.000)
	Social Empowerment	185(63.1)	12(4.1)	4(1.4)	
	Economic Empowerment	37(12.6)	2(0.7)	3(1.0)	
	Educational Empowerment	34(11.6)	8(2.7)	5(1.7)	
	Political Empowerment	1(0.3)	0(0.0)	2(0.7)	
5	Early Child and Forced marriages exist in the area				$\chi^2=5.998$ (p=0.647)
	Strongly Agreed	145(39.2)	12(3.2)	9(2.4)	
	Agreed	94(25.4)	7(1.9)	6(1.6)	
	Unsure/ Neutral	14(3.8)	1(0.3)	1(0.3)	
	Disagree	44(11.9)	0(0.0)	1(0.3)	
	Strongly Disagree	31(8.4)	4(1.1)	1(0.3)	
6	Compensation/ Swara marriages exist in area				$\chi^2=4.409$ (p=0.354)
	Yes	116(31.4)	5(1.4)	6(1.6)	
	No	189(51.1)	15(4.1)	10(2.7)	

Don't Know	23(6.2)	4(1.1)	2(0.5)
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Regarding women status, table-1 reports an insignificant association with the statements that early child and forced marriages exist in Mohmand agency (0.647), as the majority 145(39.2) respondents were strongly agreed and reported low women status whereas 1(0.3) respondent was strongly disagree. The status of women with the statement of compensation/ *swara* marriages existence in the area reports an insignificant association (0.354). Majority 189(51.1) responded "No" about its existence and said that *swara* lowers the status of women.

Table 2
Association between Social Factors/ Marriage aspects and Tribal Women Status

S. No	Statement	Status of Tribal Mohmand Women			Chi square P=value
		Low	Equal	High	
1	Exchange marriage improves the role and status of women				
	Yes	141(38.1)	7(1.9)	3(0.8)	$\chi^2=12.385$ (p=0.015)
	No	148(40.0)	15(4.1)	15(4.1)	
Don't Know	39(10.5)	2(0.5)	0(0.0)		
2	<i>Vulvur</i> / Purchase marriages exist in your area				
	Yes	164(44.3)	9(2.4)	14(3.8)	$\chi^2=7.013$ (p=0.030)
	No	164(44.3)	15(4.1)	4(1.1)	
Don't Know					
3	Dowry determine the status of women				
	Yes	215(58.1)	21(5.7)	13(3.5)	$\chi^2=5.105$ (p=0.078)
	No	113(30.5)	3(0.8)	5(1.4)	
Don't Know					
4	Divorce exist in your area				
	Yes	24(6.5)	1(0.3)	0(0.0)	$\chi^2=1.723$ (p=0.422)
	No	304(82.2)	23(6.2)	18(4.9)	
Don't Know					
5	Violence against Women is practiced in your area				
	Yes	216(58.4)	15(4.1)	14(3.8)	$\chi^2=1.243$ (p=0.007)
	No	112(30.3)	9(2.4)	4(1.1)	
Don't Know					
6	Which Type of Violence against women practiced in your area				
	Physical Assault	172(70.2)	8(3.3)	8(3.3)	$\chi^2=41.736$ (p=0.000)
	Use of abusive language	34(13.9)	2(0.8)	4(1.6)	
	Restriction or forbidden from parents home	7(2.9)	2(0.8)	1(0.4)	
	Stress	3(1.2)	1(0.4)	1(0.4)	
Deprivation from property	0(0.0)	2(0.8)	0(0.0)		

Table 2 reveals a significant association (0.015) between the status of women and exchange (*Badal*) marriage as 148(40.0) respondents said that it did not improve women status and lower it. Similarly, purchase (*Vulvar*) marriages show a significant association (0.030) with low women status, same respondents 164(44.3) reports it prevalence and resultantly lower women status and same negate its existence but favours that it lower the women status. Moreover, the table reports an insignificant association of dowry with women status (0.078) as 215(58.1) respondents said that dowry was given but still the status was low while 113(30.5) respondents said that dowry was not given and the same low status and only 13(3.5) said that giving dowry gave high status to women. Divorce and women status have also an insignificant association (0.422). Majority of 304(82.2) responded that that divorce ratio was nil but the status is low and 18(4.9) said that with no practice of divorce the women status is high. Further, violence against women and the status of women has a significant association (0.007). The type of violence against women in Mohmand agency results in a significant association (0.000). Majority of 172(70.2) respondents declared physical assault to lower women status.

Table 3
Association between Education and Tribal Women Status

S. No	Statement	Status of Tribal Mohmand Women			Chi square P=value
		Low	Equal	High	
1	Education and status of Tribal Mohmand Women				
	Uneducated	245(66.2)	11(3.0)	7(1.9)	$\chi^2=18.601$ (p=0.000)
	Educated	83(22.4)	13(3.5)	11(3.0)	
2	Level of Education and status of Tribal Mohmand Women				
	Primary	54(50.5)	0(0.0)	5(4.7)	$\chi^2=30.335$ (p=0.001)
	Middle	5(4.7)	3(2.8)	0(0.0)	
	Matric	8(7.5)	5(4.7)	3(2.8)	
	Intermediate	14(13.1)	4(3.7)	2(1.9)	
	Graduate	2(1.9)	0(0.0)	0(0.0)	
	Post Graduate	0(0.0)	1(0.9)	1(0.9)	
3	Access to different level of education and status of Tribal Mohmand Women				
	School	210(79.8)	11(4.2)	9(3.4)	$\chi^2=39.822$ (p=0.000)
	College	22(8.4)	6(2.3)	1(0.4)	
	University	0(0.0)	1(0.4)	0(0.0)	
	Technical Institutions	0(0.0)	1(0.4)	1(0.4)	
	Professional Institutions	1(0.4)	0(0.0)	0(0.0)	

4	Women are encourage for higher and quality education				
	Yes	45(12.2)	4(1.1)	0(0.0)	$\chi^2=3.057$
	No	283(76.5)	20(5.4)	18(4.9)	(p=0.217)
5	Social norms need to be changed regarding female education				
	Yes	266(71.9)	15(4.1)	17(4.6)	$\chi^2=7.269$
	No	62(16.8)	9(2.4)	1(0.3)	(p=0.026)

Table 3 depicts the relation between education and the status of women, the statement reports a significant association (0.000), the majority 245(66.2) respondents said that being uneducated their status was low, while only 13(3.5) educated respondents reported equal status whereas, 11(3.0) educated reported high status. Secondly, the level of education indicates significant association (0.001) with the status of women. The majority respondents 54(50.5) have primary level education and had low status and only 1(0.9) reported high status with post-graduate education. Thirdly, access to different levels of education reports a significant association (0.000), majority 210(79.8) respondents have access to school and only 1(0.4) reported high status and had access to technical institutions. Encouragement for female higher education and status of women shows an insignificant association (0.217), the majority respondents 283(76.5) were not encouraged for higher education and had low status whereas 18(4.9) respondents were not encouraged but reports high status. Change in social norms regarding female education shows a significant association (0.026), majority 266 (71.9) respondent reports a need for change in social norms regarding female education as these norms lower women status.

Discussion

Mohmand tribe mostly practice endogamy type of marriage according to 203 (54.9%) respondents, this is because of poverty, culture, and to strengthen their ties with families. There is a culture of early marriage, girls do not go to schools and don't have any other productive activities, and so the majority of respondents 166 (44.9%) got married at an age between 13-19 years. Due to poverty, culture, and lack of educational facilities, tribal people remained illiterate, particularly women literacy rate is much pathetic than their male. Majority respondents 263(71.1%) were illiterate, out of a total of 370. Only 107(28.9%) respondents were literate, of which 25(6.8%) were employed, 9(3.1%) respondents were teachers. The employment rate of women was low due to illiteracy; women lack employment and opportunities of emerging employments. There is a shortage of qualified, trained, and skilled women in erstwhile Mohmand agency.

Majority 212(57.3%) respondents live in a joint family system because of patriarchy, poverty, and tribal culture. Status of women is diminished in the joint family

system replied by 227(61.4%) respondents. Women roles are changing because of social and educational empowerment said by respondent's 201(54.3) and 48(12.9%) respectively. Tribal people are continuously facing challenges which brought changes in the mindset of the people and gave them awareness to change and improve their lives. The women role are stagnant due to illiteracy said by 28(7.6%) out of 76(20.5%) respondents, and other 28(7.6%) replied that women have no value and status in tribal society. Education of women is inevitable for the development and progress of erstwhile Mohmand Agency.

Patriarchy undermined status of women said by respondents 268(77.3%), of these 91(24.6%) respondents replied that men are powerful and 73(19.7%) respondents said that men are decision-makers. Men hold power in the private and public sphere. Of total 370 sample size, 166(44.9%) strongly agreed and 107(28.9%) respondents agreed that early child and forced marriages lower women status. Girls are psychologically and physiologically not ready to bear the burden of child-rearing and not equipped with skills to face the future challenges of life.

Swara/ Compensation marriage is not in practice replied by 214(57.8%) respondents while 127(34.3%) said that it was in practice. Now a few cases of *swara* took place. *Swara* is banned due to awareness, such incidences are rarely reported. *Badal*/ exchange marriages exist in Mohmand agency replied by 318 respondents while 45 respondents negated the existence, due to poverty and endogamy exchange marriages take places. *Badal*/ exchange marriages improved the status of women said by 151(40.8%) respondents, 74(20.0%) respondents replied that two-way relations made them strong and 56(15.1%) respondents replied that women/ bride remained in the same family. While, *Badal*/ exchange marriages did not improve the status of women said by 178(48.1%) respondents, 126(34.1%) respondents replied that intra family conflicts enhanced inter family conflicts. *Vulvar*/ purchase marriage prevails in erstwhile Mohmand agency said by 187(50.5%) respondents, 118(31.9%) respondents said that *Vulvar*/ purchase marriage lower the status of women, majority of 52(14.1%) responded that taunt on purchasing and 38(10.3%) respondents replied that had no value.

Vulvar/ purchase marriage improved the status of women said by 69(18.6%) respondents, majority of 27(7.3%) respondents replied that it was a culture while bought dowry for bride said by 14(3.8%). Tribal people give dowry to the bride said by 307(83.0%) respondents and 63(17.0%) said that dowry was not given. In the erstwhile Mohmand agency, dowry depends on the social class of the bride's parents. Dowry determine the status of women said by 249(67.3%), 111(30.0%) respondents replied that dowry

determined the high socioeconomic status of the bride's family and more dowry mean the bride was from a strong social background replied by 84 respondents.

Divorce did not exist as divorce is considered against their Pakhtunwali and masculinity said by majority respondents 345(93.2%), while only 25(6.8%) replied that at times it took place. In the rare cases of divorce; women depended on close kin's and siblings responded by the majority of 237(64.1%) respondents. Violence against women exists replied by 245(66.2%) respondents and most common is physical assault according to 118(50.8%) respondents. Violence against women is universal among Mohmand's and is not considered as a sin rather it is considered male's right. Majority respondents 107(28.95%) replied that they did not have access to educational institutions, while 95(25.7%) respondents responded that educational institutions were not available. No trend of sending females to educational institutions said by 34(9.2%) respondents while 30(8.1%) said lack access to educational institutions because of cultural values and *Purdah*. Girls stay at home; early marriages also forbid them from getting an education. They did not invest in girls due to poverty, as girls are considered liability and son as an asset. Women's ratio of higher education was very low as the majority of 321(86.8%) respondents replied that females were not encouraged for higher and quality education in the urban areas.

Moreover, girl's colleges are rare and women university nonexistent. Social norms regarding female higher education need to be changed said by 298(80.5%) respondents while social mobility was restricted said by 97(26.2%) respondents, 75(20.3%) respondents responded that equal education opportunities are not available.

Focus Group Discussion Findings Impacts of Social Aspects on Women status

Tribal women are confined to house chores and childcare. Intra and inter-tribal enmities and blood feuds made them psychologically strong, brave and courageous. Tribal's favoured early marriages live in extended and joint families. Tribal women have more children and interested in male children. Women are controlled by male family members. In presence of their male family members, women remain quiet and deferent; serve them on a priority basis. Elder women and men enjoy relatively better status.

Impact of Marriages on Women Status

In erstwhile Mohmand agency, marriages are monogamous, endogamous and arranged, without the practice of the right of consent. They could not think of denial,

slightest suspicion of likeness or want to marry somebody is intolerable and consider as *Tor* (dishonouring the family). Endogamy strengthens the alliances. Among Tribal's dowry has no importance, given with the view that this is their (daughter/ sister) share of inheritance whereas, marriage expenses are borne by bridegroom family. *Vulvar*/ purchase marriages are rare in practice; money taken is spent again on the bride. Child marriages assign low status, girls are considered liability and groom family add working hands and increase their male (son) members. Exchange (*Badal*) marriages, lower women status as if one party (women) is maltreated, the other party is also affected. Tribal people did not like divorce and consider it against their *Pakhtunwali*. Mohmand's practice violence against women, physical assault battering, abusing etc, *Tor* /honour Killing is also in practice; there is no investigation, FIR and police reporting system in the area till 2018.

Impact of Education on Women status

Mohmand women had low educational status because of low literacy rate. Education beyond the primary level is not available in erstwhile Mohmand agency. Mohmand's been mostly poor and could not afford the expenses; present enrolment was also due to food/incentives. Higher education facilities were scarce of moreover they did not like and favour female higher education because of societal restrictions. There are more private schools for boys than for girls. Tribal consider girls as temporary members, liabilities and sons as assets and investment should be made on them.

Conclusion

Women being more than half and potential strength need to come forward and play their role in the development of Mohmand district. Women contribution, involvement and equal participation are mandatory for development but, they lack education, awareness and human rights, in a miserable condition characterized by no demand for rights to improve their status. Tribal customs and tradition negatively affect the role and status of women. However, Patriarchy, gender inequality needs to be diluted with the provision of right of inheritance, the right of consent in marriage and decision making role. Strict implementation of the Constitution of Pakistan along with Peace is the utmost requirement for streamline development. Education is necessary, women should get quality and equality education for social, economic, political development. Women should be provided free and distance learning opportunities besides Women University and girl's colleges to encourage higher education opportunities along with women employability for the alleviation of their status.

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