

# Gender Situation Analysis in Tharparkar

2002



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# GENDER SITUATION ANALYSIS IN THARPARKAR



THARDEEP RURAL DEVELOPMENT PROGRAMME

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# GENDER SITUATION ANALYSIS IN THARPARKAR

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## GENDER SITUATION ANALYSIS IN THARPARKAR

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## **Preface**

Thardeep's vision is based on the understanding that "*Thari* society is in a process of change. It aims to facilitate this on-going transformation of society through interventions that help Tharis to develop the skills and tools to relate to and control this transformation".

The appraisal mission report of 1998 provided some recommendations to Thardeep to integrate a gender approach into its organization and its programmes. Up to now no gender policy was in place, stating how Thardeep would engender its vision, objectives and activities at organizational as well as at programme level. Thardeep understood that such policy and strategy could only be realistic if it took into account the real ground situation – the gender relations, gender responsibilities and gender proclivities within the contexts of family, legal and normative rights and responsibilities, economy, society and environment.

The development of Thardeep's gender policies and strategies were, therefore, based on the comprehensive report of the *gender situation analysis* carried out in March, 2001. These policies and strategies were developed through a consultative process with (and among) Thardeep staff members in a workshop conducted in June, 2001. Keeping in mind the three broad components in Thardeep's on going gender work: *advocacy, programmes and networking*, it covered both the organizational and programmatic elements, as well as the interfacing between the Thardeep staff and communities.

This publication is an effort to bring forth the ground situation of gender issues in *Thar*. It highlights the design, conducting, analysis and reporting of a gender field-based situation analysis study and assessment of existing gender components in Thardeep's programme. A unique feature of this study is the analysis of parts of the data in terms of Muslim and Hindu Personal Laws. Hindus form 56 percent of the study sample. This is the first systematic attempt to look at the gender situation within the Hindu minority in Pakistan.

This report has been made possible with the contribution of the following two organizations:

Thardeep Rural Development Programme (TRDP)  
Raasta Development Consultants  
NOVIB

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Many people have contributed in the research and compilation of this study. **Dr Sono Khangharani**, Executive Director, TRDP with **Dr Allah Nawaz Samoo and Ms Hafiza Ismail** for the valuable guidance and input during the designing phase of the study and provision of secondary data. Raasta Development Consultants conducted the study, which included a field survey in Tharparkar and analysis of primary data. The study was led by **Ms Simi Kamal**, Chief Executive, Raasta Development Consultants, literature review and data analysis were then rendered into a comprehensive *Gender Situation Analysis* report with **Ms Muneezeh Saeed Khan**, Manager, Research Unit, Raasta Development Consultants.

The survey would not have been possible without the dedication and professionalism of **Mr Iftikhar Channa and Mr Ashok Kumar**, both of Raasta Development Consultant staff, who acted as field supervisors and were responsible for team training, ensuring quality of data, data processing and compilation.

The team is also indebted to **Ms Kausar Hashmi, Ms Afreen Niazi and Ms Arshia Naz**, Raasta Development Consultants, who assisted with data entry, tabulation and finalization of report. **Ms Amina Siddique**, helped in editing the study.

In particular, the TRDP staff at Mithi, Islamkot and Chachro deserve special thank for their efficient and friendly support in carrying out the field survey. They include **Mr Ram, Mr Ramzan and Gopal Das**.

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To the **community** of Thar with gratitude for welcoming the research teams into their homes and patiently answering questions, sharing their views on complex social issues and providing insight into their lives.

## **Abbreviations and Acronyms**

CBOs	Community Based Organizations
FGDs	Focus Group Discussions
ID	Identity Card
NGOs	Non Government Organizations
NOVIB	Netherlands Organization for International Development Cooperation
PCO	Public Call Office
PDCs	Para Development Committees
Rs	Rupees, Pakistani currency
SPDC	Social Policy and Development Center
SPSS	Statistical Package for Social Sciences
TORs	Term of References
TRDP	Thardeep Rural Development Programme
TV	Television

## Glossary

Bada	Exchange Marriage
Barri	Gift for bride family from the groom's family at the time of marriage
Biradari	Clan, 'caste' (in Pakistan not as binding as the Hindu caste concept)
Dharmao	Arrange Marriage
Ejab-o-qabool	Proposal and acceptance
Fasah	Accusation of husband's infidelity
Gaudan	Collection of funds or pledge from the bride's family/community at the time of a Hindu marriage
Hari	Peasant
Iddat	The compulsory waiting period for a woman who has either divorced or widowed; during this time she cannot remarry
Jahez	Dowry
Karo kari	Honor killing
Kekras	Kind of vehicle
La'an	Accusation of adultery by husband against wife; she can swear four times on the Quran she is innocent and he can swear four times his accusation and the marriage automatically stands dissolved
Meher	Dower
Nikah	Marriage ceremony
Nikahnama	Marriage certificate, document
Pait	Pre-delivery match arranged for the future child
Paisa	Bride Price

## GENDER SITUATION ANALYSIS IN THARPARKAR

Panchayat	Traditional community council
Pudhari	Engagement
Purdah	Both the veil and segregation
Rajori	Male elders belonging to biradari
Ralli	Patch work
Rukhsati	Formal departure of bride to groom's house after marriage ceremony has taken place
Satapadi	Taking of seven steps by the parties before the sacred fire
Shadi	Marriage ceremony
Shariah	Islamic code of Law /according to 'Shariat'
Talaq-e-tafweez	Delegated right of divorce (husband at any time may grant wife or a third person the unconditional or conditional right of divorce)
Taywar	Exchange Marriage under triangular setting
Wadera	Feudal landlord
Zina	Extramarital sex, includes both adultery and fornication
Zina-bil-jabar	Rape

## Executive Summary

Since Pakistan is essentially a patriarchal society, local customs, traditions and laws play a significant role in determining the status of women. Although many conditions are similar throughout Pakistan, women in Sindh are particularly handicapped by the entrenched feudal system in Sindh rural society. There are several factors that impede the development of women in Sindh. These include low legal status and the lack of political will to change it. The interplay of Islamic lore, Indo-British judicial traditions and customary traditions have resulted in a situation, where any advantage or opportunity to women by one law is cancelled out by one of the others<sup>1</sup>.

Traditionally women do not have the right to own land. In exceptional cases where they legally own some property, it is generally the case that they do not have access to or actual control over that property. The whole issue is wrapped up in multiple layers of emotions and sentiments. For example women are expected to surrender their rights in favor of their brothers. In some cases, even if women are allowed to keep their rights to any landed property, the systematic workings of patriarchy ensure that women's actual control is made impossible<sup>2</sup>.

Common types of marriages in rural Sindh include arrange marriages/ *dharmao*<sup>\*</sup>, pre-

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<sup>1</sup>For a discussion of this interplay of laws, see Kamal S & Khan A, "A Study of the Interplay of Formal & Customary Laws on Women : Review of the Legal Status and Socio-Economic Context of Women in Pakistan (With Special Reference to NWFP and Balochistan) Vol I", RNE/ Raasta, 1997

<sup>2</sup> Nasira Habib, *Invisible Farmers in Pakistan*", Khoj-Research and Publication Center, Lahore, Oct, 1996.

<sup>\*</sup> The word is particularly used in Thar, and not the whole Sindh.

delivery match/*pait*, marriages under triangular setting/ *taywar* (exchange involving two or more families) and bride price/*paisa* (sale of girl). A common practice is exchange marriage/*bada*, which is to evade marriage expenditures involving both parties. Financial and cultural appear to be the predominant factors for the tradition.

The low and ambiguous status of women within the family is compounded by women's performance of domestic work, especially the care of children, within home. This expresses their dependence and subordination within marriage (since men actively benefit from this work) and also weakens their position within the labor market, contributing to their low wages and poor conditions as wage workers<sup>3</sup>. The importance of women as providers and producers is not generally recognized, where socio-cultural traditions define the role of women as mother, wife, sister, and daughter in relation to a male. However, the picture is not entirely negative, there are several advantages that accrue to women in Sindh. High status is awarded to age and the influence of older women within communities is considerable. Informal networks of women influence decision-making and they have a substantial community management role.

### Gender Profile of Thar

The Thar Desert of Pakistan is part of a monsoon desert region. Land distribution in Thar is uneven -many feudal landowners migrated in the 1971 war between Pakistan and India leaving a small number of large landholders who dominate the area. The remaining villagers own little land or no land at

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<sup>3</sup> "Gender Planning and Development (Theory, Practice and Training)", Caroline O N Moser.



all. The population of Thar is found to be almost equally divided into Hindus and Muslims communities, with Mithi Town Committee almost entirely Hindu and Diplo has a majority of Muslims. Nagarparker is predominantly Muslim and Chacharo and Islamkot predominantly Hindu. The majority speak Dhatki (a *Thari* dialect of Sindh) as their first language and Sindhi as their second language<sup>4</sup>.

According to the study findings, the sex ratio was 112 and the average family size 7.3 (which is higher than the national average). The extent of poverty in Thar can be gauged by the fact that for every one breadwinner, there were almost four dependents. Access to methods of family planning was assumed to be extremely limited and the very concept itself was socially unacceptable, where a high preference for male children was the means of socio-economic security for the households.

Educational status of the population was very low, where more than a quarter of the population was educated till the primary level and very few attained higher educational levels. However, an improvement in the overall trend towards education was also indicated.

Clearly this is a farming economy and those employed in agriculture face seasonal employment, since *THAR* is a desert area of Pakistan with no canals for irrigation. The major source of income for *Tharis* was from rain fed agriculture, which made it highly precarious. Households could not depend solely on agriculture and thus engaged in other activities like livestock to supplement their income. Both men and women appeared to be actively involved in the income generating activities, women actively supplementing household incomes from home, while men went outside to bring additional incomes.

Both males and females involved in the agro-

based activities were still unable to earn a reasonable living after combining livestock-related activities with seasonal migration or another source of income. Moreover, the small pieces of land and few livestock owned by the *Thari* community left very little for sale purposes, since most of it was consumed by these farming communities themselves. All family members, were consuming equal types of dietary component. Children, however, were given preference as far as the basic amenities like food or clothing were concerned, so were the adult men also given preference during serving of meals.

Adult men or male elders of the family were the ones taking the important economic decisions (level/type of education and training) affecting both men and women in the household. Social interaction for men and especially for women was effective in the form of Para Development Committee membership. Some involvement of men in political parties and *panchayat* was prevalent, however, there is still a long way to go before women participate in the political process as candidates- they may be accepted as voters.

### **Mobility and Access to Work**

It was quite established that women were economically active in Tharparkar District. Women along with men participated in the related agricultural and off-farm activities, contributing substantially in economic terms. They were responsible for a wide range of agricultural activities ranging from land preparation to grinding and making flour. Such agricultural household activities coupled with the reproductive role imply that rural women put in double the amount of time in comparison to the rural men. It was important that male counterparts recognize the labors of women as "work".

Considering that a *Thari* woman plays an active role in the economic spheres of life, her status is not commensurate with the 'hard work'. Even the elderly women were not granted the due importance and respect to

<sup>4</sup> "Blooming Colors Wilting Children (Child Working in the Carpet Industry of Thar)", TRDP/SCF/Raasta Development Consultants, March 1999.

take decisions with regard to the movements of men and women. Gender differentiation with regard to access to communication facilities was indicated from the fact that men had a greater access to communication facilities (TV, Radio, PCOs etc) outside home, while, women were only allowed to avail these facilities within their homes.

Women were also not allowed to move 'outside' the village/Thar, alone and tend to travel in female groups, while, men traveled alone or 'chaperone' women. Elder/adult men were the main decision-makers regarding visits of women outside village/Thar. Women perceived in the mobility of men the factors of education and leisure—factors that are mostly missing from their own lives.

### **Property and Inheritance**

Muslim and Hindu women managed land and livestock, but did not own that land/livestock in their own name. The only possession accrued to women was in the form of jewelry.

Increasingly many sharecroppers have tiny pieces of land, which does not make them "land owners" - they remain "haris" because they continue to work on other people's land. Even though men and women were aware of the inheritance rights, they were unaware of the sources or origin of these 'rights'. Moreover inheritance rights had no legal standing; they were governed by the strict feudal customs, traditions (*Rajori* -male elders belonging to biradari) and the *panchayat* system.

According to Hindu Laws women (as the widow, daughter, mother, father's mother and father's father's mother) are entitled to inherit property. Also, under Muslim Laws, even though women are legally and religiously entitled to inherit, in Thar generally women did not inherit property. Moreover, a woman's dowry (mostly jewelry) was often considered her property given in 'compensation' for her inheritance from her father at his death. It is customary that where male offspring exist, female offspring rarely inherit agricultural land.

The common practice for women, whether a Muslim or a Hindu, was to waive their property/inheritance right due to the pressures of prevalent norms and traditions. Even in families which owned less/no land of their own, it was understood that men would inherit land, while women, though legally and religiously entitled, would forgo this right in favor of male members of the family.

### **Marriage Rights and Responsibilities**

The concept of 'early marriages', was more prevalent in women than in men. Perception regarding good qualities in a groom was measured in terms of his religious inclination and economic pursuits, while an ideal bride was perceived to be one who was a good 'home maker' with good family values. Men and women were generally encouraged to marry within the family in case of Muslim households and within tribe/caste, among Hindu households, in order to safeguard their properties and lineage.

Largely traditional and informal methods of marriages were prevalent among both Muslim and Hindu households- sometimes silence by the bride and groom that is, remaining quiet was considered sufficient to imply consent. In rural families, marriage arrangements often aim at strengthening socio-economic position within families, tribes and castes. Elders, especially male elders control the younger members of the family through several means, of which control of marriage decision was a key element. This was part of the 'respect' allotted to age, gender and experience and the means of protecting customs and traditions. Although with gender dimensions, marriage is not a gender issue per se. It is part of a socio-cultural system that exerts control over both men and women in order to strengthen the old feudal relations.

Arrange marriages/*dharmao* and exchange marriages/*bada* were a norm. Also pre-delivery match/*pait* and involvement of more than two families in exchange marriages (*Taywar*) indicated the complicated nature of marriage norms in Thar. Bride price was taken

to pay for dowry- whatever the justification for bride-price/ *paisa* the fact remains that its practice has helped perpetuate the subjugation of women specially to the husband and his family, where women were often sold to fulfill the economic needs of the families. The complicated mosaic of marriage norms must mean very difficult situations for negotiating and maintaining married relationships.

*Thari* communities, even though possessing less economic strength, showed great inclination towards spending a huge amount on dowry/*jahez*, *gaudan*, *barri* and gifts. Customary practices are entrenched in the rural set-up and the burden of such customs and traditions further hampers the socio-economic growth of local people- they are forced to invest their meager resources to fulfill the societal needs.

The concept of subsequent marriages (bigamy/polygamy) appeared to be widely exploited in both Muslim and Hindu households. Though there is an explicit injunction, there was very little concept of written permission being obtained from wife in practice, among Muslim households. Moreover Hindu households did not seem to follow the prohibition imposed against bigamy. Men were assumed to be superior having unlimited rights, while rights of women were associated with their ability to produce numerous children and sons.

Divorced or widowed women had limited custody rights, with men and the in-laws having major control over the children of the family. Strong family bonds, traditions and the influence of in-laws did not permit woman full custody rights even after the death of the husband. Period of seclusion for women, whether in Hindus or Muslims, was much influenced by the strict customs and traditions adhered by the *Thari* communities.

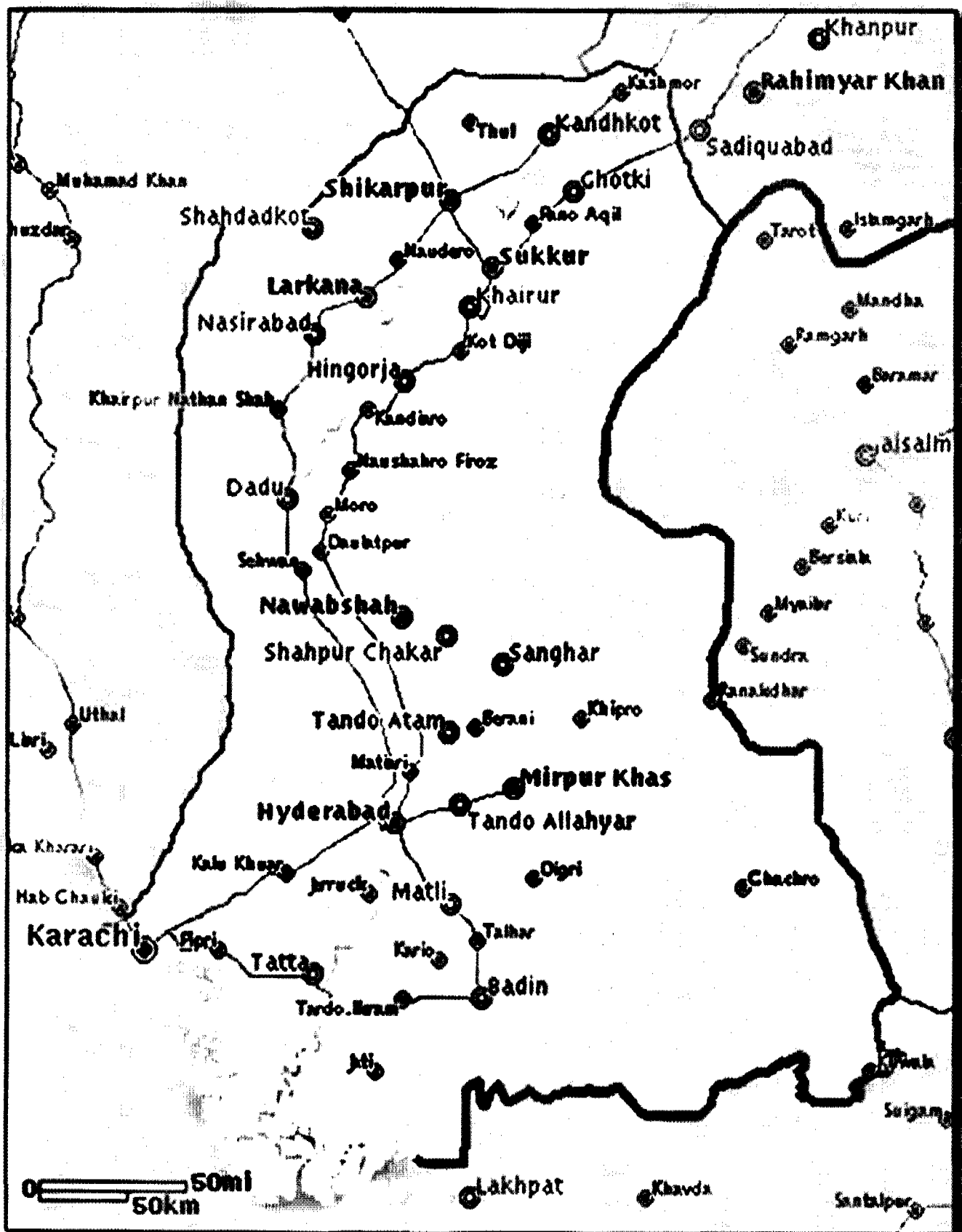
### **Crime and Punishments**

Worst crimes for men were more evenly divided between sexual aberrations after

marriage and those acts that affected their earning capacities, while for women it was related to sexual and social behavior. Relating the worst acts of women to sexual and social behavior promoted the view that they were 'possessions' of men and therefore liable to punishment when they tried to be independent. The perception that the worst crimes for men were those that affect their earning power, nurtured their role as 'providers' in the society and therefore were less accountable for their social and cultural behavior.

Although men and women seemed to face similar range of punishments, women were more vulnerable to becoming victims of traditional forms of punishments like, confinement or social boycott, as compared to men who faced light punishments. Women were also at the risk of facing socio-cultural consequences by being divorced from their husbands since the concept of 'honor' was more strongly tied to the social behavior of women. Moreover, the range of punishments in case of adultery or *zina* mostly lay outside legal procedures and they were administered to both men and women. Adulterous men and rapists, however, had many options to escape; they could run away or got no punishments.

Moreover, family based coercion and violence was widespread in *Thari* communities, where male elders 'discipline' women and younger male adults. In gender terms this is an example of how established male patriarchy works. Occurrence of murders/killings during family feuds and clashes (for both men and women), were also resolved by feudal customs or the *panchayat* system. At times men tend to rely more on sources like *waderas* and women bear strong faith in *peers*, while seeking justice. It seems that feudal customs and traditions override the prevailing statutory law, where people of Thar solve criminal offenses like murder within the milieu of their own norms and traditions.





*Raasta Development Consultants*

Figure 4

### Map of Tharparkar

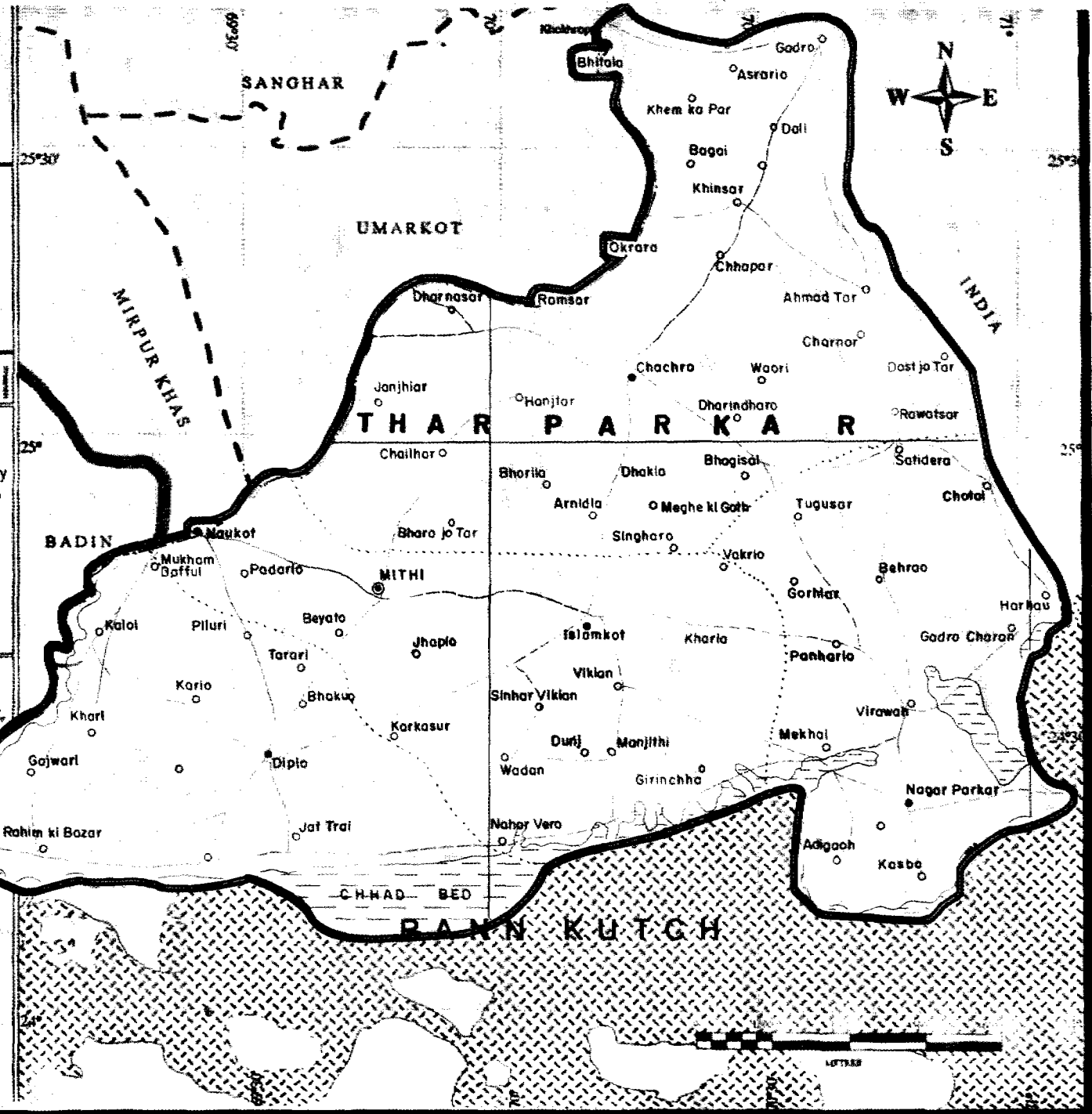
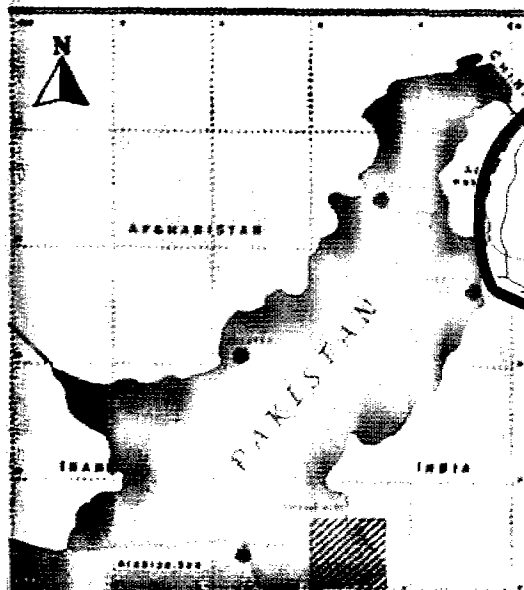
Date:  
Feb 25, 1999

Scale:  
1: 1,300,000

Projection:  
Latitude / Longitude

#### Legend

- |  |                        |  |                   |
|--|------------------------|--|-------------------|
|  | Tharparkar (District)  |  | District Boundary |
|  | District Headquarter   |  | Taika Boundary    |
|  | Tehsil                 |  | Roads             |
|  | Town / Villages        |  | Track             |
|  | International Boundary |  | Cannal            |
|  | District Boundary      |  | River / Stream    |



## Section 1

### Introduction

#### 1.1 Background

The Thardeep Rural Development Programme (TRDP) was established as an independent NGO in November 1998. However, its history and presence in the Thar desert goes back over ten years. Based on its experiences and on several evaluations, TRDP decided to embark on a long-term transition process, shifting the intervention strategy towards a broad integrated rural development programme, following a community development approach it also started to indigenise the organization.

At present Thardeep's vision is 'based on the understanding that *Thari* society is in the process of change. This is a change from an agricultural and pastoral economy that was dependent in drought years on the Indus flood plains for survival, to a pastoral economy that will become increasingly dependent on local natural resources for generating cash. Thardeep vision is to facilitate this on-going transformation of society through interventions that help *Tharis* to develop the skills and tools to relate to and control this transformation'.

Thardeep is working in 686 villages of Tharparkar in the following areas:

- Social mobilization and capacity building (including participatory programme monitoring)
- Sustainable land use management
- Primary health care
- Education and child focused activities
- Credit and income generation
- Water security
- Emergency preparedness and operation

Up to now, there was no systematic gender analysis being made when designing,

implementing or monitoring the programme. Neither was there a specific in-house gender expertise that could integrate practical tools for gender awareness analysis and planning in TRDP's working procedures. Also at the organizational level there was no consistent policy in terms of gender. The number of female staff was limited, but conscious efforts were being made to increase their numbers and positions via internships of locals. Though the TRDP management staff was interested in gender issues, no gender policy was in place, stating how TRDP would engender its vision, objectives and activities at organizational as well as at programme level.

The appraisal mission report of 1998 provided some recommendations to Thardeep to integrate a gender approach into its organization and its programmes (all interventions must be gender balanced). TRDP recognized the need to strengthen its in house capacities and to relate to specialized NGO's and persons in Pakistan, to do so.

#### 1.1.1 Objectives of the Study

The four specific objectives of the output of the technical assistance were to:

- Designing and conducting of a field-based gender situation analysis
- Assessment of existing gender components in TRDP
- The development of a comprehensive gender policy
- The development of a comprehensive gender strategy (or strategies)

This report covers the first two components: the field based gender situation analysis. The study explores the position of women within the context of the household, the family and community. The short assessments covered

TRDP's credit programme, PDC (Women Para Development Committee) component and gender networking.

### **1.1.2 Study Design**

The situation analysis and the three short assessments were jointly organized by TRDP and Raasta Development Consultants.

### **1.1.3 Coverage**

The study covered the design, pre-testing, finalization and implementation of the quantitative situation analysis study, followed by the processing and analysis of the field-based data. The short assessments covered the existing gender components: Para Development Committees (PDCs), credit programme and gender networking.

Raasta visited the field area, held consultation with TRDP staff and studied the existing documents before developing a research grid. Based on this research grid the research tools were developed and pre-tested. Once finalized, the sampling and coverage scheme was identified, and a detailed data collection schedule drawn up. TRDP staff then organized the data collection themselves supervised by Raasta research staff. TRDP had already indicated the field area for data collection and some field arrangements in the TORs. Given these details and the resource constraints, the targeted sample of 2000 units was achieved (one man and one woman from 1000 households). Concurrently with the quantitative gender situation analysis, three qualitative assessments were carried out:

- Fifteen focus group discussions for the PDC component (12 PDCs, 3 with family members and neighbors of PDC members)
- Twenty in-depth interviews with women who have received credit (6 women with credit received once, 10 women with credit received twice and 4 women with credit received thrice)

The third qualitative assessment

covers TRDP's gender networking. The gender networking component was assessed more informally by making an analysis of TRDP's participation in national and provincial gender fora and TRDP's own efforts in this area.

### **1.1.4 Tools of Investigation**

A two-fold research approach was adopted:

#### ***Quantitative Methodology:***

Two research tools (see annex-1) were used for quantitative gender situation analysis:

- Tool-A: Family Survey (see annex-1a)
- Tool-B: Household Survey (see annex-1b)

#### ***Qualitative Methodology:***

Two interviewing techniques were adopted for qualitative research:

- i) In-depth interviews (Tool C)
  - ii) Focus group discussions (Tool-D, E and F).
- Tool-C: Assessment of TRDP Credit Programme see annex-1c
  - Tool-D: Categories of PDCs (Sample Scheme and Common Indicators) see annex-1d
  - Tool-E: Assessment of PDC Women Component (FGD Guidelines For Family and Neighbour of Women PDC Members) see annex-1e
  - Tool-F: Assessment of PDC Women Component (FGD Guidelines for Women PDC Members) see annex-1f

Quantitative tools provided the socio-economic context to the gender relation being explored. Moreover, family survey covered basic information on age, sex, marital status, education, employment and income etc of each member of the household.

Qualitative tools assessed TRDP's Credit Programme and the PDC component of TRDP. TRDP staff arranged both the

assessment components. Raasta research staff conducted the focus groups and translated the transcripts from Sindhi to English and also supervised the credit interviews.

### 1.1.5 Data Collection

Data collection commenced on November 28, 2000 and was completed in the second week of January, 2001. Ten data collectors (five men and five women) were selected and trained locally. Data collectors were assigned to collect the data from four Talukas (Diplo, Chacharo, Mithi and Nager Parker). A total of 24 village were covered (6 villages in Diplo, 7 in Chacharo, 6 in Mithi and 5 in N. Parker) for further details see annex -2. Two data collectors also approached the women Para Development Committees of TRDP. Fifteen focus group discussions for PDC components were conducted concurrently.

### 1.1.6 Tabulation and Data Analysis

The data processing for quantitative research tools (Family Survey Form) and (Gender Situation Analysis in Tharparkar) was carried out by means of a data base development and data processing by using Statistical Package for Social Sciences (SPSS).

Qualitative data, using FGD Guidelines for PDC members and their family and neighbor was compiled on Atlas-ti. This was followed by content analysis.

Moreover, second component of qualitative data (Assessment of TRDP Credit Programme) was hand - tabulated. The narrative responses were manually and carefully post-coded before tabulation.

### 1.1.7 Report Organization

The outputs of the study is a situation analysis report in five parts:

- Section One: Introduction
- Section Two: Family Profile

- Section Three: Gender Situation Analysis
- Section Four: Building Practical Models

## 1.2 Geographical Overview of Sindh

According to the census of 1998, Sindh is the second most populous province in Pakistan with a population of 29.9 million. Out of the total 15.8 million are males and 14.1 million are females. A total of 14.6 million people are living in the urban areas and 15.3 million in rural areas. Sindh covers an area of 140,914 sq km with the 213 density per sq km. Map 1 shows Sindh province.

Literacy ratio of Sindh province is 46.7 percent, of which 56.6 percent are males and 35.3 percent are females. The urban literacy ratio 65.2 percent is much higher than the rural area, which is 26.9 percent.

Sindh Plain comprises mainly the province of Sindh and stretches between the Punjab Plain and the Arabian Sea. River Indus flows here as a single river. The plain comprises of a vast fertile tract stretching westward from the narrow strip of flood plain on the right bank of River Indus, and a vast expanse of desert stretching eastward from the left bank. It is the heart of the Indus Valley Civilization dating back to 3rd millennium BC.

### 1.2.1 Deserts

Deserts are classified by their geographical location and dominant weather pattern as trade wind, midlatitude, rain shadow, coastal, monsoon, or polar deserts. Former desert areas presently in nonarid environments are pale deserts, and extraterrestrial deserts exist on other planets<sup>1</sup>.

The Thar Desert of Pakistan is part of a monsoon desert region west of the range. "Monsoon," derived from an Arabic word for

<sup>1</sup> <http://pubs.usgs.gov/gip/deserts/types/>



"season," refers to a wind system with pronounced seasonal reversal. Monsoons develop in response to temperature variations between continents and oceans. The southeast trade winds of the Indian Ocean, for example, provide heavy summer rains in India as they move onshore. As the monsoon crosses India, it loses moisture on the eastern slopes of the Aravalli Range.

The Thar region forms part of the bigger desert of the same name that sprawls over a vast area of Pakistan and India from Cholistan to Nagar Parkar in Pakistan and from the south of Haryana down to Rajasthan in India.

### 1.2.2 Tharparkar

The total area of Tharparkar district is 28,170 sq km. The district lies between 24°10' to 25°45' north latitudes and 69° 04' to 71°06' east longitude. It is bound on the north by Mirpurkhas district, on east by Barmer and Jaisalmer districts of India, on west by district Badin and on south by Rann of Kutch. **Map 2** shows District Tharparkar.

There is no river or stream in the district. However, in Nagar Parkar there are two perennial springs named Acbleswar and Sardharo as well as temporary streams called Bhetiani river and Gordhro river after the rains.

The name of district Tharparkar consists of two words, Thar means 'desert' while Parker stands for 'the other side'. Years back, it was known as Thar and Parker but subsequently became just one word 'Tharparkar' for the two distinct parts of Sindh province. On the western side, Parker is the irrigated area whereas Thar, the eastern part, is known as the largest desert of Pakistan with a rich multifaceted culture, heritage, traditions, folk tales, dances and music due to its inhabitants who belong to different religions, sects and casts. The alluvial deposits of river Indus have formed the Parker area, while Thar mostly consists of barren tracts of sand dunes covered with thorny bushes. The only hills of the district, named Karoonjhar, are in the extreme south-east corner of Nagar Parker

Taluka, a part of Thar. These hills are spread over about 20 kilometers in length and attain a height of 300 meters. Covered with sparse jungle and pasturage, they give rise to two perennial springs as well as streams caused after rain.

### 1.3 Thar Community in Sindh

Land distribution in Thar is uneven. Many feudal landowners migrated in the 1971 war between Pakistan and India leaving a small number of big landholders who now dominate the area. The remaining villagers own little land or none at all. Households with more land can rely, to some extent, on rain-fed crops during good years. However, none of the households in any of the villages are able to depend solely on agriculture—almost every household engages in other activities to supplement their income. The extent to which households rely on the other income sources depends on various factors, including the number of people in a family unit who have to be supported; employment opportunities on farmlands in plain-flooded areas; ownership of livestock; the marketing of handicrafts and the presence of carpet manufactures<sup>2</sup>.

In most villages there is a very small number of well-off households – often only one family – and a slightly larger number of households that can earn a reasonable living by combining livestock-related activities with seasonal migration or another source of income. This secondary source of income may come from urban cities<sup>3</sup>, government service, private service, or small businesses, particularly businesses in towns and large villages.

In addition to these groups there are a number of families who subsidize their living from

<sup>2</sup> "Blooming Colors Wilting Children (Child Working in the Carpet Industry of Thar)", TRDP/SCF/Raasta Development Consultants, March 1999.

<sup>3</sup> It is estimated that about 10000 youths from Thar work as garment stitches, house boys and family drivers in the main cities of Sindh (Karachi, Hyderabad and Mirpurkhas).

livestock, with handicraft and piecework (occasional work paid by the day, often masonry and brick klin work etc), including carpet making.

The population of Thar is found to be almost equally divided into Hindus and Muslims communities, with Mithi Town Committee almost entirely Hindu and Diplo has a majority of Muslims. Nagar Parker is predominantly Muslim and Chacharo and Islamkot predominantly Hindu. The majority speak Dhatki (a *Thari* dialect of Sindh) as their first language and Sindhi as their second language<sup>4</sup>.

### 1.3.1 Literature Review

Local customs, traditions and laws play a role in determining the status of women in Pakistan. Pakistan is essentially a patriarchal society where socio-cultural traditions define the role of women as mother, wife, sister, and daughter in relation to a male. The importance of women as providers and producers is not generally recognized. In addition, the interplay of tribal codes, Islamic lore, Indo-British judicial traditions and customary traditions have created an atmosphere where any advantage or opportunity to women by one law is cancelled out by one of the others.<sup>5</sup>

Although many conditions are similar throughout Pakistan, women in Sindh are particularly handicapped by the entrenched feudal system in Sindhi rural society. There are several factors that impede the development of women in Sindh. These include low legal status and lack of political will to change it.

<sup>4</sup> "Blooming Colors Wilting Children (Child Working in the Carpet Industry of Thar)", TRDP/SCF/Raasta Development Consultants, March 1999.

<sup>5</sup> For a discussion of this interplay of laws, see Kamal S & Khan A, "A Study of the Interplay of Formal & Customary Laws on Women: Review of the Legal Status and Socio-Economic Context of Women in Pakistan (With Special Reference to NWFP and Balochistan) Vol I", RNE/ Raasta Development Consultants, 1997

The low and ambiguous status of women within the family is compounded by acceptance of their low status by a majority of women. However, the picture is not entirely negative, there are several advantages that accrue to women in Sindh. High status is awarded to age and the influence of older women within communities is considerable. Informal networks of women influence decision-making and they have a substantial community management role.

Women's performance of domestic work, especially the care of children within home expresses their dependence and subordination within marriage (since men actively benefit from this work) and also weakens their position within the labor market, contributing to their low wages and poor conditions as wage workers.<sup>6</sup>

### 1.3.2 Hindu Laws

Since Independence, no family laws have come into force exclusively for non-Muslims. The Government of Pakistan set up two Commissions and one Committee to report on the status of women. Of course much more needs to be reformed since family laws as they pertain to minorities are outdated and biased against women. Only a few examples would be sufficient to show the neglect that this area of the law has suffered. Among Pakistani Hindus, the concept of divorce does not exist and the law does not ban polygamy, which is permissible under the Hindu personal law. Hindu childless widows have no right of inheritance. Remarriage of a minor Hindu widow can only take place with the consent of her male guardian<sup>7</sup>.

Law as understood by the Hindus is a branch of Dharma. Its ancient framework is the law of the Smritis. The Smritis are institutes, which enounce rules of Dharma. Dharma is an expression of wide import and means the

<sup>6</sup> "Gender Planning and Development (Theory, Practice and Training)", Caroline O N Moser.

<sup>7</sup> *Report of the Commission of Inquiry for Women: Pakistan*, August 1997

aggregate of duties and obligations religious, moral, social and legal<sup>8</sup>.

The three main sources of Hindu Dharma or law are (1) the Shruti, (2) the Smriti, and (3) custom. A practical division of the sources of Hindu law would be (1) original texts or the Dharmashastras, (2) commentaries and digests and (3) customs. Hindu law at present is the result of many ingredients. To these main sources must be added for all practical purposes the auxiliary indices, justice, equity and good conscience, judicial decisions, and legislative enactment modifying or abrogating previously existing law.

Wherever the laws of India admit the operation of personal law, the rights and obligations of a Hindu are determined by Hindu law, that is, his traditional law subject to the exception that any part of that law may be modified or abrogated by statute.

The power of the courts of India to apply the Hindu Law to Hindus is derived from and regulated by certain statutes of the British Parliaments and by imperial and provincial legislation passed during the period of British rule, which unless altered or repealed are to continue in force under the express provisions of Art 372 of the Indian Constitution.

Questions regarding succession, inheritance, marriage and religious usage and institutions, are decided according to Hindu law, except in so far as such law has been altered by legislative enactment. Besides the matters referred to above, there are certain additional matters in which the Hindu law is applied to Hindus, in some cases by virtue of express legislation, and in others on the principle of justice, equality and good conscience. These matters are adoption, guardianship, family relations, wills, gifts and partitions. To these matters also, the Hindu law is to be applied subject to such alterations as have been made by legislative enactment.

Fundamental and radical changes were made in 1955 and 1956 by the following Acts:

<sup>8</sup> MULLA, *Principles of Hindu Law, Volume I*, Seventeenth Re-edition by Satyajeet A Desai, 1998.

1. Hindu Marriage Act, 15 of 1955;
2. Hindu Succession Act, 30 of 1956;
3. Hindu Minority and Guardianship Act, 32 of 1956; and
4. Hindu Adoptions and Maintenance Act 78, of 1956;

Hindu law had, prior to 1955, been modified and supplemented in certain respects.

### 1.3.3 Muslim Laws

In Pakistan, the prevailing ideology is Islamic. However, what is assumed to represent Muslim culture and jurisprudence is actually the practice of Islamic religious doctrines.

The male control over women has been realized by denying women access to economic resources and where this has failed, by depriving them of control over their assets. These denials are in contradiction to Islam, which gives women the right to own and inherit property as well as enter into business. Furthermore, Islam explicitly stipulates that women shall have absolute control over their financial assets. While difference between men and women's share of inheritance, is already problematic, whatever a woman's inheritance may be, she is not given absolute control over it.

Most of the personal laws such as the Dissolution of Muslim Marriages Act, the Child Marriages Restraint Act and the Guardians and Wards Act, which have benefited women were formulated before the creation of Pakistan by progressive Muslim politicians who took women's rights into account.

The status of women in Pakistan cannot be easily explained by analyzing their legal rights alone, as "status" encompasses their actual position vis a vis traditional, tribal and customary laws, in particular socio-economic contexts. If the alternatives to tribal and traditional laws are the "Shariah Laws" introduced by General Zia ul Haque, women have little to choose from. The problems of women who live under a plethora of tribal, feudal, Islamic and Indo-British laws are often so varied and local in nature that they cannot always be explained by blanket causes and cannot always be solved through typical

solutions expounded by feminist and international legal rights bodies. Given this plethora of laws and traditions that govern the lives of women, particular in the rural areas, educating women about their legal rights is problematic at best.

Some of the common features of traditional and customary laws include exchange marriage/*Bada* (exchange of women through marriage), *karo kari* (honor killing), rape of dependants and public humiliation of women. These practices are based on the premise that the dignity of the family is dependent not on the behavior of men but upon the behavior of women. This interplay of different laws and codes has become entrenched in Pakistani society and is one of the reasons why "Shariah Laws" restricting women's rights were accepted so stoically: they made little difference to women living under tribal laws. It is this interplay of different laws that has rendered them so powerless. Therefore, the Plea for the repeal of the "Shariah Laws" must go hand in hand with a thorough, understanding and study of tribal/traditional laws and the interplay of all these laws.

The plethora of laws and legal traditions (Indo-British/Constitutional, *Shariah* Laws, different schools of Islamic laws, and traditional uncodified laws) have created a situation where positive aspects in one kind of law are offset by negative ones in another kind of law.

## **1.4 Gender Issues**

### **1.4.1 Process of Genderization**

Gender has been defined as the different roles, responsibilities and expectations of men and women in societies and cultures, which affect their ability and their incentive to participate in development projects and lead to a different project impact for men and women.<sup>9</sup>

Practical gender needs of men and women are related to their existing roles in society: ie what people need in order to do their current

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<sup>9</sup> This definition has been made by the European Commission, 1993.

jobs more easily and efficiently. Projects can meet practical gender needs without necessarily having any impact on the relationship between men and women in society. Strategic gender needs, on the other hand are the needs of women, in particular, to obtain greater equality in their status through changes in their roles, responsibilities and decision-making capacities within their societies.

### **1.4.2 Rationale for Genderization Process**

The process of genderization is based on the underlying rationale that the most disadvantaged in a community should be specified as the intended participants and that there should be a further specification by gender. The rationale accepts that because men and women have different roles and often, different needs. Therefore, it is important to desegregate households and families within disadvantaged communities on the basis of gender throughout the planning and implementation process.

### **1.4.3 Gender Concerns in the Context of TRDP**

TRDP was interested in formulating an appropriate gender policy and strategy, which would enable the engendering of its organizational and programme systems, as well as its action plans.

It is understood that such policy and strategy can only be realistic if it takes into account the real situation on the ground – the gender relations, gender responsibilities and gender proclivities within the contexts of family, legal and normative rights and responsibilities, economy, society and environment. TRDP was particularly interested in the gender analysis of the shift from barter to a cash economy and the development of infrastructure and the impact of these changes on the lives, positions and relationships of men and women.

The technical output, therefore, includes the design, conducting, analysis and reporting of a gender field-based situation analysis study and assessment of existing gender components, in TRDP's program.

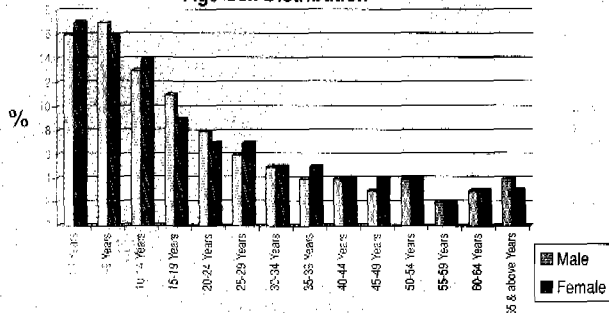
## Section 2

# Family Profile

### 2.1 Age - Sex Distribution

According to the study findings, the proportion of males to females was 52.8 percent to 47.2 percent; the sex ratio 112 (112 males per hundred females). The average family size was 7.3 (which is higher than the national average). People in reproductive and post-productive ages were 52 percent, and children below 15 years were 48 percent. The extent of poverty in Thar can be gauged by the fact that for every one breadwinner, there were almost four dependents.

Figure - 1  
Age-Sex Distribution



### 2.2 Marital Status

Early marriages were more common in females, where 53 percent females in comparison to 20 percent males falling in the age category 16-20 years were reportedly married.

Figure-2(a)  
Marital Status (Male)

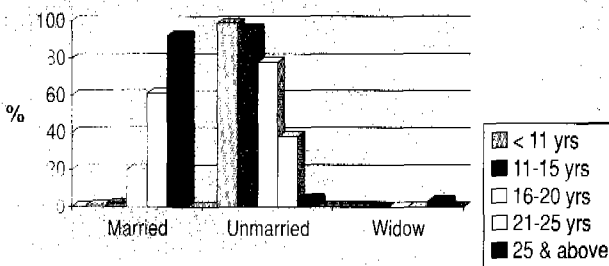
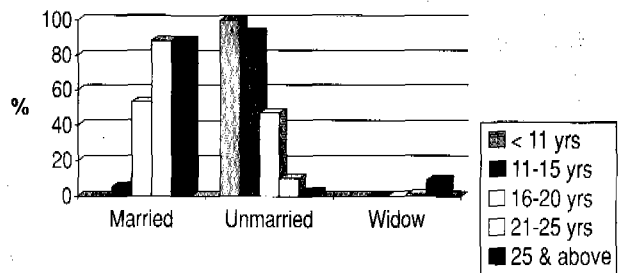


Figure-2(b)  
Marital Status (Female)



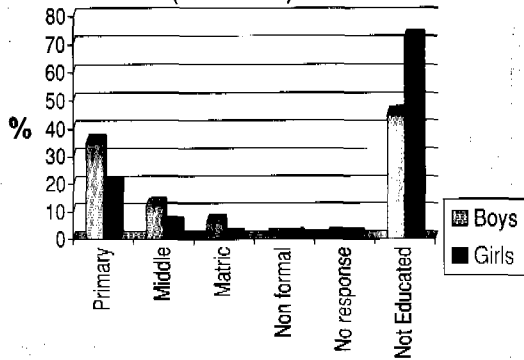
### 2.3 Educational Status

Educational status of the population was very low, 45 percent of the boys and 72 percent of the girls were not educated at all. More than a quarter of the population was educated till the primary level and very few had attained higher educational levels. However, an improvement in the overall trend towards education was also indicated (figures 3 and 4).

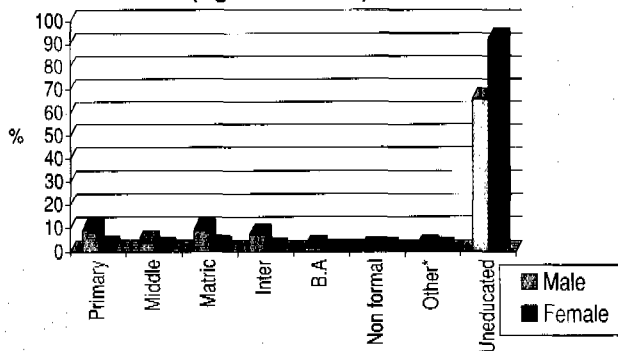


A rural primary school

**Figure - 3**  
**Educational Status of Children**  
(5-16 Years)



**Figure - 4**  
**Educational Status of Adults**  
(Age 17 & above)



*A class in the open*

## 2.4 Employment (age group 8 years and above)

Agriculture was the main employment/profession of both men and women, followed by livestock. Since Thar is a desert area of Pakistan with no canals for irrigation, the major source of income for *Tharis* was from rain fed agriculture, which

made it highly precarious. People could not depend solely on agriculture and thus households engaged in other activities such as livestock to supplement their income.

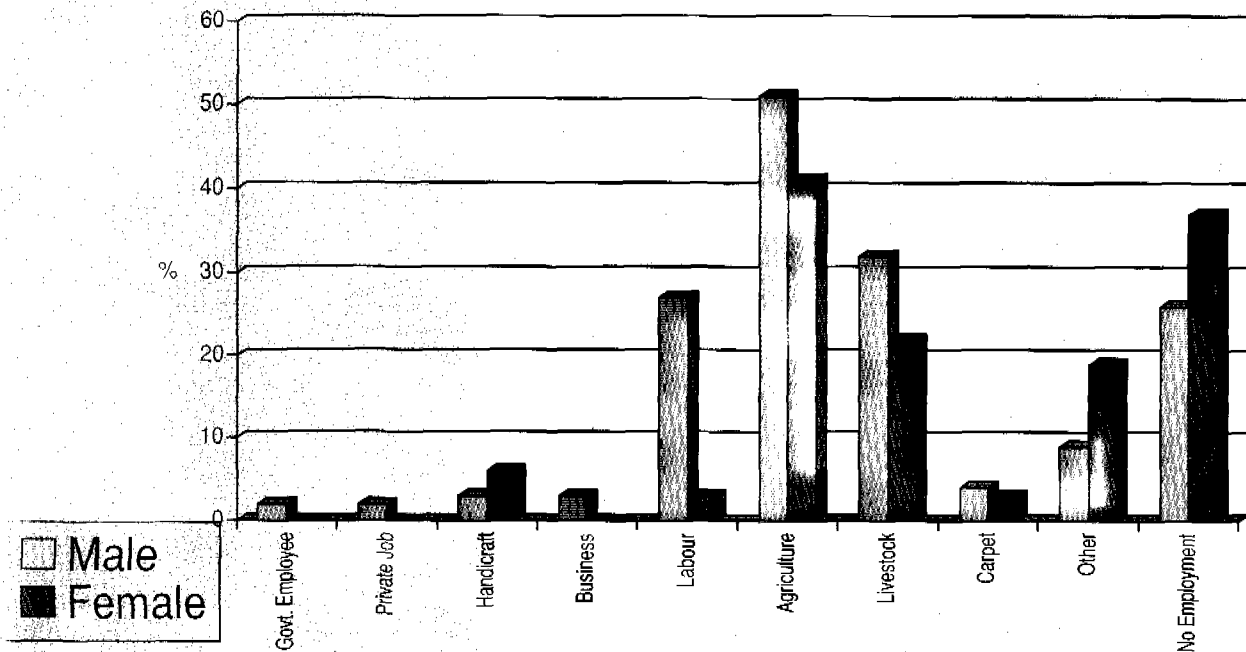
### Case Study - 1 Cast No Barrier

Mr. Natho Bheel is a retired teacher of 69 years fighting with sickness /weakness for his survival. He lives in Sarhyari village and is known as an educated and respectable person in his village. His family comprises of 10 members. He is hand to mouth and is dependent on his pension and livestock for his livelihood. In 1964 he got a job as a teacher in his village where he and his community were treated as slaves by the Thakoor cast. This job was a great victory for Bheel and an embarrassment for the Thakoors, since he was the only educated person in the village with a respectable job. Socially and economically the Thakoor cast was and is superior over the Bheel and Kolhee community. Though socially it was a difficult task for the Bheels to get education, it was sheer commitment and determination to defeat and reduce discrimination that made him (Natho) a teacher. To reach this position Natho and his father had faced great financial problems and opposition from the communities. Remembering the time of his appointment as a teacher in the school of his village, he recalls sitting on the chair waiting to take charge from Menghwar, the teacher, when (Patail) the headman of the village entered the school. Upon seeing him, he (Patail) had shouted, "how dare you sit on the chair in my presence" When Natho informed him that he had been appointed as a teacher in the school, the headman held his head in both hands, slumped to the floor and said that it was Gods punishment to the Thakoors that a Bheel would be educating their generation. The Thakoors had made great efforts to get him transferred from the school, but soon, through his good attitude, tolerance and contribution to the community, he became a highly respected and liked person even, by the Patail. He remained a teacher for 20 years and gave lessons on equity, equality and respect for all. By his teachings the younger generation of the Thakoor and other casts have no concept of discrimination. Wherever he goes youngsters and elders standup in respect and call him 'Sir'. Natho is very happy that his dream has come true.

Moreover, the proportion of unemployment in Thar (31 percent) was higher than the current level of unemployment in Pakistan, which is 16.8 percent (SPDC, Annual Review 2000, pp 224). Of those unemployed, 26 percent were males and 37 percent were females.

unemployed, 26 percent were males and 37 percent were females.

**Figure - 5  
Employment (Age 8 & above)**

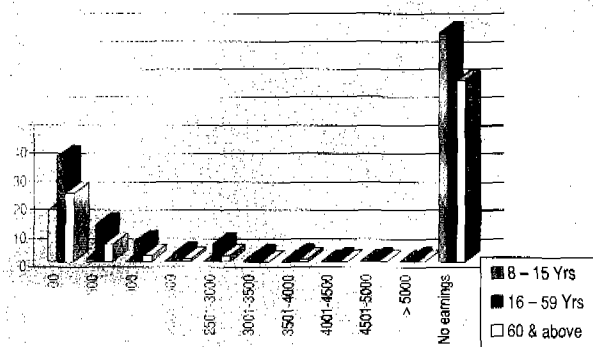


**2.5 Earnings /month (age group 8 years and above)**

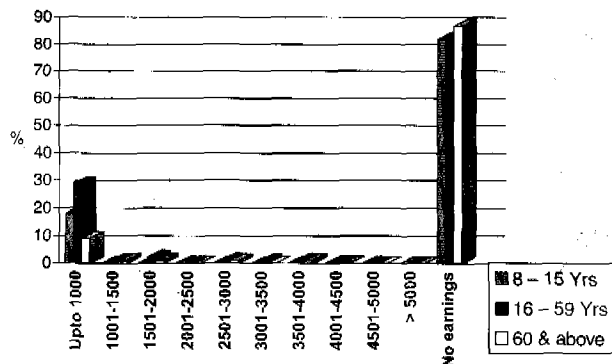
Low level of earnings was clearly indicated from the findings. Earnings of Rs 1000 per month and poverty were compounded by the fact that for every one breadwinner there were almost four dependants due to the large family size of 7.3. Even though, both males and females were

involved in the agro-based activities, they were unable to earn a reasonable living even after combining livestock-related activities with seasonal migration or another source of income. Moreover the small pieces of land and few livestock owned by the *Thari* community left very little for sale purposes, since much of it was consumed by these farming communities themselves.

**Figure - 6  
Monthly Income (Male)**



**Figure - 7  
Monthly Income (Female)**



## Section 3

# Gender Situation Analysis

### 3.1 Mobility

#### 3.1.1 Mobility and Access

Mobility of men and women revolved around health and social needs, for which they required to go outside their homes. They often went outside the village and also outside Thar for better health facilities and family commitments. Mobility of men, falling in the productive ages (17-40 years) was also directed towards attainment of better economic opportunities within/ outside village and at times outside Thar.

Figure - 8 (a)  
Decision Making Regarding Mobility of Men within Village (Male Respondents)

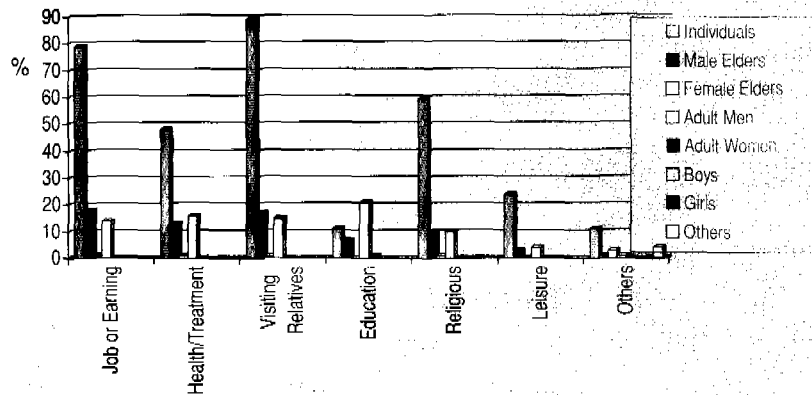


Figure - 8 (b)  
Decision Making Regarding Mobility of Men within Village (Female Respondents)

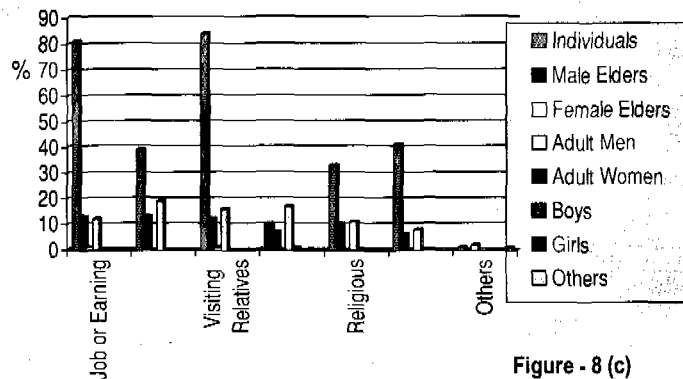
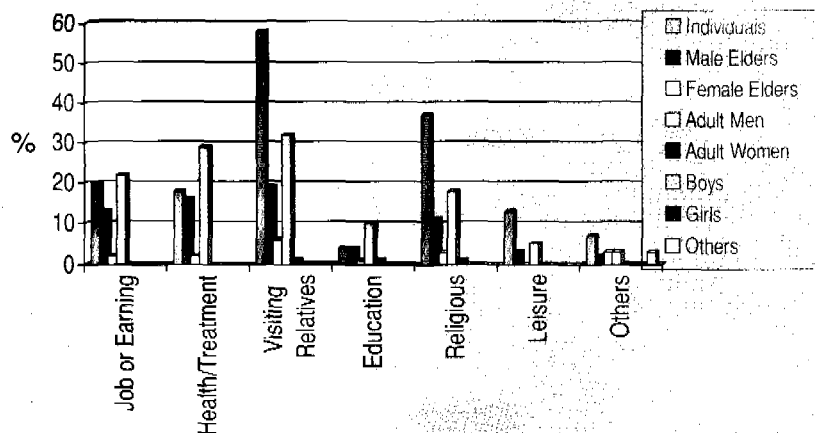


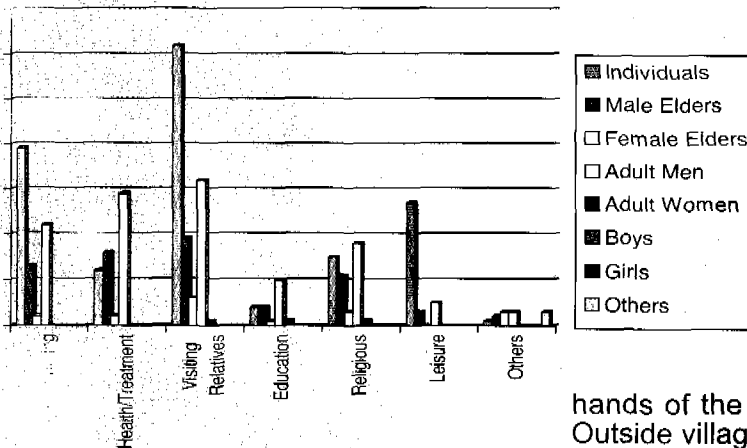
Figure - 8 (c)  
Decision Making Regarding Mobility of Women within Village (Male Respondents)



Not much gender differentiation was indicated for decision making regarding purpose of mobility in the village. Both individuals (men and women) were the main decision-makers for going out of their homes for purposes of health, socially, earnings, education or leisure. However, the influence of men i.e. elders/adults, bears significant influence on decisions regarding the mobility of men and women, particularly with regard to the mobility of women outside the village/Thar.



**Figure - 8 (d)  
Decision Making Regarding Mobility of Women  
within Village (Female Respondents)**



**3.1.2 Travel and Accessibility**

Difference in accessibility could be seen across the age groups; both boys and girls faced limited mobility, especially for going out of the village or outside Thar. Both men and women had the liberty to move alone 'within' the village. However, gender differentiation in accessibility was indicative from the fact that, women, traveling alone were not allowed to move 'outside' the village/Thar, while men had the liberty to do so.

An overwhelming majority of the households reported that individuals ie men and women themselves took decisions regarding traveling alone within the village. Households reported that adult men made decisions regarding travel of women (in most of the cases) and men (in some instances) with a male family member, within and outside Thar. In some instances it was the female elders who decided the same.

**3.1.3 Mode of Travel**

Men and women mostly traveled on 'foot', inside the village, Mode of traveling outside the village mostly included kekras. This was followed by



*A popular mode of transportation.*

camels, buses or on foot. Outside Thar the mode of traveling was buses and kekras. The findings were similar across sex and all age groups, with no gender differentiation in mode of travel.

Decision-making regarding purpose, extent and mode of mobility bears similar connotations. Decision regarding mobility of men and women within the village was in the

hands of the individuals ie men and women. Outside village and Thar elder/adult men were the main decision-makers in this regard. Moreover women were only allowed to move with a male family member for the visits outside village and Thar.



**3.1.4 Access to Communication Facilities**

Gender differentiation with regard to access to communication facilities was indicated from the fact that men also had greater access to communication facilities (TV, Radio, PCOs etc) outside home, while, women were only allowed to avail these facilities within their homes. Moreover, even inside the homes men seemed to have greater accessibility to communication facilities (radio, TV, newspaper/magazines) in comparison to women.

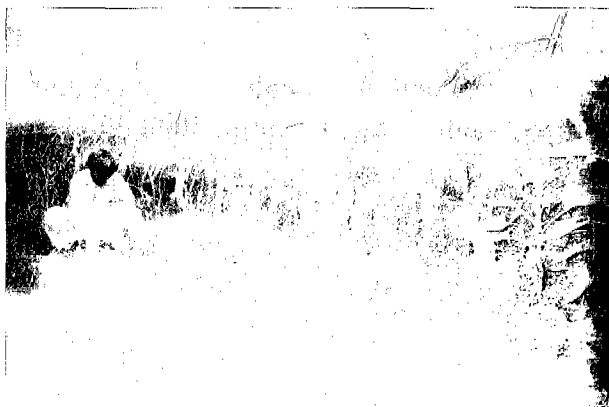
Both males and females reported that men were making individual decisions regarding the use of communication facilities.

## 3.2 Skills and Work

### 3.2.1 Agricultural Activities

There was some variation between the agricultural related responsibilities of men and women. The most common work for women was grinding/making flour, weeding, land cleaning, harvesting, threshing and kitchen gardening. Agricultural tasks of men included, cleaning land, weeding, harvesting, stalk collection and threshing reported, as reported by both males and females.

Men and women themselves were responsible for their own decisions regarding agricultural activities. In some instances male elders and a



*A farmer hard at work*

adult men took the decision. Very few male and female reported female elders as decision makers in this regard.

### 3.2.2 Livestock Activities

While women were responsible for taking care of livestock, milking cow, making dairy products,



*A farming community in consultation*

animal grazing and collecting fodder, men were taking care of livestock, grazing animal and collecting fodder. It was the individual decision of men and women to engage in livestock activities. However, such off-farm activities are generally perceived as a household chore for women.



*A family engaged in livestock activity*

### 3.2.3 Income Generation/Handicrafts

Ralli making (patchwork) and embroidery appeared as an activity in which women of all age group were involved. While men belonging to age group 17-40 years were doing brick

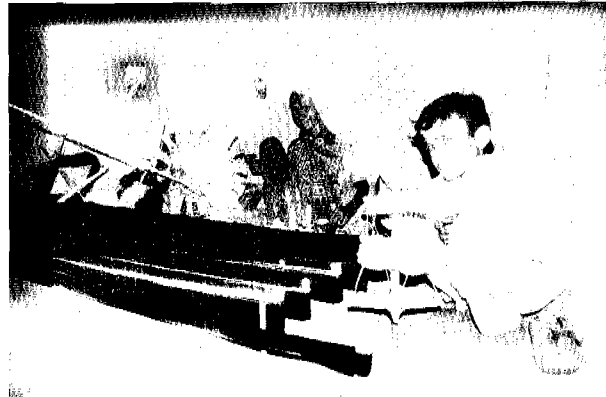


*Herding the cattle*

making, home building and carpet weaving, some of the men of the same age group were also involved in government/private services, business, shop keeping and others. Both men and women were taking individual decisions regarding their respective income generation activities. However, in some instances, income generating activities of women were being influenced by the male and female elders of the households.



↕ *Supplementing income through stitching/embroidery*



*A family engaged in income generating activity*

### **3.2.4 Household Activities**

The findings from the survey show that women were responsible for all the reproductive and household related work ie cooking, home repairs, fetching water, collecting firewood and caring of family, while men helped in fetching water, collecting firewood and caring of family. Decisions regarding the household chores were, mostly made by the individuals. However, male and female elders also influenced such decisions in some instances.

#### **Case Study- 2 My Father Can Afford Us**

Chaago lives in village Jhapio. She is 13 years old and has been doing embroidery work with her mother since she was eight. She is the eldest of three sisters and three brothers. Her father who is a farmer faces seasonal employment during the rainy season and remains otherwise unemployed and is therefore always under debt. Chaago and her mother do embroidery work on floor cushions, earning Rs.30 per cushion. If she and her mother work together they can prepare 10-15 cushions per month. The middleman comes to the village once a month to collect the embroidery work and gives the money to the male member of the family. Remunerations for her work thus go into the hands of her father. When asked if the father ever gave her some money, she replied "No I have never received money for my work because my father says that he can afford us".

#### **Case Study- 3 I am the Mother of My Brothers**

Savi is 14 years old and lives with her father and five brothers in village Dabhee Bheel U.C Mithrio Bhatti. Two brothers are older than her and three are younger. She has been looking after her brothers since she was six, when her mother passed away during the birth of her youngest sibling Kaloo. She remembers her father being away as a laborer in the barrage area and her mother crying due to severe pain and heavy loss of blood but with no hospital in the village, proper and prompt treatment could not be given to her. Her father returned after the death of the mother, while the brothers were raised by the grandmother for two years, after which they became her responsibility. Since then she not only looks after the younger brothers but also does the household chores, washes the clothes and utensils, cook the meals, sweeps the house and in her spare time does embroidery work on her own clothes. Now that the father is arranging her marriage she is worried as to who will look after her father, the house and especially her brothers because she says, "I am the mother of my brothers".



Fetching water: a woman's daily chore

### 3.3 Property and Inheritance

#### 3.3.1 Ownership of Property/Assets

An insignificant percentage of males and females, in both Muslim and Hindu households, reported that women owned land and cash. A majority of women (age group 16-40 years) owned gold or silver jewelry, the percentage decreased in the older age group (more than 40 years). On the other hand majority of men owned land in age group 41 years and above, which decreased in the younger age group (16-40 years).



Property

A majority of households reported that men were themselves the decision makers for ownership of assets eg land, while, the case of women ownership was decided by adult men of the family.

#### 3.3.2 Ownership of Other Assets (Livestock)

By looking at the aggregate percentages of women who had livestock ownership, very few male and female reported that women owned

livestock. Even though in most instances, livestock management was the responsibility of women they did not own livestock. Moreover, though women received livestock in the form of dowry, the ownership/control was more in the hands of the husband, denying the 'real' ownership of livestock by women.

In comparison to women, more men owned livestock (goats, cows, donkeys, sheep, camel) in the age group 41 years and above.

Both males and females reported that men took their own decision about livestock ownership. Few also reported that male elders or adult men took the decisions with regard to the ownership of assets by men and women. Similar trend appeared in both, Muslim and Hindu households.

#### 3.3.3 Knowledge regarding Inheritance

Even though men and women were aware of the inheritance rights, they were unaware of the sources or origin of these 'rights'. Moreover inheritance rights had no legal standing, they are governed by the strict feudal customs, traditions (*Rajori* -male elders belonging to *biradari*) and the *panchayat* system.

#### 3.3.4 Inheritance Status

Majority of both Muslim and Hindu households reported that men inherited family property. Fifty four percent males and 18 percent females belonging to Muslim households reported that women inherited their family property, while 18 percent males and 15 percent females from Hindu households reported inheritance of property by women.

A Muslim-Hindu differentiation in responses indicated that a greater percentage of women inherited property, according to males belonging to Muslim households, as compared to the female percentage of Hindu women quoted by males belonging to Hindu households. Moreover, a gender differentiation in responses in Muslim households indicated that men portrayed a more righteous picture regarding the inheritance rights of women, while women conveyed the real picture on ground.

Types of property inherited from families, by men, were land, livestock and jewelry, as reported by males/females belonging to both Muslim and Hindu households. On the other hand, women mostly inherited jewelry, besides inheriting

livestock and land in some instances. Moreover, inheritance of livestock and land by women was greater among Muslim households as compared to the Hindu households.

### 3.3.5 Waiving of Inherited Property Rights

Thirty eight percent of males and 20 percent of females, belonging to Muslim households, reported that women waived their property/inheritance in favor of male family members. Among the Hindu households, only 9 percent of males and 10 percent of females reported that women waived their property/inheritance in favor of male family members.



*Waiving surroundings the home*

Reasons reported for waiving of inheritance rights by women were the same for both the Muslim and Hindu households. Data revealed that women waived their property/inheritance rights with their own consent. However, tradition and family pressures were significant factors contributing towards the waiving of inheritance rights by women.

## 3.4 Marriage Rights and Responsibilities

### 3.4.1 Marriage Age

Early marriages appeared to be the norm with both the men and women. Ages for shadi (nikah/pudhari/engagement), as a means of commitment were as early as five years of age. While, ages for rukhsati were as early as 11 years of age, in both the cases, percentages being higher for women as compared to the men.

Gender differentiation highlight the perception that concept of 'early marriages' were more prevalent in women than in men.

### Case Study - 4 Early Marriage

Patu is a 45-year old widow who lives in Dhabhi Hajam village. When her husband was alive there was no problem because she and her husband both worked together in the city, collecting fuel wood to be sold in the market. But when her husband died 12 years ago, she was the only supporter of her eight children, seven daughters and one son. She shifted to her in-laws village, because it was a social taboo for a woman living alone in the city or with her parents. She got two daughters married and two engaged. She said that only she knows how she arranged the marriage expenses. She said she faced a big problem when the in-laws of her fifth daughter forced her to fix a date of marriage. Since the marriage was based on exchange (exchange marriage/*bada*), she feared that the in-laws of her fifth daughter would not give their 11 year old daughter in marriage to her 8 year old son, because they wanted to marry her off to any other better proposal. She was above all a woman and that too one who was poor with no social standing and it was important that after giving her daughter in marriage she should get a girl for her son from the same family, so, she wanted to marry of her son first. Finally, she got her daughter and son married simultaneously and brought home an 11-year old daughter in-law.

She said that in early days of marriage, her daughter in-law would weep for her parents the whole day. But, Patu gave her love and some times punished her in order to adjust in the family and now she cooks food, collects wood and sells it in the market and fetches water from well and brings to it to dune. She claims she and her son at times even resorted to beating the young girl for domestic or household related mistakes and disobedience.



*A bride hebind the veil*

### 3.4.2 Characteristics of a Groom/ Bride

Perception regarding good qualities in a groom and bride were similar across both the Muslim and Hindu households. An ideal groom was measured in terms of his religious inclination and economic pursuits, while an ideal bride was perceived to be one who was a good 'home maker' with good family values.

### 3.4.3 Marriage Norms

A majority of the Muslim households reported marriages within family (89 percent males and 77 percent females). On the contrary a majority of the Hindu households reported marriages outside families (78 percent males and 85 percent females).

#### Case Study- 5 No Takers

Kanti is an unmarried woman of 56, living in village Railo. Her father was headman of the village and did not consider anybody in the village suitable or equal in status to marry his daughter. Therefore, in 1960, at the age of 14, he sent her to India with his brother-in-law, in search of a suitable match. Upon reaching India her uncle tried to find a suitable family for her marriage. She stayed in India for five years during which time about fifteen families came to see her but nobody was prepared to marry her because she had a defect in one eye. High-class families rejected her and her uncle was unwilling to marry her off into a lower class. When she came back to her own village after five years, nobody wanted to talk to her, even her own mother. Her return without marriage was very shameful for her father and the family status and everybody felt that it would have been better to have died than to come back. But that was something beyond her control and maybe it was her destiny not to be sold in India. After this humiliating situation her father became very depressed and remained in the house. Within two years of her return both her parents expired and she now lives with her nephew and carries out the household duties.

Strict feudal norms of marriages, within tribe were reported by both Muslim and Hindu households.

### 3.4.4 Types of Marriages

Types of marriages included arranged

marriages/*dharmao*, exchange marriage/*pada*, pre-delivery match/*pait*, marriages under triangular setting/*taywar* ie exchange involving two or more families and bride price/*paisa* (sale of girl).

#### Case Study- 6 Exchange Marriage Agreement

Amin, a teacher, living in Bhador village Union Council Aroli Diplo, is by caste a Bajeer and had always dreamt of becoming a big officer. He, however, had to sacrifice his ambition to enter into an exchange marriage at the age of sixteen, because his sister was getting over age for marriage. It was an exchange marriage, verbal agreement, between his father and uncle. He states that he was a brilliant student in his primary education years and was the only student to get admission in High school. His father, who was a peon in the school, wished to give him more education but his uncle through community involvement, pressurized his father into arranging an exchange marriage of Amin's sister with his son and Amin's marriage with his daughter.

Even though Amin and his family were aware that the uncle and his family were TB patients, his father succumbed to community pressure that if the exchange marriage did not take place they would be told to leave the village. Thus, as a result of this pressure both he and his sister got married to TB patients and he says that "I am spending all my payment on their treatment and with this my dream has come to an end".

Bride price was taken to pay for dowry- whatever the justification for bride-price/ *paisa* the fact remains that women were often sold to fulfill the economic needs of the families.

### 3.4.5 Marriage Negotiations

The Islamic requirement of the payment of dower was practiced among the Muslim households. Hindu households practiced the custom of *gaudan* (collection of funds or pledge from the bride's family/community at the time of marriage). Apart from this, the prevalent customs and traditions like, *jahez*, *barri* and gifts appeared to be the same among both the Muslim and Hindu households.



**Case Study- 7  
I Was Sold for Rs 120,000**

According to Durga, the Thakoors felt proud of their high caste and beauty and considered themselves the royal caste amongst other communities and did not marry their girls into lower castes or amongst the poor within their own caste. Therefore, the trend was mostly to sell or marry the girls against cash money, livestock or gold. The rich or middle families sent their weeping girls from the age of 13, to any relative or friend's home in India, in pursuit of good proposals. If the girl fulfilled the criteria of the buying family and got married, she never came back to her parents, especially if the husband did not want to send her. About her own life story, she said that " My father following the same tradition left me in India at my aunts home when I was 13 years old. When my father was preparing for the journey to India, I wept since I did not want to leave. My whole family and the villagers were weeping but since it was a tradition that we were following, nothing could be done. I stayed with my Aunt and every third day, one Thakoor family or another, came to see me as a showpiece and scrutinized me from every angle, head to toe. This routine continued for two months. The sixth customer became my husband and I was sold for Rs 50,000 in cash, Rs 50, 000 gold worth and gifts worth Rs 20,000 for my family. I was sold in Rs 120,000 altogether. My uncle informed my father, who came to India and I was married within a week. Thank God my husband is a nice man. I have five sons and one daughter. This is my first visit to my village after 18 years of my marriage. I have come here on my father's death. I will go back to India after one month and don't know if I will ever come back in my lifetime".

**3.4.6 Indication of Consent to Marriage  
(Marriage Contracts)**

The study findings revealed that though among the Muslim households consent was not taken from both men and women (age 8-16 years), audible acceptance or nodding of head was considered to be sufficient for the age group (17-40 years and 41 years and above). On the other hand for most of the men and women, among the Hindu households, marriage contracts were undertaken without asking the parties (bride/groom), across all the age groups. Largely the traditional and informal methods of marriages were prevalent, among both the

Muslim and Hindu households -sometimes silence by the bride and groom or remaining quiet was considered sufficient to imply consent.

**3.4.7 Decision on Marriage Form &  
Expenses**

Decision making power pertinent to marriage of the bride and groom, in both Muslim and Hindu households, rested with men (elders), irrespective of the fact that decision was taken for the groom or the bride. In some instances, female elders and adult women took the decisions.

**Case Study- 8  
Extravagant Habits**

Mulji Thakar, is 65 years of age and resides in Jhapiro village. He has five children, two daughters and three sons and all three boys go to school. His occupation is livestock and land farming and he cultivates half the land himself, while the remaining is cultivated on sharecropping basis.

He got married at a very late age because of the tradition of exchange marriages. According to tradition, if the family does have a girl for exchange, then compensation in terms of money/ gold or land/ livestock has to be paid to the bride's family. Mulji, neither had a sister nor the finances of Rs 20,000/ Rs 50,000 to get married at a young age. Therefore, at the age of 45, he sold his cows for Rs 20,000 and arranged for the remaining Rs 20,000 as a loan from a moneylender, in order to get married.

When he had arranged Rs 40,000, his brother tried to find him a girl and his marriage took place. His brother incurred all other marriage expenses, which Mulji returned from the money that he received on his marriage. It is a tradition that relatives or friends of the bridegroom or bride give gifts in the form of cash or kind, which is called Neenhand or Poowo. He has been unable to repay the loan but is hopeful that he may be in a position to do so after harvest.

The Thakoor caste, according to him, is distinguished in *Thari* community and they spend extravagantly on marriages, gifts and guests. It is sense of pride that makes them spend more than other relatives. Generally, the Thakoors neither engage in labour work nor migrate from their village. Thus, in order to meet all the expenses and uphold their esteem they sell their sisters or daughters.

### **3.4.8 Control of Dowry**

In both the Muslim and Hindu households, control of dowry in the form of livestock/cows rested more with the men, while women had a greater control over jewellery. Interestingly, both the men and women perceived to have a greater control of the livestock, as part of the dowry, over the respective counterparts.

### **3.4.9 Subsequent Marriages**

The concept of subsequent marriages (bigamy/polygamy) appeared to be widely exploited in both Muslim and Hindu households. Though there is an explicit injunction, there was very little concept of written permission being obtained from the wife in practice, among Muslim households. Moreover Hindu households did not follow the prohibition imposed against bigamy. In a patriarchal society, men were assumed to be superior having unlimited rights, while rights of women were associated with their ability to produce numerous children and sons.

### **3.4.10 Seclusion of Women after Death of Husband**

A majority of both Muslim and Hindu households reported that the period of seclusion after husband's death was for six month in a single room at husband's/in-laws house or up to twelve months. Some of the Muslim households also mentioned the period of 4 months and ten 10 days in accordance with the Islamic/statutory law.

### **3.4.11 Divorce/ Separation and Custody**

Divorce and separations were rare, especially among the Hindu households. The strict feudal traditions and strong family and tribal ties explained the trend of low divorce rates. More than a quarter of the Muslim households reported that the wife was sent to her parent's house, while a few reported pronouncement of the word *talaq* three times in one go. Moreover some households also reported that a wife could not divorce the husband or separate from him.

Custody of children was mostly given to the husbands. In case a woman was widowed custody of children could be either with the woman or the in-laws. Hence divorced or widowed women had limited custody rights while men and their family had the major control over the children of the family.

### **3.4.12 Child Preference**

High preference for children (1-5) especially male children, were the means of socio-economic security for the households.

### **3.4.13 Family Planning**

A gap between the knowledge and practice of family planning was indicated from the study findings. Access to methods of family planning was assumed to be extremely limited and the very concept itself was socially unacceptable.

## **3.5 Coercion and Violence**

### **3.5.1 Family Based Coercion**

Family based coercion and violence was widespread in *Thari* communities, where male elders 'disciplined' women and younger male adults. In gender terms this was an example of how established male patriarchy worked.

### **3.5.2 Accidental Deaths**

Accidental deaths were perceived to be rare. Findings, however, indicated that apart from real accidental deaths like train/bus accidents, households also reported murders/killings during family feuds and clashes. Occurrence of such incidences (for both men and women), were at times resolved by feudal customs or the *panchayat* system.

## **3.6 Crime and Punishments**

### **3.6.1 Condemned Acts and Punishments**

Worst crimes for men and women were an interesting mixture of sexual, social and economic behavior.

Condemned acts perceived for men mostly included immorality, addiction, gambling drinking, adultery, idleness, quarrelling and behaving in an irreligious manner. Common punishments meted out to men for the most condemned acts, were, beating or light punishments. Other punishments reported more by males were, arrest and social boycott. Punishments reported more by females was marriage. Death as a punishment was mentioned by both males and females.

Condemned acts perceived for women mostly included immorality. More males reported most condemned acts for women in the family as getting a job, not observing family/tribal customs and adultery. More females reported most



condemned acts of women as quarrelling, idleness, not observing *pardah* and going out without permission. Common punishments meted out to women for the most condemned acts, were, social boycott and confinement. A few also mentioned other punishments as divorce or marriage.

### 3.6.2 Rape and Adultery/Zina

Both males and females reported marriage, physical punishment and confinement as the usual penalties for women on proven guilt of zina. Few stated death, social boycott and divorce. For men on proof of *zina*, marriage, beating/physical punishment, arrest or police custody and social boycott were the penalties.

Penalties given to women on suspicion of being raped were to get them married and forgiveness as reported by females. Males mentioned forgiveness, marriage and penalties after investigation. Penalties were given to men after investigation. Few also reported penalties like, death, social boycott, biradri decision and counseling etc for men (rapists).

Penalties given to women after proof of rape included marriage of women and forgiveness. While both males and females reported physical punishments meted out to men on proven guilty of having raped a woman. Other responses were reported as no punishment, social boycott, investigation and police.

### 3.6.3 Murder/Killings and Compensation

Murders and killings were reportedly dealt by *panchayat* or through a village jury. Court was also reported among other sources. A few mentioned compensation for murders/killings in the form of 'exchange of women' or payment of 'blood money'.

## 3.7 Social, Economic and Political Participation

### 3.7.1 Political Participation

In a majority of the households where women caste their vote, they did so according to the preference of the male counterpart. Women's own choice was neglected.

### 3.7.2 Social Interactions

Social interaction for men and especially for women was effective in the form of Para Development Committees (PDCs). Males and females of both age groups (17-40 years and 41 & above) were reportedly members but male participation was higher than females. Moreover,

men (age 17-40 years) were also interacting with political parties and *panchayat*.

According to the data, individual decision-making was reported for men in case of PDCs membership. However, decision making regarding interaction of women was not clearly reported.



Community participation

### 3.7.3 Basic Economic Status

Even though, all family members consumed equal types of dietary component (cereal, lentils, dairy products, vegetables and chutneys/red chillies), findings clearly indicated a variation across age and sex. Children were given preference as far as the basic amenities like food or clothes were concerned. Moreover adult men were also given preference during serving of meals.

### 3.7.4 Economic Participation

Control of income for earnings of men was in their own hands. A gender difference was clearly indicated regarding the type of profession/business for women, where decision-makers were mainly adult men and male elders of the family. Very few reported individual decision of women for the type of profession/business.

Besides, adult men or male elders of the family held a high socio-economic status, since they were the ones taking the important economic decisions (level/type of education and training) affecting both men and women in the household.



A vendor

## Section 4

### Building Practical Models

In March 1998, the interested donors conducted a programme appraisal mission, focusing on the managerial capacities of Thardeep, the desired magnitude and content of the programme, and the socio-gender aspects on both levels: the organization and the programme.

In this programme Thardeep worked with male and female community members organized in Para Development Committees (PDCs). There are now more than 300 PDCs, which include separate male, and female PDCs as well as a few mixed ones. In addition there are also five children's' PDCs, as a result of the wide prevalence of child labor in Thar. Positive

attitudes and facilitation of PDC membership highlights the strong support structure. As for TRDP's Credit Programme, credit given to women affected the overall family income. Women use credit as a family enterprise, indirectly leading to an increase in the husband's income. Credit was at times used for other purposes (building, water tanks etc), besides income generating activities. Smaller loans were perceived as easy to repay and involved a smaller amount of risk. A greater involvement of women needs to be insured, with encouragement to become economic partners and wage earners, rather than dependents. This program has the potential to be organized in terms of gender awareness and balance.

#### Case Study- 9 Amazing World

Eatian is 60 years old and a mother of six children. Her husband was a farmer, but is now too old to work. Eatian is herself a president of women PDC of village Railo U.C Mithrio Bhatti and has just come back from a study trip of NRSP Hyderabad region office and its field of Digri and Hala conducted by TRDP field unit Mithrio Bhatti. Eatian said, "I had never seen any village or city other than my parental village of Chimbrio and my husband's village Railo and had spent 60 years of my life between these two villages. Before stepping out of my environment I had never realized that there existed a huge world with bright lights even in the dark nights, garden and running water in the canals, pipes/taps. I saw big buildings and hospitals, museums and offices where men and women were busy working. There were big roads with different vehicles; it was a totally new and amazing world for me. It is only because of TRDP, that I got the chance to see all this. Now I realize that if I was not a member of PDC I would have remained ignorant. This visit opened both my mind and my eyes. Before this trip I had always thought that women should be kept in the house because the out side world was only for men and women would create crudity if they stepped into the out side world. I feel sorry, that I, as mother, advised my own daughter and daughter in-law, to remain strictly at home and did not even allow them to visit the neighbors. As an elder, I attend all events like, marriages, death ceremonies or other functions of my village, while they only venture out side the house to fetch water. Now I understand that young girls and women have a right to live life independently. I realize now that TRDP is not only working for the uplift of our financial position but also wants to give us quality of life through awareness and exposure so that we can adapt and live a better life. Now I suggest to all the men and women in my village and also other villagers to make PDCs and avail all programmes of TRDP. Really, it has given not only me but also all 40 clique that accompanied me, a new line of vision and thought".

There are three broad components in Thardeep's current gender work, highlighting the current situation and broad future directions:

**Advocacy Component:** Thardeep's current advocacy work is concentrated at the grassroots. The major vehicles of this work are the women PDCs. While PDC development is a basic programme of Thardeep, it can be said that the gender impact of women's membership and active participation has been considerable.

**Programme Component:** Thardeep currently has a defined gender component in one major programme- the credit programme. The assessment of this programme shows that there is some "gender" balance in terms of who received the loans. Gender equality is long and uphill task, and Thardeep has done well to reach as far as it has in short period.

**Networking Component:** Thardeep's area of gender networking is at several levels: community, national and regional/international. At the community level there is liaison and contact with the local NGOs and CBOs, many



*Community members organized in Para Development Committees*

of whom have become partners. This contact touched upon some gender issues. Effective Gender Networking implies the capacity to decide which institutions Thardeep should (or should not) interact with on a regular basis, what exactly is being obtained from this interaction, and exactly how Thardeep's work is being supported. The need is to distinguish between public relations and exchanging information, and focused gender networking.



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## **List of Surveyed Villages**

- Bhadoor
- Verijhip
- Khoraro
- Motatio
- Hailaro Pir
- Arokhi
- Valasro
- Sokharo
- Ramji Veri
- Rurali
- Dhaklyoon
- Sattla
- Daki Dahar
- Khankhariar Rahm Ali
- Kehari
- Misri Memon
- Arab ji Dhani
- Islamkot
- Siraj-ud-din jo Tarr
- Goddi
- Sirhiari
- Ooan ji Dhani
- Nangar Parkar
- Channesar ji Dhani

### Age - Sex Distribution

	Male		Female		Total	
	N	%	N	%	N	%
0-4	630	16	586	17	1216	17
5-9	659	17	567	16	1226	17
10-14	497	13	498	14	995	14
15-19	419	11	322	9	741	10
20-24	325	8	256	7	581	8
25-29	224	6	223	7	447	6
30-34	198	5	176	5	374	5
35-39	160	4	162	5	322	4
40-44	156	4	149	4	305	4
45-49	121	3	130	4	251	3
50-54	147	4	136	4	283	3
55-59	61	2	58	2	119	2
60 - 64	121	3	91	3	212	3
65 and above	158	4	106	3	264	4
<b>Total</b>	<b>3876</b>	<b>100</b>	<b>3460</b>	<b>100</b>	<b>7336</b>	<b>100</b>

### Marital Status

	Under 11 Years				11 - 15 Years				16 - 20 Years				21 - 25 Years				25 & Above Years			
	Male		Female		Male		Female		Male		Female		Male		Female		Male		Female	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Married	6	1	3	0	11	2	23	5	90	20	183	53	170	61	234	88	1127	92	968	88
Unmarried	1441	99	1396	100	449	96	418	93	353	78	160	47	105	38	28	10	55	4	26	2
Widow	0	0	0	0	1	0	0	0	1	0	0	0	1	0	2	1	41	3	102	9
No response	4	0	3	0	5	2	5	2	7	2	1	0	3	1	2	1	6	1	5	1
<b>Total</b>	<b>1451</b>	<b>100</b>	<b>1303</b>	<b>100</b>	<b>466</b>	<b>100</b>	<b>446</b>	<b>100</b>	<b>451</b>	<b>100</b>	<b>344</b>	<b>100</b>	<b>279</b>	<b>100</b>	<b>266</b>	<b>100</b>	<b>1229</b>	<b>100</b>	<b>1101</b>	<b>100</b>

### Educational Status of Children (5- 16 years)

	Boys		Girls		Total	
	N	%	N	%	N	%
Primary	423	35	216	20	639	28
Middle	144	12	52	5	196	9
Matric	76	6	16	1	92	4
Non formal	7	1	14	1	21	1
No response	11	1	9	1	20	1
Not Educated	542	45	771	72	1313	57
<b>Total</b>	<b>1203</b>	<b>100</b>	<b>1078</b>	<b>100</b>	<b>2281</b>	<b>100</b>

**Educational Status of Adults (Age 17 & above years)**

	Male		Female		Total	
	N	%	N	%	N	%
Primary	157	9	36	2	193	6
Middle	66	4	10	1	76	2
Matric	174	9	31	2	205	6
Inter	132	7	19	1	151	4
B.A	42	2	6	0	48	2
Non formal	25	1	16	1	41	1
Other*	28	2	9	1	37	1
Uneducated	1213	66	1470	92	2683	78
<b>Total</b>	<b>1830</b>	<b>100</b>	<b>1597</b>	<b>100</b>	<b>3427</b>	<b>100</b>

(\*Religious, B.Ed, Diploma, Training, M.Ed, M.A, M.B.A)

**Employment (Age 8 & above years)**

	Male		Female		Total	
	N	%	N	%	N	%
Govt. Employee	68	2	11	0	79	1
Private Job	51	2	6	0	57	1
Handicraft	93	3	145	6	238	4
Business	74	3	11	0	85	2
Labour	801	27	80	3	881	16
Agriculture	1499	51	1049	41	2548	46
Livestock	939	32	557	22	1496	27
Carpet	111	4	68	3	179	3
Other	276	9	488	19	764	14
No employment	757	26	951	37	1708	31

**Monthly Income**

	Ages											
	8 - 15 Years				16 - 59 Years				60 & Above Years			
	Male		Female		Male		Female		Male		Female	
	N	%	N	%	N	%	N	%	N	%	N	%
Upto 1000	121	18	119	18	631	37	446	29	83	24	23	9
1001-1500	10	1	1	0	214	13	21	1	21	6	4	1
1501-2000	0	0	0	0	124	7	25	2	6	2	2	1
2001-2500	0	0	0	0	42	3	3	0	5	1	1	0
2501-3000	0	0	0	0	97	6	16	1	7	2	2	1
3001-3500	0	0	0	0	41	2	7	1	2	0	0	0
3501-4000	0	0	0	0	39	2	6	1	4	1	3	1
4001-4500	0	0	0	0	12	1	2	0	0	0	0	0
4501-5000	0	0	0	0	18	1	2	0	0	0	0	0
> 5000	0	0	0	0	13	1	2	0	0	0	1	0
No earnings	570	81	536	82	449	27	984	65	224	64	242	87
<b>Total</b>	<b>701</b>	<b>100</b>	<b>656</b>	<b>100</b>	<b>1680</b>	<b>100</b>	<b>1514</b>	<b>100</b>	<b>352</b>	<b>100</b>	<b>278</b>	<b>100</b>

## **MOBILITY AND ACCESS**

### **Mobility**

#### **Mobility (Age: 8 - 16 Years)**

	Inside Village								Outside Village								Outside Thar							
	Mobility of Men				Mobility of Women				Mobility of Men				Mobility of Women				Mobility of Men				Mobility of Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Job or Earning	206	21	191	19	137	14	176	18	60	6	66	7	14	1	21	2	93	9	72	7	53	5	53	5
Health / Treatment	331	33	310	31	303	30	291	29	501	50	500	50	454	45	453	45	293	29	279	28	267	27	249	25
Visiting Relatives	557	56	512	51	517	52	479	48	441	44	511	51	441	44	464	46	172	17	254	25	164	16	222	22
Education	43	4	283	28	142	14	115	12	67	7	55	6	10	1	17	2	11	1	18	2	1	0	9	1
Religious Trips	383	38	261	26	328	33	230	23	227	23	183	18	198	20	178	18	94	9	77	8	91	9	69	7
Leisure	139	14	246	25	109	11	216	22	24	2	27	3	13	1	25	3	10	1	63	6	7	1	65	7
Others	64	6	4	0	52	5	4	0	94	9	6	1	85	9	4	0	23	2	9	1	17	2	5	1

#### **Mobility (Age: 17 - 40 Years)**

	Inside Village								Outside Village								Outside Thar							
	Mobility of Men				Mobility of Women				Mobility of Men				Mobility of Women				Mobility of Men				Mobility of Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Job or Earning	603	60	806	81	419	42	528	53	342	34	436	44	28	3	94	9	498	50	470	47	114	10	111	11
Health / Treatment	464	46	450	45	466	47	437	44	736	74	785	79	737	74	776	78	426	43	460	46	403	40	428	43
Visiting Relatives	810	81	819	82	806	81	819	82	724	72	811	81	724	72	799	80	277	28	425	43	258	26	400	40
Education	54	5	76	8	52	5	43	4	57	6	57	6	19	2	18	2	20	2	36	4	5	1	11	1
Religious Trips	533	53	395	40	512	51	378	38	315	32	294	29	304	30	292	29	155	16	129	13	129	13	110	11
Leisure	188	19	394	39	144	14	366	37	45	5	54	5	28	3	51	5	21	2	112	11	9	1	105	11
Others	88	9	11	1	85	9	14	1	168	17	13	1	145	15	14	1	70	7	23	2	30	3	15	2



### Mobility (Age: 41 & Above Years),

	Inside Village								Outside Village								Outside Thar							
	Mobility of Men				Mobility of Women				Mobility of Men				Mobility of Women				Mobility of Men				Mobility of Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Job or Earning	407	41	443	44	180	18	235	24	130	13	209	21	18	2	44	4	200	20	188	19	50	5	60	6
Health/Treatment	322	32	311	31	267	27	250	25	522	52	530	53	441	44	443	44	315	32	290	29	248	25	257	26
Visiting Relatives	564	56	551	55	476	48	487	49	431	43	552	55	431	43	466	47	186	19	279	28	141	14	214	21
Education	23	2	14	1	20	2	13	1	15	2	7	1	9	1	9	1	5	1	10	1	3	0	10	1
Religious Trips	382	38	276	28	319	32	218	22	228	23	189	19	173	17	170	17	130	13	94	9	90	9	80	8
Leisure	150	15	259	26	97	10	226	23	34	3	29	3	13	1	24	2	17	2	48	5	8	1	42	4
Others	91	9	23	2	82	8	26	3	126	13	8	1	67	7	4	0	23	2	9	1	10	1	9	1

### Decision Making Regarding Mobility of Men within Village

	Decision Makers																																
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others				
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response						
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%			
Job or Earning	786	79	814	81	179	18	131	13	13	1	8	1	143	14	120	12	3	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Health/Treatment	482	48	385	39	130	13	134	13	7	1	3	0	157	16	187	19	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Visiting Relatives	885	89	835	84	165	17	122	12	14	1	6	1	149	15	157	16	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Education	105	11	104	10	66	7	73	7	3	0	3	0	208	21	170	17	5	1	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Religious	586	59	328	33	88	9	101	10	8	1	3	0	98	10	113	11	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Leisure	236	24	414	41	27	3	60	6	3	0	0	0	38	4	80	8	0	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Others	108	11	10	1	14	1	0	0	32	3	19	2	13	1	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	36	4	14	1

### Decision Making Regarding Mobility of Women within Village

	Decision Makers																																	
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others					
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response			
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%		
Job or Earning	195	20	394	39	131	13	102	10	16	2	11	1	219	22	207	21	4	0	3	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0
Health/Treatment	181	18	121	12	163	16	167	17	23	2	21	2	289	29	276	28	4	0	7	1	0	0	0	0	0	0	0	0	0	0	0	0	0	
Visiting Relatives	575	58	624	62	194	19	132	13	56	6	34	3	322	32	271	27	8	1	12	1	0	0	0	0	0	0	0	0	3	0	0	0		
Education	38	4	44	4	42	4	31	3	7	1	8	1	98	10	81	8	5	1	3	0	0	0	0	0	0	0	0	0	0	0	0	0		
Religious	372	37	146	15	105	11	129	13	31	3	26	3	177	18	194	19	8	1	3	0	0	0	1	0	0	0	0	0	0	0	0	0		
Leisure	126	13	272	27	28	3	67	7	2	0	15	2	46	5	130	13	3	0	12	1	0	0	2	0	0	0	2	0	0	0	0	0		
Others	72	7	13	1	16	2	3	0	32	3	21	2	32	3	4	0	0	0	0	0	0	0	0	0	0	0	0	0	34	3	18	2		

### Decision Making Regarding Mobility of Men within Thar

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Job or Earning	338	34	418	42	93	9	103	10	5	1	5	1	67	7	97	10	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
Health/Treatment	699	70	575	58	284	28	268	27	16	2	8	1	353	35	360	36	4	0	2	0	0	0	1	0	0	0	0	0	0	0	0	0
Visiting Relatives	702	70	632	63	299	30	276	28	19	2	10	1	337	34	376	38	4	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Education	25	3	17	2	45	5	32	3	1	0	0	0	52	5	51	5	1	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0
Religious	326	33	206	21	113	11	104	10	13	1	2	0	152	15	134	13	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Leisure	49	5	45	5	15	2	13	1	1	0	1	0	12	1	17	2	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
Others	143	14	8	1	77	8	5	1	2	0	0	0	106	11	14	1	45	5	9	1	2	0	0	0	0	0	0	0	0	0	1	0



### Decision Making Regarding Mobility of Women outside Thar

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Job or Earning	12	1	20	2	42	4	43	4	6	1	5	1	89	9	87	9	1	0	2	0	0	0	1	0	0	0	0	0	0	0	0	0
Health/Treatment	17	2	26	3	168	17	178	18	10	1	9	1	314	31	323	32	5	1	2	0	0	0	0	0	0	0	0	0	0	0	0	
Visiting Relatives	15	2	22	2	93	9	152	15	13	1	7	1	208	21	301	30	3	0	2	0	0	0	1	0	0	0	1	0	0	0	0	
Education	2	0	3	0	4	0	11	1	1	0	0	0	2	0	7	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	
Religious	9	1	7	1	53	5	43	4	8	1	3	0	107	11	90	9	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Leisure	3	0	7	1	5	1	25	3	0	0	1	0	5	1	83	8	0	0	1	0	0	0	1	0	0	0	1	0	0	0	0	
Others	8	1	5	1	34	3	13	1	4	0	2	0	19	2	9	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	

### Travel and Accessibility

#### Travel and Accessibility (Age: 8 – 16 Years)

	Inside Village								Outside Village								Outside Thar							
	Travel of Men				Travel of Women				Travel of Men				Travel of Women				Travel of Men				Travel of Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Alone	553	55	535	54	442	44	402	40	300	30	310	31	30	3	18	2	159	16	203	20	20	2	26	3
Male family member	22	2	20	2	69	7	33	3	265	27	209	21	466	47	439	44	212	21	142	14	309	31	319	32
Same age Female family member	4	0	0	0	42	4	38	4	2	0	1	0	6	1	24	2	0	0	0	0	0	0	4	0
Elderly Female member	1	0	0	0	117	12	58	6	2	0	1	0	11	1	19	2	0	0	0	0	1	0	0	0
Female neighbors or other relatives	68	7	8	1	173	17	185	19	76	8	8	1	111	11	45	5	17	2	4	0	13	1	9	1
Others	7	1	2	0	7	1	1	0	3	0	4	0	1	0	5	1	0	0	5	1	0	0	5	1

### Travel and Accessibility (Age: 17 - 40 Years)

	Inside Village								Outside Village								Outside Thar								
	Travel of Men				Travel of Women				Travel of Men				Travel of Women				Travel of Men				Travel of Women				
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N
Alone	650	65	861	86	668	67	682	68	824	82	859	86	30	3	29	3	730	73	776	78	21	2	22	2	
Male family member	10	1	9	1	118	12	70	7	24	2	31	3	768	77	801	80	35	4	25	3	518	52	576	58	
Same age Female family member	6	1	1	0	62	6	59	6	6	1	4	0	13	1	44	4	3	0	3	0	0	0	12	1	
Elderly Female member	2	0	0	0	177	18	113	11	2	0	4	0	25	3	36	4	1	0	0	0	4	0	1	0	
Female neighbors or other relatives	106	11	17	2	385	39	320	32	64	6	9	1	230	23	92	9	13	1	8	1	25	3	14	1	
Others	11	1	8	1	10	1	11	1	11	1	1	0	3	0	5	1	2	0	3	0	0	0	3	0	

### Travel and Accessibility (Age: 41 & Above Years)

	Inside Village								Outside Village								Outside Thar								
	Travel of Men				Travel of Women				Travel of Men				Travel of Women				Travel of Men				Travel of Women				
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N
Alone	585	59	606	61	443	44	437	44	554	56	585	59	25	3	17	2	419	42	455	46	19	2	14	1	
Male family member	12	1	4	0	52	5	33	3	25	3	25	3	460	46	457	46	35	4	16	2	297	30	308	31	
Same age Female family member	2	0	1	0	39	4	35	4	7	1	0	0	7	1	32	3	4	0	6	1	1	0	6	1	
Elderly Female member	0	0	0	0	59	6	53	5	1	0	5	1	14	1	11	1	0	0	1	0	1	0	2	0	
Female neighbors or other relatives	72	7	9	1	171	17	166	17	45	5	4	0	122	12	66	7	9	1	2	0	9	1	7	1	
Others	5	1	8	1	2	0	9	1	2	0	3	0	1	0	2	0	3	0	3	0	0	0	4	0	



## Decision Making Regarding Traveling of Men within Thar

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%				
Alone	852	85	816	82	237	24	185	19	11	1	4	0	203	20	210	21	2	0	1	0	0	0	0	0	0	0	0	0	0			
Male family member	38	4	20	2	86	9	83	8	5	1	7	1	187	19	156	16	2	0	7	1	0	0	1	0	0	0	0	0	0			
Same age Female family member	4	0	2	0	0	0	2	0	0	0	0	0	2	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Elder Female member	0	0	4	0	2	0	4	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Female neighbors or other relatives	45	5	6	1	44	4	6	1	0	0	0	0	54	5	5	1	0	0	1	0	0	0	0	0	0	0	0	0	0			
Others	2	0	0	0	7	1	0	0	0	0	0	0	3	0	5	1	0	0	0	0	0	0	2	0	0	0	0	0	0			

## Decision Making Regarding Traveling of Women within Thar

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%				
Alone	13	1	4	1	11	1	10	1	1	0	2	0	26	3	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0			
Male family member	43	4	45	5	317	32	301	30	30	3	23	2	589	59	596	60	9	1	14	1	0	0	1	0	0	0	0	0	0			
Same age Female family member	2	0	3	0	8	1	23	2	4	0	6	1	7	1	19	2	0	0	3	0	0	0	0	0	0	0	0	0	0			
Elderly Female member	3	0	5	1	11	1	21	2	7	1	14	1	17	2	15	2	0	0	2	0	0	0	0	0	0	0	0	0	0			
Female neighbors or other relatives	24	2	15	2	88	9	40	4	14	1	7	1	183	18	72	7	3	0	5	1	0	0	0	0	0	0	1	0	1	0		
Others	1	0	4	0	4	0	5	1	1	0	0	0	1	0	5	1	0	0	1	0	0	0	0	0	0	0	0	0	0			





## Mode of Travel

## Mode of Travel (Age: 8 – 16 Years)

	Inside Village								Outside Village								Outside Thar							
	For Men				For Women				For Men				For Women				For Men				For Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
On foot	571	57	545	55	539	54	515	52	303	30	285	29	212	21	176	18	19	2	21	2	16	2	13	1
Camels	23	2	44	4	14	1	29	3	360	36	314	31	342	34	285	29	42	4	26	3	35	4	20	2
Horses	1	0	0	0	1	0	0	0	8	1	16	2	3	0	6	1	0	0	1	0	0	0	0	0
Donkeys	5	1	9	1	1	0	2	0	12	1	6	1	6	1	5	1	8	1	2	0	4	0	1	0
Animal-drawn Carts	1	0	0	0	2	0	0	0	4	0	4	0	3	0	4	0	0	0	2	0	0	0	5	1
Kekras	3	0	4	0	4	0	5	1	460	46	393	39	415	42	357	36	268	27	281	28	231	23	249	25
Taxis/Cars/Jeeps	7	1	6	1	10	1	6	1	75	8	49	5	77	8	47	5	21	2	29	3	22	2	28	3
Buses	2	0	3	0	3	0	3	0	148	15	177	18	126	13	148	15	303	30	336	34	268	27	297	30
Others	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	5	1	2	0	8	1	1	0

## Mode of Travel (Age: 17 – 40 Years)

	Inside Village								Outside Village								Outside Thar								
	For Men				For Women				For Men				For Women				For Men				For Women				
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	
On foot	843	84	864	86	839	84	864	86	522	52	522	52	362	36	337	34	50	5	52	5	15	2	28	3	
Camels	20	2	51	5	17	2	48	5	531	53	529	53	533	53	525	53	59	6	40	4	50	5	33	3	
Horses	0	0	1	0	1	0	2	0	33	3	49	5	9	1	15	2	2	0	2	0	0	0	1	0	
Donkeys	3	0	2	0	0	0	4	0	14	1	4	0	8	1	6	1	9	1	2	0	5	1	2	0	
Animal-drawn Carts	1	0	0	0	1	0	1	0	4	0	9	1	5	1	10	1	0	0	3	0	0	0	6	1	
Kekras	4	0	8	1	3	0	7	1	668	67	640	64	648	65	611	61	494	49	596	60	373	37	446	45	
Taxis/Cars/Jeeps	9	1	8	1	10	1	8	1	105	11	77	8	104	10	78	8	37	4	53	5	31	3	50	5	
Buses	1	0	4	0	3	0	4	0	235	24	313	31	229	23	290	29	553	55	732	73	409	41	534	53	
Others	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	0	5	1	0	0	1	0	0	0

### Mode of Travel (Age: 41 & Above Years)

	Inside Village								Outside Village								Outside Thar							
	For Men				For Women				For Men				For Women				For Men				For Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
On foot	589	59	589	59	510	51	511	51	367	37	351	35	204	20	216	22	49	5	34	3	12	1	19	2
Camels	15	2	37	4	9	1	27	3	363	36	366	37	304	30	314	31	56	6	34	3	29	3	16	2
Horses	1	0	0	0	0	0	2	0	26	3	29	3	3	0	9	1	0	0	0	0	0	0	0	0
Donkeys	3	0	2	0	1	0	1	0	10	1	8	1	5	1	6	1	7	1	2	0	4	0	2	0
Animal-drawn Carts	1	0	0	0	1	0	1	0	4	0	5	1	3	0	6	1	0	0	3	0	0	0	5	1
Kekras	3	0	4	0	2	0	3	0	461	46	439	44	394	39	359	36	302	30	349	35	205	21	255	26
Taxis/Cars/Jeeps	10	1	5	1	6	1	1	0	83	8	50	5	69	7	48	5	20	2	34	3	19	2	26	3
Buses	3	0	1	0	1	0	1	0	174	17	224	22	132	13	189	19	368	37	417	42	257	26	297	30
Others	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	11	1	2	0	8	1	1	0

### Decision Making Regarding Mode of Travel of Men within Village

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%				
On foot	945	95	917	92	59	6	108	11	9	1	11	1	58	6	105	11	0	0	3	0	0	0	0	0	0	0	0	0	0			
Camels	19	2	39	4	4	0	18	2	1	0	0	0	3	0	15	2	0	0	1	0	0	0	0	0	0	0	0	0	0			
Horses	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Donkeys	3	0	6	1	1	0	1	0	0	0	0	0	1	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Animal-drawn carts	0	0	0	0	2	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Kekras	3	0	6	1	1	0	2	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Taxis/cars/jeeps	9	1	7	1	3	0	4	0	0	0	0	0	1	0	6	1	0	0	0	0	0	0	0	0	0	0	0	0	0			
Buses	2	0	3	0	0	0	0	0	0	0	0	0	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0			
Others	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0			

## Decision Making Regarding Mode of Travel of Women within Village

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%		
On foot	833	83	651	65	75	8	137	14	26	3	28	3	132	13	231	23	4	0	9	1	0	0	1	0	0	0	0	0	0	0	0	0
Camels	8	1	12	1	6	1	24	2	2	0	0	0	6	1	24	2	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	
Horses	0	0	0	0	0	0	0	0	0	0	0	0	1	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Donkeys	0	0	1	0	1	0	1	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Animal-drawn carts	0	0	0	0	2	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Kekras	0	0	0	0	2	0	3	0	0	0	1	0	1	0	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Taxis/cars/jeeps	1	0	0	0	5	1	4	0	0	0	1	0	4	0	6	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Buses	0	0	1	0	1	0	1	0	0	0	0	0	2	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Others	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		

## Decision Making Regarding Mode of Travel of Men within Thar

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%		
On foot	521	52	489	49	162	16	129	13	7	1	6	1	183	18	168	17	2	0	3	0	0	0	0	0	0	0	0	0	0	0	0	
Camels	501	50	458	46	202	20	168	17	12	1	8	1	234	23	8	1	1	0	2	0	0	0	1	0	0	0	0	0	0	0	0	
Horses	31	3	46	5	10	1	9	1	2	0	0	0	5	1	7	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Donkeys	17	2	8	1	3	0	2	0	0	0	0	0	7	1	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Animal-drawn carts	4	0	5	1	4	0	4	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Kekras	650	65	527	53	226	23	201	20	10	1	7	1	311	31	281	28	2	0	1	0	0	0	1	0	0	0	0	0	0	0	0	
Taxis/cars/jeeps	100	10	72	7	44	4	17	2	3	0	1	0	42	4	39	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Buses	203	20	299	30	104	10	78	8	10	1	4	0	82	8	112	11	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	
Others	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	

**Decision Making Regarding Mode of Travel of Women within Thar**

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	
On foot	62	6	54	5	155	16	134	13	21	2	19	2	260	26	248	25	5	1	7	1	0	0	1	0	0	0	0	0	0	0	0	0
Camels	32	3	27	3	234	23	228	23	17	2	13	1	390	39	387	39	3	0	2	0	0	0	2	0	0	0	0	0	1	0	0	0
Horses	0	0	0	0	3	0	12	1	1	0	0	0	6	1	6	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Donkeys	0	0	1	0	2	0	3	0	3	0	0	0	5	1	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Animal-drawn carts	0	0	0	0	5	1	6	1	1	0	0	0	1	0	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Kekras	35	4	26	3	265	27	256	26	21	2	16	2	511	51	462	46	5	1	2	0	0	0	3	0	0	0	0	0	0	0	0	0
Taxis/cars /jeeps	7	1	1	0	53	5	34	3	5	1	1	0	66	7	52	5	1	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0
Buses	14	1	21	2	114	11	129	13	5	1	4	0	138	14	214	21	3	0	6	1	0	0	0	0	0	0	0	0	0	0	0	0
Others	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0

**Decision Making Regarding Mode of Travel of Men outside Thar**

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	
On foot	62	6	46	5	17	2	17	2	0	0	0	0	19	2	19	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Camels	57	6	35	4	22	2	19	2	0	0	0	0	25	3	14	1	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Horses	2	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Donkeys	8	1	2	0	4	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Animal-drawn carts	0	0	3	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Kekras	454	45	469	47	173	17	181	18	13	1	9	1	200	20	224	22	1	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0
Taxis/cars /jeeps	30	3	40	4	10	1	16	2	4	0	1	0	9	1	20	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Buses	507	51	603	60	197	20	214	21	11	1	7	1	224	22	261	26	1	0	4	0	0	0	1	0	0	0	0	0	0	0	0	0
Others	10	1	1	0	0	0	0	0	2	0	2	0	2	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

### Decision Making Regarding Mode of Travel of Women outside Thar

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%		
On foot	2	0	1	0	8	1	0	0	1	0	12	1	14	1	22	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Camels	1	0	7	1	25	3	11	1	0	0	0	0	33	3	24	2	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Horses	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Donkeys	0	0	1	0	4	0	1	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Animal-drawn carts	0	0	4	0	0	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Kekras	17	2	24	2	154	15	166	17	11	1	7	1	289	29	359	36	4	0	1	0	0	0	0	0	0	0	0	0	0	0	0	
Taxis/cars /jeeps	3	0	7	1	12	1	24	2	2	0	2	0	24	2	32	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Buses	17	2	32	3	167	17	200	20	9	1	4	0	329	33	412	41	1	0	5	1	0	0	0	0	0	0	1	0	0	0	0	
Others	4	0	1	0	0	0	0	0	2	0	1	0	6	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	

## Communication Facilities

### Access to Communication Facilities

	Age 8 – 16 years								Age 17 – 40 years								Age 41 years & above							
	For Men				For Women				For Men				For Women				For Men				For Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Telephone at home	4	0	5	1	4	0	7	1	11	1	19	2	9	1	12	1	9	1	12	1	7	1	6	1
Listening Radio at home	73	7	102	10	16	2	75	8	182	18	226	23	38	4	145	15	105	11	122	12	16	2	69	7
Watching TV at home	12	1	8	1	10	1	11	1	22	2	26	3	16	2	20	2	10	1	11	1	8	1	11	1
Reading Newspapers/Magazines at home	32	3	44	4	5	1	15	2	70	7	129	13	7	1	23	2	22	2	28	3	1	0	3	0
Access to Post Office	55	6	7	1	0	0	1	0	250	25	79	8	2	0	3	0	106	11	34	3	1	0	1	0
Access to PCO	45	5	6	1	2	0	1	0	249	25	109	11	4	0	3	0	108	11	49	5	3	0	0	0
Access to Telegraph	3	0	0	0	0	0	0	0	15	2	2	0	0	0	0	0	4	0	1	0	1	0	0	0
Reading Newspapers/Magazines Outside home	48	5	19	2	4	0	1	0	226	23	70	7	3	0	1	0	55	6	18	2	0	0	1	0
Listening Radio outside home	45	5	105	11	5	1	32	3	193	19	242	24	6	1	44	4	65	7	123	12	4	0	31	3
Watching TV Outside home	20	2	28	3	5	1	10	1	80	8	105	11	6	1	15	2	17	2	34	3	0	0	8	1
Correspondence	37	4	62	6	1	0	7	1	283	28	369	37	2	0	11	1	113	11	145	15	1	0	1	0
Others	33	3	11	1	6	1	5	1	88	9	59	6	0	0	1	0	92	9	69	7	6	1	10	1

### Decision Making Regarding Communication Facilities of Men

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Telephone at home	14	1	18	2	1	0	2	0	1	0	0	0	0	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Listening Radio At home	245	25	242	24	14	1	9	1	0	0	1	0	8	1	7	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Watching TV at home	23	2	26	3	3	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Reading Newspapers/Magazines at home	77	8	135	14	5	1	5	1	0	0	0	0	0	0	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Access to Post Office	290	29	85	9	8	1	6	1	0	0	0	0	4	0	6	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Access to PCO	286	29	117	12	17	2	9	1	0	0	1	0	6	1	11	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Access to Telegraph	14	1	3	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Reading Newspapers/Magazines Outside home	252	25	75	8	8	1	7	1	0	0	0	0	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Listening Radio outside home	220	22	264	26	15	2	11	1	1	0	0	0	2	0	6	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Watching TV outside home	100	10	115	12	3	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Access to Letters	319	32	361	36	20	2	60	6	2	0	11	1	11	1	51	5	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Access to Others	129	13	68	7	38	4	10	1	48	5	54	5	1	0	7	1	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0

### Decision Making Regarding Communication Facilities of Women

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%				
Telephone at home	6	1	12	1	3	0	1	0	0	0	0	0	2	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0				
Listening Radio at home	29	3	147	15	4	0	7	1	0	0	1	0	10	1	8	1	0	0	1	0	0	0	0	0	0	0	0	0				
Watching TV at home	13	1	18	2	3	0	3	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0				
Reading News-papers/Magazines at home	7	1	22	2	1	0	4	0	0	0	0	0	2	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0				
Access to Post Office	2	0	1	0	0	0	1	0	1	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0				
Access to PCO	3	0	1	0	0	0	1	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0				
Access to Telegraph	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0				
Reading News-papers/Magazines Outside home	1	0	0	0	0	0	1	0	1	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0				
Listening Radio outside home	5	1	47	5	0	0	0	0	0	0	0	0	1	0	5	1	0	0	2	0	0	0	0	0	0	0	0	0				
Watching TV Outside home	6	1	17	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0				
Access to Letters	2	0	4	0	0	0	1	0	0	0	0	0	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0				
Access to Others	3	0	6	1	0	0	0	0	30	3	9	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0				



**SKILLS AND WORK****Division of Labour****Agricultural Activities Carried out by Men/Women**

	Age 8-16								Age 17-40								Age 41 & above							
	Men				Women				Men				Women				Men				Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Kitchen gardening	50	5	133	13	18	2	664	66	400	40	574	57	52	5	70	7	316	32	355	36	38	4	28	3
Land cleaning	278	28	181	18	243	24	187	19	671	67	682	68	515	52	636	64	424	42	406	41	256	26	305	31
Seeding	161	16	136	14	58	6	54	5	646	65	678	68	148	15	230	23	384	38	403	40	64	6	102	10
Weeding	278	28	194	19	297	30	199	20	655	66	663	66	601	60	663	66	416	42	385	39	297	30	314	31
Harvesting	250	25	174	17	282	28	188	19	616	62	633	63	612	61	643	64	407	41	368	37	302	30	310	31
Threshing	254	25	172	17	260	26	186	19	641	64	655	66	581	58	646	65	422	42	392	39	284	28	301	30
Stalk collection	235	24	159	16	248	25	172	17	637	64	642	64	565	57	643	64	417	42	386	39	270	27	307	31
Grinding/ making flour	23	2	26	3	171	17	111	11	87	9	113	11	600	60	654	65	55	1	65	7	242	24	261	26
Others	8	1	4	0	1	0	1	0	0	0	3	0	2	0	6	1	3	0	4	0	1	0	2	0

**Decision Making for Men's Agricultural Activities**

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%				
Kitchen gardening	564	56	664	66	61	6	70	7	1	0	3	0	59	6	71	7	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Land cleaning	700	70	744	74	161	16	93	9	9	1	4	0	140	14	93	9	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Seeding	712	70	753	75	153	15	102	10	11	1	9	1	105	11	95	10	0	0	2	0	0	0	1	0	0	0	0	0	0	0	0	0
Weeding	696	70	712	71	169	17	102	10	7	1	8	1	128	13	103	10	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Harvesting	679	68	681	68	155	16	96	10	6	1	10	1	117	12	93	9	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Threshing	693	69	702	70	157	16	106	11	7	1	9	1	120	12	89	9	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Stalk collection	686	69	706	71	161	16	96	10	9	1	9	1	118	12	94	9	2	0	1	0	0	0	0	0	0	0	0	0	0	0	1	0
Grinding/ making flour	90	9	117	12	22	2	22	2	1	0	2	0	17	2	17	2	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
Others	2	0	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

### Decision Making for Women's Agricultural Activities

	Decision Makers																																	
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others					
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response	Female response				
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Kitchen gardening	31	3	317	32	25	3	77	8	13	1	27	3	22	2	132	13	2	0	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Land cleaning	306	31	484	48	150	15	111	11	15	2	38	4	220	22	208	21	2	0	8	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Seeding	77	8	208	21	53	5	30	3	9	1	14	1	59	6	62	6	1	0	5	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0
Weeding	363	36	494	49	173	17	116	12	21	2	45	5	253	25	228	23	4	0	10	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Harvesting	366	37	500	50	178	18	112	11	20	2	38	4	264	26	212	21	4	0	10	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Threshing	345	35	483	48	163	16	120	12	23	2	43	4	243	24	214	21	4	0	12	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Stalk collection	352	35	491	49	145	15	114	11	17	2	36	4	225	23	216	22	7	1	13	1	0	0	1	0	0	0	0	0	0	0	0	0	1	0
Grinding/making flour	567	57	653	65	69	7	50	5	66	7	30	3	94	9	85	9	11	1	3	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0
Others	2	0	1	0	0	0	6	1	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

### Livestock Activities Carried out by Men/Women

	Age 8-16										Age 17-40								Age 41 & above									
	Men					Women					Men				Women				Men				Women					
	Male response		Female response			Male response		Female response			Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response			
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Livestock care	166	17	101	10	131	13	50	5	442	44	377	38	320	32	327	33	336	34	250	25	176	18	246	25				
Milking	9	1	5	1	90	9	65	7	15	2	7	1	525	53	588	59	9	1	7	1	304	30	295	30				
Making Milk product	39	4	33	3	104	10	95	10	151	15	91	9	554	55	634	63	105	11	51	5	271	27	273	27				
Animal grazing	187	19	165	17	30	3	15	2	370	37	455	46	42	4	47	5	234	23	288	29	21	2	19	2				
Poultry	20	2	8	1	18	2	10	1	35	4	32	3	42	4	39	4	26	3	19	2	26	3	17	2				
Fodder collection	174	17	138	14	90	9	52	5	487	49	556	56	209	21	146	15	327	33	338	34	109	11	59	6				
Others	0	0	2	0	1	0	1	0	1	0	2	0	0	0	1	0	1	0	1	0	0	0	0	0	0	0	0	0

## Decision Making for Men's Livestock Activities

	Decision Makers																																
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others				
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	
Livestock care	610	61	476	48	76	8	43	4	5	1	7	1	58	6	48	5	3	0	5	1	0	0	1	0	0	0	0	0	0	0	0	0	0
Milking	19	2	10	1	6	1	10	1	3	0	4	0	1	0	1	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Making Milk product	218	22	83	8	33	3	21	2	6	1	26	3	13	1	14	1	0	0	6	1	0	0	2	0	0	0	0	0	0	0	0	0	0
Animal grazing	547	55	584	58	81	8	73	7	12	1	8	1	74	7	83	8	1	0	1	0	0	0	3	0	0	0	0	0	0	0	0	0	0
Poultry	47	5	34	3	11	1	6	1	0	0	1	0	9	1	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Fodder collection	626	63	654	65	90	9	81	8	10	1	14	1	77	8	76	8	2	0	3	0	0	0	2	0	0	0	0	0	0	0	0	0	0
Others	3	0	3	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

## Decision Making for Women's Livestock Activities

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Livestock care	359	36	478	48	19	2	21	2	13	1	4	0	34	3	21	2	0	0	9	1	0	0	0	0	0	0	1	0	0	0	0	0
Milking	654	65	712	71	32	3	27	3	52	5	23	2	29	3	26	3	3	0	8	1	0	0	0	0	0	0	0	0	0	0	0	0
Making Milk product	646	65	720	72	38	4	36	4	48	5	33	3	28	3	33	3	2	0	14	1	0	0	0	0	0	0	0	0	0	0	0	0
Animal grazing	44	4	44	4	3	0	5	1	2	0	0	0	3	0	5	1	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
Poultry	44	4	42	4	5	1	8	1	4	0	1	0	3	0	5	1	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
Fodder collection	235	24	121	12	18	2	21	2	2	0	14	1	24	2	46	5	1	0	8	1	0	0	0	0	0	0	0	0	0	0	0	0
Others	1	0	2	0	2	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

### Income Generation / Handicrafts Activities Carried out by Men/Women

	Age 8-16								Age 17-40								Age 41 & above							
	Men				Women				Men				Women				Men				Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Stitching Clothes	6	1	6	1	28	3	10	1	36	4	45	5	69	7	51	5	13	1	9	1	12	1	11	1
Embroidery	5	1	1	0	155	16	105	11	7	1	5	1	335	34	308	31	5	1	2	0	127	13	116	12
Ralli making	6	1	2	0	131	13	57	6	6	1	0	0	332	33	205	21	5	1	0	0	141	14	94	9
Handicrafts	9	1	5	1	8	1	7	1	19	2	20	2	21	2	33	3	16	2	15	2	6	1	12	1
Bidi making	1	0	0	0	0	0	1	0	18	2	13	1	1	0	4	0	2	0	7	1	0	0	0	0
Brick making	8	1	7	1	10	1	5	1	44	4	78	8	16	2	16	2	23	2	24	2	4	0	4	0
Home building	17	2	4	0	11	1	8	1	62	6	79	8	23	2	15	2	31	3	27	3	9	1	8	1
Block printing	0	0	0	0	0	0	1	0	2	0	8	1	1	0	3	0	0	0	2	0	1	0	1	0
Chunri making	0	0	2	0	0	0	1	0	1	0	7	1	1	0	3	0	4	0	2	0	2	0	3	0
Spinning thread	0	0	0	0	0	0	2	0	3	0	5	1	0	0	4	0	2	0	1	0	0	0	1	0
Weaving	3	0	0	0	0	0	1	0	3	0	10	1	1	0	3	0	9	1	6	1	2	0	1	0
Carpet making	36	4	45	5	6	1	12	1	66	7	110	11	5	1	14	1	6	1	12	1	0	0	0	0
Teaching	0	0	0	0	0	0	0	0	22	2	32	3	1	0	3	0	2	0	7	1	1	0	0	0
Government Service	0	0	2	0	2	0	1	0	81	8	71	7	8	1	6	1	25	3	16	2	1	0	2	0
Private Service	9	1	4	0	0	0	0	0	61	6	52	5	1	0	2	0	5	1	5	1	0	0	0	0
Shop	5	1	5	1	0	0	1	0	51	5	53	5	2	0	1	0	26	3	15	2	0	0	0	0
Business	8	1	15	2	6	1	12	1	55	6	77	8	13	1	37	4	18	2	33	3	5	1	18	2
Others	46	5	60	6	50	5	50	5	201	20	199	20	130	13	160	16	231	23	234	23	108	11	175	18

Decision Making for Men's Income Generation Activities

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%		
Stitching Clothes	44	4	45	5	6	1	5	1	1	0	0	0	5	1	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Embroidery	11	1	8	1	3	0	1	0	2	0	0	0	1	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	1	0	0	
Ralli making	11	1	1	0	4	0	0	0	8	1	0	0	0	0	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	
Handicrafts	28	3	31	3	7	1	1	0	1	0	1	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Bidi making	18	2	17	2	0	0	3	0	0	0	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Brick making	49	5	73	7	8	1	16	2	0	0	0	0	7	1	9	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	
Home building	70	7	90	9	5	1	11	1	0	0	3	0	7	0	9	1	2	0	1	0	0	0	0	0	0	0	0	0	0	0	0	
Block printing	2	0	9	1	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Chunri making	5	1	8	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Spinning thread	5	1	4	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Weaving	12	1	16	2	0	0	1	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Carpet making	47	5	89	9	21	2	23	2	0	0	5	1	30	3	31	3	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	
Teaching	22	2	34	3	2	0	4	0	0	0	0	0	1	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Government Service	81	8	64	6	21	2	19	2	1	0	0	0	2	0	6	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Private Service	47	5	31	3	20	2	20	2	0	0	0	0	12	1	7	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Shop	55	6	43	4	12	1	18	2	0	0	1	0	3	0	6	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Business	58	6	84	8	7	1	13	1	0	0	2	0	8	1	9	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Others	232	23	225	23	63	6	42	4	141	14	134	13	93	9	55	6	2	0	2	0	0	0	19	2	144	14	161	16	0	0	2	

### Decision Making for Women's Income Generation Activities

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Stitching Clothes	71	7	50	5	5	1	3	0	17	2	5	1	10	1	4	0	1	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0
Embroidery	329	33	354	35	23	2	12	1	60	6	5	1	36	4	24	2	12	1	6	1	0	0	0	0	0	0	0	0	0	0	0	
Ralli making	324	32	221	22	18	2	12	1	63	6	8	1	32	3	21	2	13	1	4	0	0	0	0	0	0	0	0	0	0	0	0	
Handicrafts	22	2	32	3	3	0	2	0	2	0	0	0	5	1	7	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Bidi making	1	0	4	0	0	0	3	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Brick making	4	0	14	1	2	0	2	0	2	0	1	0	8	1	4	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Home building	17	2	15	2	1	0	2	0	1	0	2	0	7	1	4	0	2	0	1	0	0	0	0	0	0	0	0	0	0	0	0	
Block printing	2	0	2	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Chunri making	1	0	1	0	0	0	0	0	1	0	2	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Spinning thread	0	0	3	0	0	0	2	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Weaving	2	0	2	0	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Carpet making	2	0	8	1	0	0	5	1	0	0	1	0	7	1	8	1	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	
Teaching	1	0	2	0	0	0	1	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Government Service	6	1	5	1	1	0	3	0	1	0	0	0	1	0	2	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	
Private Service	0	0	2	0	1	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Shop	2	0	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Business	10	1	32	3	1	0	10	1	0	0	3	0	4	0	11	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	
Others	85	9	122	12	36	4	35	4	69	7	115	12	70	7	77	8	3	0	7	1	0	0	16	2	52	5	127	13	0	0	0	



### Decision Making for Women's Household Activities

	Decision Makers																																
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others				
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	
Cooking	872	87	876	88	15	2	15	2	125	13	81	8	52	5	48	5	18	2	14	1	2	0	0	0	0	0	0	0	0	0	0	0	0
Home repairs	848	85	893	89	35	4	14	1	113	11	103	10	45	5	78	8	11	1	20	2	0	0	1	0	0	0	0	0	0	0	0	0	
Caring of family	815	82	894	89	17	2	8	1	46	5	23	2	27	3	21	2	4	0	6	1	0	0	0	0	0	0	0	0	0	0	0	0	
Fetching water	575	58	700	70	22	2	10	1	67	7	65	7	47	5	59	6	14	1	30	3	0	0	0	0	0	0	1	0	0	0	0	0	
Fetching fuel/fire wood	327	33	577	58	20	2	15	2	50	5	43	4	52	5	47	5	12	1	27	3	0	0	1	0	0	0	0	0	0	0	0	0	





### Decision Making for Women's Ownership of Property/Assets

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%		
	<b>Muslims</b>																															
Land	1	0	6	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Gold Jewellery	21	5	45	10	64	14	51	12	8	2	9	2	126	28	179	40	13	3	3	1	0	0	0	0	0	0	0	0	0	0	0	
Silver Jewellery	19	4	35	8	56	13	51	12	9	2	8	2	127	29	158	36	12	3	6	1	0	0	0	0	0	0	0	0	0	0	0	
Cash	2	1	1	0	8	2	1	0	0	0	0	0	18	4	2	1	5	1	1	0	0	0	0	0	0	0	0	0	0	0	0	
	<b>Hindus</b>																															
Land	2	0	1	0	2	0	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Gold Jewellery	23	4	45	8	91	16	87	16	11	2	17	3	223	40	247	44	16	3	4	1	0	0	0	0	0	0	0	0	0	0	0	
Silver Jewellery	28	5	39	7	96	17	75	13	14	3	14	3	227	41	216	39	14	3	7	1	0	0	0	0	0	0	0	0	0	0	0	
Cash	4	1	2	0	3	1	1	0	1	0	0	0	35	6	3	1	6	1	0	0	0	0	0	0	0	0	0	0	0	0	0	

## Ownership of Other Assets

	Age 8-16								Age 17-40								Age 41 & above							
	Men				Women				Men				Women				Men				Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
<b>Muslims</b>																								
Camels	1	0	2	1	1	0	1	0	37	8	48	11	4	1	0	0	67	15	76	17	1	0	3	1
Cows	1	0	4	1	1	0	1	0	60	14	75	17	10	2	6	1	120	27	88	20	3	1	7	2
Goats	4	1	6	1	1	0	5	1	154	35	164	37	18	4	14	3	106	24	200	45	13	3	7	2
Sheep	1	0	4	1	2	1	3	1	59	13	63	14	6	1	6	1	82	19	78	18	4	1	3	1
Donkeys	0	0	3	1	2	1	2	1	51	12	64	14	1	0	1	0	94	21	112	25	2	1	1	0
Buffaloes	0	0	1	0	0	0	0	0	5	1	5	1	1	0	4	1	8	2	6	1	0	0	0	0
Others	0	0	0	0	0	0	0	0	1	0	3	1	0	0	1	0	5	1	4	1	0	0	0	0
<b>Hindus</b>																								
Camels	12	2	2	0	4	1	1	0	72	13	79	14	4	1	1	0	133	24	113	20	0	0	1	0
Cows	15	3	2	0	3	1	0	0	94	17	89	16	10	2	11	2	155	28	145	26	1	0	2	0
Goats	17	3	7	1	9	2	3	1	192	34	200	36	34	6	21	4	270	48	250	45	7	1	7	1
Sheep's	13	2	3	1	3	1	3	1	69	12	74	13	4	1	2	0	85	15	96	17	1	0	2	0
Donkeys	13	2	2	0	2	0	4	1	79	14	95	17	3	1	1	0	126	23	122	22	1	0	2	0
Buffaloes	7	1	1	0	0	0	0	0	11	2	4	1	0	0	0	0	14	3	7	1	0	0	0	0
Others	0	0	1	0	0	0	0	0	2	0	3	1	0	0	0	0	3	1	2	0	0	0	0	0

### Decision Making for Men's Ownership of Other Assets

	Decision Makers																																	
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others					
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response			
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%		
	<b>Hindus</b>																																	
Camels	88	20	96	22	11	2	11	2	1	0	0	0	9	2	16	4	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	
Cows	146	33	124	28	16	4	17	4	2	1	1	0	18	4	23	5	1	0	1	0	1	0	0	0	0	0	0	0	0	0	3	1	0	0
Goats	301	68	289	65	24	5	26	6	3	1	6	1	32	7	41	9	5	1	1	0	1	0	0	0	0	0	0	0	5	1	0	0		
Sheep	120	27	115	26	9	2	11	2	2	1	1	0	17	4	19	4	1	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0		
Donkeys	120	27	149	34	12	3	6	1	3	1	1	0	9	2	17	4	0	0	1	0	1	0	0	0	0	0	0	0	2	1	0	0		
Buffaloes	11	2	6	1	1	0	2	1	1	0	0	0	0	0	4	1	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0			
Others	0	0	7	2	1	0	0	0	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
	<b>Hindus</b>																																	
Camels	177	32	164	29	11	2	10	2	3	1	1	0	12	2	16	3	1	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0		
Cows	209	38	186	33	15	3	13	2	3	1	1	0	17	3	28	5	2	0	1	0	2	0	1	0	0	0	0	0	0	0	0	0	0	
Goats	391	70	358	64	31	6	28	5	7	1	2	0	36	6	49	9	4	1	1	0	2	0	1	0	1	0	0	0	0	0	0	0	0	
Sheep	129	23	136	24	8	1	11	2	3	1	2	0	13	2	14	3	2	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	
Donkeys	175	31	177	32	11	2	14	3	3	1	3	1	16	3	22	4	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Buffaloes	21	4	6	1	0	0	2	0	0	0	0	0	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Others	0	0	5	1	2	0	1	0	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	



### Knowledge Regarding Inheritance Right

	Muslims				Hindus			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Yes	438	99	433	98	547	98	544	98
No	4	1	10	2	7	1	8	1
No response	1	0	0	0	3	1	5	1
<b>Total</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>

### Knowledge about Inheritance Law

	Male response		Female response	
	N	%	N	%
<b>Muslims</b>				
Islamic Law	85	20	37	9
Traditionally	8	2	42	10
Braderi law	10	2	30	7
Panchait Decision	52	12	56	13
Rajori	12	3	30	7
On wish	0	0	2	0
Government	0	0	3	1
No response	267	61	233	53
<b>Hindus</b>				
Traditionally	6	1	71	13
Broderi law	5	1	27	5
Family Decision	1	0	0	0
Panchait Decision	56	10	71	13
Rajori	15	3	11	2
According to Hindu Law	13	2	9	2
On wish	21	4	0	0
No response	430	79	355	65

## Actual Inheritance Status in Side the Family

	Muslims								Hindus							
	Men				Women				Men				Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Yes	437	99	415	94	240	54	81	18	545	98	540	97	101	18	83	15
No	2	0	23	5	198	45	352	79	5	1	14	2	447	80	468	84
No response	4	1	5	1	5	1	10	3	7	1	3	1	9	2	6	1
Total	443	100	443	100	443	100	443	100	557	100	557	100	557	100	557	100

## Type of Property Inheritance

	Muslims								Hindus							
	Men				Women				Men				Women			
	Male response		Female response		Male response		Female response		Male response		Female response					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
<b>Inside the Family</b>																
Land	355	81	361	87	81	34	19	23	474	87	472	87	21	21	13	16
Livestock	381	87	377	91	154	64	47	58	498	91	521	96	49	49	25	31
Jewellery	259	59	300	72	183	76	47	58	328	60	412	76	97	96	68	84
Cash	65	15	77	19	18	8	6	7	73	13	96	18	11	11	3	4
<b>Outside the Family</b>																
Land	1	0	10	2	1	0	3	4	13	2	7	1	10	10	2	2
Livestock	0	0	4	1	0	0	1	1	12	2	7	1	10	10	3	4
Jewellery	0	0	0	0	1	0	2	2	10	2	2	0	12	12	4	5
Cash	0	0	1	0	1	0	2	2	12	2	1	0	9	9	3	4

### Waiving of Property/Inheritance Rights

	Muslims				Hindus			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Yes	168	38	89	20	52	9	54	10
No	170	38	314	71	281	51	413	74
No response	105	24	40	9	224	40	90	16
<b>Total</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>

### Reasons for Waiving of Property/Inheritance Rights

	Muslims				Hindus			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Family Pressure	8	5	10	11	7	13	8	15
Tradition	15	9	19	21	13	25	7	13
Voluntary	154	92	71	80	47	90	41	76
Religion	1	1	4	5	0	0	0	0



**MARRIAGE RIGHTS AND RESPONSIBILITIES****Marriage Age****Usual Marriage Age of Men**

	Muslims								Hindus							
	Male response				Female response				Male response				Female response			
	<i>Shadi</i>		<i>Rukhsati</i>		<i>Shadi</i>		<i>Rukhsati</i>		<i>Shadi</i>		<i>Rukhsati</i>		<i>Shadi</i>		<i>Rukhsati</i>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
5-10 years	70	16	2	1	45	10	1	0	44	8	2	0	18	3	1	0
11-14 years	103	23	14	3	139	31	8	2	109	20	8	1	161	29	12	2
15-17 years	148	33	80	18	183	41	94	21	205	37	78	14	269	48	97	17
18-20 years	92	21	220	50	76	17	218	49	141	25	299	54	94	17	299	54
21-25 years	31	7	68	15	20	5	85	19	48	9	126	23	17	3	116	21
26-30 years	1	0	9	2	11	3	11	3	2	0	10	2	5	1	12	2
31 and above	0	0	1	0	8	2	6	1	1	0	2	0	2	0	2	0

**Usual Marriage Age of Women**

	Muslims								Hindus							
	Male response				Female response				Male response				Female response			
	<i>Shadi</i>		<i>Rukhsati</i>		<i>Shadi</i>		<i>Rukhsati</i>		<i>Shadi</i>		<i>Rukhsati</i>		<i>Shadi</i>		<i>Rukhsati</i>	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
5-10 years	80	18	4	1	69	16	3	1	62	11	3	1	85	15	2	0
11-14 years	108	24	44	10	119	27	51	12	157	28	46	8	131	24	60	11
15-17 years	159	36	187	42	139	31	150	34	176	32	213	38	183	33	139	25
18-20 years	38	9	130	29	41	9	123	28	55	10	188	34	65	12	207	37
21-25 years	3	1	20	5	6	1	35	8	14	3	35	6	5	1	57	10
26-30 years	1	0	5	1	5	1	9	2	3	1	6	1	2	0	9	2
31 and above	1	0	1	0	8	2	6	1	0	0	1	0	2	0	2	0

### Characteristics of Good Groom

	Muslims				Hindus			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Rich	30	7	103	23	52	9	175	31
Owens land	6	1	20	5	26	5	24	4
Owens livestock	21	5	44	10	55	10	102	18
Good education	98	22	77	17	135	24	83	15
Good job	46	10	49	11	60	11	63	11
Good looks	198	45	219	49	258	46	270	48
Good family	76	17	80	18	24	4	40	7
Religious outlook	339	77	231	52	385	69	256	46
Businessman	9	2	8	2	6	1	2	1
Educated	4	1	2	1	10	2	1	0
Should be from family	2	1	0	0				
Should not be a thief	2	1	0	0				
Not Disabled	1	0	0	0	1	0	0	0

### Characteristics of Good Bride

	Muslims				Hindus			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Good looks	37	8	73	16	62	11	103	19
Young age	19	4	74	17	34	6	98	18
Rich	9	2	27	6	17	3	40	7
Load of Jahez	26	6	51	12	44	8	79	14
Good family	115	26	165	37	152	27	231	41
Religious outlook	68	15	72	16	60	11	63	11
Owens land	11	3	8	2	3	1	7	1
Owens livestock	34	8	37	8	46	8	45	8
Trained for House manage	356	80	301	68	422	75	326	59
Demure and quite	52	12	51	12	63	11	72	13
Should be out of family	0	0	0	0	1	0	0	0
Educated	2	1	0	0	3	1	0	0
Quarrel avoided	5	1	1	0	3	1	1	0
Professional	0	0	0	0	1	0	0	0

**Marriage Norms**

	Muslims				Hindus			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Marriage within family	396	89	340	77	25	5	65	12
Marriage outside family	66	15	116	26	434	78	475	85
Marriage within tribe	279	63	267	60	409	73	453	81
Marriage outside tribe	27	6	46	10	40	7	70	13
Others	3	1	3	1	6	1	5	1

**Type of Marriage**

	Muslims				Hindus			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Badda practised	410	93	399	90	288	52	355	64
Paisa practised	115	26	128	29	110	20	133	24
Taywar	106	24	154	35	38	7	85	15
Pa'et	142	32	141	32	16	3	33	6
Marriage to Quran	21	5	30	7	0	0	39	7
Wad/Dhharmarao	172	39	148	33	349	63	373	67
Love marriage	3	1	4	1	8	1	8	1
Others	2	1	2	1	1	0	2	0

### Marriage Negotiation

	Male response												Female response											
	Dowry/ Jehaz		Gaudhan		Mehr		Barri		Gifts		Others		Dowry/ Jehaz		Gaudhan		Mehr		Barri		Gifts		Others	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
<b>Muslims</b>																								
1-1000	42	9	0	0	136	31	65	15	72	16	17	4	12	3	0	0	122	28	104	24	42	9	5	1
1001-2000	25	6	0	0	101	23	106	24	35	8	7	2	6	1	0	0	44	10	77	17	8	2	0	0
2001-3000	30	7	0	0	44	10	27	6	11	2	1	0	10	2	0	0	4	1	48	11	2	1	0	0
3001-4000	28	6	0	0	19	4	24	5	2	1	5	1	15	3	0	0	4	1	24	5	1	0	0	0
4001-5000	49	11	0	0	26	5	31	7	12	3	0	0	53	12	0	0	18	4	50	11	4	1	0	0
5001-6000	18	4	0	0	17	4	4	1	4	1	1	0	33	8	0	0	1	0	11	3	1	0	0	0
6001-7000	16	4	0	0	1	0	3	1	0	0	0	0	15	3	0	0	0	0	6	1	0	0	0	0
7001-8000	20	5	0	0	3	1	10	2	0	0	0	0	45	10	0	0	1	0	19	4	1	0	0	0
8001-9000	5	1	0	0	6	1	1	0	1	0	0	0	7	2	0	0	0	0	9	2	0	0	0	0
9001-10000	71	16	0	0	0	0	16	4	0	0	0	0	55	12	0	0	0	0	26	6	3	1	0	0
10000 and above	136	30	0	0	12	3	6	1	5	1	1	0	181	41	0	0	5	1	47	11	0	0	0	0
Not mentioned value	3	1	0	0	78	18	150	34	301	68	411	93	11	3	0	0	244	55	22	5	381	86	438	99
<b>Total</b>	<b>443</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>
<b>Hindus</b>																								
1-1000	55	10	349	63	0	0	108	19	108	19	14	3	12	2	361	65	0	0	102	18	45	8	6	1
1001-2000	33	6	54	10	0	0	126	23	45	8	2	0	11	2	20	4	0	0	78	14	5	1	1	0
2001-3000	30	5	16	3	0	0	51	9	7	1	1	0	9	2	4	1	0	0	64	11	4	1	0	0
3001-4000	43	8	10	2	0	0	23	4	3	1	4	1	16	3	1	0	0	0	39	7	6	1	0	0
4001-5000	78	14	25	4	0	0	25	4	15	3	0	0	76	13	1	0	0	0	84	15	4	1	0	0
5001-6000	28	5	2	0	0	0	6	1	1	0	0	0	58	10	2	0	0	0	39	7	1	0	0	0
6001-7000	18	3	3	1	0	0	8	2	2	0	0	0	21	4	1	0	0	0	9	2	2	0	0	0
7001-8000	29	5	3	1	0	0	4	1	1	0	0	0	53	10	1	0	0	0	27	5	1	0	0	0
8001-9000	2	0	0	0	0	0	0	0	0	0	0	0	13	2	0	0	0	0	9	2	0	0	0	0
9001-10000	91	16	5	1	0	0	7	1	4	1	0	0	51	9	0	0	0	0	24	4	0	0	0	0
10000 and above	130	24	8	1	0	0	8	1	7	1	1	0	222	40	2	0	0	0	45	8	0	0	0	0
No response	20	4	82	14	0	0	191	35	364	66	535	96	15	3	164	30	0	0	37	7	489	88	550	99
<b>Total</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>

## Indication of Consent to Marriage

	Age 8-16								Age 17-40								Age 41 & above							
	Men				Women				Men				Women				Men				Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
<b>Muslims</b>																								
Signing of Nikahnama	26	6	47	11	29	7	31	7	107	24	85	19	85	19	51	12	23	5	57	13	16	4	36	8
Thumb Imprint	17	4	24	5	24	5	10	2	59	13	75	17	57	13	64	14	15	3	47	11	15	3	44	10
Audible acceptance	81	18	70	16	72	16	46	10	279	63	190	43	166	37	94	21	59	13	153	35	44	10	86	19
Nod of Head/Eyes	13	3	52	12	55	12	54	12	44	10	24	5	134	30	130	29	6	1	47	11	16	4	90	20
Remaining Quiet	6	1	40	9	6	1	20	5	6	1	33	7	8	2	25	6	3	1	21	5	2	1	11	3
Not asked	29	7	146	33	38	9	133	30	58	13	52	12	53	12	46	10	11	3	40	9	11	3	40	9
Others	10	2	34	8	19	4	34	8	34	8	6	1	32	7	6	1	9	2	6	1	8	2	6	1
<b>Hindus</b>																								
Signing of Nikahnama	1	0	7	1	0	0	7	1	1	0	12	2	0	0	10	2	1	0	10	2	0	0	7	1
Thumb Imprint	0	0	4	1	0	0	6	1	8	1	13	2	3	1	11	2	0	0	7	1	0	0	7	1
Audible acceptance	28	5	34	6	45	8	28	5	99	18	67	12	61	11	41	7	12	2	56	10	11	2	36	6
Nod of Head/Eyes	6	1	14	3	10	2	20	4	16	3	10	2	20	4	44	8	4	1	9	2	5	1	27	5
Remaining Quiet	11	2	65	12	24	4	39	7	55	10	88	16	51	9	66	12	7	1	54	10	8	1	37	7
Not asked	123	22	242	43	207	37	216	39	388	70	209	38	336	60	185	33	80	14	189	34	71	13	171	31
Others	61	11	171	31	91	16	168	30	146	26	92	17	92	17	91	16	9	2	79	14	9	2	78	14

### Decision Making on Marriage Form & Expenses (for groom)

	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
<b>Muslims</b>																																
Bride	25	6	9	2	233	53	171	39	82	19	99	22	172	39	271	61	75	17	61	14	0	0	2	1	0	0	1	0	33	7	2	1
T Marriage	24	5	6	1	226	51	168	38	66	15	68	15	170	38	253	57	69	16	60	14	0	0	1	0	0	0	1	0	33	7	4	1
Dowery/Mehr	25	6	5	1	221	50	162	37	68	15	41	9	168	38	254	57	71	16	60	14	0	0	0	0	0	0	0	33	7	2	1	
Spent	24	5	6	1	219	49	169	38	45	10	25	6	173	39	259	59	48	11	22	5	0	0	0	0	0	0	0	30	7	2	1	
Invited	27	6	10	2	219	49	167	38	39	9	21	5	170	38	277	63	41	9	18	4	8	2	3	1	1	0	0	30	7	3	1	
<b>Hindus</b>																																
Bride	33	6	8	1	272	49	218	39	60	11	67	12	212	38	320	58	90	16	61	11	5	1	2	0	0	0	1	0	50	9	4	1
T Marriage	26	5	6	1	271	49	213	38	50	9	57	10	215	39	316	57	70	13	44	8	5	1	2	0	0	0	1	0	49	9	14	3
Dowery/Mehr	28	5	10	2	270	48	210	38	57	10	58	10	215	39	310	56	76	14	80	14	6	1	2	0	0	0	0	49	9	12	2	
Spent	28	5	9	2	269	48	208	37	48	9	41	7	218	39	317	57	66	12	40	7	4	1	1	0	0	0	0	49	9	12	2	
Invited	28	5	8	1	266	48	202	36	42	8	30	5	223	40	334	60	64	11	17	3	11	2	2	0	1	0	0	50	9	12	2	

### Decision Making on Marriage Form & Expenses (for bride)

	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
<b>Muslims</b>																																
Groom	28	6	9	2	218	49	177	40	73	16	93	21	170	38	269	61	74	17	89	20	0	0	1	0	1	0	1	0	35	8	4	1
T Marriage	25	6	3	1	70	16	173	39	59	13	66	15	174	39	253	57	67	15	57	13	0	0	1	0	1	0	1	0	34	8	4	1
Dowery/Mehr	26	6	3	1	215	49	166	37	59	13	162	37	170	38	258	58	72	16	62	14	0	0	0	0	1	0	0	0	34	8	2	1
Spent	25	6	5	1	207	47	173	39	40	9	25	6	177	40	256	58	52	12	19	4	0	0	1	0	1	0	0	0	33	7	2	1
Invited	27	6	9	2	199	45	169	38	37	8	27	6	160	36	266	60	41	9	17	4	0	0	2	1	3	1	1	0	32	7	3	1
<b>Hindus</b>																																
Groom	19	3	7	1	261	47	221	40	57	10	72	13	214	38	313	56	77	14	63	11	2	0	0	0	0	0	0	68	12	14	3	
T Marriage	19	3	6	1	73	13	213	38	52	9	57	10	212	38	315	57	67	12	44	8	1	0	0	0	0	0	1	0	68	12	13	2
Dowery/Mehr	21	4	8	2	260	47	211	38	59	11	208	37	213	38	312	56	74	13	83	15	1	0	0	0	0	0	0	68	12	12	2	
Spent	20	4	8	2	259	46	209	38	49	9	44	8	213	38	317	57	67	12	39	7	1	0	0	0	0	0	0	68	12	12	2	
Invited	21	4	3	1	250	45	205	37	47	8	29	5	210	38	330	59	62	11	15	3	1	0	0	0	1	0	0	69	12	12	2	

**Control of Dowry**

	Bride				Husband				Mother in-law				Relative			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
<b>Muslims</b>																
Cow	175	40	179	40	275	62	211	48	16	4	20	5	12	3	5	1
Livestock	184	42	222	50	300	68	302	68	15	3	19	4	12	3	4	1
Gold Jewellery	382	86	280	63	215	49	242	55	13	3	11	3	6	1	2	1
Silver Jewellery	245	55	275	62	185	42	239	54	11	2	11	3	5	1	2	1
Furniture	3	1	50	11	10	2	8	2	0	0	0	0	2	1	0	0
TV/Fridge	5	1	11	3	7	2	4	1	1	0	0	0	2	1	0	0
Clothes	284	64	375	85	109	25	103	23	17	4	45	10	4	1	14	3
Cash	80	18	101	23	126	28	113	26	8	2	10	2	6	1	2	1
Crockery	301	68	369	83	124	28	98	22	124	28	8	2	4	1	2	1
<b>Hindus</b>																
Cow	177	32	303	54	371	67	293	53	41	7	37	7	10	2	15	3
Livestock	178	32	328	59	399	72	369	66	24	4	44	8	10	2	13	2
Gold Jewellery	323	58	380	68	268	48	292	52	21	4	24	4	7	1	3	1
Silver Jewellery	323	58	376	68	254	46	273	49	17	3	19	3	5	1	3	1
Furniture	11	2	94	17	7	1	9	2	3	1	2	0	2	0	0	0
TV/Fridge	4	1	20	4	6	1	6	1	2	0	4	1	2	0	0	0
Clothes	350	63	490	88	192	34	134	24	22	4	81	15	3	1	10	2
Cash	96	17	145	26	211	38	156	28	13	2	19	3	7	1	2	0
Crockery	364	65	487	87	196	35	132	24	19	3	16	3	7	1	3	1

### Subsequent Marriages

	Muslims				Hindus			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Second marriage allowed for men (after death of wife)	307	69	330	75	366	66	530	95
Second or subsequent marriage allowed for men (with first or second wife present)	21	5	93	21	14	3	84	15
Second or subsequent marriage allowed for women (after divorce)	47	11	54	12	3	1	26	5
Second marriage allowed for women (after death of husband)	193	44	244	55	193	35	263	47
Second marriage allowed if first wife does not bear child	395	89	422	95	481	86	532	96
No permission of second marriage	6	1	10	2	5	1	4	1



**Seclusion of Women after Death of Husband**

	Male response		Female response	
	N	%	N	%
<b>Muslims</b>				
0-30 days	5	1	3	1
50 days at husband's house	35	8	9	2
6 months in a single room at husband's house	168	38	193	44
Up to 12 months	166	37	149	34
No seclusion	16	4	18	4
Four Years	7	2	3	1
Two Years	5	1	3	1
Four Months Ten Days	81	18	116	26
Whole life	2	1	0	0
<b>Hindus</b>				
0-30 days	16	3	3	1
50 days at husband's house	19	3	1	0
6 months in a single room at husband's house	282	51	413	74
Up to 12 months	214	38	161	29
No seclusion	42	8	12	2
Four Years	4	1	0	0
Six Years	1	0	0	0
Two Years	7	1	0	0
Three Years	1	0	0	0
Whole life	7	1	1	0
Twelve Days	1	0	0	0

## Divorce/Separation and Custody

### Methods of divorce/Separation

	Muslims								Hindus							
	Men				Women				Men				Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Sending wife to her parents house	142	32	111	25	0	0	0	0	29	5	39	7	0	0	0	0
Wife cannot divorce husband or separate from him	0	0	0	0	55	12	16	4	0	0	0	0	0	0	0	0
Saying Talaq three time	58	13	41	9	8	2	8	2	0	0	0	0	0	0	0	0
Saying <i>Talaq</i> three time before two witnesses	6	1	0	0	4	1	5	1	0	0	0	0	0	0	0	0
Wife cannot separate from husband	0	0	0	0	0	0	0	0	0	0	0	0	4	1	3	1
No Trend	237	54	291	66	376	85	414	93	528	95	518	93	553	99	554	99
<b>Total</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>443</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>	<b>557</b>	<b>100</b>

### Custody of Children

	Muslims								Hindus							
	Men				Women				Men				Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Husband	146	33	77	17	41	9	20	5	20	4	28	5	2	1	1	0
Wife	23	5	39	9	5	1	7	2	3	1	6	1	1	0	1	0
Husband's family	7	2	14	3	0	0	2	0	4	1	5	1	1	0	1	0
No response	30	7	22	5	21	5	0	0	2	0	0	0	0	0	0	0
No trend	237	53	291	66	376	85	414	93	528	94	518	93	553	99	554	100
Total	443	100	443	100	443	100	443	100	557	100	557	100	557	100	557	100

### Custody of Children if a Woman is Widow

	Muslims				Hindus			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Widow	182	41	236	53	182	33	313	56
In-laws	237	53	187	42	351	63	243	44
Both	40	9	75	17	35	6	70	13

### Child Preference

	Female response						Male response					
	Total Number of Children		Number of Boys		Number of Girls		Total Number of Children		Number of Boys		Number of Girls	
	N	%	N	%	N	%	N	%	N	%	N	%
1-5	400	40	721	72	721	72	525	53	677	68	603	60
6-10	439	44	135	14	12	1	233	23	50	5	1	0
11 and above	18	2	3	0	2	0	4	0	0	0	0	0
No response	143	14	141	14	265	27	238	24	273	27	396	40
Total	1000	100	1000	100	1000	100	1000	100	1000	100	1000	100

### Reasons for Desired Number of Children

	Male response		Female response	
	N	%	N	%
Bring Income	467	47	526	53
Barrier of the family name	192	19	235	24
Stays at home after marriage	220	22	254	25
Owens more family assets	14	1	0	0
Small family be happy	3	0	0	0
Vatta Satta	5	1	7	1
Help in agriculture work	1	0	0	0
Own satisfaction	18	2	0	0
Ease education	1	0	0	0

\*Multiple Response

## Family Planning

### Knowledge about Family Planning

	Men				Women			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Yes	563	56	769	77	467	47	762	76
No	437	44	231	23	533	53	238	24
<b>Total</b>	<b>1000</b>	<b>100</b>	<b>1000</b>	<b>100</b>	<b>1000</b>	<b>100</b>	<b>1000</b>	<b>100</b>

### Practice of Family Planning Methods

	Men				Women			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Yes	68	12	23	3	71	15	50	7
No	495	88	746	97	396	85	712	93
<b>Total</b>	<b>563</b>	<b>100</b>	<b>769</b>	<b>100</b>	<b>467</b>	<b>100</b>	<b>762</b>	<b>100</b>

### Reasons for not practicing Family Planning

	Men				Women			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Family pressure	15	3	16	2	8	2	12	2
Spouse opposed	38	8	44	6	21	5	33	5
Don't know where to go	23	5	21	3	11	3	22	3
Service at far distance	93	19	114	15	50	13	114	16
Fear of side effects	118	24	194	26	65	16	197	28
Religion	104	21	168	23	60	15	188	26
In-laws opposed	48	10	59	8	40	10	69	10
No Money	23	5	11	1	22	6	15	2
Incompletion of desire	24	5	10	1	22	6	10	1
No children	6	1	0	0	2	1	0	0
Literacy	2	0	5	1	2	1	5	1
Few children	2	0	0	0	2	1	0	0
Delay information	5	1	0	0	4	1	0	0
Old age	3	1	2	0	3	1	2	0
Do not expense more than necessary 360	0	0	2	0	3	1	1	0
To expensive	0	0	0	0	3	1	0	0
No thinking about	0	0	1	0	0	0	0	0
Next time be careful	0	0	2	0	0	0	0	0
Own satisfaction	0	0	2	0	0	0	2	0
Good willis	0	0	5	1	0	0	2	0
No tradition	1	0	5	1	2	1	5	1
No response	0	0	85	11	74	19	35	5

**COERCION AND VIOLENCE****Family Based Coercion of Men**

	Stopped/Forced by Whom																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Marry against will	7	1	16	2	154	15	146	15	49	5	28	3	247	25	281	28	62	6	21	2	0	0	3	0	0	0	4	0	3	0	0	0
Work against will	12	1	16	2	148	15	136	14	48	5	21	2	236	24	284	28	64	6	18	2	0	0	0	0	0	0	1	0	1	0	0	0
Stop education	4	0	9	1	13	1	10	1	2	0	0	0	16	2	21	2	3	0	5	1	0	0	1	0	0	0	1	0	0	0	0	0
Stop working	2	0	4	0	24	2	14	1	2	0	4	0	31	3	25	3	0	0	10	1	0	0	0	0	0	0	1	0	0	0	0	0
Stop health care	2	0	3	0	6	1	4	0	1	0	0	0	1	0	6	1	0	0	2	0	0	0	0	0	0	0	1	0	0	0	0	0
Stop certain food	2	0	1	0	10	1	2	0	0	0	1	0	7	1	7	1	3	0	2	0	0	0	0	0	0	0	1	0	1	0	0	0

**Family Based Coercion of Women**

	Stopped/ Forced by Whom																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Marry against will	6	1	7	1	115	12	132	13	80	8	22	2	201	20	263	26	105	11	17	2	0	0	1	0	0	0	0	0	4	0	0	0
Work against will	5	1	7	1	101	10	140	14	74	7	40	4	182	18	274	27	94	9	36	4	1	0	0	0	0	0	2	0	1	0	0	0
Stop education	1	0	1	0	14	1	21	2	6	1	11	1	21	2	30	3	9	1	11	1	0	0	0	0	0	0	0	0	0	0	0	0
Stop working	1	0	2	0	11	1	11	1	8	1	20	2	13	1	23	2	12	1	14	1	1	0	0	0	1	0	1	0	0	0	0	0
Stop health care	1	0	2	0	3	0	2	0	11	1	2	0	13	1	7	1	8	1	4	0	0	0	1	0	0	0	0	0	0	0	0	0
Stop certain food	3	0	2	0	5	1	2	0	4	0	1	0	8	1	2	0	8	1	2	0	0	0	0	0	1	0	0	0	0	0	0	0





**Reasons for Violence**

	Male response		Female response	
	N	%	N	%
Punishment of irresponsibility	164	16	209	21
Punishment for jobless / not working	40	4	72	7
Punishment when children fight each other	16	2	30	3
Punishment for property	10	1	2	0
Misbehave	24	2	22	2
Against will	0	0	1	0
Punishment for all family members	10	1	13	1
Punishment for property	0	0	0	0
Punishment for education	1	0	0	0
Not working	10	1	7	1
Delay in given meals	34	3	31	3
Don't go school	9	1	9	1
Disobedience to husband	3	0	10	1
Household Expenditure	0	0	1	0
Disobedience to mother	0	0	3	0
Beating for second marriage	0	0	1	0
Quarrel with in-laws	0	0	3	0
Delay in work	0	0	1	0
Punishment on naughty	3	0	0	0
Punishment on poor work	1	0	0	0
Beating	3	0	1	0
Do not talk to me	1	0	0	0
Against will	18	2	6	1
Children does not work	1	0	0	0

## Accidental Death

### Incidence of Accidental Deaths in Last Ten Years

	Male response		Female response	
	N	%	N	%
Yes	30	3	29	3
No	962	96	959	96
No response	8	1	12	1
<b>Total</b>	<b>1000</b>	<b>100</b>	<b>1000</b>	<b>100</b>

### Profile of Accidental Deaths (Sex of Victim)

	Sex of Victim			
	Male response		Female response	
	N	%	N	%
Male	17	57	12	41
Female	13	43	15	52
Boy	0	0	0	0
No response	0	0	2	7

### Profile of Accidental Deaths (Age of Victim)

	Age of Victim			
	Male response		Female response	
	N	%	N	%
1-5	2	7	3	10
6-10	5	16	0	0
11-15	2	7	0	0
16-20	6	20	12	41
21-25	1	3	4	14
26-30	6	20	4	14
31 and above	5	17	5	17
No response	3	10	1	4

**Profile of Accidental Deaths (Incident)**

	Incident of Accidental Death			
	Male response		Female response	
	N	%	N	%
Vehicle accident	6	20	6	21
Slipped in well	9	30	2	7
Murder against murder	0	0	2	7
Fight at home	3	10	2	7
Susite by the poisson	0	0	2	7
No response	12	40	15	51

**Reasons of Accidental Deaths**

	Male response		Female response	
	N	%	N	%
Fight for property	2	7	2	7
Slipped in well	2	7	0	0
Suicide by the poison	0	0	1	3
Marriage against will	0	0	0	0
Train/bus accident	1	3	0	0
Murder against murder	0	0	2	7
Steal	0	0	1	3
No response	25	83	23	80

### Notification/ Report of Accident

	Male response		Female response	
	N	%	N	%
Yes	20	67	16	55
No	6	20	13	45
No response	4	13	0	0
<b>Total</b>	<b>30</b>	<b>100</b>	<b>29</b>	<b>100</b>

### Reported to Whom

	Male response		Female response	
	N	%	N	%
Police Station	7	35	2	13
Panchait Decision	0	0	2	12
No response	13	65	12	75

### Reasons if not Reported

	Male response		Female response	
	N	%	N	%
Blood donation by driver	2	33	3	23
Rs 5000 for forgiveness	1	17	2	15
Panchait Decision	0	0	3	23
No response	3	50	5	39

**CRIME AND PUNISHMENTS**

**Condemned Acts**

**Most Condemned Acts for Men**

	Male response		Female response	
	N	%	N	%
Adultery	312	31	216	22
Addiction/gambling/ drinking	296	30	302	30
Divorce	32	3	21	2
Immorality	484	48	363	36
UN-religious behaviour	71	7	75	8
Murder	88	9	66	7
Girl watching/teasing	189	19	103	10
Idleness	207	21	188	19
Quarrelling	181	18	166	17
Illiteracy	12	1	32	3
Back Biting	12	1	0	0
Thief	83	8	56	6
Smoking	104	10	0	0
Bad Omen	5	1	94	9
Injustice	6	1	0	0
Bad intention	3	0	2	0
Bother	2	0	1	0
Talking lie	7	1	0	0
Beating Women	1	0	0	0

### Punishment on Violation for Men

	Male response		Female response	
	N	%	N	%
Death	47	5	56	6
Beating/light punishment	511	51	666	67
Social boycott	193	19	70	7
Marriage	68	7	132	13
Arrest	212	21	107	11
Fine	15	2	4	0
Mud on head and donkey ride	2	0	2	0
Counselling	24	2	72	7
To hate	0	0	1	0
To bound	4	0	1	0
Through out from the Braderi	10	1	1	0
Through out from the village	6	1	0	0
According to braderi's decision	4	0	0	0
Panchait Decision	20	2	7	1
Through out from the village	15	2	2	0
Advise him or her to do not do again	14	1	27	3
Explanation	87	9	95	10
Investigation	1	0	0	0
Court	0	0	2	0
Insulting behaviour	0	0	1	0

**Most Condemned Acts for women**

	Male response		Female response	
	N	%	N	%
Adultery	136	14	78	8
Immorality	561	56	438	44
UN-religious	97	10	87	9
Idleness	106	11	285	29
Quarrelling	193	19	417	42
Not observing purdah	142	14	240	24
Illiteracy	13	1	31	3
Demanding their rights	52	5	38	4
Marry on own will	127	13	102	10
Go out without permission	140	14	168	17
Not abiding family/tribal customs	63	6	42	4
Get a job	174	17	54	5
Back biting	5	1	1	0
Talking Loudly	4	0	3	0
Not working	3	0	1	0
Disobeying to husband	8	1	8	1
Irresponsibility	4	0	0	0
Thief	0	0	1	0
Eat supari/ Niswar	0	0	17	2

### Punishment on Violation for Women

	Male response		Female response	
	N	%	N	%
Death	35	4	18	2
Social boycott	528	53	660	66
Marriage	80	8	41	4
Divorce	105	11	63	6
Confinement	356	36	359	36
Counselling	23	2	10	1
To solve	0	0	1	0
Fine	3	0	2	0
Counselling through relatives	1	0	0	0
Divorce	2	0	0	0
Counselling	16	2	10	1
Throw from village	2	0	1	0
Throw to home	5	1	0	0
Pachait Decision	2	0	6	1
Divorce	5	1	0	0
Advise him or her to do not again	20	2	13	1
Explanation	87	9	45	5
Investigation	4	0	0	0
Do not talk to me	0	0	1	0
Forgive	0	0	2	0
Marriage	1	0	12	1

### Adultery/Zina

#### Penalties for Women on Suspicious of Zina

	Male response		Female response	
	N	%	N	%
Get them married	183	18	71	7
Beating/slight punishment	233	23	586	59
Confinement	540	54	547	55
Death	22	2	12	1
Social boycott	33	3	13	1
Stoning	6	1	2	0
Divorce	4	0	3	0
Investigate	219	22	21	2
Nothing	2	0	1	0
Counselling	32	3	41	4
According to Islamic law	3	0	0	0
Throw from village	2	0	0	0
Throw to home	1	0	0	0
Panchait Decision	11	1	0	0
Forgave	0	0	2	0



**Penalties for Women on Proven Guilt of *Zina***

	Male response		Female response	
	N	%	N	%
Get them married	340	34	576	58
Physical punishment	416	42	248	25
Confinement	311	31	409	41
Death	57	6	35	4
Social boycott	77	8	25	3
Divorce	34	3	6	1
Counselling	15	0	2	0
According to Islamic law	53	5	0	0
Panchait Decision	15	1	1	0
Through evidence	1	0	0	0
Throw to village	3	0	1	0
Throw to home	3	0	0	0
Court	3	0	1	0
Forgiven	3	0	2	0
Investigation	35	3	5	1

**Penalties for Men on Suspicious of *Zina***

	Male response		Female response	
	N	%	N	%
Get them married	63	6	86	9
Beating/slight punishment/scold	244	24	634	63
Confinement	192	19	374	37
Death	11	1	3	0
Social boycott	168	17	31	3
Investigation	433	43	145	14
Arrest	50	5	30	3
Counselling	26	3	11	1
Broderi Decision	22	2	1	0
According to Islamic law	3	0	0	0
Through evidence	1	0	0	0
Picked out from the village	1	0	1	0
Forgive	2	0	0	0

### Penalties for Men on Proven Guilty of *Zina*

	Male response		Female response	
	N	%	N	%
Get the married	70	7	424	42
Physical punishment	316	32	2755	27
Arrest	336	34	155	16
Death	46	5	27	3
Social boycott	208	21	106	11
Divorce	20	2	9	1
Counselling	21	2	28	3
Throw out from village	27	3	22	2
Braderi decision	59	6	23	2
Nothing	19	2	25	3
According to Islamic law	6	1	0	0
Through evidence	4	0	0	0
Investigate	38	4	16	2
Forgives	8	1	0	0

**Rape (*Zina-bil-jabar*)**

**'Penalties' for Women on 'Suspicion' of Having been Raped**

	Male response		Female response	
	N	%	N	%
Get them married	171	17	710	71
Killed	23	2	28	3
Forgiven	596	60	219	22
Social boycott	59	6	50	5
Investigate	137	14	37	4
Panchait Decision	8	1	8	1
Divorced	6	0	3	0
Counselling through parents	9	1	0	0
Physical punishment	22	2	0	0

**Penalties for Women on Proof of Having been Raped**

	Male response		Female response	
	N	%	N	%
Get them married	215	21	682	68
Killed	34	3	38	4
Forgive	663	66	269	27
Social boycott	64	6	59	6
Physical punishment	17	1	8	1
Police station	3	0	0	0
Panchayat decision	14	1	8	1
Counselling through parents	3	0	0	0
Divorced	1	0	0	0

### Penalties for Men on Suspicion of Having Raped a Woman

	Male response		Female response	
	N	%	N	%
Get them married	96	10	234	23
Death	17	2	10	1
No punishment	28	3	206	21
Social boycott	103	10	45	4
Beating	300	30	328	33
Investigation	402	40	209	21
Arrest	156	16	24	2
Braderi decision	39	4	53	5
Counselling	11	1	2	0
Forgive	2	0	0	0
Picked out from the village	4	0	0	0

### Penalties for Men on Proven Guilt of Having Raped a Woman

	Male response		Female response	
	N	%	N	%
Get them married	42	4	20	2
Death	72	7	22	2
No punishment	18	2	143	14
Social boycott	150	15	147	15
Investigation	116	12	93	9
Arrest	385	38	139	14
Fine	26	3	8	1
According to braderi's decision	52	5	21	2
Divorced	4	0	0	0
Throw out village	22	2	3	0
Physical punishment	422	42	589	59
Advise him or her to do not do again	0	0	5	0

## Murders and Killings

### Compensation of Murders and Killings

	Male response		Female response	
	N	%	N	%
Exchange of women	47	5	19	2
Blood money	69	7	61	6
Demoralising by village jury / panchayat	416	42	666	67
Niani med (accused take his female family member to victims house for forgiveness)	69	7	33	3
Court	435	44	216	22
Revenge	26	3	6	1
Leader of the community	32	3	1	0
Elder	2	0	5	1
Panchait Decision	9	1	4	0
Police station	26	3	51	5
Islamic law	3	0	0	0
Forgave	3	0	6	1
Government	0	0	4	0
Murder against murder	0	0	4	0
Vadera	17	2	5	1
Black face and donkey riding	1	0	0	0
Fine	2	0	0	0

### Where Do Men and Women Go for Justice

	Men				Women			
	Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%
Natal family	272	27	370	37	599	60	499	50
Court	47	5	43	4	21	2	18	2
Police station	64	6	55	6	17	2	8	1
Wadera	484	48	381	38	303	30	139	14
Dargah	35	4	33	3	17	2	9	1
Peer	161	16	333	33	85	9	206	21
Panchayat	13	1	2	0	4	0	3	0

**SOCIAL, ECONOMIC AND POLITICAL PARTICIPATION**  
**Political Participation**

**Women Exercising Right to Vote**

	Male response		Female response	
	N	%	N	%
Yes	957	96	810	81
No	28	3	173	17
No response	15	1	17	2
<b>Total</b>	<b>1000</b>	<b>100</b>	<b>1000</b>	<b>100</b>

**How Do They Vote**

	Male response		Female response	
	N	%	N	%
Travelling by Vehicle	123	13	188	23
On foot	68	7	316	39
Using Transport	15	2	18	2
No response	751	78	288	36

**Influence on Women's Voting Behaviour**

	Male response		Female response	
	N	%	N	%
Family preference	186	19	112	14
Male counterpart	694	73	677	84
Personal preference	77	8	33	4

**If not why not**

	Male response		Female response	
	N	%	N	%
No ID card made	5	18	70	41
No time	0	0	1	1
No response	22	79	102	58
Patel	1	3		

**Participation of Women as Candidates in Election**

	Male response		Female response	
	N	%	N	%
Yes	2	0	1	0
No	970	97	961	96
No response	28	3	38	4
<b>Total</b>	<b>1000</b>	<b>100</b>	<b>1000</b>	<b>100</b>

## Social Interactions

## Social Interactions

	Age 8-16								Age 17-40								Age 41 & above							
	Men				Women				Men				Women				Men				Women			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Political parties	0	0	0	0	0	0	0	0	90	9	99	10	0	0	0	0	3	0	2	0	0	0	0	0
Religious parties	0	0	0	0	0	0	0	0	13	1	0	0	0	0	0	0	8	1	1	0	0	0	0	0
Govt. committees	0	0	0	0	0	0	0	0	4	0	0	0	0	0	1	0	3	0	0	0	0	0	0	0
NGOs	0	0	0	0	0	0	0	0	14	1	4	0	4	0	0	0	12	1	4	0	1	0	0	0
CBOs	0	0	0	0	0	0	0	0	2	0	2	0	0	0	1	0	1	0	2	0	0	0	2	0
Panchayats	0	0	6	1	0	0	0	0	11	1	37	4	0	0	0	0	15	2	80	8	0	0	1	0
Informal village Org.	0	0	1	0	0	0	1	0	14	1	4	0	3	0	2	0	18	2	1	0	4	0	1	0
PDCs	20	2	5	1	5	1	6	1	145	15	127	13	61	6	95	10	63	6	64	6	24	2	34	3
VDOs	1	0	0	0	0	0	0	0	12	1	6	1	7	1	5	1	8	1	3	0	5	1	5	1
Cast based Org.	0	0	1	0	1	0	0	0	5	1	3	0	2	0	0	0	7	1	2	0	2	0	0	0

### Decision Makers for Men Social Interactions

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%		
Political parties	3	0	2	0	1	0	0	0	0	0	0	0	0	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Religious parties	14	1	0	0	4	0	0	0	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	1	0	0	0
Govt. committees	7	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
NGOs	24	2	7	1	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
CBOs	3	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Panchayat s	24	2	95	10	1	0	8	1	1	0	1	0	0	0	8	1	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	
Informal village Org.	20	2	5	1	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
PDCs	179	18	157	16	10	1	11	1	1	0	2	0	4	0	10	1	0	0	0	0	0	0	0	0	3	0	0	0	1	0	0	0
VDOs	14	1	5	1	4	0	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Cast based Org.	9	1	4	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	





## Basic Economic Status

### Number of Meals Taken in a Day

	One				Two				Three				More than three			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Male elders	2	0	6	1	233	23	154	15	153	15	231	23	0	0	1	0
Female elders	3	0	5	1	272	27	185	19	170	17	261	26	1	0	1	0
Adult men	2	0	9	1	622	62	365	37	358	36	609	61	6	1	7	1
Adult women	1	0	9	1	624	62	345	35	343	34	626	63	7	1	5	1
Boys	0	0	12	1	452	45	208	21	389	39	616	62	54	5	74	7
Girls	0	0	12	1	404	40	192	19	354	35	565	57	51	5	79	8

### Who eats first in your family

	Male response		Female response	
	N	%	N	%
Male elders	109	11	151	15
Female elders	47	5	43	4
Adult men	124	12	154	15
Adult women	30	3	29	3
Boys	114	11	89	9
Girls	80	8	52	5
All family members	27	3	51	5
All family children	481	48	472	47

### Consumption of Diet per Month

	Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Cereals (roti, rice etc)	382	38	388	39	431	43	442	44	956	96	954	95	942	94	949	95	837	84	833	83	753	75	756	76
Lentils	365	37	371	37	413	41	424	42	920	92	934	93	911	91	928	93	803	80	803	80	724	72	730	73
Meat	238	24	236	24	263	26	271	27	561	56	590	59	551	55	581	58	476	48	505	51	438	44	457	46
Dairy product	378	38	339	34	420	42	395	40	785	79	857	86	908	91	850	85	810	81	748	75	734	73	679	68
Vegetables and fruits	364	36	346	35	407	41	394	39	881	88	870	87	876	88	863	86	765	77	758	76	691	69	683	68
Chutneys and red chillies	375	38	385	39	424	42	436	44	932	93	958	96	925	93	951	95	800	80	827	83	723	72	747	75

### Sets of clothes

	Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1-2	289	29	295	30	320	32	355	36	630	63	581	58	629	63	610	61	599	60	526	53	543	54	478	48
3-4	87	9	75	8	104	10	88	9	269	27	305	31	528	53	258	26	231	23	275	28	195	20	221	22
5-6	11	1	12	1	19	2	14	1	54	5	64	6	63	6	62	6	33	3	56	6	23	2	46	5
7-8	2	0	6	1	6	1	2	0	15	2	16	2	12	1	21	2	11	1	11	1	8	1	11	1
9-10	1	0	2	0	1	0	2	0	7	1	11	1	10	1	9	1	4	0	5	1	6	1	6	1
11 and above	2	0	0	0	0	0	0	0	2	0	1	0	4	0	4	0	2	0	2	0	4	0	1	0

## Economic Participation

### Control of Income (Earnings of Men)

	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%				
Age between 8-16 years	29	3	62	6	37	4	23	2	1	0	3	0	84	8	55	6	6	1	4	0	0	0	0	0	0	0	0	0	0	0	0	
Age between 17-40 years	347	35	542	54	243	24	189	19	29	3	10	1	185	19	128	13	51	5	12	1	1	0	1	0	0	0	0	0	0	0		
Age 41 & above years	316	32	350	35	65	7	46	5	12	1	5	1	56	6	28	3	32	3	2	0	0	0	0	0	0	0	0	0	0	0		
No response																																

### Control of Income (Earnings of Women)

	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response					
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%				
Age between 8-16 years	60	6	60	6	20	2	20	2	5	1	5	1	35	4	35	4	8	1	8	1	0	0	0	0	0	0	0	0	0	0		
Age between 17-40 years	330	33	330	33	54	5	54	5	17	2	17	2	167	17	167	17	20	2	20	2	2	0	2	0	0	0	0	0	0	0		
Age 41 & above years	168	17	168	17	37	4	37	4	7	1	7	1	30	3	30	3	5	1	5	1	0	0	0	0	1	0	0	0	0			

### Decision Makers for Economic Participation of Men

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Level of education	10	1	31	3	109	11	194	19	9	1	12	1	171	17	268	27	26	3	12	1	2	0	2	0	0	0	0	0	8	1	0	0
Type of education	20	2	8	1	109	11	51	5	9	1	4	0	97	10	55	6	23	2	6	1	1	0	0	0	0	0	0	0	6	1	0	0
Type of Training	88	9	37	4	173	17	142	14	12	1	12	1	139	14	201	20	21	2	10	1	3	0	1	0	0	0	0	0	17	2	0	0
Type of profession/business	397	40	215	22	287	29	267	27	19	2	16	2	294	29	417	42	27	3	15	2	1	0	3	0	0	0	0	0	20	2	0	0
Others	6	1	2	0	6	1	3	0	1	0	1	0	4	0	10	1	0	0	3	0	0	0	0	0	4	0	0	0	0	0	0	0

### Decision Makers for Economic Participation of Women

	Decision Makers																															
	Individuals				Male Elders				Female Elders				Adult Men				Adult Women				Boys				Girls				Others			
	Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response		Male response		Female response	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%		
Level of education	0	0	9	1	22	2	82	8	5	1	10	1	53	5	108	11	14	1	7	1	0	0	3	0	0	0	1	0	2	0	0	0
Type of education	0	0	6	1	20	2	29	3	9	1	5	1	39	4	44	4	14	1	9	1	0	0	2	0	0	0	0	0	1	0	0	0
Type of Training	55	6	24	2	57	6	115	12	103	10	67	7	86	9	212	21	63	6	58	6	0	0	0	0	0	0	1	0	8	1	1	0
Type of profession/business	97	10	117	12	115	12	173	17	72	7	49	5	264	26	316	32	65	7	32	3	0	0	1	0	1	0	2	0	3	0	0	0
Others	1	0			3	0			3	0			0	0			0	0			0	0			0	0			0	0		

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