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VOICES FROM ASIAN FEMINIST ACTIVISM

Women in Pakistan: Countering conflicts and building peace

Zille Z. NAQVI* and Samina RIAZ

This study explores the factors in the ongoing intra-state conflicts in Pakistan that are affecting the lives of women and highlights their role in conflict resolution and peacemaking. Although there is considerable concern about violence against women in conflicts, the present study investigates its other multi-layered and multifaceted impact on people that are often not addressed. This was undertaken using qualitative methods, based on case studies of three women peace activists from Pakistan. The results showed that there was an inter-mingling of different types of conflict that could not be understood in isolation. However, political processes trigger many conflicts. These in turn have multiple impacts on women. The study concludes that the inclusion of women's voices in peacebuilding can ensure that their needs will be addressed during peace negotiations, which should improve the possibility of their sustainability.

Keywords: conflicts in Pakistan; impact of conflicts; women countering conflicts; role of women in peacebuilding

Introduction

Women constitute more than 50 percent of our world's inhabitants. Generally, after conflict and warfare, they become the majority in any country's population as a result of the loss or disappearance of males. Most experiences of women of all ages in wars and armed conflicts are similar to those of males. They experience the same trauma and pain; they may be murdered and displaced against their will and experience problems of living in conflict affected areas, but there are important differences that cannot be ignored (United Nations, 2002). Although it is difficult to make a broad statement about the impact of conflict on the lives of women, as it varies in different situations, in general, they are targeted more so than men in wars and conflicts and experience their impact more so than men, especially when sexual violence is gender based and used as a weapon of war in modern armed conflict (UNFPA, 2002).

The initial part of this paper presents some data on the impact of conflicts on women from Pakistani and global perspectives. Next, it examines the historical and political scenarios triggering most intra-state conflict in Pakistan and how women are resisting these. The major outcomes are the nature of the conflicts in

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the different areas where the respondents lived, their impact on women, as expressed by women peace activists and their stories of struggle for peace.

Background

Vulnerability of women during conflicts

The history of rape and violence during conflicts can be traced to ancient times. However, rape as a tool of war that seeks to destroy a group's identity by using the bodies of women is a recent phenomenon (Skjekksbaek, 2001). A full understanding of the situation of women as victims during conflict is essential and needs to ensure full participation of women in decision making processes at all levels (Chhabra, 2006). In any analysis on the impact of conflict on women in civil movements or war, two main themes tend to recur: one is the relationship between conflicts, religion and deprivation of hope and the other is the connection between gender inequality and the vulnerability of women. Scholars have argued that belief regarding sacrifice in many religious traditions acts as a particular type of motivator in both violence and peace-making: "when religion becomes an aspect of violence, conflict can therefore be more deadly and intractable than otherwise" (Aoun, Danan, Hameed, Lamb, Mixon, & Peter, 2012, p. 3). However, religion has played a positive role for reconciliation in many historical conflicts. As globalization is challenging and changing things, today religion has become more significant than ever (Woodlock, Loewenstein, Caro, & Smart, 2013).

An article 'Power and its Role in Conflict' published by Breakthrough (n.d.) says that inequities and misuse of power create conflicts and make resolution of these more difficult, whereas re-balancing of power relations is necessary for sustainable resolutions. On the other hand, the impact of conflicts on women is examined in the context of patriarchy, masculinity, gender hegemony, and gender identity, the very common forces that are often seen as reasons behind violence against women even in times of peace. Enloe (as cited in Nagel, 1998) notes, whatever conflict there is, the actual fighters are men who may be defending their nation; their honor; their freedom or their women.

Scheper (2002) did a study in conflict-ridden areas, including Bosnia and Herzegovina, Rwanda, Georgia and Cambodia, and presents five key impacts of conflict, among which sexual violence against civilians, especially females, is uppermost; the next is internal displacement and freedom of movement; the third is about women's identities as perpetrators or victims; poverty and economic constraints come next as a result of damage of civilian property; and the last is people's anger and hatred as a result of the violence. The damaged family structures; fewer means of income; poor health and hygiene of women and children; displaced camp living and so on cause depression, stress, and restlessness.

In the last few decades of conflict and civil war around the world, physical and sexual violence has been used as a military strategy, as seen in Rwanda, Yugoslavia, Congo, Sudan, Bangladesh, Bosnia and Sri Lanka (Kivlahan & Ewigman,

2010). In a help desk research report by GSDRC, Fraser (2009) notes that international media, feminists and human rights activists have raised the issue of gender and sexual violence and opened new debates on the issue. However, considerable efforts are still needed to shift the focus on women as victims to women as peacemakers (Fraser, 2009).

Peaceful resolution of armed conflict and the role of women

According to Peace Build (2009), there are both rational and ethical reasons for involving women in peace building as such processes work best when they address the needs and experiences of those affected by conflicts the most. Failure to include women in peace talks and dialogues leads to less secure and unsustainable peace (Peace Build, 2009). When women's voices are included in peace negotiations, they keep in mind the greatest interest of the future generations and their societies. In contrast, men think about how they can get power in military or government after conflict if they are involved in such decision making (Chhabra, 2006). A recent study shows that the percentage of women signatories in peace agreements is only 2.4 percent, while women who remain involved in negotiations with peace delegations is around 5.9 percent, which shows that they are still widely excluded from such dialogue (Peace Build, 2009). Also, women are often excluded from post-conflict development programs, although they should have the right as human beings and citizens to participate in national affairs, which are affecting their lives and changing the shape of their country (International Committee of the Red Cross, n.d.).

In response to the pressing issues before women and girls in conflict situations, the UN adopted two Security Council Resolutions (SCR), particularly addressing women, peace, and security (SCR 1325 in October 2000 and SCR 1820 in June 2008). Resolution 1325 is about women's participation in peace processes, to ensure their security and protect their rights. While Resolution 1820 demands that groups in armed conflict undertake special measures to ensure the prevention of sexual violence during conflict; it also reaffirms women's participation in peace talks and negotiations (Peace Build, 2009).

Ongoing fragility of the Pakistani state

In the literature on conflict, experts emphasize that there are historic, cultural, and geographic differences in the causes and nature of conflict and how it plays out in different settings (McDevitt, 2009). This is true in the case of Pakistan, which following its birth in 1947 has been caught in severe inter- and intra-state conflicts, on grounds of nationalism, regional separatism, religious doctrine, and political ideology. Unfortunately, these conflicts are now on the increase not only at the borders, but within Pakistan, too (Peace Direct, n.d.). From the time Pakistan has become a separate nation, it has fought three wars with India and has had numerous conflicts along its borders with Afghanistan. The 1947 partition also led to enormous displacement and immigration, particularly of Urdu speaking

people (Muhajirs¹), to Sindh. This has led to several layers of conflict across linguistic and ethnic divides, because religious identity was the reason behind partition and the first conflict between India and Pakistan was along religious lines (Aoun et al., 2012).

For a decade now, Pakistan has been in a state of extreme crisis and its fragility and vulnerability is a matter of national and international concern. It has been a 'front line' state in the global 'war against terrorism,' which has impacted the country at several levels, especially because it is caught in the crossfire between international forces fighting the Taliban in Afghanistan and within Pakistan. Aoun et al. (2012) argued in their study that the incident of the World Trade Center on September 11, 2001 greatly reformed militancy in Pakistan. However, a deeper analysis will show that many Pakistani groups may have been considered hidden followers of the Taliban since the 1990s (Aoun et al., 2012). Ethnic and religious conflicts are also on the increase, particularly in Karachi, a city that is almost in a state of war because of violent conflicts between ethnic groups and political parties (Waseem, 2011). Suicide bombing, sectarian killings, attacks on Christian villages, murders, and assassinations of supposedly blasphemous persons have been out of control. In 2009, a crowd attacked Christians, due to their alleged desecration of the Qur'an in the city of Gojra² (Peace Direct, n.d.). This has been devastating for people caught in the crossfire.

Recently, the Pakistan army declared war on militants and their extremist allies, particularly Tehrik-e-Taliban (TTP),³ in border areas, such as North Waziristan and Federally Administrated Tribal Areas (FATA). The military action has been supported wholeheartedly by civilian and political groups in the country.

Women and peace in Pakistan

Pakistani women are confronting challenges of increased radicalization and extremism; they are exploring new perspectives to counter extremist ideologies in their communities as they are often prime targets of violence (Atlantic Council, 2014). According to a study, approximately 35,000 people have been targeted during various conflicts in Pakistan since 2001. Pakistani women and communities are actively working to counter radical beliefs and adopt innovative strategies to moderate extremism and the social divides at different levels. Women and civil society groups in Pakistan are well positioned in their communities and regions and often take the lead in proposing peaceful solutions to prevent conflict and violence (Mirahmadi, 2012). Pakistan has a strong women-led civil society, which is working on conflict and security to stop loss of lives and to provide essential services to affected communities to recover and rebuild. They are advocating at all levels for policy reform, to eradicate the root cause of the conflicts, with a view to reduce these (Atlantic Council, 2014). Women are among the important stakeholders in rehabilitation, resolution and reconstruction processes. Unfortunately,

like elsewhere, in Pakistan the voices of women remain silent in processes of peace resolution and negotiation.

Method

A qualitative study using the case study method, this study was conducted in the conflict affected areas of three provinces: Sindh, Khyber Pakhtunkhwa (KPK), and Punjab in Pakistan. The technique of purposive sampling was selected: three women activists from each province were identified through groups working on women, peace, and security. These respondents were selected on the basis of their background, scope of work, and contributions to their communities.

An open-ended interview schedule was developed with a few main ideas for smooth conversation, not limited to or overriding the expressed views of respondents. The main questions in the interview related to the nature of the conflicts in the respondents' particular region; impact of conflicts on women's livelihoods; and the efforts of women for conflict resolution and peacebuilding etc. Respondents were told about the study in detail and asked to sign a consent form, which ensured confidentiality of their names because of the sensitive nature of the topic dealt with. They were interviewed according to their convenience; two interviews were conducted in person and one on Skype. These were tape recorded with their consent and the data were transcribed with meticulous accuracy to extract main, connecting and emerging themes. The major findings are presented in the form of description.

Analysis of conflicts and women's livelihoods

Nature of conflicts

Karachi, a city in Sindh province, is almost at a standstill because of the violent conflicts between the ethnic groups of Sindhis⁴ and Muhajirs (migrants), who often compete for power and resources, such as land. Mutihida Qaumi Movement (MQM)⁵ is the largest political party in Karachi and has been in conflict with all other major stakeholders, again in a tussle for power. Upper Sindh has tribal conflicts as well because of the lack of implementation of law by the politicized police and other security personnel. Khyber Pakhtunkhwa (KPK) has increasingly been held hostage to violence by militants and the Taliban forces in which several thousand innocent citizens have been killed. Approximately 200 schools have been blown up by militant groups; of these, a large number were girls' schools. The suicide attacks on people and security forces and the conflict between state and non-state actors have worsened the situation in KPK. Punjab remains the most critical province in terms of religious and sectarian violence. A number of incidents have taken place against Hindus and Christians; for example, the incident of Gojra where villages of the Christian community were burned down by people because of alleged blasphemy. Currently, the existence of *madrassas*⁶ in South Punjab and linkages of suicide attackers known as Punjabi Taliban are

alarming. Conservatism is increasing because of the growing radicalization in South Punjab; the dependents of suicide bombers face severe psychological and economic trauma and even women of South Punjab are joining extremist groups.

Collected data show that conflicts are multidimensional; some are common to all provinces, but they have a political aspect that is not always visible. It can be seen that all of these conflicts are intertwined with each other. The major ones revealed in the data were political, including terrorism/extremism, sectarian, religious, tribal, linguistic, ethnic and so on.

Impact of conflicts on women

All these conflicts are impacting people at several levels; some areas of Karachi city remain under curfew. There are targeted operations, kidnapping, death of male family members leading to restricted mobility, unemployment, migration, dropping out of schools and frustration. In KPK, people are getting polarized along lines of religion, one group becoming agnostic and the other fundamentalist. Respondents of this study worked with Internal Displaced Persons (IDPs) and discussed their problems while they were living in camps. Among these the biggest ones are those of privacy, health, and hygiene. Working for women's rights is not acceptable in KPK so women working in these areas are threatened and targeted.

The impacts of these conflicts on women are numerous, affecting them socially, psychologically, economically, and physically. Like the nature of conflicts, outcomes are also multiple and interwoven with each other. Generally, the impact of conflict includes sexual and physical violence, unemployment and poverty, health and hygiene, dropping out from schools and colleges, restrictions on mobility, internal displacement and hurdles in camp settings, fear, anxiety, frustration etc. While a single incident as an outcome of conflict can have multiple impact, incidents of killing targets can have multiple outcomes on those left behind, which include physical, psychological, economic, and social problems.

Women activists facing hurdles

In this situation, those who come out to help society and people are the activists; their struggle attempts to cross many hurdles with commitment and motivation. The respondents of this study said that people misuse religion to curtail their activities. Society in general resists these changes, sometimes via familial and social norms and sometimes because of the security threats made by militants that not only target them but also their families.

Role in peace building

Commitment to the cause was the main motivating factor for these activists. Despite all the hurdles and resistance they face, women are contributing to conflict resolution at all levels: by initiating forums, arranging talks between opposing groups that a respondent called 'table talks,' advocating women's inclusion in

Shurah⁷ and activist work, right from local to national levels for resolution and peacebuilding. Women of local communities in Pakistan are making efforts for resolving conflicts and they are playing a role in peacebuilding at different levels. Women activists are committed to these common goals: struggling for change, girls' education; changing mind-sets and women's participation in the peace process, with a view to building a just and peaceful society for the coming generations.

Discussion

Pakistan is a unique state because of its many borders with other countries. It is home to a group of communities of different regional, religious, ethnic and historical identities. In Karachi (Sindh) ethnic and religious conflicts are on the increase with several ethnic groups in direct and violent conflict. The respondent from Sindh had a morbid view about the ongoing socio-political upheaval in Karachi and elucidated her viewpoint that this was a metropolitan city caught up in a number of conflicts, ranging from small social group agitations to large political conflicts; some of them emerging recently with growing lack of infrastructure and normlessness. She especially said: "The biggest conflict rages among locals of Lyari (a borough of Karachi that has a make-shift housing commonly referred to 'kachi community') in the form of gang wars" She added that "the conflict of Lyari is focused on power and control gang lords." Rakisits (2009) explained that the reason for the high level of violent conflict in Karachi is the ethnic mix in the city. Linguistic conflicts between Sindhis and Muhajirs are as old as the partition. "Urdu speaking (Muhajirs) are in conflict with Sindhis; because Sindhis are the indigenous people of Sindh and indigenous people always have more rights" (Respondent from Sindh).

The other dilemma is of conflict between Mutihida Quami Movement (MQM), stigmatized by others as Urdu speaking and other political and ethnic groups. These conflicts ranged from mild linguistic differences to violent and deadly clashes between opposing factional members; the party being in conflict with all major stakeholders and other political parties. The respondent from Sindh said: "There is not a single political party or other power driven stakeholder in Karachi who dare not unite with MQM ... if they do not, for these other political and ethnic groups, living becomes day-to-day hell." The reason for all these conflicts in her view was control over power and resources: "There is one cake and many stakeholders, if the cake is distributed, MQM is pained."

On the other hand, the ethnicity of the Pukhtun ethnic group is woven into the 'war on terror.' Pakistan has been a 'front line' state in the global 'war against terrorism' which has impacted the country at several levels. Pakistani Taliban⁸ began their activities in FATA and other tribal areas of Pakistan, which are in their control now and they moved into big cities (Rakisits, 2009). The respondent from Khyber Pakhtunkhwa said "By 2008–2009 armed militancy threatened the writ of the State by taking over large territories in Khyber Pakhtunkhwa (KPK, on the

border of Afghanistan).” As a result of these activities terrorism has become the major threat in the state of Pakistan; approximately 200 schools have been blown up by militant groups, a large number being girls’ schools (Rakisits, 2009). Internally displaced persons (IDPs) are a result of the confrontation between security forces and the military, who had no choice but to move into camps set up for them. According to the the respondent from KPK: “The direct action against the militants in 2009 led to the displacement of over 3 million people, many of whom have still not been rehabilitated especially as the areas continue to be sites of war.” The suicide attacks on people and security forces and the conflict between state and non-state actors have worsened the situation. Fear and frustration is increasing day by day among people because no one can understand the reason behind all these activities. A recent suicide attack on a public school in December 2014 killed hundreds of innocent children and left behind the shattered minds and souls of survivors: “No one knows why people are getting killed; people have so many assumed reasons” (Respondent from KPK).

In Punjab, in particular, violence against minorities, especially religious minorities has risen drastically. Direct attacks on Christian villages, murders, assassinations of those supposedly having committed blasphemy are rampant. Statistics of violence against women and minorities is highest in Punjab, the most highly developed province in the country. The presence of sectarian conflict and extremism is another factor which cannot be ignored. Although most of the conflicts between Pakistani forces and the Pashtun Taliban have been in KPK and FATA; recent developments of the rampant radicalization and fanaticism in Punjab Province need particular attention. “Religious and sectarian conflicts are increasing with the mobilization of non-state militants called ‘Punjabi Taliban’ and their association with the attackers all over Pakistan” (Respondent from Punjab). South Punjab has a network of *madrassas* where children get religious education. The respondent from Punjab said: “The *madrassas* of South Punjab are working as a nursery in Pakistan for terrorist and extremist activities.”

The famous militant groups in Pakistan like Lashkar-e-Jhangvi; Sipah-e-Sahaba⁹ and others, who often take responsibility for sectarian killings, have strong connections in South Punjab: “Lashkar-e-Jhangvi belong to Southern Punjab and also take responsibility for the attacks on the Shia Hazara¹⁰ community of Baluchistan” (Respondent from Punjab).

All of these conflicts are impacting the lives of people living in Pakistan, particularly women. In Karachi, people are getting killed and kidnapped in the presence of rangers and the army. Lyari, an area in Karachi city always remains under curfew; life is terrible living under continuous fear and threat. “People are getting targeted or killed every day which is increasing their frustration” (Respondent from Sindh). Deaths of male family members have severe social, economic, psychological, and emotional impact on the lives of those they leave behind. These situations impact women directly and indirectly; their mobility is getting restricted; it becomes unsafe for them to go to schools, colleges, and work places: “Many educated girls in Karachi have to leave their jobs because of

unsafe distance and are forced to work as domestic workers” (Respondent from Sindh). The women moved to IDP camps in KPK have particular difficulties as camps are not designed to keep women’s need in mind. Women face greater trauma due to displacement than men; as said in comparison to men; women are more vulnerable to sickness because of their sexual differences (McDevitt, 2009). “The situation of camps in KPK is worst; women are living a hard life particularly those in the reproductive age; the aid for IDPs is not equally distributed” (Respondent from KPK). In the camps women face personal health and hygiene problems as they have to maintain dignity and privacy (UNESCO, 2006). In South Punjab, conservatism is increasing; this is because of the recent wave of radicalization in the area, resulting in more constraints for women. South Punjab is now known as the hub of *madrassas* as most of the terrorist activities have been carried out by members of these *madrassas*. A respondent from Punjab said, “Families came to know about their children’s activities when he/she gets caught by the police.” The frightening aspect is that radicalization has spread to such an extent that now women are joining these militant groups: “Women are also targeted for brainwashing and are joining extremist groups which is alarming” (Respondent from Punjab). South Punjab also has been an arena of religious conflicts with Hindus and Christians, who mostly belong to lower income groups; their women are discriminated against at multiple levels as they are from minority groups and are poor. The respondent from Punjab said, “Minorities are suffering for many reasons; their women are caught by Muslims and are forced to convert.”

In all these situations, some women intervene in these conflicts, address their particular concerns on women, and work to minimize the impacts. Activism comprises a very passionate journey of struggle for women activists and has not been easy, especially when women live in complex societies. Women activists face resistance mainly from their families, mostly because of the insecurity associated with their work. Misuse of religion, culture, bad politics, humiliating attitudes of men, and the corrupt system of society become barriers in their struggle. Women peace activists receive threats not only to their lives, but also against their families and children, but they do not quit. In Khyber Pakhtunkhwa, the respondent said that women activists are attacked by mobs several times; life remains at stake all the time.

Conflicts in Pakistan are very complex. Women activists establish rehabilitation centers, advocate for peace from local to national levels by bringing opposing groups to dialogue tables and put pressure on them to include women in the *Shuras* and so on. The respondent from Punjab shared an incident when in South Punjab, there was a furious conflict between two sects: “I convinced elders and scholars of both groups to have a dialogue to resolve the issue. I was really appreciated in this effort and people appointed me as a member of the Peace Committee” (Respondent from Punjab). Women are not given their due role in peacemaking, as they have less awareness and political knowledge. The final decisions do not portray a gender perspective because of the absence of women in the entire peace processes (Villegas, 2010).

Conclusion and recommendations

This study concludes that all provinces have different conflicts, such as sectarian, religious, ethnic, linguistic, tribal etc. All of these conflicts have a political aspect, too; they are multidimensional and have overlapping impacts on women living in these areas. Losing family members and loved ones in target killings and terrorist activities have social, psychological, and economic impact on the survivors. Women are vulnerable to other forms of violence and abuse in conflict; they face health and personal hygiene issues in camp settings; they are widowed, orphaned, abandoned, have no economic or livelihood resources, and usually have no means to reconstruct their lives. Increased security threats and conservatism impact women's social lives and freedom of movement and restrict their mobility resulting in unemployment and increased dropout rates of girls from schools and colleges. This study shows that women have made significant contributions towards the culture of peace, right from local to national levels; they advocate with people, governments and opposing parties and bring them to the peace tables. They intervene during conflicts and convince people to tolerate, respect and accept diversities.

To be a part of the peace process, women must recognize their voice and strength; also, governments should not ignore women's initiative as these can mark a new era in the process of resolution. Resolving these issues peacefully and in a democratic way is a real challenge for Pakistan to move towards a society that does not harm universal norms of justice, peace, and human rights. There is an urgent need to form collective and cohesive plans and programs, particularly in conflict areas that will empower women economically and politically and ensure their participation at all decision making levels. Women should be involved in formal peace processes and where parallel judiciary systems prevail like the *panchayat* or *Jirga*;¹¹ lobbying with elders of the community is needed to ensure that women's rights are not compromised during peace processes.

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Notes

1. *Muhajirs* are the second largest ethnic community living in the Sindh province of Pakistan. *Muhajirs* are Muslim immigrants of multiple ethnicities who migrated

- during the partition of 1947 from North India and settled in Pakistan and make up a majority in Karachi.
2. Gojra-City of Pakistan
 3. Tehrik-e-Taliban (TTP) also known as Pakistani Taliban is an umbrella organization of a number of extremist militant groups active on Pakistan's borders with Afghanistan and within Pakistan. The main objectives of TTP are resistance against the Pakistani state and government and the practice of Islam as per their own interpretation.
 4. Sindhis are the largest ethnic community living in Sindh province of Pakistan. They call themselves the indigenous people, distinct from the original Dravidian inhabitants of Sindh and constitute more than half the population of Karachi and other areas of Sindh.
 5. Mutihida Quami Movement, also known as MQM, is a secular political party in Pakistan, primarily representing the Urdu-speaking Muhajirs. MQM is a dominant political force in Karachi, and has strong mobilizing potential in the city.
 6. *Madrassas* are Islamic schools running in Pakistan that teach religious Islamic education.
 7. *Shura* is an Arabic word mentioned in Quran for consultation.
 8. Pakistani Taliban are a group who are following the ideology of Afghan Taliban but targeting Pakistan.
 9. Lashkar-e-Jhangwi and Sipah-e-Sahba are militant groups of Pakistan, involved in several attacks on the Shia sect of Muslims. Both groups have been labelled terrorist organizations and a major security threat by the intelligence officials in Pakistan.
 10. Hazaras are a Persian speaking Shia Muslim community mainly living in Afghanistan and the province of Baluchistan in Pakistan.
 11. *Panchayat* or *Jirga* is a traditional assembly of leaders that make decisions by consensus to settle disputes outside the state's judiciary courts and fixed-laws; it is also known as parallel judiciary systems or arbitration courts prevailing in Asia, particularly in the subcontinent.

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Abstract in Urdu

اس تحقیقی مطالعے کا مقصد پاکستان میں جاری اندرونی تنازعات کے محرکات کو جاننا ہے جو کہ خواتین کی زندگی پر اثر انداز ہوتے ہیں۔ اس کے علاوہ تنازعات کے حل اور امن کے لئے خواتین کے کردار پر روشنی ڈالی جائے گی۔ اگرچہ تنازعات کے عورتوں پر اثرات جیسا کہ تشدد وغیرہ اکثر زیر بحث رہے ہیں؛ مگر موجودہ مطالعے میں ہم ان اثرات کے بہت سے دوسرے پہلوں پر غور کریں گے۔ تحقیق کے لئے تجزیہ با مطابق معیار کے طریقے کو منتخب کیا گیا ہے اور پاکستان بھر سے تین خواتین امن کارکنان کی آوازوں کو شامل کیا گیا

ہے۔ نتائج کے تجزیے کے لئے انٹر پرائیٹو فینو مینو لو جیکل طریقہ اختیار کیا گیا ہے تحقیق کے نتائج سے ظاہر ہوتا ہے کہ ملک مختلف تنازعات کے ایک گورکھ دھندے میں جکڑا ہوا ہے جن کو علیحدگی میں سمجھنا بہت مشکل ہے۔ تاہم برتنازع کے پیچھے سیاسی محرکات موجود ہیں۔ یہ تنازعات عورتوں کی زندگی پر مختلف اثرات مرتب کرتے ہیں۔ مطالعہ کے نتائج کے مطابق عورتوں کی امن مذاکرات میں شمولیت دیرپا اور پائیدار امن کی ضمانت ہے۔

Keywords: پاکستان میں تنازعات؛ تنازعات کے اثرات؛ تنازعات کا مقابلہ کرتی خواتین؛ عورتوں کا امن میں کردار