

**THE STUDY OF MEN AND THEIR
UNDERSTANDING ABOUT DOMESTIC
VIOLENCE IN RURAL SINDH, PAKISTAN**

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**THE STUDY OF MEN AND THEIR
UNDERSTANDING ABOUT DOMESTIC
VIOLENCE IN RURAL SINDH, PAKISTAN**

by

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LIST OF ABBREVIATIONS

AF	Aurat Foundation
CEDAW	Conventions on the Elimination of All forms of Discrimination against Women
DV	Domestic Violence
FIR	First Information Report by police in Pakistan
Govt	Government
HRCP	Human Rights Commission of Pakistan
ICRW	International Centre for Research on Women
IPA	Interpretative Phenomenological Analysis
UN	United Nations
P4P	Partners for Prevention
PGRN	Perception in Pakistan Gender-Based Violence Reproductive Health Network
UDHR	Universal Declaration for Human Rights
UNICEF	United Nation International Children Emergency Fund
VAW	Violence against Women
WHO	World Health Organization

**KAJIAN MENGENAI LELAKI DAN KEFAHAMAN MEREKA TENTANG
KEGANASAN RUMAH TANGGA DI KAWASAN LUAR BANDAR SINDH,
PAKISTAN**

ABSTRAK

Kajian ini meneroka dan menyiasat pemahaman, pandangan, sikap dan pengalaman kaum lelaki terhadap isu keganasan rumahtangga di Sindh, Pakistan. Elemen ini dikaji dengan meneroka secara mendalam isu-isu berkaitan keganasan rumah tangga yang berhubung dengan konteks perkahwinan, patriarki dan maskuliniti. Berdasarkan sorotan literatur, konteks yang dijelaskan tersebut sangat mempengaruhi insiden dan keberleluasaan keganasan rumah tangga. Secara metodologinya, kajian ini menggunakan pendekatan induktif dan fenomenologi untuk mengumpul data. Kaedah *Interpretative Phenomenological Analysis (IPA)* digunakan untuk mengumpul data mendalam dalam bentuk pembentukan makna dan perkongsian pengalaman oleh responden lelaki. Data yang dikumpul adalah dalam bentuk kumpulan naratif responden lelaki dari kawasan luar bandar Sindh, Pakistan yang mewacanakan isu perhubungan gender, maskuliniti, perkahwinan dan keganasan rumahtangga yang didasari oleh perspektif dan pengalaman lelaki-lelaki ini sendiri. Sejumlah 42 orang lelaki terlibat dalam kajian ini dan temubual bersemuka dijalankan dengan mereka menggunakan soalan berpandu yang merangkumi konsep dan elemen yang diperkatakan dalam soalan kajian. Dapatan yang penting dalam kajian ini adalah orang lelaki dari kawasan luar bandar Sindh bersikap menerima perbuatan keganasan rumahtangga dan menganggap perbuatan itu boleh dijustifikasikan dalam banyak keadaan, terutamanya apabila wanita dilihat sebagai tidak taat kepada suami. Selain daripada itu, penerimaan keganasan rumahtangga berkait rapat dengan pandangan lelaki tentang sifat dan sikap lelaki yang sepatutnya dan hal ini didasarkan kepada

pandangan mereka tentang definisi maskuliniti. Tambahan pula, penerimaan keganasan rumahtangga juga berkait rapat dengan pandangan responden lelaki tentang kelakuan wanita yang sepatutnya dan hal ini dilihat dari sudut kebiasaan dalam masyarakat yang berasaskan patriaki. Bentuk kekerasan rumah tangga yang berlainan berlaku di kawasan kajian seperti keganasan fizikal, seksual, emosi, ekonomi, lisan dan bukan lisan. Responden lelaki dalam kajian ini melihat lelaki yang ideal atau sebenar (murs manho) sebagai lelaki yang mempunyai sifat maskulin melampau seperti jhagraloo (orang yang sentiasa bersedia untuk berlawan), mardangi (mempunyai kehendak seksual yang kuat) dan menunjukkan kelakuan yang agresif dan mengawal. Responden lelaki dalam kajian ini juga membuat pernyataan yang menunjukkan sikap patriaki yang tinggi terutama dalam konteks perbincangan tentang perkahwinan dan keluarga. Pandangan tentang maskuliniti dan sikap patriaki tentang perhubungan gender saling berinteraksi dan menyumbang kepada penerimaan keganasan rumahtangga secara langsung dan tidak langsung. Kajian ini menyumbang kepada peningkatan pengetahuan yang sedia ada tentang keganasan rumahtangga dengan mengutarakan bukti tentang pandangan dan respons responden lelaki berkaitan keganasan rumahtangga. Kajian seperti ini amat sedikit dieksplorasi di kawasan luar bandar Pakistan, terutamanya di wilayah Sindh. Pendekatan yang digunakan dalam kajian ini dan dapatan yang terhasil daripadanya berguna untuk kajian masa hadapan yang berkaitan dengan keganasan rumah tangga di kawasan luar bandar yang melampaui negara Pakistan.

**THE STUDY OF MEN AND THEIR UNDERSTANDING ABOUT
DOMESTIC VIOLENCE IN RURAL SINDH,
PAKISTAN**

ABSTRACT

This study explores and investigates men's understanding, views, attitudes and experiences of domestic violence in rural Sindh, in Pakistan. These elements are studied by further exploring the issue of domestic violence in relation to the contexts of marriage, patriarchy and masculinity. Based on literature, these contexts greatly influence the incidents and pervasiveness of domestic violence. Methodologically, this study adopted inductive and phenomenological approaches to gather data. An Interpretative Phenomenological Analysis (IPA) method was employed to gather in-depth data that form the meaning-making and experience-sharing by the male respondents. Data is in the form a collation of narratives of male respondents from the rural areas of Sindh, Pakistan that discourses the issues of gender relations, masculinity, marriage and domestic violence from these men's own perspectives and experiences. A total of 42 men participated in the study where face-to-face interviews were conducted with them, guided by domains of enquiries that cover concepts and elements in the research questions. A significant finding of this study is that rural men of Sindh find domestic violence as an acceptable behaviour of men and justified in many circumstances, particularly when women are seen as disobeying their husbands. In addition, the acceptance of domestic violence is closely related to the men's views about what a man should be, based on their definitions of masculinity, and how a woman should behave, based on patriarchal norms in the society. Different forms of domestic violence are prevalent and occur in areas of study for example, physical, sexual, emotional, economic, verbal and non-verbal violence. The men tend to

associate the ideal or real man (*murs manho*) with hyper-masculine traits, such as being a *jhagraloo* (a person who is always ready to fight), *mardangi* (being virile and sexually potent) and demonstrating aggressive, controlling behaviour. The men also articulate highly patriarchal attitudes in relating their ideas about gender relations particularly in the context of marriage and the family. The views about masculinity and the patriarchal attitude about gender relations interact to contribute towards the men's expressed and implied acceptance of domestic violence. This study contributes to the existing body of knowledge by providing insights into male respondents' views and responses about domestic violence, which is an unexplored area in rural Pakistan, particularly in the province of Sindh. The approaches employed in this study and its resulting findings are useful for future studies relating to domestic violence in rural setting even beyond Pakistan.

CHAPTER- 1

INTRODUCTION

“No nation can rise to the height of glory unless your women are side by side with you. We are victims of evil customs. It is a crime against humanity that our women are shut up within the four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women have to live”.

(Muhammad Ali Jinnah, 1942)

1.1 Introduction

This thesis presents a study of men and their understanding about domestic violence in rural Sindh Pakistan. Moreover, it presents the direct and indirect experiences of rural men regarding domestic violence, and how the context of patriarchy, masculinity, marriage and gender relations in rural setting are interconnected with men’s views about domestic violence. The experiences referred to here are those experience which the men go through in life on a daily basis and the way that they have interpreted the experiences. This chapter introduces the thesis by briefly contextualising the issue of men and domestic violence and by presenting the problem statement, research questions, objectives of study, significance of study, scope of the study and organization of thesis.

1.2 Domestic violence around the world

Humphreys and Campbell (2010) argue that whenever the footprints of domestic violence against women are traced these have deep roots in the history of human beings. In history, since many centuries, domestic violence has been shown to be authorized by law, taken lightly by authorities and condoned or excused by society. Patriarchy is a system that features in many societies, which has allowed societal and institutional ideologies that permit the domination and subordination of women (Dobash & Dobash, 1979). Holy books like the Bible provides written instructions on how to physically punish wives, when they are seen to behave wrongly (Dobash &

Dobash 1979:37). In Europe, it was noted that the emperors and religious leaders of the Byzantium branch of Christianity, established the trend and example for wife's treatment by putting their own wives into the boiling water to death. While in medieval period, many types of punishments of wives have been also documented. There were many other examples of violent treatment of wives throughout history, and treatment were commonly seen as punishment for behaviour that was seen to contradict the norm. Thus, women were punished as correction of behaviour such as not keeping their chastity before marriage and being unfaithful during marriage. Such punishment was considered in the medieval "age of chivalry" a necessity of man, where it was important for men to maintain control over women's behaviour (Davidson, 1978). During the 16th century of England, fidelity and loyalty to fathers and husbands were comparable to loyalty to the king and God. Above all, the control and domination are historically constructed over wives. Although domestic violence is not a new phenomenon, it appears that only in the early 1970s the issue started to become a public concern (Dobash & Dobash, 1979:1-13). In the last two decades, the problem of violence against women has become a great concern at the global level, especially in developing countries. Even though for many years, the homes were safe places for women and could not imagine that living with their husbands may be a threat to women (Browne, 1997). In the United States of America, the first national representative survey of domestic violence was conducted in 1975, where 28% of married women were found to have been physically assaulted at least once by their husbands or male partners (Osborne et al., 1981). In Iran, women experience at least four types of violence at the hands of their intimate partners: physical, psychological, economic and sexual (Tizro,2013:122-130).

Watts and Zimmerman (2002) present worldwide statistics about domestic violence. For example, in India in 1999, 9938 six states, ages ranging from 15–49 years, were reported to have suffered domestic violence and 14% of the women were abused by their partners. In Switzerland, research was conducted during 1994-96 on 1500 women age ranging from 20-60 years who were with partners, in which (21%) were physically assaulted at some time by their partners. In Egypt, in 1995–96, a study was conducted of 7121 female respondents; aged 15–49 and 16% reported being physically abused by partners, family members or close friends. In Zimbabwe in 1996, in the Midlands Province, 966 women of 18 years and older, were recorded to have been physically attacked since the age of 16 years by family members 33% and by partners 17% (Heise et al., 1999).

In India, in 2002, the International Centre for Research on Women (ICRW) conducted a study on “Men, Masculinity and Domestic Violence in India. Summary Report of Four Studies” by conducting focus group discussions and in-depth interviews with men and women. The results show that almost 87% of men agreed that they had committed violence at least once in a year. Amongst them, 73.3% were emotional violence. While, 57% was sexual violence and 37% physical violence. Whereas, 61% men had controlling behaviour in the past year (Kumar et al., 2002).

Yeung et al. (2012) conducted a qualitative study entitled “Responding to Domestic Violence in General Practice: A Qualitative Study on Perceptions and Experiences” and found that domestic violence threatens women’s physical and mental health as well as their social functioning. In the United Kingdom 30% of women experienced domestic violence in their lifetime and 7% in the past year.

Shuib et al. (2013) conducted a study that investigates the issue of intimate partner violence in relation to women's wellbeing in Malaysia. This was based on a previous multi-country study of the World Health Organisations (WHO). The Malaysian study shows a 9% prevalence of intimate partner violence in Malaysia. In the study, Malaysian women also reported emotional violence (7.8%) and sexual violence (1.7%) perpetrated by husbands, intimate or live-in partners.

1.3 Domestic violence masculinity and the ideology of patriarchy

The patriarchal role of men is well established in Pakistan, particularly in the rural areas of the country. This study seeks to contribute towards changing attitude about domestic violence in the society, thus, it focuses on the role of men in remote and rustic patriarchal communities of Pakistan. In addition, since the men are the main perpetrators of domestic violence, they can also be the agents of change and should be involved in a study that hopes to contribute towards achieving a gender equal society. Gender inequality has been theorised to be fundamentally caused by the ideology of patriarchy that also forms a specific idea about masculinity. Change may be created by investigating and analysing this ideology and thought. In any long-term plan for change of women's status in society it is lives are necessary to engage and involve the men at levels to get them to understand and to acquaint with women's issue and to improve the lives of women. The large number of domestic violence incidents in multiple countries is proof that the issue of patriarchy and perception of masculinity are still unresolved (Qayyum et al., 2012).

Schuler et al. (1998) point out that the patriarchal system that allows men to have the main control over economic resources and to have dominance over the general decision making and power has caused violence against women to persist. This is because women are not given the due chance and opportunity for being independent

in their life span, and most of women are economically and socially dependant on men. Crittenden and Wright (2012) state that patriarchy has always been an analytical and a predictive variable for the act of an attitude about violence against women, but it has rarely been studied empirically. Patriarchy is a social and historical system of male domination and authority over women (Chesney- Lind, 2006; Gosselin, 2010), which is always utilized as a strength and carried out between the males over females to create a power of inequality (Alvarez & Gosselin, 2010). In general, it is believed that patriarchy is reinforced through the social and common beliefs and laws made by the society and its organization (Gosselin, 2010). Thus, patriarchy has been used in understanding the meaning of and in explaining violence against women such as domestic or intimate partner violence, child abuse, rape, sexual assault and stalking, (Tjaden and Thoennes, 2000). Patriarchal opinions and ideas represent and lead towards the different forms of domestic violence. The way that the society or community is organised influences the way women and men are treated and thus, a community with patriarchal organisation may tolerate or instigate violent acts against women (Hunnicut, 2009; Johnson, 1995, Stith et al., 2004).

Buzawa et al. (2012) argued that domestic violence is not today's phenomenon, but it has a very long history. Patriarchy gives men the right to control and maintain what is seen as social order in the family and one of the ways to do this is to control women in the family in different including by using force on them. On the other hand, the authors believe that domestic violence is actually a crime on the same basis as other crimes such as robbery, murder and burglary. Though still there is no consensus on it (domestic violence) this needs to be recognized as a crime in society and in public scenario. The domestic violence in broad term is maltreatment by men or intimate partner over women.

Anandi and Jeyaranjan (2002) argue that the concept of masculinity is both the set of practices and ideological construct. Moreover, these practices are not homogenous and change with social class, time and space. Gadd (2002) argues that in perpetrating violence against women, men consider violence as an accomplishment of their masculinity. The study of masculinity, for example in the field on criminology, is important to understand the violence that women experience at the hands of men. (Heidensohn, 1995:81). Wife beating is a representation of “patriarchal masculinity” in which men show his sexual power and dominance over women. Additionally, men who feel physically inadequate based on the idea of masculinity sometimes choose marital rape as a suitable resource for declaring themselves as real men (Messerschmitt, 1993:143-50). Thus, men use violence against women as proof of their manhood that is defined by the socially acceptable idea of masculinity.

1.4 Domestic violence in Pakistan: an overview of pervasiveness, and of legal and social interventions

Different reports and surveys in Pakistan, found that domestic violence is very common in Pakistani society which is growing day by day (Zarar, 2018). Qayyum et al. (2012:25-31) state that there is a high prevalence of domestic violence in Pakistan, but the prevalence can only be clearly seen two provinces only, which are Sindh and Punjab. Both these provinces are selected for this study, where two districts are chosen from each province. On the other hand, Qayyum et al.’s study shows that women suffer different forms of violence throughout Pakistan. Four out of five women had experienced gender-based violence at least once and other humiliation in front of others. Almost 64% of Pakistani women are victims of gender-based violence, after the age of fifteen years, whereas, 25% of women were sexually abused and had been unwillingly touched and sexually abused in childhood, and that 68% of women

reported having been abused by known persons. In addition, in all districts of Sindh in Pakistan, 85% women were victims of any forms of violence by their husbands and intimate partners. In Sindh's two districts of Kashmore and Jacobabad, the percentages are 95% and 88% respectively. the study, more than 70% of marriages are still arranged under traditional customs.

The Qayyum et al study also finds that 75% of women suffers from physical violence, 66% from sexual violence, 81% from psychological violence and 85% from other forms of violence.

Domestic violence in Pakistan is highly prevalent due to cultural traditions and social norms, illiteracy, poverty, patriarchal institutions and patriarchal religious interpretations. These lead to women facing difficulties and are pushed backwards. Cultural and religious practices like the izzat (honour) and purdah (veil) system push them back and keep women in isolation and limited to their homes only. Sometimes women are not allowed to go outside and visit their relatives alone. Even in critical conditions, for example, when women need medical treatment, they are not supposed to leave without male members having accompanied them (Qayyum et al. (2012).

Dearden (2016) discusses that there is rampant violence against women in Pakistan where a total of 1,096 women were victims of gender-based violence in About a quarter (279) of these are cases of domestic violence and in 143 cases, women were reportedly burnt by their abusers. Asmat (2016) discusses that 39% of married women in Pakistan, age ranked from 15-49, had experienced physical and emotional violence from their husbands. Amongst these women, 52% did not get help or told anybody about the domestic violence. In addition, the women said that they were beaten up for not doing their household chores, disobedience and refusal to have sexual intercourse

with their husbands. Ali and Khan (2007) state that based on their study conducted in Karachi, 30% of Pakistani women were physically hit by their husbands, and 50% were beaten during their pregnancies. In addition, the authors reported that 77.1% of male respondents in their study admitted having non-consensual sex with their wives.

In Pakistan, in 2013, the legislatures passed the Domestic Violence (Prevention and Protection) Act. The Act provides for mechanisms to cope with the cases of domestic violence, specifically by the police and courts. The mentioned law is part of the law of the State of Sindh, yet there are issues of its implementation. People and the state are not serious about the domestic violence to cope with perpetrators and to provide justice to victims except in cases where there are serious injuries or death results during perpetration of violence. Otherwise, such cases are hushed up and are not reported. In Sindh province, there are 26 Sindh government funded Shaheed Bhutto centres, which provide temporary shelters to victims and legal and psychological counselling and medical treatment. Victims are also referred to the nearest Dar-UL-Amman Centres (Refugee centres for victims or survivors, generally for all types of victimization), where the victims of violence and their children are given three months' shelter, and are provided with limited legal aid, medical treatment, vocational trainings and accommodation (Shirkat Gah, 2012). However, there is insufficient Darul- Aman support for victims in the province (Canada: Immigration and Refugee Board of Canada, 2013). Sindh has 23 districts, but it has only four Darul-Aman centres (Dawn Newspaper, 2017).

In the Constitution of Pakistan (1973), guarantees of gender equality are contained in several articles. For instance, Article 25 states, "All citizens are equal before the law and are entitled to equal protection of the law." Moreover, Article 27

says, “There shall be no discrimination on the basis of sex alone.” (The Constitution of Pakistan 1973). Pakistan became the signatory of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW 1979), on 6th February 1996 and participated in the Beijing Conference 1995 as well. Discrimination against women is still pervasive in the way that protection for women from gender-based violence are still inadequate. The law about domestic violence on women and children is not implemented properly and mechanism is not developed properly to cope with the cases of domestic violence particularly. This is even though Pakistan had established the Social Welfare Department in 1998 and the National Commission on the Status of Women in 2000, and the State of Sindh had established the Women Development Department in 1995.

The police and judiciary have failed to cope with this burning issue of domestic violence and implementation of law in Sindh, particularly and generally in Pakistan (Baloch, 2017). Pakistan still does not have any formal mechanism for collecting data about domestic violence cases. Only reported cases by newspapers and the works of non-governmental organisations (NGOs) produce different types of data and information about these cases.

The NGOs play an important role in helping victims and survivors of domestic violence as well as putting the issue in public. The Aurat Foundation (founded in 1986), for example, conducts surveys, particularly on the issue of domestic violence and other kinds of violence cases in this regard. Another national level NGO is the Shirkat Gah (SG), which means a “place of participation”. It was established in (1975) aiming to address on the issue of women’s rights and development in Pakistan. Another national NGO based in Karachi, Sindh is the Women Action Forum (WAF,

1981). This also works across the board on human and particularly, women's rights. The National Commission on the Status of Women mainly considers the matters of policies and examine the programs and laws made by the government regarding gender development and equality. The Sustainable Development Policy Institute (SDPI) has done some work on violence against women in Pakistan to find out its causes. There are also grassroot organisations that address the issue of violence against women. A few of the NGOs are also assisted by international agencies, for example, the United States Agency International Development (USAID) run its programme on gender equity programme (GEP) in collaboration with national NGOs like Aurat foundation and Shirkat Gah. In the rural contexts of Sindh, the "National Rural Support Programme" (NRSP), and Pirbhat Women Development Society, work on the issues of gender equality and empowerment of women in rural areas of Sindh.

According to sections 511, 351, and 350 of the Domestic Violence (Prevention and Protection) Act 2013, the perpetration of domestic violence is a criminal act. The 2013 Act refers to the Penal Code for definitions of physical violence, as provided in sections 332, 333, 335, 336A, 337, 337B, 337C, 337E, 337J, 337K, 337L of the Penal Code. These sections describe the offences of causing hurt and related criminal behaviour. The government also provides shelter homes to victims of domestic violence in certain places but there are many other areas where state efforts are needed such as formally making available the police, legal or prosecution assistance and facilities for victims of domestic violence.

1.5 Past studies on domestic violence in Pakistan: theoretical and methodological perspectives

This section will briefly discuss past studies of domestic violence in Pakistan to set the scene for the thesis. There are few recent studies on domestic violence in Pakistan. Qayyum (2013) conducted study entitled “Domestic violence against Women: Prevalence and Men's Perception in Pakistan Gender-Based Violence Reproductive Health Network (PGRN) Districts of Pakistan.” He employed the qualitative methods, which were the focus group discussion (FGDs), semi- structured interview and in-depth interviews”. In the particular areas of Sindh, Jacobabad and Kashmore, 88% to 95% women have experienced the different forms of violence and overall in other parts of the Punjab province, 85% women were victims of any forms of violence by their husbands and intimate partners.

Khan and Hussain (2008) employed qualitative methodology through in-depth interviews, focus group discussions, key informant interviews and employed semi-structure research tools for acquiring the in-depth knowledge from women of Karachi, Sindh Pakistan. Snowballing technique was adopted to identify the cases of violence. Authors revealed that socio-cultural, structural and individual level issues, community norms in the society, interconnect and influence the perspective of men about domestic violence in Sindh, Pakistan. Religious responses such as attributing domestic violence to a woman’s kismet (fate) or destiny also affect the pervasiveness of domestic violence. Rashid et al. (2012) conducted a study on “The reasons behind domestic violence in rural families of Pakistan: the masculine perspective.” The study found that 39% of women experienced yelling and shouting, while 33% abusive language and 28% slapping by their husbands at home. The part of the study that interviewed men only sampled 15 men, thus the number of the respondents were quite small.

1.6 Researching domestic violence and rural men in Pakistan

As far as studies concerning men and violence against women, very few studies have been conducted in Pakistan, particularly in the rural communities like in the Sindh Province. The Aurat Foundation and Shirkat Gah regularly surveyed the population of Pakistan to get statistics on domestic violence. However, no profound and reflective study has been conducted on men and in the rural areas.

Now, the question arises as to why we need to study men and domestic violence in Pakistan, particularly in the rural areas. Much of the study on domestic violence focus on the victims/ survivors of domestic violence, which are the women. Such studies are important to highlight the plight of women and the need for intervention of domestic violence cases. However, the focus on victims may cause us to forget about the source of domestic violence: the perpetrators, who are in the majority, men. World Health Organisation (2005) discuss that it is equally significant matter to understand and study male in general and male perpetrators to understand their beliefs, characteristics and attitude about violence against women.

At the global level, United Nations agencies have for several years focus on men and boys in their effort to stop violence against women. An example is the work of Partners for Prevention (P4P). P4P is a collaboration between United Nations Development Programme, United Nations Population Fund, UN Women, and United Nations Volunteers that focuses on regional programmes for Asia and the Pacific in the area of eliminating or preventing violence against women and girls (VAWG). P4P sees primary prevention as a vital part of an inclusive response to violence. Since 2008, P4P has conducted projects in the Asia Pacific to tackle VAWG by including men and boys in its programmes.

Gender-based violence is often related with dominant concepts of masculinity, hence key prevention lies in involving the boys and men in a way which are subtle to these notions or concepts and their experiences. It is always noticed that usually men and boys are left out in violence prevention efforts. So far, it is evident that projects engaging boys and men in a constant gender sensitive manner can result better in the changing attitudes and behaviours of men and boys (UN Women, 2018).

Based on the global work mentioned above, it is also very important for Pakistan to explore and investigate men and boys in relation to violence against women and girls. This is especially so in the case of the rural communities like Dadu in the province of Sindh, Pakistan where the issue of domestic violence, especially a study that involves men are virtually unexplored. Kumar et al. (2002:6) argues that it is necessary to study the men, their attitudes, perceptions and understanding regarding the violence to understand the problem, to make effective policies and programs to combat the violence. Moreover, the research on men is relatively scarce in the context of Pakistan.

Abdul-Rahman (2002) argues that men should be streamlined in the process of gender and discourse development. This is especially so in the case of violence against women, particularly, domestic violence, because men are significant sources of the violation of women's rights to life and safety. Flinck and Paavilainen, (2008) claim that women's perspectives on intimate partner violence has been much more studied and investigated, though there are still unexplored areas. However, from the men's perspectives, domestic violence has been less studied, yet only the violent behaviour of men is studied at the greater level by researchers about the domestic violence.

1.7 Problem Statement

Pakistan continues to record a very high number of domestic violence cases, where victims are women and perpetrators are men. Since domestic violence is an offence that occurs within the family, the understanding and attitude of the perpetrators about the context of the family and marital relationship are important aspects to investigate. In Pakistan, where marriage and the family are still traditionally formed, norms and practices in relation to marriage and the family need to be unpacked to really delve and investigate into the issue of domestic violence. Besides, the traditional views of men about masculinity such concept of *Murs manho* (Real man), *Mardangi* (manhood, virility, fighting and killing) have become the social norms of society in rural Dadu, Sindh, Pakistan. These social norms and practices are very much influenced by the patriarchal understanding of how family and marital relations should be established and conducted. The main source of domestic violence against women in their families are often their male spouses or relatives. In order to tackle domestic violence, we need to understand why men continue to perpetrate violence against their wives or female family members. For this, we should not only study male perpetrators of domestic violence, but men in general who directly or indirectly encounter, understand, experience and observe about domestic violence in rural Dadu, Sindh, Pakistan. Furthermore, to see how their stance and views and narrations about domestic violence, family, and the relationship that mostly produces domestic violence, such as marriage, interact with their understanding and response to domestic violence. However, the socio-cultural, political and economic issues and an individual attitude of men also cause and influence the domestic violence at a greater level (Ali & Gavino, 2008).

Thus, patriarchal system has many advantages for men, but at the same time disadvantageous for women and children also. Women who are living in patriarchal systems face constant threats to their rights and wellbeing (Humphreys & Campbell, 2010:63). Hence, simply providing punishments for the perpetrators is not enough to prevent domestic violence from happening, rather there is need to understand why men continue to abuse women; why men feel that it is acceptable for women to be beaten (physically), humiliated and disgraced (verbal, non-verbal and psychologically) for behaving in a certain way in a certain situation at home.

Studying the rural context is important where relationships about men and women and the community, in general, remain almost unexplored and neglected. The remoteness of many rural areas may hide the pervasiveness domestic violence. In addition, the social-cultural context that are connected with rural communities are often conservative and patriarchal, which may further cause the issue to be hidden. Therefore, there is a dire need to understand the perceptions and experiences of men and explore the context of patriarchy and masculinity in the rural areas to see their connection to domestic violence in rural Pakistan

The findings will produce a better understanding of men's experience about domestic violence and will have policy implications to formulate and amend the existing law of domestic violence in which there is definitional issues of domestic violence like (verbal and nonverbal) kinds of domestic violence is not included in the definitions. This creates a great loophole in the Domestic Violence Act 2013.

1.8 Research Questions

This study has these following Research Questions.

1. What are rural Pakistani men's understanding and beliefs regarding domestic violence?
2. What are rural Pakistani men's experiences and responses about domestic violence?
3. How do rural Pakistani men perceive masculinity, gender relations, and marriage and what have they included in their narratives in relations to these perceptions?
4. How do rural Pakistani men's perceptions about masculinity, gender relations and marriage interact with their understanding, experiences, beliefs and responses about domestic violence?

1.9 Objectives of Study

This study has these specific objectives:

1. To explore rural Pakistani men's understanding and beliefs about domestic violence.
2. To study rural Pakistani men's experiences and responses about domestic violence.
3. To investigate rural Pakistani men's perceptions about masculinity, gender relations and marriage, and the experiences and circumstances they connect to these perceptions.
4. To analyse how rural Pakistani men's perceptions about masculinity, gender relations and marriage interact with their understanding, beliefs, experiences and responses about domestic violence.

1.10 Significance of the Study

The study fills a significant gap in academic investigation to understand domestic violence issues, especially in the context of rural Pakistan, where in-depth study of the perpetrators of domestic violence are scarce. By studying the male understanding and perspectives on marriage, gender relations and domestic violence in rural district of Dadu in Sindh, Pakistan, an area where domestic violence is pervasive, knowledge about the factors and issues influencing incidents of domestic violence is widened. This study is beneficial beyond the academic purpose since it contributes towards discussing genuine positions of rural Dadu's men towards domestic violence. As someone who comes from the district of Dadu, Sindh I have some direct and indirect knowledge and experience about the incidents and pervasiveness of domestic violence in villages in the district. These knowledge and observations give me great motivation to understand the specific aspects of domestic violence in my area in order to contribute towards its elimination. As a male researcher, I feel that it is a great opportunity to make this contribution by studying men of in the district.

The focus of this thesis is significant because domestic violence is a societal issue rather than just a family issue. This study deals with the men's perceptions, views, beliefs and behaviour about domestic violence. Through its findings, formulation of laws and policies can be done, to combat this social crime. The analyses of the respondents' experiences and narratives, which are discovered during data collection through interviews and using the interpretative phenomenological approach will be a pathway and valid document for the legislatures, policy makers and the rest of the institution about the solution of domestic violence.

The interpretative phenomenological analysis (IPA) allows for the lived experiences of respondents to be known in in-depth manner and from the respondents'

own perspectives. This is indeed an important issue that must be understood from men's perspective as men are the more common perpetrators.

This research is important because the study was conducted in rural areas of Pakistan, in particular, of Sindh, which were unexplored areas in the context of domestic violence, this allows researchers and policy makers to have increased understanding about the multifaceted reasons for the factors underlying men's violent behaviour towards women at the individual, interpersonal, community and state/nation's levels. At the more provincial governmental level of Sindh, Pakistan, this study will also inform the social, legal and social welfare department of the government in planning and strategising interventions to domestic violence and other forms of violence against women.

1.11 Scope of the Study

This study focuses on the in-depth exploration and examination of rural Pakistani men's perspectives about gender relations, marriage and domestic violence. It focuses on men because men's perception about the domestic violence is usually found missing in previous research works conducted in Sindh and Pakistan. Because women are overwhelmingly victims of domestic violence, they have been the main focus to understand, resolve and highlight the issue of domestic violence. It is very important to study the experiences of women in domestic violence and such research must continue. But, studying men is also quite necessary since studies have also shown that perpetrators are in the majority, men. While many men do not commit violence against their wives or female family members, it is important to understand if there is a connection between how society sees and expects of men (the idea of masculinity and the context of patriarchy) and the acceptability and perpetration of domestic violence.

This study focuses on the experience and narratives of men in the rural context of Pakistan where violence towards wives by husbands is often not considered as a wrongful behaviour and that it is personal and private matter of family. Rural areas are remote areas where often incidents of domestic violence go unreported, unrecorded or not dealt with. There is also a severe dearth of research on the issue of domestic violence in the rural context of Pakistan. This is where the thesis can make an important contribution towards a more comprehensive understanding of domestic violence issues and towards formulating strategies and plans to eliminate the problem.

1.12 Organization of thesis

This thesis is divided into eight chapters. The first chapter consists of an introduction, background, objectives of the study, research questions, problem statement and significance of the study. The second chapter contains the review of literature which looks at the different past and present contexts of studies about domestic violence against women, patriarchy and masculinity globally and in Pakistan and various theoretical discourses that inform the development of the conceptual framework of the thesis. Chapter Three, presents the thesis' research methodology, which includes philosophical positioning, research approaches, research design, data explication/analysis, positionality, reflexivity, bracketing, trustworthiness of data, limitation of study, universe of study locale of study and demographic information of respondents. The fourth, fifth, sixth and seventh chapters of this thesis present the findings of the thesis. Chapter four discusses the findings and discussion on understanding, beliefs experiences and responses about domestic violence that answer the first research questions, that what rural Pakistani men are understanding and beliefs regarding domestic violence. Chapter five consists of findings and discussion on perceptions of masculinity and patriarchy that answers the research question two, the

rural Pakistani men's experiences and responses about domestic violence. The chapter six findings and discussion on the views about marriage and domestic violence continue to answer the research questions three and four which are; rural Pakistani men are perceive masculinity, gender relations, and marriage and what have they included in their narratives in relations to these perceptions and how do rural Pakistani men's perceptions about masculinity, gender relations and marriage interact with their understanding, experiences, beliefs and responses about domestic violence. Whereas, chapter seven is findings and discussion on Pakistan men and domestic violence: connecting the discourses. However, the eighth chapter of this thesis comprises a summary of the study, the discussions on the implications of this study and the recommendations that can be made from the findings of the study. This chapter also concludes the thesis.

1.13 Summary

Chapter one of this study provides the introduction and background to the study undertaken for this thesis. Domestic violence around the world, domestic violence masculinity and patriarchal ideology, domestic violence in Pakistan its pervasiveness, legal and social interventions of domestic violence generally in Pakistan and particularly in Sindh and its rural areas. Moreover, domestic violence past studies in Pakistan, methodological and theoretical perspectives of studies and researching domestic violence and men are also discussed. Whereas, the problem statement, research questions, objectives of study, significance of study, scope of the study, operational definitions of study and organisation of thesis are included in this chapter and are exclusively discussed. This study therefore is conducted to explore how men understand, experience and perceive the domestic violence in the context of rural Dadu Sindh Pakistan. It is envisioned that this study would generate a typology of men's experiences about the domestic violence in of rural Dadu Sindh Pakistan. It is hoped that the findings will add to the current research and literature on men's experiences, views, perceptions, beliefs and understanding about domestic violence and will contribute to improve related intervention programmes involving men in Pakistan that would result in better outcomes for both men and women.

CHAPTER- 2

REVIEW OF LITERATURE

2.1 Introduction

This chapter presents and reviews key and relevant literature on the thesis topic and develops a conceptual framework for the thesis. In this chapter, discussions and analyses of past materials about the meaning and theoretical perspectives of domestic violence, nature and scope of past studies on domestic violence worldwide and the Pakistan, the issues of patriarchy and masculinity and how they are related to violence against women, particularly domestic violence are presented. The chapter ends with the presentation and explanation of the thesis conceptual framework.

2.2 Definitions and Explanations of Domestic Violence

This thesis uses the term “domestic violence” to define a form of violence against women or gender-based violence where violence is perpetrated by a male spouse against his wife. Kumar et al. (2002) describes the most common type or kind of violence against women throughout the world is domestic violence, which is physical, sexual and emotional abuse by the intimate partners. Smith (1989:1) defines domestic violence “as a violent crime committed in the context of an intimate relationship. It is characterized by acts of violence, power and coercion intended to control another person’s behaviour”. Umair (2015) gives the definitions of domestic violence or domestic abuse as the pattern of human behaviour that takes place in the family or home, where one family member abuses another member. It can also involve violence against wife, children or abuse to their parents or siblings. Endut and Hashim (2014) state that domestic violence is a kind of violence, which is perpetrated within the household and its boundaries, and it is usually described as a form of violence committed within a marriage by one partner against another.

This term is often used interchangeably with terms such as “wife battering” which refers to “violent acts—psychological, sexual and/or physical assault—by an assailant against his wife and/or partner made with the intent of controlling the partner by inducing fear and pain” (Herbert, 1983:1). However, “spousal violence” is the use of coercive power by husband or wife on the partner. Spousal violence includes physical, sexual, emotional, psychological and economic violence (Mhaka-Mutepfa, 2009). The World Health Organization (2012: 1) uses the term “intimate partner violence (IPV)” to describe domestic violence or spousal violence. It states that

“Intimate partner violence is one of the most common forms of violence against women and includes physical, sexual, and emotional abuse and controlling behaviours by an intimate partner”.

This publication further mentions that intimate partner violence (IPV) can occur in multiple socioeconomic, religious and cultural settings but the “overwhelming global burden of IPV is borne by women” and its most common perpetrators are men (ibid.).

In another publication, the World Health Organization (2016:13) defines

“violence against wives” as “any behaviour perpetrated by the husbands against the wives that causes physical, psychological or sexual harm to wives”.

Endut (2003) in her thesis, “Issues in the legal remedies for cases of wife abuse in Malaysia” defines the term “wife abuse” to denote all forms of violence initiated against wives. This comprises all kinds of physical, psychological assault and mistreatments. “Abuse” covers a wide spectrum of aggressiveness and criminal behaviour, which badly affects the mental and physical wellbeing of victims who are wives or female partners.

Domestic violence and its equivalent phrases have been defined and explained in many ways and from different perspectives but share many common descriptions.

Domestic violence has been addressed in many international documents and it will be useful to look at these documents to understand the meanings and how they have been used. Different academic disciplines may also have different definitions about the term, and this will also be discussed, for example, by looking at the definitions from a sociological and legal perspectives.

Domestic violence is also an issue that have been discussed in international and inter-governmental discourses. Perhaps the earliest international document that specifically addresses situations of domestic violence is the Report of the World Conference on the International Women's Year 1975, which states, in paragraph 28, that:

“Women all over the world should unite to eliminate all violations of human rights committed against women and girls such as: rape prostitution, physical assault, mental cruelty, child marriage, forced marriage and marriage as a commercial transaction”.

Further, the Report of the World Conference on the United Nations Decade for Women: Equality, Development and Peace, 1980, in paragraph 65 states:

“Legislation should also be enacted and implemented in order to prevent domestic and sexual violence against women. All appropriate measures, including legislative ones, should be taken to allow victims to be fairly treated in all criminal procedures”.

In Nairobi, the Third World Conference on Women was held in 1985, which brought together governmental and non-governmental organisations to show their serious concerns regarding violence against women. This Conference lead to the adoption of the United Nations General Assembly Resolution (A/RES/40/36) on domestic violence. Among others, the General Assembly resolved that Member States should take urgent action to prevent domestic violence and to provide appropriate help to victims (para. 2); that research on domestic violence should be intensified to lead to

better policy formulation on the problem (para. 3); to consider domestic violence as a distinct form of crime (para. 6) and to provide effective and accessible legal remedies for cases of domestic violence (para. 7).

A few years after this resolution, the United Nations adopted the Declaration on the Elimination of Violence Against Women 1993.¹ In Article 1, the Declaration states that:

“For the purposes of this Declaration, the term "violence against women" means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life”.

In Article 2 of the Declaration, it is stated that:

Violence against women shall be understood to encompass, but not limited to, the following:

(a) “Physical, sexual and psychological violence occurring in the family including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation.”

Although in Article 2, the Declaration does not mention the words “domestic violence”, it refers to violent incidents that happen in marriage such as battering, dowry-related violence and marital rape and considers this to be a form of gender-based violence.

¹. United Nations General Assembly Resolution of 20th December (resolution 48/104 of 1993).