

SOCIO-ECONOMIC STATUS OF WOMEN IN PAKISTAN

Introduction

Pakistan is an Islamic country. The position of women, here, should therefore be a happy one if the injunctions of Islam regarding women are followed in their true spirit.

Islam places man and woman on the same footing. The Quran declares: "They are garments unto you, and you are garments unto them." Similarly, the dictates of the Quran are generally addressed to *momineen* (believing men) and *mominat* (believing women) together. The Quran also treats Adam and Eve alike by proclaiming that it was Satan, who led both into trouble. The popular concept that Eve was the cause of Adam's expulsion from Paradise is not Islamic. The Prophet decried all distinction on the basis of caste, colour, sex or status in his proclamation of Hijatul-wida, and pronounced the high and low, man and woman equal as human beings. The Prophet also gave supreme recognition to womanhood when he declared that Paradise lies under the feet of mothers.

Some Muslim women like Razia Sultana and Chand Bibi have been rulers of great eminence in their own right. Others like Zubaida (wife of Haroon Rashid) and Noor Jahan (wife of Mughal emperor Jahangir) ruled their husbands. They were women of great education and culture. Zubaida was an eminent builder and Noor Jahan the first Muslim woman whose name and portrait were struck on the coinage, the inventor of the otto de Rose. There have been great women warriors like Khaula, the sister of Zarrar bin Azwar. Umme Ammara fought in the battle of Uhad and the Prophet himself testified to her valour. The great battle of Qadasiyya was won largely through the initiative and courage of Muslim women. Shuhada, who was a great scholar frequently addressed both men and women in the Jamia Mosque of Baghdad on poetry and literature. Zainab of the tribe of Own was a distinguished physician and eye-specialist. In our times, Fatima, the

daughter of Abdullah lost her life on the battle-field of Tripoli as a martyr.

There have been women writers like Gulbadan Begum, the sister of Humayun, or Jahan Ara the daughter of Shahjahan, or Zebunnisa, the daughter of Aurangzeb, Ayesha, the wife of the Prophet is regarded as one of the great jurists in Islam. Sakina the daughter of Imam Hussain was one of the greatest patrons of art and culture and her eminence as a literary critic is recognised by as great an authority as Ibne-Qutaiba.

Muslim Countries

All material and intellectual progress, however come to a standstill with foreign domination over Muslim lands. During that seemingly never-ending period of retrogression men shunned western-oriented education for fear of the corruption of their heritage and culture and women were forced to remain confined to their homes. This segregation led to the belief that the man's strength lay in his head, the woman's in her heart, his function was to protect and hers to comfort, in short that men must work and women must weep.

Nevertheless some of these tradition-bound women became actively involved in the freedom struggles of their homelands after the World War I. Some, like the women of Algeria, have blazed a trail of glory by memorable sacrifices against colonial domination. Others like those of Palestine are even now engaged in a heroic war for the recovery of their lost hearths and homes. Still others are making their mark in Eriterea, and the Philippines in the cause of freedom.

Slowly but surely the awakening has spread as is evident from the large-scale and whole-hearted participation of women in all Muslim countries during the International Women's Year and the UN Decade of Women. There have been campaigns for literacy, nutrition, family planning and the status of women and research into the role of women in Islamic countries.

The Sub-continent

Pakistan is a Muslim country whose history is linked with that of the Sub-continent. The Muslims ruled over this part of the world for over a thousand years during which period they retained their distinct culture and developed an educational system of their own. The area produced many eminent women, some of whom have been mentioned above.

Everything changed, however, with the subjugation of the Muslims by the British, the consequent state of despair and despondency severely hampered their progress in all fields of life. It was only through the persistent efforts of that great leader Syed Ahmed and his Aligarh

movement that the Muslims of the sub-continent were roused from their stupor.

Gradually, the men began to respond to his clarion call to seek education and march with the times. But they remained reluctant to send their women to schools and colleges opened by the British. Their reaction was, therefore, no different from that of Muslims in other countries in the same predicament. Like them the Indian Muslims suspected that British-oriented education and foreign culture would corrupt their women and disrupt their home life.

Winds of Change

Some attempts were, however, made by Muslim scholars to educate their women and improve the quality of life in the home. Dr. Nazir Ahmed wrote the *Mirat-ul-Uroos* (The Mirror of the Bride) the *Binat-un-Naash* (The Seven Stars) for the housewives teaching them morality, good conduct and home management, through his stories Maulana Ashraf Ali Thanvi's *Bahishti Zaiwar* (The Jewel of Paradise) stressed women's religious duties and responsibilities. It also had useful information on elementary health care. Rashid-ul-Khairi's journals for women, *Ismat*, *Jauhar-e-Niswan* and *Banaat* which were, and still are, edited by his family also aimed at imparting to women basic knowledge required for an intelligent management of the home and family. Other journal like *Tehzeeb-e-Niswan*, *Saheli* and *Zebunnisa* sprang up which also catered to the same need. The well-known poet Altaf Hussain Hali wrote poems emulating women for her modesty and other virtues.

It is interesting to note that the pioneers in these efforts were all men, assisted in some cases by their women. When the Aligarh movement culminated in the establishment of a Women's College at Aligarh, again it was Sheikh Abdullah, a man, who was the founder, Women students flocked from the whole of India to this first institution for Muslim women. Still, they came only from the enlightend homes, and the number remained somewhat restricted. Their number increased to some extent when the Anjuman-e-Himayat-e-Islam established schools for wovmen in several places after the World War I.

In fact, Muslim women were few and far between in the educational institutions throughout the sub-continent. Women teachers in schools and colleges were even fewer. Their place was decidedly in the home.

Freedom Struggle

It was only when the movement for freedom from foreign domination was intensified that Muslim women came out of their homes to

march side by side with men towards their cherished goal. Younger women, mostly school and college students joined the Muslim League National Guards, while older ones like Begum Shahnawaz, Begum Aizaz Rasul and Begum Ikramullah to mention just a few, raised their voice from the platform and the parliament. Here again the inspiration came from a man, the great leader, Mohammad Ali Jinnah.

As early as 1938 the All India Muslim League passed a resolution at its Patna Session stating a desire for the total participation of women in the social, economic and political spheres of life. The Quaid-e-Azam himself encouraged the formation of a sub-committee with branches through out the sub-continent to study the problems of Muslim women and to strive for the promotion of their status.

1947

However ephemeral the role of Muslim women may be considered in the struggle for freedom, a beginning had been made. On August 14, Pakistan was established and the efforts of freedom fighters were crowned with success. The dream had come true. But it turned into a nightmare when millions of refugees began pouring into the newly born State in miserable plight. They needed food, clothing and shelter; they needed medical aid, jobs and security. It was a gigantic task and women in Pakistan rose to the occasion to meet this challenge. They left their homes in their thousands to share their responsibility in this great catastrophe. The calamity was so sudden and unexpected that centuries old traditions were shattered in no time, and men and women found themselves working together.

This may well be termed the real beginning of a women's movement in Pakistan. The traumatic experience led to the rude awakening that the days of a women's utter dependence were over. Harrowing tales of women's disgrace and death shocked them into realising that without developing confidence and self-reliance they could never survive emergencies. And once a step is taken forward, there can be no going back.

The world has seen many political upheavals like the birth of a nation, a revolution or even a war result in progress in some unexpected quarters. The two World Wars in this century gave an enormous impetus to women's cause in the West. Many barriers were broken in England and Europe when women in their thousands left their homes to take the place of men in munition factories. Any lingering Victorian idea of women as fragile creatures was killed dead when they handled both skilled and unskilled jobs successfully.

The same happened in Pakistan. The women proved themselves equal to the task of tending the sick and the homeless. They were, however, still ill-equipped for the tasks that lay ahead of them as citizens of a free country. They realised that they must acquire knowledge to meet the demands of the future. They must seek education.

Education

“العلم فريضة على كل مسلم و مسلمة” “To seek knowledge is the duty of every Muslim man and woman”, said the Holy Prophet (peace be upon him). This pronouncement evidently does not restrict women to any specific field or fields of knowledge. Since education is a basic human right. Thus women in Pakistan began to enter the portals of learning in large numbers and their number has increased steadily, at least in the urban areas.

The table below shows the increase has been substantial :—

Year	Primary Stage	Middle Stage	High Stage	Colleges Arts. & Sc.	Universities
1947-48	1,10,000	21,000	7,000	1,100	56
1977-78	1,70,800	284,000	10,700	68,833	6,000

(Source for 1947-48—Central Bureau of Education, Islamabad.

„ 1977-78—Fifth Five Years Plan, 1978-83, Planning Division, Islamabad.)

There has been similar increase in the number of educational institutions for women as indicated below :—

Year	Primary Schools	Middle Schools	High Schools	Colleges Arts & Sc.	Colleges Professional	Universities
1947-48	1,549	153	64	5	—	—
1977-78	16,455	1,389	869	118	9	—

Although there is no separate womens' University in Pakistan yet the enrolment in two of the largest Universities in the country, namely Karachi and Punjab is reputed to exceed that of men. A move is also afoot for opening a separate University for women in the near future.

(Source :—Pakistan Education Statistics, Ministry of Education and Fifth Five Year Plan 1978-83, Planning Division, Islamabad).

Despite this substantial increase in the number of women students and their institutions, their promotion is consistently lower than men in

both as indicated below :—

Enrolment in Educational Institutions 1977-78

	Total	Girls
Primary Stage ..	59,27,000	17,08,000
Middle Stage ...	12,93,000	2.84 000
High Stage ..	5,13,000	1,07,000

Number of Schools

	Total	Girls
Primary ..	54481	32.2% of total
Middle ..	5031	27.6% ,, ,,
High ..	2333	869 in number

(Source :—Fifth Five Year Plan, 1978-83, Planning Division, Islamabad.)

These statistics pertain, in general, to the Urban women who contribute only 20 per cent of the total population of women in Pakistan. The overall position of women, is therefore not too happy. The literacy rate, for instance, is estimated to be 21.7 per cent for the whole country which is, perhaps the lowest in the world (Philippines 82%, Thailand 78%, Sri Lanka 77.6%, Indonesia 56.6%, Malaysia 55.2% and India 33.4%) and the rate of female literacy is even lower. And women are almost 47 per cent of the total population according to the 1972 census.

Some efforts towards elimination of illiteracy have been made by NGOs with or without the assistance of the Government. Notable among them are the All Pakistan Women's Association and the Girl Guides. Also since 1972 education upto Matriculation has been declared completely free but is not yet compulsory. An intensive course in adult literacy has also been conducted on the Television for the whole country. In the Punjab alone over 2,000 adult Education Centres are being run and with financial assistance from the Women's Divisions 3,000 more centres are expected to be established soon. In the rural areas, in the Punjab, again, the Mohalla School is beginning to strike root. This type of school will eventually become a distinct female educational entity in the villages. Also a vigorous campaign for literacy among women throughout the country is one of the major programmes envisaged by the Government for the Hijra Centenary Year. The problem is however too vast and needs radical and revolutionary steps.

As is well known, literacy is the first step towards progress. The teaching of literacy is, in fact, one of the most effective means of raising

the status of women in the eyes of their families and the community at large while illiteracy reduces their psychological estimation of their own value giving them a feeling of inferiority.

Social Status

Despite this, there has been some improvement in their status since independence. In 1947, the Anglo-Mohammadan Law was in vogue in the urban areas, while customary law prevailing among rural population. The latter denied the rights of inheritance to women and even the basic ones relating to marriage and divorce. In addition, the Jirga System was all supreme in the tribal areas which did not take cognisance of their rights that Islam had bestowed on women.

The women of Pakistan could not remain insensitive to the social and economic changes that were sweeping the country after independence. They were aware that Islam had granted them certain rights but society had taken them away. It was not long after independence that Begum Shahnawaz presented a bill in Parliament which restored their right of inheritance to women. Still very few were able to enjoy these rights for in most cases they were coerced to gift their properties to brothers or husbands. Also, the pre-Independence stigma on remarriage after divorce or widowhood remained. These, however, were only some of the problems. Many others existed. In order to solve them women of all organisations launched a strong movement under the leadership of All Pakistan Women's Association and demanded the setting up of a family laws commission to study and recommend changes in laws pertaining to child marriage, polygamy, divorce, custody of children and inheritance. Fortunately, the Government's response was favourable and the Commission was set up in 1956. Five years later the Family Laws Ordinance was promulgated. The women acclaimed the Ordinance but some of the "Ulema", were, and still are, highly critical of certain provisions of this Ordinance including the one restricting polygamy. This provision disallows re-marriage without the permission of the first wife. It is interesting to note that similar laws are already in existence in other Muslim States. In Syria and Jordan, for instance, the wife has the right of divorce if the husband wishes to remarry. In Iraq and Indonesia the consent of a Court of Law is required, and in Turkey polygamy is totally prohibited.

The Family Laws Ordinance of 1961 was only the first steps and legislation was required to make it more effective. Moreover, it left many problems untouched.

It was because of this that during the International Women's Year in 1975 the Pakistan National Assembly passed a resolution to set up a status of Women Commission as a result of persistent demand from women. This Commission was entrusted with the task of examining all aspects of women's position in Pakistan and make recommendations for a fuller participation of women in all spheres of national life. As a follow-up of this a Women's Rights Committee was set up in early 1976 to:

- (1) consider and formulate proposals for law reforms with a view to improve the social, legal and economic condition of women in Pakistan and provide for speedier legal remedies for obtaining relief matters like maintenance, custody of children, etc.
- (2) make suggestions for improving the social status of women.
- (3) make recommendations for improving their economic status.

The Committee submitted a preliminary report including its recommendation in July 1976. Meanwhile the National Assembly passed dowry bill condemning unhealthy practice of linking marriage with exorbitant demands of dowry from the bride's parents, and making it a legal offence.

Earlier still, in 1973 the Constitution of Pakistan safeguarded for the first time, the rights of women as equal citizens of the country. (See Appendix 1).

There is no doubt that law serves a useful purpose in promoting social change, but mere legislation cannot change society overnight. Traditions die hard and it is only under persistent and strenuous efforts that they give way in time. Pakistani women have, therefore, still a long way to go before their dignity as equal citizens is restored and all their cherished ideals are realised.

Economic Role

As stated earlier, at the time of Independence women's place was decidedly in the home. Even the fortunate few who were educated did not enter any career for it was considered irrespectable for a woman to earn her own living. Times were however, changing and as a result of women's enthusiasm for education, and the subsequent opening of more and more educational institutions the need for women teachers was acute. Moreover, teaching did not seem to interfere with the customary purdah system. Teaching, therefore, became the first profession that women look to in large numbers. Medicine came next for women would rather die than go to a male doctor for treatment.

Slowly but surely women have begun to enter the domains forbidden to them by tradition. They are now working in banks and business offices, the newspapers, radio and television. They are trying their luck in boutiques and beauty saloons, they are seen in airlines and advertising agencies and they are holding distinguished positions in the Government. Law has become popular. In Karachi alone there are 5 lady civil judges, 2 magistrates and 20 practising women advocates (Figures: Womens' Division). Women have also been ambassadors and one of them has served as governor of one of the larger Provinces. Another was elected the first lady speaker of the National Assembly, and still another the Vice-Chancellor of a University.

Several services has been thrown open to women including the coveted foreign service. Women are already working in the accounts, railways, income-tax, the police and other government departments. Still there are cases of discrimination against women though equal pay for equal work is prevalent in all government offices. It is heartening that the Government has established a full-fledged Women's Division headed by a Secretary to look after the needs and interests of women in the country. The functions of this Division are:

- (1) To formulate public policies and law to meet special needs of women.
- (2) To register and to assist women's organisations.
- (3) To undertake and promote projects for providing special facilities for women.
- (4) To undertake and promote research on the conditions and problems of women.
- (5) To represent the country in international organisations dealing with problems of women and in bilateral contacts with other countries.
- (6) To ensure that women's interests and needs are adequately represented in policy formulation by various organs of Government.
- (7) To ensure equality of opportunity in education and employment and the fuller participation of women in all spheres of national life.

In short, the general participation of women in the economic development of the country has increased significantly and more rapidly during recent years. The table below shows figures in 1973 for major occupations of women in both the rural and urban areas of Pakistan:

Major occupations for employed women (10 years and above), Rural and Urban areas (1973)*

	01	2	3	4	5	6	7-9	(N)**
Pakistan	10.1	0.5	1.2	2.4	9.3	67.4	9.1	795,616
Rural	4.4	0.4	0.4	1.5	4.3	82.6	6.3	633,815
Urban	32.5	0.8	4.2	6.0	28.9	7.5	20.0	161,801

2. Administrative and managerial workers, e.g., managers, directors, legislators.
3. Clerical and related workers, e.g., stenographers, postmen.
4. Sales workers, e.g., managers, insurance agents, street vendors.
5. Services workers, e.g., cooks, maids, hairdressers and washermen.
6. Agricultural, animal husbandry, and forestry workers, e.g., fishermen and hunts.
- 7-9. Production and related workers, transport equipment operators and labourers, e.g., tailors, weavers, leather workers.

(Source: Pakistan Labour Survey 1973).

The proportion of women civil servants in the Federal Government and in the larger Province Punjab also makes an interesting study.

	Total	Women	Percentage of women
1. Federal Government Employees (Grade 1-23).	111,692	3,980	3.6
2. Federal Government Employees (Grade 1-15).	101,994	3,432	3.4
3. Federal Government Employees (Grade 16 and above).	9,698	548	5.6

(Source: Report on the Fifth Triennial Census of Federal Government Civil Servants, Establishment Division 1978.)

*01 Professional Technical and Related workers, e. g., lawyers, teachers, doctors, engineers.

**Excluding cases where the occupation of the women was not known.

Proportion of Women Civil Servants in the Punjab, 31-12-1973

Grade	Total	Women	Percentage of Women
Punjab Government Employees (all grades).	295,702	35,430	12.0
Punjab Government Employees (Grade 1-15).	282,510	33,226	11.0
Punjab Government Employees (Grade 16 and above).	13,192	2,104	16.0

(Source: Bureau of Statistics, Government of Punjab).

The quarterly return showing the number of female job-seekers registered in the Employment Exchanges in the Punjab in June 1973 also bears testimony to the choice and variety of occupations followed by women (see Appendix 2). But the number of women in gainful employment is still miserably small. In the region to which Pakistan belongs female activity rate ranges from 26 per cent to 36 per cent. In Pakistan out of a projected total labour force of 20.2 million for 1975, women number 1.9 million, the great bulk of whom are in agriculture. Surely no nation can prosper when half of its population is engaged in only cooking and washing for the other half. Women represent half the total population and are therefore half the total number of actual and potential consumers of the nation's wealth and productivity but their influence and control over the consumption and distribution of wealth is considerably greater than half due to their influence over the family and social spending. Their participation in national development is therefore a must.

Rural Women

80 per cent of women's population, lives almost in oblivion in the rural areas, yet they cannot be ignored in any socio-economic study of Pakistani women.

The rural woman's way of life is so distinct from that of her urban sister that both seem creatures from two entirely different worlds. These women who dwell in the 45000 villages of Pakistan are utterly uneducated, their rate of literacy being practically negligible. They are

also socially and politically backward, albeit they could be considered more fortunate than their urban sisters as they have been working in the fields side by side with their men at least during the sowing and the harvesting seasons, for ages. This is so because the sophisticated purdah system which restricts middle class urban women to their homes is non-existent among peasant women. But there too the irony is that their contribution has not been recognised in official Labour Surveys. They have been treated as unpaid or self-paid family workers.

A rural woman's responsibilities in the house are nothing but strenuous. Since she is married early she has a large family despite a high rate of child mortality. She has, therefore, to cook, clean, wash and sew for her husband and children besides tending the farm animals. She has also to care for the old and nurse the ailing in the family as there is hardly a hospital or even a medical aid centre worth the name in the villages.

The rural woman is, therefore, on her feet the whole day. No wonder her life expectancy is estimated to be no more than 40 years. Her environment is fairly primitive and it has not changed much for decades. Also, despite her contribution in the agricultural produce the peasant woman has no independent income of her own nor is any gainful employment available to her in case of need. In short she enjoys no rights because she is aware of none.

Yet she becomes a nation-builder as soon as she gives birth to her first child. She is, in fact, entrusted with the stupendous task of raising the majority of the future generation of the country quite often without the assistance of her man who have left for the urban areas or foreign lands for purposes of employment. This leaves these women with the full burden of the family.

They have to play the role of father, mother, husband, wife even though they are not widows. And yet the long hours spent in rearing, feeding, clothing and caring for the family are not quantified as 'work'. To the extent that the physical and mental needs of the citizens of tomorrow are largely met by mothers under very difficult conditions the recognition they receive is almost negligible.

The government has, however, not been entirely insensitive to the problems of rural women and several attempts have been made to ameliorate their predicament since Independence. The Integrated Rural Development Programme has, perhaps, been the most effective. The programme has projects which could be manned entirely by women workers from the factory level to that of the highest executive. Its major

objective is, however, to restore self-confidence and dignity to the insecure down-trodden peasant woman by making her realise that her contribution is as important as that of her male counterpart.

Under the scheme a 'Markaz' or Centre is established which caters to the needs of a small group of villages by providing essential services like education, health and family planning, agro-based industries, in addition to industrial homes for women, agricultural inputs, animal husbandry and above all leadership training among the rural population to enable them to manage their own affairs in time. By 1975 one hundred and thirty such centres were functioning successfully in the whole country. The same year a residential seminar for rural women was held in Islamabad under the auspices of the Government of Pakistan and the All Pakistan Women's Association. Rural women participated in this seminar for the first time and made valuable contribution to its success. The seeds of awareness have, thus, been sown.

A word must be said here about family planning which is most essential if the health of the rural woman has to be safeguarded and the quality of her life improved. It is also necessary for the success of the national plans for economic development which will, otherwise, continue to be nullified by the additional mouths to be fed every year.

The Ultimate Goal

Since Independence Pakistani women have forged ahead towards emancipation despite temporary set-back. Politically, they have the right to vote and participated in the general elections in a substantial number. They have been members of the national and provincial assemblies but their ratio in these elected bodies has been miserably low. The indirect system of their election is also highly unsatisfactory. Women in Pakistan have yet to realise the importance of their vote and their potential as legislators. They almost equal men numerically but the day has yet to dawn when they will have a say in policy making and participate fully at all levels of decision-making. The situation will not alter as long as politics is considered a men's domain and women happily accept a back seat in the affairs of the country. Even in the most recent local bodies elections in 1978 it was observed that in certain villages while women acted as polling agents they did not contest the elections. Their number is also significantly smaller than men. There are 51,000 men and only 437 women. Moreover, while women councillors have been elected to District Councils, Municipal Corporations, Municipal and Town Committees they have not been elected to Union Councils. There are 42,795

men in the 3,657 Union Councils but not a single woman member. On the other hand, the women councillors though small in number are in an influential position to provide local leadership and help in the solution of women's problems. They must avail of the opportunities they have for full participation in planning, decision making and implementation at the local and national level.

The problems of women, are, in fact the problems of society as a whole. The whole is affected by high rates of illiteracy, maternal and child mortality. The whole society is deprived of the wisdom of women when their talents are left undeployed (Helvi Sipilä).

It is however heartening to see, that in Pakistan, women poets, painters, novelists, singers and musicians have earned a place for themselves and some have even surpassed men in their own field of achievement. This is a silver lining but dark clouds of problems of women exist and clamour for solution. More than anything else what women need today is the elimination of injustice, social and economic insecurity, and discrimination against them on the basis of sex. They need to be respected for their own, individual self and not as someone else's daughter or wife. They need the right to develop their life's potential and latent capabilities to the fullest and the equality of opportunity to do so. These are a woman's basic rights but the Pakistan woman has no desire to achieve her goal in the militant fashion of some of her sisters in the West. She wishes to march forward with the co-operation of men, for the enlightened among them hold her cause dear. Women, on the other hand have been their own enemies, at times. In Pakistan the destiny of the urban and rural women is inevitably linked together. The privileged urban woman has, therefore, to help her fortunate rural sister on the path of progress.

Conclusion

In Pakistan marriage continues and will continue to remain the most popular generally accepted career for women. Therefore, it is still in the home that women can exercise their real influence and give the nation those happy health and conscientious citizens who make a country great.

In its homes throbs the heart of a nation. Let women progress in whichever sphere they wish, they cannot and must not divorce themselves from their homes and families. The family must, therefore, be strengthened as a unit by achieving equality of right and responsibilities of both spouses in marriage so as to make the home a haven of love, security and happiness for all.

This is the ultimate goal for women in all Muslim countries, and it is not too difficult to achieve if they work together for their common destiny.

Proposals

For the working women in the urban areas :—

- (i) Increased opportunities of employment must be created for those wishing to work. Provision for part-time employment must also be made for those who are unable to work full time.
- (ii) More and better transport facilities should be made available for such women.
- (iii) Cretches and day nurseries should be opened within or adjacent to institutions where a large number of young mothers are employed.
- (iv) Working women's hostels or other decent living quarters must be provided for single women employed away from their families.
- (v) Cheap but modern equipment and technology in the kitchen must be made available to the working woman in order to lighten her household chores.

For rural women

- (i) An intensified and wide-spread literacy training is necessary which should also aim at making her aware of her rights as an individual besides teaching her elementary skills in handicrafts.
- (ii) Health, education, nutrition, child care and family planning centres should be opened in large numbers for imparting vital information to both wife and husband.
- (iii) Arrangements should be made to include women in instructions on all modern methods of farming, animal husbandry and the handling of mechanical devices if they are not to be deprived of the only opportunities of employment available to them.

For women both urban and rural

- (i) Family laws must be reviewed and made more effective. The number of family courts should be increased, staffed with personnel including women trained in law.
- (ii) Concerted efforts should be made to prevent the increasing incidence of crime against women and arrangements effected for the protection of their life and honour.

For women in all Muslim countries

- (i) A Muslim women's organisation with representatives from all Muslim countries should set up a status of women commission for Muslim women the world over.
- (ii) The secretariat of this organisation should serve as an information centre and a forum for exchange of views on matters of vital interest, especially the elimination of un-Islamic practices regarding women.
- (iii) The secretariat should work out a two year plan of its own containing the most important objectives in the World Plan of Action during the Womens' Development Decade.

THE CONSTITUTION OF THE ISLAMIC REPUBLIC OF PAKISTAN

(Rights of Women)

Article 25

- (1) All citizens are equal before law and are entitled to equal protection of law.
- (2) There shall be no discrimination on the basis of sex alone.
- (3) Nothing in this Article shall prevent the state from making any special provision for the protection of women and children.

Article 27

- (1) The citizen otherwise qualified for appointment in the service of Pakistan shall be discriminated against in respect of any such appointment on the ground only of race, religion, caste, sex, residence or place of birth.

Article 34

Steps shall be taken to ensure full participation of women in all spheres of national life.

Article 35

The State shall protect the marriage, the family, the mother and the child.

Article 37

The State shall—

- (c) make technical and professional education generally available and higher education accessible to all on the basis of merit.
- (e) make provision for securing just and human conditions of work, ensuring that children and women are not employed in vocations unsuited to their age or sex, and for maternity benefits for women in employment.

Article 38

The State shall—

- (b) secure the well-being of the people, irrespective of sex, caste, creed or race, by raising the standard of living, by preventing the concentration of wealth and means of production and distribution in the hands of a few to the detriment of general interest and by insuring equitable adjustments of rights between employers and employees, and landlords and tenants.
- (d) Provide basic necessities of life, such as food, clothing, housing, education and medical relief, for all such citizens, irrespective of sex, caste, creed or race, as are permanently or temporarily unable to earn their livelihood on account of infirmity, sickness or unemployment.

Article 45

The State shall protect the marriage, the family, the mother and the child.

Article 51

- (1) The National Assembly shall consist of two hundred members to be elected by direct and free vote in accordance with law.
- (4)ten seats in addition to the number of seats referred to in clause (1) shall be reserved for women and allocated to the Provinces in accordance with the constitution and law.

Article 228

(3) While appointing members of the Islamic Council, the President shall ensure that . . .

(d) at least one member is a woman.

Occ. Code	Occupational Title	Below 25 years	25-45 years	46 and above	Total
062.82	Sanitary Inspector	1	..	..	1
068.30	Compounders	5	4	..	9
071.30	Nursing Staff	..	1	..	1
071.40	Health Visitor	25	35	..	60
073.10	Midwife	57	224	26	307
073.20	Dai Qualified	..	1	..	1
<hr/>					
		3	4	5	6
<hr/>					
Sub-Total : 0					
88 265 26 379					

**QUARTERLY RETURN SHOWING THE NUMBER
OF JOB-SEEKERS (FEMALE) ON LIVE REGISTER
OF EMPLOYMENT EXCHANGES IN PUNJAB
ON 30-6-73 BY AGE GROUPS AND
OCCUPATIONS**

Female Labour Statistics Labour Annex V

<i>Occ. Code</i>	<i>Occupation Title</i>	<i>Below 25 year</i>	<i>25-45 years</i>	<i>46 and above</i>	<i>Total</i>
131.10	Professor/Readers	1	4	..	5
131.13	Professor/Readers Sc.	..	1	..	1
132.10	Lecturer/Demonstrator	8	89	3	100
132.13	Lecturer/Demonstrator Sc.	3	12	..	15
133.10	Head Master Sec. School	8	6	..	14
133.20	Art Teachers Secondary	357	122	..	479
133.30	Science Teacher Sc.	12	2	..	14
133.70	Secondary School Teachers	28	40	..	68
133.90	Secondary School Teachers NEC.	36	86	..	122
134.15	Headmaster/Headmistress	2	50	..	52
134.20	Teacher, Primary School	1393	643	7	2,043
134.90	Teachers Primary NEC	205	17	..	222
135.50	Instructor, Sewing/Knitting	50	37	1	88
135.52	Instructor, Fancy Leather	1	..	..	1
139.20	Physical Trng. Instructor	15	5	..	20
139.70	Teacher Oriental Schools	..	1	..	1
139.75	Teacher Arts	18	8	..	26
139.85	Lab. Assistant	1	..	..	1
139.90	Teachers NEC.	2	5	..	7
180.65	Physical Instructor	..	2	..	2
191.10	Librarian	3	..	..	3
193.10	Social Workers	5	..	..	5
193.20	Social Workers Medical	39	10	..	49
193.27	Family Planning Worker	6	1	1	8
	Sub-Total	2,193	1,141	12	346