

Domestic violence against women: A case study of Charsadda

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ABSTRACT

Domestic violence against women in charsadda has various causes which perpetrated Violence against Women. Poverty, illiteracy, low economic condition, culture, norms, patriarchal structure, social structure, misinterpretation of religion, learned helplessness, power and control, learned gender role, desensitization, social modeling, alcohol, socialized behavior and system failure are the some of the causes of domestic violence against women. Women's freedom, liberty, legal and political rights are effecting by domestic violence. It will make women economically dependent on men. Women suffer from mental and physical problems, hypertension. Domestic violence against women breeds instability in the society and children learned hostile and violent behavior.

KEYWORDS: Domestic Violence, Poverty, Low economic conditions

INTRODUCTION

Domestic violence against women in charsadda is ordinary practice. Female faces various forms of violence against them including;

Verbal Violence

Verbal violence includes many forms of abuse which not only affecting female prestige but creating frustration to her husband and other members of the family [1]. Pushing, slapping, kicking, beating female with shoes, sticks and side by side to give divorce threats for controlling her to obey his orders [2]. All forms of violence against women have negative outcome for female, affecting their mental condition, self-identity and leads towards the psychological problems. As compare to the physical violence verbal and emotional abuse have more negative implications on female [3]. Verbal violence has various forms. Firstly, Abusive jokes, male uses insulting jokes and statements defining the female's lower mental level, having no self-respect, poor working capability [4]. Husband used this statement also that female have only ability to talk uselessly while never know about any other work. Secondly, Blaming, husband in charsadda blames their wives for their insecurity, anger and irritations. Husband usually used these blaming phrases:

- If you were not so;
- You are just trying to provoke a fight;
- It's your fault.

Any disturbance in the house hold considered inability of female and giving the title that she has no sense to manage work property as ill mannered. When children involved in wrong activities or weak in education, husband blamed the female for their carelessness and negligence. The usual statements of husbands was; "*tola wraaz koor prate e yao kar de hom teak na we ao mashoman de tol besara kral* " (she have no ability to done household work properly spends all her day in home while even no properly socialize the children). Thirdly, Criticizing of Spouses, wives also face criticism from their husband for their inability to perform properly and manage the household affair according to the wishes of the family elders and female faces following remarks [5]:

- You are so careless;
- You never do anything right;

Wives were criticized by their husband for not preparing food on time, no manner to do any work properly, washing dishes etc. Woman who failed to perform her duties is facing abusive words like "*koor ke pa aram nasta e da kor hom la sa kar we? Ta zma pa shan ogata bya ba de pata olagi*." (She has not done any productive work in home, just relaxing, while earning was more difficult which was not possible for her).

Case Study

Miss "A" was 56 years old lady residing in charsadda. She had two daughters and three sons, two sons were married. She told the researcher that her elder sons had no bad company outside and pays attention to

his father's advice and was obedient and simple. But her younger son left the education and was indulge in bad company. She said that she herself and her husband was worried and anger with younger son because he mostly has conflict and fights with his fellows and friends and spend most of time outside the home for the useless activities. She told to the researcher that "plar ao za wrta pa nasehatono stari sho liken pohegi na". (her husband and she herself were advising their son all the time but he was not willing to understand them).Whenever he commits any wrong outside the home her husband blaming her for the inadequate socialization of the children

Miss "A" also told to the researcher that her younger son was engaged with his uncle's daughter and her daughter engaged with that uncle's son (exchange marriage) and *Watta-satta*, meanwhile her son involved with another female and broke his engagement with his uncle's daughter. As a result of this his sister's engagement was also broken by her uncle. Miss "A" narrated the story in her native language as "*zama zwi da jenai da nikah da para ratahtoli wa ho da jenai umar da 18 kalo na kam wo nu court wrla nikah onakra*". (He was ready for want court marriage with that girl but she was under age, therefore, their marriage could not be arranged in court). In spite of his failure, he was insisting to marry that girl, while his father was not willing to accept his proposal. Her husband was angry and disappointed on the ill behavior of his son and was of the view that his wife has not socialize the children according to the norms of the family, while sometimes in prolong argumentation, he beats her being responsible for all that happening in their family[6].

Emotional Violence

Emotional abuse includes harsh words in loud voice, strict action to control the situation, actions of assault, threats to demean another person. Emotional abuse is for threading the female and harming her sense of self-worth [7]. Coercive, name-calling, and stalking etc. are the examples of emotional violence. In emotional violence, for gaining the power and control over wife's feelings hurtful exchanges of words are used. Repeatedly calling the partner that "no one else would have you" or calling "*stupid*" are the examples. These wordings were used to abuse the female emotions or emotionally attached people with her. About female character and female appearances male uses negative words to explain her. Men considered women worthless being not beautiful and hurt women's beliefs. Emotional violence is bringing adverse impact on women, to create confusion among female that any decision is the basic reason of emotional violence. In verbal abuse the most obvious category is calling by bad names. Personal "labels" and insulting names are abusive demeaning sexual references:

- Ugly
- Bitch
- Stupid

To degrade the female and posing negative feelings husbands calls the wives with bad names, to take her to right track is the basic purpose of calling with bad names [8]. When husbands intentionally discourage the confidence of their wives, then she believes that they were stupid, useless and a "bad wife". Being the parents of a daughter culturally bride's family has a submissive position than groom family and due to this culturally dominating position of groom's family they can show any type of anger and aggression [9]. So bride's family has to show respect and tolerance to groom and his family. Due to such type of situation husband takes advantage and petty issues they insult their wives.

Wife activities and mobility are checked by husband out of household. Other monitoring activities are following:

- her visit are monitor
- her messages are monitor
- Monitoring of phone cell.

In tens domestic situation controlling of movements and behavior is inevitable for the husbands [10]. Misunderstanding and domestic clashes are the outcome of such practice. Such practice keeps them away from any form of intimacy with the outside males. Jealousy is also linked with this behavior of controlling of women [11]. Female became totally dependent on her husband after the marriage; this dependence is economically, socially, psychologically and for every decision even for their visits.

Culturally the female were confined within the four walls of house for look after the children and household and without informing male she was not allowed to go outside the house. After the marriage her outside visits are depending on the needs like visit to doctor or death ceremony or parents' home. In charsadda it's the tradition that wives frequently mobility outside the house is considered bad even for the males that they cannot control their wives.

LITERATURE REVIEW

There is very little research work on domestic violence against women in Pakistan. Although some books and research works on domestic violence against women in Pakistan are available but no study has been conducted on domestic violence against women in District Charsadda.

Domestic Violence Cross Cultural Perspective written by **M. Basheer Ahmad**. In this book M. Basheer addresses domestic violence in its cultural perspective, Islamic perspective and Jewish perspectives and effect of domestic violence on children and also discusses domestic violence psychodynamics and preventions.

Forsaken female: the Global Brutalization of Women written by **Andrea Parrot, Nina Cuming**. This book illuminates the diverse ideologies and cultural condition perpetuates the brutality that victimizes women. The discussion is structured around the experiences of women who describe their personal victimization.

Broken Bodies Broken Dreams: Violence against Women Exposed written by **Jeanne Ward, Lisa Ernst**. This publication gives an insight into the expositions and violence that effects the everyday lives of women and girls around the world by examining different types of violence through the cycle of women's lives including, discrimination at all stages of lives.

The Prohibition of Domestic Violence in Islam written by **Muhammad Hisham Kabbani, Hamayra Zaid**. This book founded on traditional Islamic texts which clearly state domestic violence is forbidden. It presents shiny social e.g. set forth by the Prophet of Islam Muhammad (PBUH) and examines crucial Arabia terminology relatives to domestic violence that has been broadly misinterpreted. This book is an authentic refutation of domestic abuse perpetrated by Muslim and is a resource for social scientist, religions scholars, policy matter, law makers, law enforcement, educators and advocates for the victim of domestic violence.

Women of Pakistan (Two Step Forward One Step Back) written by **Khawar Mumtaz and Farida Shaheed**. This book indicated women reform movements, their rights, and politics in Pakistan movement. Hudood Ordinance 1979, creation of WAF, evidence law, and law of Qiyas and Diyat are indicated in this book.

Violence against Women in Pakistan written by **Saeed Watto**. This book addresses multiple perspectives explain causative factors of violence against women that are proudly identified as radical feminism, socialist feminism and postmodern feminism. It focuses on multidimensional causation of violence against women. Presumably, perpetration of physical violence against women is necessary a rational phenomenon and its prevalence may vary with varying types of interpersonal relations of men with women. Mainly, it focused on finding out answers to the questions.

Sexual Violence against Women in Pakistan written by **Meredith Owen**. This work addresses sexual violence against women and children in Pakistan. It focuses on gender apartheid, oppression against females, in addition to sexual and domestic violence against women in the greater context of conflict. It takes a holistic in analyzing this problem, looking at violence against women through legal, psychological, sociology and military perspectives. Protected conflict exacerbates limitation on women's rights in further segregates women from society, ostracizing them from the community. As a result, it makes recommendation based on these observations in order to combat this problem.

RESEARCH METHODOLOGY

Both qualitative and quantitative approaches are used in this research in order to execute the present study for collecting the relevant information both primary sources i.e., interviews and official record etc and secondary sources like books, newspapers, journals and research articles etc are consulted

Case Study

A 24 years old female, "A" who was married to a man called Noman three years ago. She told to the researcher that their mother in law were eager to marry her younger sister named "X" to their son named Ali. Miss "A" parents reject this proposal because Ali was unemployed and was having bad character. In retaliation her in laws were not permitted her to visit their parent's home. She was not allowed to attend her sister's marriage, but in case of emergency there in laws was allowing her to meet with her parents. She was not allowed to meet with her sister after their marriage and her husband said to her that "*hpali hor sara da melawedo sa zarorat nashta ao na de haga mong kara razi* (you are not allowed to visit her home broke every relations with your sister). There in laws feared her meeting with the younger sister who was banned therefore she was not allowed to go outside the home alone [12].

Physical Violence

Physical violence is the forceful physical behaviour or the threat of harm that accidentally or intentionally causing property destruction or bodily harm [13]. To enhance the power and control of the husband over his wife they use physical violence. In charsadda physical violence like slapped, pushed, kicked and beaten with shoe, by feet by hand and with stick was prevailing against women. Physical violence is used by husband for forcing their wives to accept their orders. Husband usually used physical violence in the situation when their wife before the entire family member disobey the husband. If someone not stops physical beating in its initial stages, it would continue for indefinite time.

Case Study

Waheed son of Azeem and his Mrs. is the resident of charsadda. They had two children, one daughter and one son. She is an uneducated lady, and her husband beats her on minor issues. One day when her brother is came to her home, her husband started shouting and fighting with her on minor issue. His brother in law tries to cool down their anger but he cannot control their anger and Waheed started fire on his wife and brother in law and run away. Both of them are seriously injured and under medical treatment in district Hospital charsadda[14].

Case Study

Mr. Mushtaq and his wife is the resident of charsadda. They had three children. Mrs. Mushtaq said that her husband is an abusive man and get angry on minor issues and beats her cruelly. He controls all of her actions and does not permit her to go outside the home and to meet with her parents. One day when she requested him that she wants to meet with her parents then Mushtaq Ahmad get out of control and start beating her that her arm is fracture [15].

Case Study

Khalid Shah and his wife Miss “A” had three children having age three years, one year and six month respectively. Khalid Shah is an angry man having no control on his anger. Khalid Shah started shouting and fighting with his wife on small issues for example not preparing food on time or goes outside the home without his permission etc. Miss “A” takes great care of him but he never gives reward to her in spite of reward he always gets angry from her. One day Khalid Shah started shouting and beating her and cannot control his anger and shoot his wife and kill her cruelly [16].

Stove Death

In stove death in-laws are also involved; stove death is portrayed as an accident while cooking in the kitchen. It is presumed that when female cooking meal in the kitchen stove burst and she was burnt because of her personal fault and no one was there to help her. To get rid wife husband and in-laws preplanned such kinds of situation. Husband and mother in-law are involved in all such cases. In such cases husband has no interest in his wife and he is interested in someone else and want second marriage.

Threats

Husbands used to threaten their wives with different threats to gain control over their wives for the wife that serve as a biggest fear. Snatching the children, commit suicide and physically harm are the threats. Following threats are practiced by the husband:

- Do what I say or I’ll give you divorce;
- Do what I want I want or I’ll leave you;
- If you talk to me like that again, I’ll hit you.

Different types of threats were facing by the females of charsadda. Husband and wife share everything with each other and have very close relations. As compare to the other relation chances of conflict and violence were more. On many occasion husbands threatened their wives that create fear in his wives’ mind[17]. Physical harm, divorce, threat to harm is the major threats. Threats of children are the worst forms of threats given by husbands. Threats of children snatching are given in case of separation or divorce to control her and for creation of fear in women minds not to disobey her husband in any circumstances knowing that the mother cannot live without their children[18]. In social structure of charsadda being divorcee was considered as worst for female and due to such social structure norms and values husband use divorce as a tool for threatening the wife. In spite of abusive behavior of her husband female not creating any conflict with their husband just to safe their married life[19].

Case study

Miss “X” was the respondent to the researcher that she was a married woman having age 25 year. She had three sons and one daughter. She said that her husband has extra marital relations with Miss “Y”. She

requested her husband when the matter came to her notice that he leave the idea of second marriage and do not disturb their married life. He was so much involved with that female that he cannot think of breaking relations. Her husband asked her that she permit him to marry with that female and after her refusal a clash emerge between them that take later on the shape of acute violence. Her husband threatened her that in case of permanent refusal he gave divorce to her. She said that divorce was very shameful and harmful to her and her parents therefore she gave permission to her husband for second marriage with wet eyes and broken heart and remain under the roof with her children [20].

Case Study

Miss “A” was 28 year old having seven year of marriage. They had love marriage. Therefore, Miss “A” was not accepted by the family members but the couple was allowed to live with him. She was frequently insulting and criticizing by her mother in law and continuously grumbling about her behavior and capability not worthy to run a family. Her husband was out of country for job and she was not allowed by in laws to talk with him on phone. Her mother in law misguide her husband by telling “*na da koor kar kawi ao da kor na bagair ejazata ozi ao mas dera badtamezi kawi*”(she was not doing any household work and goes out without her permission and using abusive language with her). As a result when her husband comes back to home his behavior was rude and insulting. She was not allowed to visit or meet with her parents and was threatened of divorce[21].

Sexual Harassment

There are many social problems in Pakistan which are confronted by the people. Violence against them is one of them. It afflicts about half portion or 50 percent population of Pakistan. It has its many forms, which afflicts the female very much. Even a baby girl is neglected by birth. Their brothers and boys are preferred to them. Actually violence is a thing which is unwanted and undesirable by a woman or female from which she suffers in any condition [22]. Various definition of sexual harassment has been proposed. For example Yale University defined it as “an attempt to coerce an unwilling person into a sexual relationship, to subject a person to unwanted attention or to punish a refusal to comply [23].”

Sexual harassment is also alarming common in Pakistan. Sexual harassment is unwanted sexual conduct that unreasonably interferes with an individual’s job performance. Harassment at office and work place, discrimination abusing authority for sexual favors, public humiliation of women staring, touching, intimidations, aggressively stopping the way, retracing entrance, passing vulgar remarks. There are indications that the cases of molestation, harassment and sexual abuse of women are on the increase. It was however believed that most cases of sexual harassment and molestation in the country go unreported [24].

HRCP noted 731 cases of rape and gang rape in 2007, with the actual numbers thought to be much higher. In at least 258 cases it was reported that the victim was a minor. The perpetrators of rape and gang rape were at a very high 1,596. In most reports, enough information was not available to list details [25]. Many communities are of the opinion that sexual harassment is on the increase. However, it is not clear whether this is sampling because women are increasingly coming into contact with men outside their immediate neighborhood and family, or whether a measure a socio-political change has led to increasingly negative attitude towards women or whether women are no longer prepared to silently put up with harassment and are talking more openly about the issues[26].

Case Study

A six year old girl name “A” was the resident of kalyas. She was the student in a *Madrassa*. One day on the way come back from *Madrassa* a man name sadiq shah son of muqadar shah abducted the girl and then rape her. . After committing the crime the girl was left in a ruin. A passerby passing by the ruin heard the cry of girl and took her to their home. When her mother saw their daughter in such situation she took her immediately to a midwife doctor. Doctor confirmed that the girl was raped after the examination[27].

Modes of Harassments

It is often covert and difficult to recognize for instance, verbal remarks in the guise of so called compliments, touching, highly personal and private suggestions and constant pressure to enter into a totally unwanted relationship [28]. They can be broadly categorized as harassment by Colleague in this mode offer lifts to the girl and if accepted, uses the travelling time for developing intimacy by so-called accidental touches or offering sympathy and help for problem faced by the girl. Another mode of harassment is by family member, in this mode the women are sexually harassed by family members also which includes giving less importance to girl child, belittling her, trivializing the women at working at home, not allowing her to take decisions, inflicting violence etc. in spite of colleague and

family member female can be harassed by other. Sexual harassment includes relatives, friends, other family, social friends, neighbors and strangers. Some of the points to be note are:

- Family members or relatives on the pretext of showing affection they use the opportunity to hug kiss and innocently touch various parts of the body of the victim.
- In the house, if alone, tends to show their naked body specially the genitals pretending it to be accidental.

Sexual Harassment Faced by Pakistani women

There is no doubts that sexual harassment exist in Pakistan and women have to combat fight the problem on various fronts. The practice is all pervasive in every section of the society from the lowest strata to the elite social circles. The maid servants, sweepers, washer women, ayahs, especially if young and attractive are given a tough time by the male servants, drivers and other including the head of house or his young sons. This is all the more rampant in the show world that is the cinema studio, TV stations, the stage where unscrupulous agents stress that only sexual favors (termed as being friendly and broadminded) can buy roles and ensure advancement. Sexual harassment is a subject whose existence is not acknowledged or discussed and surrounded by absolute silence. Women are afraid to turn even to their husbands or family members because they dread lack of support from them owing to the common perception that women themselves generate such attention by dressing or behaving provocatively. They are apprehensive of humiliation if they speak out which may furnish their reputation, affect their career and jobs with little or no reward for taking a stand.

Sexual harassment is a curse as it not only abuses the body, but also violates the spiritual and emotional essence of the individual. Women must try to understand the nature of this crime and overcome their passive attitude and un-willingness to fight back as it will not stop the harassment, rather it will encourage the males to continue with impunity since they do not fear any retaliation. Besides this silence on the part of women eliminates any sympathy or help she may get from her colleagues and other co-workers as it (silence) tends to promote the view that it is personal matter with a degree of willingness on her part, in which they should not interfere[29].

Places Where Harassment Commonly Occurs

Harassment can occur anywhere. The most common places in varying degrees are;

- Behind the closed doors of corporate offices.
- Where a large force of women workers are employed, for instance garments factories, construction sites, pharmaceutical companies and other industries with a female labor force.
- Domestic and menial female workers are vulnerable in the residences and workplaces.
- In educational institutions, especially in professional colleges.
- In religious *madressaha*.
- In public transport.
- At social or family gatherings[30].

Women as a Property

In “*Zafar-ul-Lughat*” Bahadur Shah defines “*Swara* is the girl given over to the rival for the sake of reconciliation in case of murder or any rivalry. Pashto Qamoos says “a woman given as compensation for a crime like murder, abduction of a girl, is known as *Sawara*”[31]. Usually *sawara* women have no social standing in the communities and families they live in. The *Sawara* women are given in *Nikah*, but without any ceremony. Where the *swara* was settled through the *jirga*, the girl may have some limited rights but in very extreme cases for example where the girl’s parents begged for a settlement, there is no *Nikah* and she is simply left in the fields to be taken away by the men of rival family. Such a *swara* is kept as a slave mistress[32].

Swara is a Pashto word. It means price for peace or it means women rider on horse. In this custom if father, uncle, brother kills anyone, then as a settlement of dispute give women to victim family and this family choose girl if their own choice and respect is not given to this girl. Some time in this custom 12 years girl is married off to an 80 year old man. The practice of giving a woman to an enemy’s family as part of a settlement of a feud is sheer cruelty towards women, treating them as the property that is used to settle dispute. *Swara* is a tragedy found in Khyber Pakhtoonkhwa or among *Pakhtun* communities in cases where long-standing tribal feuds, which have involved several murders, are being settled. In the area of D.I.Khan, a *swara* women is totally at the disposal of the family to which she is given *Swara* can be sold off in marriage to another man of the same family[33].

Honour Killing

Honourkilling are prevails in Charsadda without any restriction. In Honour killing female were murdered in the name of honour because she wants to marry of their own choice or did any work which is shameful for the family and degrade the status of family or example, refusal of an arrange marriage, sexual assault, marital infidelity, being

raped, demanding for divorce even from an abusive husband, to adopt other customs or publically engaged with other communities etc. honour killing is just a dominancy of male over female.

Honour killing are found in all classes, communities and castes of charsadda. Our society is patriarchal where female are dependent on male. Women viewed as a property. Our communities are greatly values the relationship between honour and the family. In the society that family loses face and by the relatives that family may be shunned. That shame can be erased through a killing.

To justify the male violence against women notion of honour are framed within culture, religion or the need to preserve identity are the vehicles'. Data and its compilation are difficult is very difficult to interpret because honour killing are occurring in social and cultural[34]. Nature of honour killing reflects the notions of "Morality" and "Honour". The roles of right and wrong are thus inverted by honour killing, while victim becomes the perpetrator and accused of the criminal act and perpetrator becomes the champion of justice. Honour killing is highly supported in Pakistani society and thus often not reported and if reported then cases do not reflects the full extent of the issue[35]. Frequently, females killed in the name of honour and recorded as died in accident[36].

Case Study

Ayesha and Muhammad Imran had love relation with each other. They want to marry but unfortunately Ayesha's family had strong displeasure to this proposal. As a consequence they run away and got court marriage. Ayesha's family looked at it as a mark of disgrace and resolves to kill her. Ayesha bibi had two brother Zaheer and Nazir, they cruelly killed Ayesha bibi and manage to run away. But at Police check post Police order them to stop the car but in spite of stopping the car they open fire on Police men. In the counter attack Police fired both of them in which Zaheer died and Nazir is seriously injured[37].

Case study

Kamal-ud-Din and Miss "A" had love relation with each other, they wanted to marry with each other but due to some reason Kamal-ud-Din did not send his proposal to Miss "A" home. Both of them meet with each other. One day Miss "A" uncle saw both of them together in a park; they shoot both of them and manage to run away. Miss "A" family not registered FIR against her uncle[38].

Case Study

Muhammad Younis and Rukhsana bibi is the resident of rajar charsadda. They liked each other but they lived in those families where love marriage is considered a sin. So they decided to get court marriage and settle in Attock. One day at the night time Rukhsana bibi's family member including her uncle and cousin entered in their home and fired both of them. Muhammad Younas died at the spot and they left Rukhsana bibi considering dead, but fortunately Rukhsana bibi did not die. Ruhsana bibi was seriously injured and lost her legs. Rukhsana bibi registered FIR against her family but till now no single member is arrested by Police. Rukhsana bibi also appeal to give her security because her life was in danger, her family try to kill her and requested the government to give her justice[39].

Case Study

In tarnab charsadda a brother killed her sister committing love marriage. Her brother call her to come back home to meet with family, no one will harm her. When she is on the way to come back to home, her brother started fired and killed her, after killing her he run away. She did not think that her brother will kill her she come back home happily to meet with her family.

Forced Marriage

Forced marriage is an issue that is often misrepresented and misunderstood. The distinction between forced marriage and arranged marriage is distinct and lies in the right to choose, however in particular there is no confusion between both as they are often used interchangeably. Forced marriage is took place without the approval of both or one individual. Usually permission is entrenched under violence, physical abuse and psychological manipulation[40]. In arrange marriage leading role is takes place by the families but the choice to accept or reject the proposal remains with the couple[41]. According to the Global Justice initiative "in so far as the distinction turns upon the presence or absence of full, free informed consent there is no meaningful difference between a forced and arranged marriage where at least one of the intended spouse is a child". For the Advancement of womenthe UN Divisionstates that "As a child under the age of 18 is not capable of giving their valid consent to enter into marriage child marriages are considered to be forced marriages"[42].

Female, male, children across diverse communities are affecting by the problems of forced marriages. In Islam female have equal right to choose a partner; but this is hardly the case. In charsadda female willingness is often sought for marriages particularly in remote areas where female are married off according to their family's or parent's will. In our societies female is considered as a symbol of honour. Once the female got married then they lack the ability to escape their captors due to cultural and female confined to abusive relationships. For the fear of

being stigmatized as a divorce parents do not encourage their daughter to return home. Under Pakistani law forced marriage is a punishable offence; however the law is seldom enforced.

Marital Rape

In domestic violence marital rape is the most common and worst form of violence against married female. Our society is traditionally patriarchal, influenced by tribal traditions and feudal that decrees a secondary role to female, for any reason it is inconceivable that a female could refuse her husband for sexual intercourse. In our society male considered that they are the masters of their wives due to paying *Haq Mehar* or Bride Price. Female willingness and wants do not matter. It's the duty of wives to satisfy the male's desire and wishes. People even do not recognize that they are involved in marital rape with their wives. Even the wives do not know that the sexual act to which they are being subjected against their will and desire constitute rape. They feel that it is their duty to permit it in accordance with their upbringing which is based on obedience. Female before marriage docilely obey the parents and after marriage husband[43].

Marital rape can be expressed as "sexual intercourse by a husband against consent of the wife, even by force[44]." A female being rape by their husband is viewed as inconceivable. Women must be obeying all the commands of the husband according to the traditions, social environment and wrongly interpreted religious injunction. Female, therefore, don not report or speak out of marital rape under the false impression that the husband's behaviour is legitimate and has to obey. It is very difficult to make understand people that marital rape is criminal offence which is as if it is committed with any other women. Under the existing Hudood Laws, marital rape is not treated as a criminal offence. According to *Zina Ordinance*, *Zia-bil-Jabar* is "Sexual intercourse with women to whom the man is not validly married". This definition of rape categorically denies recognition of marital rape as an offence. The Husband's insistence resulting in the violence to satisfy his desire is against the injunction of Islam. The Holy Quran (2:223) has compared the act of union between a husband and wife with the cultivation of land which would give satisfactory result only if it is ploughed and sowed according to the laws of nature, keeping in view the fertility of the soil and climatic conditions. In charsadda majority of female are subjected to marital rape in their homes but society at large persists in seeing it as a personal matter between husband and wife and therefore avoid interference. In this respect female from tribal areas and rural areas are more vulnerable specially when married under the term of Bride-price Transactions they are treated as the sole property of the husband and it is assumed that they have permanent consent to have sexual intercourse whether the wives like or not[45].

Watta-Satta Marriages

Watta-satta marriage is simply an exchange of female; a female is given to a male in marriage in return for a female from the bridegroom's family being married to a male from the bride's family. This custom of *watta satta* is not only prevalent among the lower classes but also among the middle and upper classes of charsadda. In such type of marriages trouble in one house affect the relations between the husband and wife in the other household. The most common case involves a women getting abused due to other brother's mistreatment of her husband's sister[46].

Women Reaction against Violence

Women face many forms of violence against them from strangers and especially from their close one outside the house, within the home they were victim of husband cruelty. Female inherit the male dominancy and authority to control their behaviour through abusive methods. When female share the brutal and violent nature of husband with her family, with parents, sister etc. They suggest not disclosing the personal matter because that would affect her marital life and honour and dignity of both the families. Sometimes violence against women takes worse position that resulted in death and severe injury especially by the acid throwing, nose cutting and stove burning, due to certain reasons as explained above, such cases are less reported to the police. Threats from in-laws and husband, lack of emotional and legal support and fear of children's future are the other reasons.

Violence and Beliefs

In charsadda wife and husband's relations are not based on equality; wife had a subordinate and inferior position as compare to husband because husband has superior position and can control her wife through words and actions. In charsadda social structure and society is based on patriarchal norms and values and in patriarchal system male had a dominant position while there were specific beliefs prevalent in our society regarding husband and wife relations which gave birth to violence against women. For instance,

- It is justified by our society that husband can beat his wife with stick or with shoes or hands when she goes outside the house without telling or taking permission from him.
- When women perform ill mannerly household tasks husband has the right to use abusive language.
- When household activities and children are neglected by the wife then husband has the right to slap his wife.
- When a female argues with in-laws or husband then husband could kick, pull her hair.

- Wife's out going for e.g. visiting parents, going to market or visit doctor or relatives are control by husband.
- Husband could threat his wife physically for arguing with him.
- No objection to husband to gave threats of divorce regularly.
- Wife is physically or mentally torture by husband on demand that she will bear male children.
- Being a good wife it's the duty of her that she could accept all the things from her husband whether he is abusive.

CONCLUSION

Domestic violence against women at societal and family level is a concern of noticeably significant importance. It is a threat to female's fundamental human rights and psychological and physical well-being. State and civil society coordination is requires for coordinated solution of this complex problem. For formulating policy and programs there is need for adequately utilizing and mobilizing all allied sectors of society. In private and public lives of female and male the promotion of non-violent relations involves.

Unless the male do not react against the patriarchal pattern of society Social conditions of Pakistan will remain problematic and promoting further violence against women. Because of inequality between genders Domestic Violence sustains its momentum. Domestic Violence related with illiteracy, ignorance and poverty as well. Handling one factor will affect other factor obviously. Pakistani government seriously and sincerely address concerning issues as well. Unless in every aspect of society female do not stand equal to male side by side, in Pakistan female will be living like second class citizen. In material progress it is not bad to be backward, but it is bad to be backward in thoughts. Things may start to change if Pakistani people try to remove this social illness.

In Pakistan domestic violence remains one of the least legally addressed topic. There is no concrete information which can gauge the magnitude; the number of domestic violence cases is alarming. Every abuse inside the home is considered to be out of realm of the law because the home is a private place. Religious belief and cultural belief are used to legitimize the maltreatment by male. To get social approval for violence against women different quaint injections are given. Domestic Violence is not a causal problem but structural, it is the family structure that leads or legitimizes the emotions, acts that are identified as causes of domestic violence under causal analysis. The degree of tolerance of abuse of women and the way women are viewed in society are influenced by a number of factors like culture, ethnicity and religion. Sensitivity to discussing issue on domestic violence and wife battering or wife abuse would be high in a society like Pakistan. Custom and culture play great role in Domestic Violence. An increased in the tolerance of the abuse of women the prevailing patriarchal culture may lead. To physical intimidated his wife or to beat his wife is the right of a husband, in many societies

The status of women and the development of their potential remain paradox. All socio-economic indicators provide a very bleak picture of the status of women. When a scheme or program is chalked out for humanity, it remains incomplete without inclusion of female. However, women have always performed tremendous role in the field of economy and other field life. In the 1973 constitution of Pakistan, there are many rights for women, for example right of *khulla*, right of dowry, right of her child in case of divorce.

The cause of violence against women are dowry, the old traditions of society, illiteracy, considering women inferior, joint family, unequal social justice, cultural practices patriarchal system, male dominated society, poverty and worse economic divorces, frustrations, greed, *khulla* and illicit relationships. This study conclude that Pakistan is a country having patriarchal society with a lot of gender discrimination, where in every walks of life women are not given their due rights. Ignoring a big part of its population and leaving it in discrimination and ignorance no nation can prosperous. Women all around the globe various forms of violence like physical violence, psychological violence, emotional violence, verbal violence, rape, marital rape, dowry violence, bride burning, stalking, femicide, female infanticide, acid throwing, honor killing, child marriage, foot binding, *watta-satta* marriage, *vani* and *sawara* etc. Pakistani society is male dominated the case is same is rural and urban areas. Patriarchy is so entrenched in the society that no one can realize that they are violating the women's human right.

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