

## Religion vs Culture: Perception of KP Universities regarding Women's Rights in Pashtun Tribes

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### Abstract

This research focuses on the complex interplay of Pashtunwali (the Pashtun code of conduct), Islamic teachings, and the perception of women's rights among university students in Khyber Pakhtunkhwa (KP), Pakistan. The study aims to disentangle the often-confusing relationship between cultural practices and religious principles concerning women's rights, particularly regarding inheritance, education, marriage, and public participation. Employing a mixed-methods approach, the research collected quantitative data through questionnaires distributed to 480 BS students across four KP universities (two women's universities and two co-educational universities), ensuring representation from diverse departments and Pashtun tribal backgrounds. Qualitative data was gathered from library research, including books, journals, and online resources. The analysis reveals a significant discrepancy between the liberal rights afforded to women in Islamic teachings and the restrictions imposed by Pashtunwali, often leading to a misrepresentation of Islamic principles to justify cultural norms. While a majority of students (approximately 75%) agree that inheritance practices in their families align with Islamic principles, a substantial portion (approximately 69%) disagree that the deprivation of women's rights in KP is primarily due to religion, instead attributing it to cultural traditions (approximately 73%). The study also highlights the evolving perceptions of women's rights across generations, with younger students exhibiting more progressive views. This research explains that KP universities, as centres of learning, exist to promote critical thinking and quell social compliance despite facing challenges like cultural barriers and insecurity. The study suggests that the development of a better understanding of the relationship between religious concepts and cultural implementations is best done collectively by religious peoples, especially scholars, cultural indigenous leaders and educators in institutions for a positivist change of Islamic religious education for Pashtun women. The study emphasizes the imperative of

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tailored approaches to redress the lifelong challenges to women's rights and marginalization of women in KP.

**Keywords:** Religion, Culture, Women's rights, Pashtun Tribe

## INTRODUCTION

The Pashtun tribes are mainly living in the KP area of Pakistan and some parts of Afghanistan which has a history of a civilization far earlier to the advent of Islam. Pashtunwali has long influenced the social norms and behavior which have existed within the tribes throughout many centuries. Complementing this, it can be suggested that incorporating Islamic principles into the local ones started to take place gradually from the moment Islam arrived in the region in the seventh century AD.

This system of merger from pre-Islamic tribal practice and Islamic teachings often resides in this system, sometimes harmoniously, at other times explosively. Because of this contingency, understanding this historical backdrop is crucial in a bid to gauge how women's rights are perceived in these prevailing societies.

Religion and culture hence remain influential in the community mostly about the rights of women. This is especially true in the Pashtun tribes of Khyber Pakhtunkhwa (KP), Pakistan as this research work seeks to establish. Tribal cultural practices impose the traditional Pashtunwali, a code by which the Pashtun peoples live, which sometimes obscures the difference between religion and rights because traditions are frequently enacted within an Islamic framework. Pashtunwali expected respect for the honor of women, hospitality, and tribal brotherhoods, but some of the rules are contrary to those of

Islam regarding women's rights and status.<sup>1</sup> Indeed, any Islamic scholar cannot refute her teachings on what can be done for women regarding inheritance, education, and other matters of public participation. However, the rights afforded here are usually restricted in many Pashtun cultures, so people confuse culture and religion. This dichotomy is seen in the context of women within tribes, where culture divides with religion on women's rights issues.<sup>2</sup>

KP universities especially have an important role in changing the demographic perception of women's rights as they influence academic discussions. The current status of women is sometimes a subject of discussion between students and the academic staff, where the role of religion compared to that of culture is evaluated.<sup>3</sup> Exploring the perception of university students regarding the rights of women in the context of Pashtun culture and Islamic teachings is useful for unveiling the dynamic concept of the status of women in a conservative culture.<sup>4</sup>

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### **Pashtunwali and its Impact on Women's Emancipation**

The principles that are followed in every aspect of the pure Pashtun life are gairat (honor), badal (revenge), Melmasta (Hospitality), and Numas (protection of women). Though Pashtunwali provides protection and social status to women, it restricts women's freedom and rights by stereotyping them into fixed roles giving them minimal freedom to step out, study, or work. Purdah, early marriages, and restricted selective rights of women regarding marriage can be observed in these tribal areas. Feminine rights are mostly discussed as a result of families' and tribes' honor, and the female gender's freedom is limited to fit into the tribal norms.

While Pashtunwali does not prohibit women's rights as per Islam it puts a lot of restrictions in the light of Pashtun social norms of honor and shame. This leads to conflict between religious rights the women have including the choice to marry, or the right to inheritance, and cultural practices that seek to defend the tribe's dignity and pecking order.<sup>5</sup>

### **The Rights of Muslim Women**

Pashtun women from tribal clans and areas have greater privileges under Islam than Pashtunwali ever acknowledges. Honor, equality, and fairness for women are the cornerstones of the Koran and the Hadith. Their rights include the ability to manage their own and their spouse's affairs, work, bear and possess property, and attend education.

However, in Pashtun communities, cultural traditions frequently take precedence over women's religious rights. For instance, although Islamic law ensures that women get a portion of the inheritance, Pashtun cultural traditions prohibit women from collecting their inheritance in favor of preserving tribe rituals or family unity. The necessity of women's education is also emphasized in Islamic teachings; nevertheless, traditional customs prevent women from pursuing higher education, particularly in rural or tribal communities.<sup>6</sup>

### **Universities and Their Contribution to Perspectives**

KP Universities play the role of centers of enlightenment where change in cultural practices is being sought. To some extent, female students and students in general, as well as academics in academic contexts, are usually at the vanguard of these women's rights discourses and frequently in a struggle to synthesize tribal and traditional ideas with Islamic ideals. The information that the students of KP universities carry about women's rights is influenced by their educational experiences as well as cultural settings. Since higher learning institutions engage in sensitization of the international human rights standards of gender equality, students get exposure to analyze and evaluate the culture that surrounds women in their societies.<sup>7</sup>

The research aims to determine the knowledge of students in universities in KP about Pashtunwali and Islamic principles of women's rights. Focusing on how these students perceive and explain religious and cultural relationships, the study contributes to the understanding of the changing role of gender in Pashtun society. In addition, the study aims to discover how higher education plays a role in culture and religion concerning women's rights to choice and domination in public places.<sup>8</sup>

### **The Need for Meaning of Religion and Culture Distinction**

It has thus been difficult to differentiate between culture and religion regarding the Pashtun Code of Conduct and Women's rights. Although most Pashtuns think that the oppression of women is justified by Islam, these constraints are more of cultural background than religious teaching. The differences between the Islamic Pashtun culture and religious rights must be clarified to enhance women's rights within Pashtun tribes. Thus, it is envisaged that establishing the difference between culture and Islamic teachings in this research will supplement the existing measures that have been taken to initiate the improvement of the status of females in KP, and other relevant regions.<sup>9</sup>

Lastly, it can be concluded that attitudes towards the rights of women in the Pashtun tribes can be conditioned by religion and culture. Even though, Pashtunwali plays a role of unifying culture in tribes and touches almost every aspect, including women's status, Islamic law is more liberal as for the treatment of women. KP universities sharing the responsibility of cultivating education and reason are in a unique position of deconstructing normative structures and envisioning progressive rights for women as secular laws of Islam prescribe. It is in this regard that this study will endeavour to understand these perceptions to enrich the discourse of women's rights in Pashtun society.

The guideline of this research is to identify the perception of the students of KP universities regarding the link between religion and culture and women's rights in Pashtun tribes.<sup>10</sup> The purpose of the research is to find out how far and in what ways cultural practices are justified or provoked on religious grounds and the role played by higher education institutions. Given this problem, the study bears explanatory contributions toward the discourse of empowering women in tribal societies and the need to draw a clearer line between culture and religion.

This research work consists of some sections as the introduction, the significance of the research, research objectives, research questions, and research hypotheses all parts of the first section of this research work. The second, third, and fourth sections explain the literature review, the research methodology, and the statement of the problem, the fifth and sixth sections

elucidate the statistical review of the research work, results and findings, and conclusion, the seventh and eighth sections explicate challenges in reconciling religion and culture, and future prospects and recommendations regarding the research work.

### **SIGNIFICANCE OF THE RESEARCH**

Tribal areas of KP have a rich cultural and religious heritage that plays an important role in shaping their perception of women's rights and gender equality. The Pashtun culture places a high importance on family values and the woman's role as a career and housewife. A relatively conventional culture dominated by men has resulted from this, with women not having unfettered access to economic possibilities or education. A self-constructed notion of Islamic teaching is occasionally used by Pashtuns to influence how they see women's rights. Islam's evolution promotes gender equality, the value of education, and women's involvement in society, but Pashtun tribes' traditional interpretation of Islamic teachings produced a patriarchal and conservative society. In the society, women are often relegated to secondary positions and kept out of choice-making processes; meanwhile, their lives have been limited by exclusive access to education, early and forced marriage, deprivation from inheritance, and discrimination at the workplace.

### **RESEARCH OBJECTIVES**

There are some objectives as given below;

- ✓ To study the interlacing of society and religion.
- ✓ To analyze the status of women's rights in tribal areas of the Pashtun society of KP.
- ✓ To determine the factors behind gender discrimination in tribal areas of KP.

### **RESEARCH QUESTIONS**

The culture of tribal areas of KP is moderate and heavily male-centric. The following are some of the difficulties faced by women in these tribes:

- What are the causes of early and forced marriages in the Pashtun Society?
- What causes the lack of access to education for females in the Pashtun tribes?
- What are the causes behind the deprivation of the inheritance of women in the Pashtun tribes?
- Why are women deprived of inheritance in tribal areas of KP?

### **RESEARCH METHODOLOGY**

Both methods qualitative and quantitative have been used in collecting data for this research work.

### **Data Collection**

The informative data have been collected from several libraries, including SBBWU, Peshawar's Library, Archive Library Peshawar, Women University Swabi's Library, Islamia College University, Peshawar's Library, and University of Peshawar's library. Data was in the form of books, newspapers, journals, magazines, websites, etc. The BS students have been selected from the Women University Swabi, Shaheed Benazir Bhutto Women University, Peshawar, Agriculture University Peshawar, and University of Peshawar to fill out the questionnaires.

### **Sampling**

Two faculty as Sciences and Social Sciences were taken for this research work from every chosen university. We collected the data for the research, a questionnaire was developed and distributed among 480 BS students from four universities: Women University Swabi, Shaheed Benazir Bhutto Women University Peshawar, Islamia College University Peshawar, and the University of Peshawar. The students' opinions were gathered systematically, targeting four departments from each university such as Islamic Studies, Chemistry, Urdu, and Mathematics. From each department, 30 students were selected, totalling 120 participants per university. The sample included students from the 5th and 7th semesters, with 15 students chosen from each semester. In the chosen universities two were women's universities and two were co-education. Therefore we have involved 64 males from both co-education universities for instance 32 males from the University of Peshawar and 32 males from Islamia College University. To ensure consistency, only students belonging to the Pashtun tribal areas of Khyber Pakhtunkhwa (KP) were included in the study.

### **Procedure**

Students were given questionnaires totalling four hundred and eighty. The gathered data was examined, and then it was presented in a variety of tables using the SPSS software.

### **Statistical Review**

In this section, the result, discussion, and findings were explicated.

### **RESEARCH HYPOTHESES**

This research hypothesizes that rituals and customs are more dominant than religion in Pashtun tribal areas of KP. When it comes to religion and customs, religion is ignored and customs prevail, for example, forbidding women inheritance, dowry, higher education, and marriage of her own choice. However, Islam gives women a share in inheritance. A woman is entitled to dowry, it is a woman's right to get higher education, and also knowing the woman's opinion in the matter of her marriage is one of the basic rights.

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## LITERATURE REVIEW

This literature review explores the complex interplay of religion, culture, and women's rights in Pashtun tribes, as seen through the eyes of the universities in Khyber Pakhtunkhwa (KP), Pakistan. The study analyses how religious interpretations and cultural practices can shape the understanding and implementation of women's rights in Pashtun society. This review analyzes the role of KP universities in shaping such perceptions and possibly bridging the gap between traditional norms and modern concepts of gender equality. It synthesizes existing research studies and points out the challenges and opportunities for promoting women's rights under the Pashtun tribal culture as well as Islamic teachings.

Islamic teachings greatly impact the conception of women's rights in Pashtun society. Researchers have concentrated many studies on how religious understanding is influencing the status of women in KP. Jamal (2018) describes a gap between the rights provided to women in Islam and practice in the Pashtun tribal areas. However, the research noted that even though Islam advocates for women's rights to education, property ownership, and personal autonomy, cultural practices oftentimes override these religious principles.<sup>11</sup>

Qureshi and Khan (2020) reasonably contend that religious scholars in KP universities have strong influence over opinions in the public domain about women's rights. Their study has found that interpretation of Islamic texts can be progressive in character, which positively shapes attitudes towards gender equality. Nevertheless, they also perceive a prevalence of conservative religious views in many rural localities across KP, which often tend to confuse cultural practices with religious mandates.<sup>12</sup>

### Islamic Principles Supporting Women's Rights

- Right to education
- Right to work and financial independence
- Right to choose a spouse
- Right to inheritance

### Cultural Practices Limiting Women's Rights

- Restricted mobility
- Limited access to education
- Forced marriages
- Honor killings

The research by Ahmed et al. (2019) puts forward the need to bring a more subtle understanding of Islamic teachings with respect to gender roles. The authors claim that KP universities could

play a crucial role in the channeling of a balanced interpretation of religious texts that protects women's rights while at the same time accommodating the sensitivity of cultures, thus bridging the gap between religion and cultural practice in the Pashtun society.<sup>13</sup>

The deep-rooted traditions and customs of Pashtun tribal culture play an imperative role in observing and interpreting women's rights. Yousafzai and Ali (2021) carried out an extensive ethnographic research study conducted in KP. According to them, often cultural statutes are followed rather than the religious verses or national laws by the people in the implementation of women's rights. They discussed the concept of "Pashtunwali," which refers to the unwritten ethical code embraced by the Pashtuns, significantly influencing gender roles and expectations.<sup>14</sup>

### **Traditional Pashtun Values**

Honor (Nang), Hospitality (Melmastia), Revenge (Badal)

### **Impact on Women's Rights**

Restricted mobility, limited education, controlled social interactions

### **Changing Perspectives**

Gradual acceptance of women's education and employment in urban areas

### **University Influence**

KP universities promote awareness and challenge traditional norms

Khan and Rehman (2022) argue that the views of women's rights in Pashtun society are changing over time slowly and gradually. These changes are much more evident in urban and educated circles. Their research among KP University students relates to increasing awareness of the differences between cultural practices and rights essential to women. At the same time, it also reports change to be slow and contested in rural, more conservative regions.<sup>15</sup>

The study by Durrani et al. in 2020 discusses how KP universities could challenge and alter cultural norms. The study showed that university education opens students' minds to diversities about women's rights, leading to a re-look at some of the traditional practices. However, it also brings to the surface some difficulties that educated women face once they go back to their tribes as there is a potential conflict between cultural expectations and views learned at universities regarding gender equality.<sup>16</sup>

Although KP universities are doing well in creating awareness regarding women's rights, there are still many issues that must be addressed to bring these ideals into harmony with deep-rooted cultural practices. It requires well-coordinated effort from religious-scholars, cultural leaders,



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and educational institutions to permanently change the attitude and practice of women's rights in Pashtun tribal society.

### **STATEMENT OF THE PROBLEM**

In Khyber Pakhtunkhwa (KP), Pakistan, the perception of women's rights is shaped by two powerful yet often conflicting forces: religion and culture. On the one hand, Islam as a religion has given women their rights and freedoms such as the right of choice, the right to inheritance, and the right to be engaged in political affairs. However, Pashtunwali, the ethical code of conduct of the Pashtun tribes, is unbending on the rights and freedom of women to exercise these rights in the public space that Islam provides to them. Thus the notions of women's rights are ambiguous and different when Islamic teachings intermingle with the cultural appreciation of the tribes.

It brings a more nuanced intertwine of religious and cultural influences into education especially in varsities where young adults engage in critical thinking. KP universities are important settings for resisting conventional practices and inspiring debate over gender equity. The extent to which the above ideas are understood and differentiated by students especially those of Pashtun origin in terms of women's rights is an area that is not well understood.

This is the problem because very few sources are available to know how university students of KP Pakistan perceive the rights of women according to Islam and Pashtunwali. In addition, a variety of questions emerge concerning these perceptions; questions like how these perceptions reconstruct discussion of gender in the area. The rights of women and culture are still misunderstood and misrepresented as religion thereby limiting the most important factor in women's liberation. Therefore, this study aims to ascertain the knowledge that KP University students have about women's rights in Pashtun tribes on the religious vs cultural spectrum, and then identify how misunderstanding between the two could be resolved to enhance gender equality.

This research work examines the impact of religion and culture on women's rights among Pashtun tribes from the perspective of universities in Khyber Pakhtunkhwa. It analyses religious teachings, traditional customs, efforts of educational institutions, and societal changes. This topic is a major focus of research and discussion in universities in Khyber Pakhtunkhwa.

### **The Place of Women in Pashtun Culture**

The place of women in Pashtun culture is a complex issue influenced by many factors. Traditionally, women in Pashtun society were confined to domestic responsibilities. However, in recent decades, this attitude has changed, especially in urban areas.

### **Pashtunwali and its Impact on Women's Rights**

Pashtunwali is a traditional way of living for the Pashtun tribes, focusing on values like honor, hospitality, and loyalty. These values are very important in Pashtun society and often impact women's rights. Pashtunwali also limits women's freedom and movement, mostly because of cultural reasons, not religious ones.<sup>17</sup>

Khyber Pakhtunkhwa University's research refers to Pashtunwali, which stresses male supremacy, as one of the main causes. However, it is often true that they are different from religious norms. This study further observed that Islamic norms tend to the idea of protecting women and promoting gender equality in society.

### **Women's Rights in Islamic Teachings**

Islam, as per the guidelines set in the Holy Quran and Hadith, identifies and recognizes the rights of women in education, financial matters, inheritance, and social aspects, and thus, the problem of the existing gender inequality arises. Islamic laws and regulations do not only ensure that women are given priority in decision-making but also make sure that they are allowed to act independently and for the good of themselves and others in various life issues.<sup>18</sup>

Allah says that *"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer"*.<sup>19</sup>

### **Equality in Spirituality**

Islamic scriptures emphasize the spiritual equality of men and women before God. The Quran states that righteousness, not gender, is the measure of an individual's worth.<sup>20</sup> It is stated in the Holy Quran that *"Indeed, Allah commands justice, good conduct, and giving to relatives and forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded"*.<sup>21</sup> This principle underscores the importance of equal opportunities for spiritual growth and religious education for both genders.

### **Right to Education**

Islam places a high value on education for all believers, regardless of gender. The Prophet Muhammad is quoted as saying, "Seeking knowledge is obligatory upon every Muslim."<sup>22</sup> This hadith is often cited to support women's right to education in Islamic societies. It is stated in

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Surah Taha “*My Lord, increase me in knowledge*”.<sup>23</sup> This is a prayer that was taught to human beings to increase their knowledge.

### **Economic Rights**

Islamic law grants women the right to own property, inherit, and engage in financial transactions independently. Allah says that “*For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.*”<sup>24</sup> These economic rights are often highlighted as examples of Islam's progressive stance on women's empowerment, especially when compared to some cultural practices that may limit women's economic autonomy.<sup>25</sup> Further said in the Holy Quran “*And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed Allah is ever, of all things, knowing.*”<sup>26</sup>

Research conducted in universities in Khyber Pakhtunkhwa shows that the restrictions imposed on women in Pashtun society are cultural and not religious. The researchers emphasize that a more equitable perspective on women's rights can be achieved through a correct understanding of Islamic teachings.

### **Cultural Pressure and Misinterpretation of Religious Teachings**

Research by universities in Khyber Pakhtunkhwa also shows that cultural norms are often presented as religious injunctions, resulting in restrictions on women that are not in line with Islamic teachings but are justified in the name of religion.<sup>27</sup>

The research found that many Pashtun men and community leaders interpret religious texts in ways that support cultural norms. To address this misconception, educational institutions in Khyber Pakhtunkhwa are working to promote authentic Islamic teachings.

### **Cultural Practices Affecting Women's Rights in Pashtun Tribes**

Pashtun tribal culture, while rich in traditions of hospitality and honor, often imposes restrictions on women's freedoms that go beyond Islamic teachings. These cultural practices are deeply ingrained and can significantly impact women's rights and opportunities.<sup>28</sup>

### **Purdah System**

The practice of purdah, or seclusion of women, is prevalent in many Pashtun communities. While often justified on religious grounds, the extent of seclusion in some tribal areas exceeds what is prescribed in Islamic teachings, limiting women's participation in public life and education.<sup>29</sup>

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### **Restricted Mobility**

Cultural norms often dictate that women should not travel or appear in public without a male guardian (mahram). This practice can severely limit women's access to education, healthcare, and employment opportunities.<sup>30</sup>

### **Honor-Based Practices**

Concepts of family honor tied to women's behavior can lead to harmful practices such as honor killings or forced marriages. These practices, while not sanctioned by Islam, persist due to deeply rooted cultural beliefs.<sup>31</sup>

### **Limited Decision-Making Power**

In many Pashtun households, women have limited say in important life decisions, including choice of spouse, education, and career. This lack of autonomy is often attributed to cultural traditions rather than religious mandates.<sup>32</sup>

### **Pashtunwali**

Pashtunwali, the moral code of the Pashtun tribes, emphasizes the protection of women's honor. However, it sometimes leads to restrictions on women's freedom.

### **Jirga System**

Women's participation in the traditional jirga system is limited, which keeps them out of important decision-making processes.

### **The Importance of Education**

In recent years, the importance of girls' education has been recognized in Pashtun society, a positive change.

### **Role of Universities and Research and Educational Campaigns**

A significant role for universities in spreading awareness and researching this dimension of women's rights exists in Khyber Pakhtunkhwa. Not only have these institutions provided higher educational opportunities to women, but also acted as agents of social change. In this regard, seminars, workshops, and other research campaigns by the University of Peshawar, Islamia College University, Peshawar, Women University Swabi, and Shaheed Benazir Bhutto Women University, Peshawar, will be mentioned here. Their aim would be to educate the students and the common man in society as to what was Pashtunoli and what was Islamic teaching.

These institutes have formulated various training programs through which the actual meaning of Islamic teachings can be correlated with the understanding that rights offered to women in

the teachings of Islam must not be restricted only for the reason of cultural influence and misconceptions.

Research articles and studies in universities highlight that the understanding of the difference between Pashtunoli and Islamic principles is the need of the hour so that women can get their Islamic rights and play a positive role in society.

### **The Need for Social Change and the Role of Comprehensive Research**

Similarly, universities in Khyber Pakhtunkhwa state that the work of feminist research and awareness should precede social transformation on women's rights. Many researchers have underscored the issue that despite social pressure, women should be empowered to be involved in education, health, and social sectors as Islam has granted them an unconditional right.

The researchers have recommended the educational institutions in Khyber Pakhtunkhwa organize academic and educative programs that can reduce the destructive influence of Pashtunwali and give equal rights to women in accordance with Islamic principles.

### **KP UNIVERSITIES: BRIDGING RELIGION AND CULTURE**

The very strategic role that universities in Khyber Pakhtunkhwa must play is to ease some of this complex terrain between religious teachings and cultural practices on women's rights. These intellectual centers are where the old Pashtunish ways of life meet modern interpretations of the principles of Islam and contemporary notions of gender equality. Several KP universities have also created particular centers for women's studies and gender research and advanced academic debate on the subjects. For instance, the University Of Peshawar Centre Of Excellence in Gender Studies conducts research and runs programs that focus on a critical analysis of the dimensions of overlap between religion, culture, and women's rights as practiced in the Pashtun context.

### **IMPACT OF EDUCATION ON PERCEPTIONS OF WOMEN'S RIGHTS**

**Increased Awareness**

Higher education in KP universities has increased the awareness of female as well as male students regarding the rights of women against traditional perception.

**Critical Thinking**

University education encourages critical thinking, helping students to question and examine cultural practices that might violate women's rights.

**Empowerment**

Education enables women to fight for their rights, both in their communities and in wider society.

**Changing Dynamics**

As more Pashtun women enter higher education, there's a gradual shift in family and community dynamics, leading to evolving perceptions of women's roles and rights.

**EVOLVING PERCEPTIONS: A GENERATIONAL SHIFT****Traditional Views**

Older generations often adhere more strictly to traditional Pashtun customs regarding women's roles and rights.

**Transitional Phase**

Middle-aged individuals, especially those with higher education, often exhibit a blend of traditional and progressive views on women's rights.

**Progressive Outlook**

Younger generations, particularly university students, tend to advocate for a more progressive interpretation of women's rights, balancing Islamic teachings with modern concepts of gender equality.

**STATISTICAL REVIEW OF THE RESEARCH WORK****Table No: 01****Descriptive Statistics**

In this data, we have a count of faculty members distributed across two broad faculty categories: **Sciences** and **Social Sciences**.

Row Labels	Count of Faculty
Sciences	241
Social Sciences	239
Grand Total	480

## Analysis

### 1. Total Entries:

- The **Grand Total** count for both faculties combined is **480**.

### 2. Distribution:

- **Sciences** has **241** faculty members.
- **Social Sciences** has **239** faculty members.

### 3. Mean (Average): To find the mean number of faculty members per category:

$$\text{Mean} = \frac{\text{Grand Total}}{\text{Number of Departments}} = \frac{480}{4} = 120$$

The average count of faculty members per faculty category is **240**.

**Variance and Standard Deviation:** To assess the variability between the two categories:

$$\text{Variance} = \frac{(241-240)^2 + (239-240)^2}{2} = 1$$

$$\text{Standard Deviation} = \sqrt{1} = 1$$

The standard deviation of **1** suggests that there is very little variation in faculty count between the two categories.

### Interpretation:

- The faculty counts for **Sciences** and **Social Sciences** are nearly equal, with only a slight difference of **2** faculty members (241 vs. 239).
- The low variance and standard deviation indicate that the distribution of faculty members is quite balanced between these two categories.

**Summary:** This data shows a well-balanced distribution of faculty members across the Sciences and Social Sciences, with minimal difference between the two categories.

## Table No: 02

This updated table shows the number of faculty members across four departments. Here's a statistical breakdown of the data:

Row Labels	Count of Department name:
<b>Chemistry</b>	120
<b>Islamic Studies</b>	119
<b>Mathematics</b>	121
<b>Urdu</b>	120
<b>Grand Total</b>	<b>480</b>

## Descriptive Statistics

1. **Total Faculty:** 480 faculty members across all departments.
2. **Mean (Average) Faculty per Department:**

In this data, we have a breakdown of counts for different departments, each showing the number of instances or entries for that department. Here's a statistical explanation of the table:

- **Chemistry** has a count of **120** entries.
- **Islamic Studies** has **119** entries.
- **Mathematics** has **121** entries.
- **Urdu** has **120** entries.

## Analysis

1. **Total Entries:** The sum of all department counts is the Grand Total **480**.
2. **Mean (Average):** To find the mean number of entries per department:

$$\text{Mean} = \frac{\text{Grand Total}}{\text{Number of Departments}} = \frac{480}{4} = 120$$

So, the average count per department is **120**.

**Variance and Standard Deviation:** To understand the variability in department counts, we calculate the variance and standard deviation.

$$\text{Variance} = \frac{(120-120)^2 + (119-120)^2 + (121-120)^2 + (120-120)^2}{4} = 0.5$$

$$\text{Standard Deviation} = \sqrt{0.5} \approx 0.707$$

The low standard deviation (approximately 0.707) suggests that the department counts are quite close to each other, indicating low variability.

## Interpretation:

The counts for each department are nearly identical, with Islamic Studies having the lowest count (119) and Mathematics having the highest (121). The counts for Chemistry and Urdu equal the mean (120). The minimal variance and standard deviation imply that the distribution of entries across departments is very consistent.

**Summary:** This data shows a well-balanced distribution of faculty members across the Sciences and Social Sciences, with minimal difference between the two categories.

## Table No: 03

This data provides the count of entries for different universities. Each university's count is listed along with a total.



Row Labels	Count of University name:
Islamia College University, Peshawar	120
SBBWUP	119
University of Peshawar	121
Woman University Swabi	120
Grand Total	480

### Breakdown of the Data

#### 1. Counts by University:

- Islamia College University, Peshawar: 120 entries
- SBBWUP (Shaheed Benazir Bhutto Women University, Peshawar): 119 entries
- University of Peshawar: 121 entries
- Women University Swabi: 120 entries

2. **Grand Total:** The combined total of all entries is **480**.

### Statistical Analysis

1. **Mean (Average):** To find the mean count per university:

$$\text{Mean} = \frac{\text{Grand Total}}{\text{Number of Departments}} = \frac{480}{4} = 120$$

The average count of entries per university is **120**.

**Variance and Standard Deviation:** To assess the variation among university counts:

$$\text{Variance} = \frac{(120-120)^2 + (119-120)^2 + (121-120)^2 + (120-120)^2}{4} = 0.5$$

$$\text{Standard Deviation} = \sqrt{0.5} \approx 0.707$$

The standard deviation of approximately **0.707** indicates that there is minimal variation in the counts among universities.

#### Interpretation:

- The data shows that the **University of Peshawar** has the highest count (121), and **SBBWUP** has the lowest (119).
- **Islamia College University, Peshawar**, and **Women University Swabi** match the mean exactly, with 120 entries each.

- The low variance and standard deviation indicate that the distribution across universities is consistent and well-balanced.

**Summary:** The counts of entries across universities are nearly equal, showing a balanced distribution with minimal deviation from the mean. This indicates an even representation of entries across the four universities.

**Table No: 04**

This data provides a count of individuals categorized by age groups, with one category left blank and a total of slightly less than 480 (specifically, 479).

Row Labels	Count of Age: (In Year)
(18-20)	198
(21-23)	247
(24 and Above)	34
(blank)	
Grand Total	<b>479</b>

**Breakdown of the Data**

1. **Counts by Age Group:**

- (18-20): 198 entries
- (21-23): 247 entries
- (24 and Above): 34 entries
- (blank): Unspecified count (likely missing or unreported age data)

2. **Grand Total:** The combined total of entries across all age groups is **479**.

**Statistical Analysis**

1. **Mean (Average):** Since age ranges vary, we calculate the average based on group distribution, not specific ages. This data primarily shows a concentration in two main groups, with relatively few entries in "24 and above."

2. **Percentage Distribution:**

(18-20):

$$\frac{198}{479} \times 100 \approx 41.34\%$$

(21-23):

$$\frac{247}{479} \times 100 \approx 51.57\%$$

**(24 and Above):**

$$\frac{34}{479} \times 100 \approx 7.10\%$$

**(Blank)** entries make up the remaining 0.21%, which appears negligible here but represents missing data.

**Interpretation:**

- The majority of individuals are in the **21-23** age group (approximately 51.57%).
- The **18-20** age group follows closely (approximately 41.34%), while the **24 and above** group has the smallest representation at around 7.10%.
- The minimal blank entries suggest the data is mostly complete, though a few ages are unreported.

**Summary:** The data indicates that most individuals are between the ages of 18 and 23, with very few above 24. This could imply a younger population overall, possibly students or recent graduates. The minimal missing data (blank) indicates good data completeness.

**Table No: 05**

This data provides a detailed breakdown of student counts across different semesters, genders, and age groups for a BS program.

Row Labels	Count of Education: BS (Write Semester)
Semester 5th	15
Female	15
<b>(18-20)</b>	12
<b>(21-23)</b>	1
<b>(24 and Above)</b>	2
Semester 7th	15
Female	15
<b>(18-20)</b>	7
<b>(21-23)</b>	6
<b>(24 and Above)</b>	2
Semester 5th	209
Female	153

(18-20)	73
(21-23)	75
(24 and Above)	5
Male	56
(18-20)	24
(21-23)	27
(24 and Above)	4
(blank)	1
Semester 5th	16
Female	7
(21-23)	7
Male	9
(18-20)	4
(21-23)	5
Semester 7th	210
Female	148
(18-20)	53
(21-23)	84
(24 and Above)	11
Male	62
(18-20)	21
(21-23)	32
(24 and Above)	9
Semester 7th	15
Female	15
(18-20)	4
(21-23)	10
(24 and Above)	1
Grand Total	<b>480</b>

## Breakdown of the Data

### Semester Counts:

Semester 5th: Multiple entries with a total count across these entries as follows:

15 (Female: 15; Age: (18-20): 12, (21-23): 1, (24 and Above): 2)

209 (Female: 153; Male: 56; Age distribution within each gender)

16 (Female: 7; Male: 9; Age distribution within each gender)

Semester 7th: Multiple entries with total counts:

15 (Female: 15; Age: (18-20): 7, (21-23): 6, (24 and Above): 2)

210 (Female: 148; Male: 62; Age distribution within each gender)

15 (Female: 15; Age: (18-20): 4, (21-23): 10, (24 and Above): 1)

### **Gender Distribution:**

Female: Predominates across entries, especially in larger groups (e.g., Semester 5th with 209 and Semester 7th with 210).

Male: Present in lower numbers, with counts mainly in larger entries for each semester.

### **Age Distribution:**

(18-20): Majority of entries fall within this age range, especially among females.

(21-23): Follows closely in frequency, showing a mix across both genders.

(24 and above): Least represented, with a few entries per group.

Grand Total: The sum of all entries across semesters and categories is 480.

### **Statistical Analysis**

Mean by Semester: Since our counts vary by semester, calculating an overall mean may help gauge average enrolment per category.

#### **For Semester 5th:**

$$\text{Total entries: } 15+209+16=240$$

$$\text{Mean for Semester 5th: } \frac{240}{3} \approx 80$$

$$\text{For Semester 7th: Total entries: } 15+210+15=240$$

$$\text{Mean for Semester 7th: } \frac{240}{3} \approx 80$$

### **Gender Proportion:**

Females constitute the majority, especially in Semester 5th with 153 out of 209, and in Semester 7th with 148 out of 210.

### **Age Analysis:**

(18-20) Group: The program is the most frequently offered across all categories, suggesting it primarily attracts younger students.

(21-23): Also substantial, especially in Semester 7th, indicating that this age group likely represents those advancing through the program.

(24 and above): The lowest frequency, possibly indicating fewer older students in this undergraduate program.

**Summary:** This data reveals a well-distributed enrolment in Semesters 5th and 7th with a slight female predominance and most students in the younger age ranges (18-20 and 21-23). The entries are consistent across categories, suggesting a balanced structure in the BS program's later semesters.

### **Table No: 06**

This data provides a breakdown of residency status (Rural vs. Urban) among individuals.

Row Labels	Count of Resident:
Rural	270
Urban	210
Grand Total	480

## **Analysis**

### **Counts by Residency:**

Rural: 270 individuals

Urban: 210 individuals

Grand Total: The total count across both residency types is 480.

### **Percentage Distribution:**

#### **Rural:**

$$\frac{270}{480} \times 100 \approx 56.25\%$$

#### **Urban:**

$$\frac{210}{480} \times 100 \approx 43.75\%$$

### **Interpretation:**

Rural Residents make up approximately 56.25% of the total, indicating a higher representation of individuals from rural areas.

Urban Residents account for around 43.75%, showing a significant but smaller urban representation.

**Summary:** The data indicates a rural majority, with more than half of the individuals coming from rural areas (56.25%), compared to 43.75% from urban areas. This distribution might reflect broader demographic trends or specific residency requirements or preferences within this group.

### **Table No: 07**

This data provides insights into individuals' perceptions regarding inheritance practices in their families according to Islamic principles.

Row Labels	Count of 1. Inheritance in our family is given according to Islamic principles.
Agree	241
Disagree	82
Strongly Agree	119
Strongly Disagree	21
Undecided	17
Grand Total	<b>480</b>

### **Breakdown of Responses**

#### 1. Response Counts:

- Agree: 241
- Disagree: 82
- Strongly Agree: 119
- Strongly Disagree: 21
- Undecided: 17

2. **Grand Total:** The total number of responses is **480**.

### **Statistical Analysis**

#### 1. Percentage Distribution:

Agree:

$$\frac{241}{480} \times 100 \approx 50.21\%$$

**Disagree:**

$$\frac{81}{480} \times 100 \approx 17.08\%$$

**Strongly Agree:**

$$\frac{119}{480} \times 100 \approx 24.79\%$$

**Strongly Disagree:**

$$\frac{21}{480} \times 100 \approx 4.38\%$$

**Undecided:**

$$\frac{17}{480} \times 100 \approx 3.54\%$$

**1. Interpretation:**

- **Agreement (Agree + strongly agree):** A majority of **75%** (50.21% + 24.79%) agree that inheritance in their family is given according to Islamic principles.
- **Disagreement (Disagree + strongly disagree):** About **21.46%** (17.08% + 4.38%) disagree, suggesting some families might not follow Islamic inheritance principles or respondents perceive a deviation.
- **Undecided: 3.54%** are uncertain, showing a small group without a clear opinion on the matter.

**Summary:** Most respondents, about 75%, either agree or strongly agree that inheritance in their family is given according to Islamic principles, reflecting a general adherence to these practices. A smaller portion (21.46%) disagrees, indicating some variation in inheritance practices, while a minimal undecided group suggests near-complete opinions on the subject among respondents.

**Table No: 08**



This data provides insights into individuals' opinions on whether the deprivation of women's basic rights in Khyber Pakhtunkhwa (KP) is related to religion.

Row Labels	Count of 2. The reasons for the deprivation of basic rights of women in KP are related to religion.
Agree	104
Disagree	261
Strongly Agree	15
Strongly Disagree	69
Undecided	31
Grand Total	480

### Breakdown of Responses

#### 1. Response Counts:

- Agree: 104
- Disagree: 261
- Strongly Agree: 15
- Strongly Disagree: 69
- Undecided: 31

2. **Grand Total:** The total number of responses is **480**.

### Statistical Analysis

#### 1. Percentage Distribution:

**Agree:**

$$\frac{104}{480} \times 100 \approx 21.67\%$$

**Disagree:**

$$\frac{261}{480} \times 100 \approx 54.38\%$$

**Strongly Agree:**

$$\frac{15}{480} \times 100 \approx 3.13\%$$

**Strongly Disagree:**

$$\frac{69}{480} \times 100 \approx 14.38\%$$

**Undecided:**

$$\frac{31}{480} \times 100 \approx 6.46\%$$

**1. Interpretation:**

- **Disagreement (Disagree + Strongly Disagree):** The majority, around **68.76%** (54.38% + 14.38%), disagrees that religion is the main reason for women's deprivation of basic rights in KP, suggesting other factors may be more relevant in their view.
- **Agreement (Agree + Strongly Agree):** Approximately **24.8%** (21.67% + 3.13%) agree that religion plays a role in this deprivation, reflecting a minority perspective that attributes the issue to religious causes.
- **Undecided: 6.46%** are uncertain, indicating a small portion without a definitive stance.

**Summary:** A significant majority, nearly 69%, disagree that religion is the primary cause of women’s deprivation of basic rights in KP, while about 25% view it as a contributing factor. The responses suggest a general perception that factors other than religion are more influential in this issue, with a small undecided group reflecting some uncertainty among respondents.

**Table No: 09**

This data presents insights into perceptions about the role of Pashtun tribal customs and traditions in depriving women of their basic rights.

Row Labels	Count of 3. The reasons for the deprivation of women's basic rights are related to the customs and traditions of the Pashtun tribes.
Agree	277
Disagree	80
Strongly Agree	74

<b>Strongly Disagree</b>	18
<b>Undecided (blank)</b>	30
<b>Grand Total</b>	479

## Breakdown of Responses

### 1. Response Counts:

- **Agree:** 277
- **Disagree:** 80
- **Strongly Agree:** 74
- **Strongly Disagree:** 18
- **Undecided:** 30
- **Grand Total:** 479

## Statistical Analysis

### Percentage Distribution:

**Agree:**

$$\frac{277}{479} \times 100 \approx 57.83\%$$

**Disagree:**

$$\frac{80}{479} \times 100 \approx 16.70\%$$

**Strongly Agree:**

$$\frac{70}{479} \times 100 \approx 15.45\%$$

**Strongly Disagree:**

$$\frac{18}{479} \times 100 \approx 3.76\%$$

**Undecided:**

$$\frac{30}{479} \times 100 \approx 6.26\%$$

1. Interpretation:

- **Agreement (Agree + Strongly Agree):** A substantial majority, around **73.28%** (57.83% + 15.45%), believe that the deprivation of women’s basic rights is linked to Pashtun customs and traditions.
- **Disagreement (Disagree + Strongly Disagree):** About **20.46%** (16.70% + 3.76%) do not see these customs and traditions as a major cause of deprivation.
- **Undecided: 6.26%** of respondents are unsure, indicating a small group with no clear stance.

**Summary:** A significant majority, over 73%, attribute the deprivation of women’s basic rights to the customs and traditions of Pashtun tribes, suggesting a widespread perception of cultural practices as a critical factor. Around 20% disagree, and a small undecided group reflects limited uncertainty on the issue. This highlights the strong influence of traditional customs in shaping opinions on women’s rights in this context.

**Table No: 10**

This data explores perceptions of whether women themselves are primarily responsible for the denial of their rights, including inheritance, marriage of choice, and higher education.

Row Labels	Count of 4. Women themselves are primarily responsible for the denial of women's rights, especially rights such as inheritance, marriage of choice, and higher education.	
Agree		52
Disagree		311

<b>Strongly Agree</b>	19
<b>Strongly Disagree</b>	69
<b>Undecided</b>	29
<b>Grand Total</b>	480

## Breakdown of Responses

### 1. Response Counts:

- **Agree:** 52
- **Disagree:** 311
- **Strongly Agree:** 19
- **Strongly Disagree:** 69
- **Undecided:** 29
- **Grand Total:** 480

## Statistical Analysis

### Percentage Distribution:

#### Agree:

$$\frac{52}{480} \times 100 \approx 10.83\%$$

#### Disagree:

$$\frac{311}{480} \times 100 \approx 64.79\%$$

#### Strongly Agree:

$$\frac{19}{480} \times 100 \approx 3.96\%$$

#### Strongly Disagree:

$$\frac{69}{480} \times 100 \approx 14.38\%$$

#### Undecided:

$$\frac{29}{480} \times 100 \approx 6.04\%$$

**Interpretation:**

- **Disagreement (Disagree + Strongly Disagree):** A large majority, around **79.17%** (64.79% + 14.38%), reject the notion that women are primarily responsible for the denial of their rights, indicating that external factors are perceived as more significant.
- **Agreement (Agree + Strongly Agree):** A small group of **14.79%** (10.83% + 3.96%) agrees that women bear primary responsibility for the denial of their rights.
- **Undecided: 6.04%** are uncertain, reflecting a small group without a definitive opinion.

**Summary:** A substantial majority, nearly **80%**, disagree with the idea that women themselves are primarily responsible for the denial of their rights, emphasizing the role of other social, cultural, or systemic factors. Only about **15%** agree with the statement, while a small portion remains undecided. This suggests a predominant belief in external causes over self-attribution for the denial of women's rights.

**Table No: 11**

This data reflects individuals' willingness to grant inheritance, marriage of choice, and other rights to their children or siblings in accordance with Islamic principles.

Row Labels	Count of 5. Will you give your children/siblings inheritance, marriage of choice, and other rights according to Islam?
Agree	210
Disagree	11
Strongly Agree	225
Strongly Disagree	8
Undecided	26
Grand Total	480

**Breakdown of Responses**

**Response Counts:**

- **Agree:** 210
- **Disagree:** 11
- **Strongly Agree:** 225
- **Strongly Disagree:** 8
- **Undecided:** 26
- **Grand Total:** 480

**Statistical Analysis****Percentage Distribution:****Agree:**

$$\frac{210}{480} \times 100 \approx 43.75\%$$

**Disagree:**

$$\frac{11}{480} \times 100 \approx 2.29\%$$

**Strongly Agree:**

$$\frac{225}{480} \times 100 \approx 46.88\%$$

**Strongly Disagree:**

$$\frac{8}{480} \times 100 \approx 1.67\%$$

**Undecided:**

$$\frac{26}{480} \times 100 \approx 5.42\%$$

**Interpretation:**

- **Agreement (Agree + Strongly Agree):** A significant majority, **90.63%** (43.75% + 46.88%), express a commitment to granting these rights as per Islamic teachings.
- **Disagreement (Disagree + Strongly Disagree):** A small minority, **3.96%** (2.29% + 1.67%), indicate reluctance to grant these rights.
- **Undecided:** **5.42%** of respondents remain unsure about their stance.

**Summary:** The overwhelming majority of respondents, over **90%**, are willing to provide inheritance, marriage of choice, and other rights to their children or siblings according to Islamic principles. A small minority disagrees, and a few remain undecided. This demonstrates a strong inclination among respondents to adhere to Islamic guidelines in these matters.

**Table No: 12**

This data examines perceptions regarding the impact of Pashtun cultural values and traditions on limiting women's rights.

Row Labels	Count of 6. Cultural values and traditions among Pashtun tribes limit women's rights.
Agree	346
Disagree	48
Strongly Agree	49
Strongly Disagree	11
Undecided	26
Grand Total	480

**Breakdown of Responses**

**Response Counts:**

- **Agree:** 346
- **Disagree:** 48
- **Strongly Agree:** 49
- **Strongly Disagree:** 11
- **Undecided:** 26
- **Grand Total:** 480

**Statistical Analysis**

**Percentage Distribution:**

**Agree:**

$$\frac{346}{480} \times 100 \approx 72.08\%$$

**Disagree:**



$$\frac{48}{480} \times 100 \approx 10.00\%$$

**Strongly Agree:**

$$\frac{49}{480} \times 100 \approx 10.21\%$$

**Strongly Disagree:**

$$\frac{11}{480} \times 100 \approx 2.29\%$$

**Undecided:**

$$\frac{26}{480} \times 100 \approx 5.42\%$$

**Interpretation:**

- **Agreement (Agree + Strongly Agree):** A significant majority, **82.29%** (72.08% + 10.21%), believe that cultural values and traditions among Pashtun tribes limit women's rights.
- **Disagreement (Disagree + Strongly Disagree):** A small minority, **12.29%** (10.00% + 2.29%), disagree with this statement.
- **Undecided:** **5.42%** of respondents remain uncertain.

**Summary:** The data reveals a strong consensus, with over **82%** of respondents agreeing that Pashtun cultural values and traditions constrain women's rights. This indicates a widespread perception of cultural norms as a significant barrier to gender equality, while a small percentage either disagree or are undecided.

**Table No: 13**

This data evaluates the perception of whether women are allowed to participate in education, health, and business within Pashtun tribes.

Row Labels	Count of 7. Women are allowed to participate in education, health, and business in Pashtun tribes-
Agree	259
Disagree	152
Strongly Agree	14
Strongly Disagree	25
Undecided	30

Grand Total

480

**Breakdown of Responses****1. Response Counts:**

- **Agree:** 259
- **Disagree:** 152
- **Strongly Agree:** 14
- **Strongly Disagree:** 25
- **Undecided:** 30
- **Grand Total:** 480

**Statistical Analysis****Percentage Distribution:****Agree:**

$$\frac{259}{480} \times 100 \approx 53.96\%$$

**Disagree:**

$$\frac{152}{480} \times 100 \approx 31.67\%$$

**Strongly Agree:**

$$\frac{14}{480} \times 100 \approx 2.92\%$$

**Strongly Disagree:**

$$\frac{25}{480} \times 100 \approx 5.21\%$$

**Undecided:**

$$\frac{30}{480} \times 100 \approx 6.25\%$$

**Interpretation:**

- **Agreement (Agree + Strongly Agree): 56.88%** (53.96% + 2.92%) of respondents agree that women are allowed to participate in education, health, and business.
- **Disagreement (Disagree + Strongly Disagree): 36.88%** (31.67% + 5.21%) disagree with this statement.

- **Undecided: 6.25%** remain uncertain.

**Summary:** The data reveals that a slight majority (**56.88%**) believe women are allowed to participate in education, health, and business in Pashtun tribes, while **36.88%** disagree. This indicates a divide in perceptions, suggesting that while opportunities may exist for women in these areas, significant challenges or limitations are still recognized by a substantial portion of respondents.

**Table No: 14**

This data examines perceptions regarding the impact of conflicts between religious and cultural traditions on women's rights.

Row Labels	Count of 8. Conflicts between religious and cultural traditions affect women's rights-
<b>Agree</b>	338
<b>Disagree</b>	54
<b>Strongly Agree</b>	56
<b>Strongly Disagree</b>	6
<b>Undecided</b>	26
<b>Grand Total</b>	480

**Breakdown of Responses**

1. **Response Counts:**

- **Agree:** 338
- **Disagree:** 54
- **Strongly Agree:** 56
- **Strongly Disagree:** 6
- **Undecided:** 26
- **Grand Total:** 480
- 

**Statistical Analysis**

**Percentage Distribution:**

**Agree:**

$$\frac{338}{480} \times 100 \approx 70.42\%$$

**Disagree:**

$$\frac{54}{480} \times 100 \approx 11.25\%$$

**Strongly Agree:**

$$\frac{56}{480} \times 100 \approx 11.67\%$$

**Strongly Disagree:**

$$\frac{6}{480} \times 100 \approx 1.25\%$$

**Undecided:**

$$\frac{26}{480} \times 100 \approx 5.42\%$$

**Interpretation:**

- **Agreement (Agree + Strongly Agree): 82.09%** (70.42% + 11.67%) believe that conflicts between religious and cultural traditions negatively affect women's rights.
- **Disagreement (Disagree + Strongly Disagree): 12.50%** (11.25% + 1.25%) disagree with the statement.
- **Undecided: 5.42%** remain uncertain.

**Summary:** The data reveals a strong consensus, with **82.09%** of respondents agreeing that conflicts between religious and cultural traditions impact women's rights. This underscores the significant influence of these intersecting dynamics, reflecting a perceived barrier to gender equality in Pashtun society. A smaller portion of respondents either disagree or remain undecided.

### **Table No: 15**

This data explores perceptions about the satisfaction with the current situation of women's rights in Pashtun tribes.

Row Labels	Count of 9. The current situation of women's rights in the Pashtun tribes is satisfactory.
Agree	246
Disagree	144
Strongly Agree	14
Strongly Disagree	27
Undecided	49
Grand Total	480

## Breakdown of Responses

### 1. Response Counts:

- Agree: 246
- Disagree: 144
- Strongly Agree: 14
- Strongly Disagree: 27
- Undecided: 49
- Grand Total: 480

## Statistical Analysis

### Percentage Distribution

Agree:

$$\frac{246}{480} \times 100 \approx 51.25\%$$

Disagree:

$$\frac{114}{480} \times 100 \approx 30.00\%$$

Strongly Agree:

$$\frac{14}{480} \times 100 \approx 2.92\%$$

Strongly Disagree:

$$\frac{27}{480} \times 100 \approx 5.63\%$$

**Undecided:**

$$\frac{49}{480} \times 100 \approx 10.21\%$$

**Interpretation:**

- **Satisfaction (Agree + Strongly Agree): 54.17%** (51.25% + 2.92%) believe the situation of women's rights in Pashtun tribes is satisfactory.
- **Dissatisfaction (Disagree + Strongly Disagree): 35.63%** (30.00% + 5.63%) are dissatisfied.
- **Undecided: 10.21%** are uncertain about the situation.

**Summary:** The data reveals that a slight majority (**54.17%**) view the current situation of women's rights in Pashtun tribes as satisfactory. However, a significant portion (**35.63%**) expresses dissatisfaction, and **10.21%** remain undecided. This indicates a divided perception, with room for improvement in addressing women's rights in this context.

**Table No: 16**

This data examines perceptions about whether women in tribal areas are deprived of inheritance, dowry, higher education, and marriage of choice in the name of religion.

Row Labels	Count of 10. In the name of religion, women in tribal areas are deprived of inheritance, dowry, higher education, and marriage of choice.
Agree	231
Disagree	90
Strongly Agree	108
Strongly Disagree	34
Undecided	17
Grand Total	480

**Breakdown of Responses**

**Response Counts:**

- **Agree: 231**

- **Disagree:** 90
- **Strongly Agree:** 108
- **Strongly Disagree:** 34
- **Undecided:** 17
- **Grand Total:** 480

### Statistical Analysis

#### Percentage Distribution:

##### Agree:

$$\frac{231}{480} \times 100 \approx 48.13\%$$

##### Disagree:

$$\frac{90}{480} \times 100 \approx 18.75\%$$

##### Strongly Agree:

$$\frac{108}{480} \times 100 \approx 22.50\%$$

##### Strongly Disagree:

$$\frac{34}{480} \times 100 \approx 7.08\%$$

##### Undecided:

$$\frac{17}{480} \times 100 \approx 3.54\%$$

#### Interpretation:

- **Agreement (Agree + Strongly Agree): 70.63%** (48.13% + 22.50%) perceive that women in tribal areas are deprived of these rights under the guise of religion.
- **Disagreement (Disagree + Strongly Disagree): 25.83%** (18.75% + 7.08%) disagree with this perception.
- **Undecided: 3.54%** are uncertain.

**Summary:** The majority (**70.63%**) believe that women in tribal areas are deprived of inheritance, dowry, higher education, and marriage of choice in the name of religion. A smaller group (**25.83%**) disagrees, indicating diverse perspectives. The low percentage of undecided

respondents (3.54%) reflects strong opinions on this issue. This highlights the perceived misuse of religion in denying women's rights in tribal areas.

## RESULTS AND FINDINGS

Several significant conclusions on the state of women's rights, especially about Pashtun tribes and tribal territories, and how these rights are impacted by social, cultural, and religious aspects may be made from the survey results. Here is a summary of the main conclusions:

### 1. General Satisfaction with Women's Rights (Question 9):

- 51.25% of respondents believe that the current situation of women's rights in Pashtun tribes is satisfactory, while 30% feel it is unsatisfactory.
- A significant proportion (54.17%) of respondents express a moderate to strong level of satisfaction, but nearly 36% are dissatisfied or disagree with the situation.
- This suggests that while a majority feel there is progress, a notable portion of the population is still dissatisfied with the current state of women's rights, indicating room for improvement.

### 2. Impact of Cultural and Religious Traditions on Women's Rights (Questions 6 & 10):

- A strong 72.92% of respondents agree that cultural values and traditions among Pashtun tribes limit women's rights. This highlights the deep-rooted influence of traditional norms in restricting women's access to fundamental rights.
- Furthermore, 70.63% of respondents feel that women in tribal areas are deprived of inheritance, dowry, higher education, and marriage of choice in the name of religion.
- These findings underscore the perception that religious and cultural practices are often used to justify limiting women's autonomy and rights, particularly in areas such as inheritance, education, and marriage.

### 3. Deprivation of Rights in the Name of Religion (Question 10):

- The majority of respondents (70.63%) agree that women in tribal areas are deprived of their rights, especially inheritance and education, under the guise of religion.
- This reflects a prevailing belief that religious interpretations or practices may sometimes be misused to justify the suppression of women's rights in certain tribal and cultural contexts.

### 4. Participation of Women in Education and Work (Questions 7 & 6):

- A majority (54.17%) agree that women in Pashtun tribes are allowed to participate in education, health, and business, but the remaining 45.83% either disagree or feel that such opportunities are limited.



- This indicates that while there is some degree of female participation in these sectors, there are still considerable barriers to full participation due to cultural and social constraints.
5. **Women's Responsibility for Denial of Rights (Question 4):**
- **65.21%** of respondents disagree with the notion that women themselves are primarily responsible for the denial of their own rights, such as inheritance and marriage of choice.
  - This finding challenges the idea that women's own choices or lack of action are the main causes of their disenfranchisement, instead suggesting that societal structures and norms play a more significant role.
6. **Willingness to Grant Women's Rights (Question 5):**
- A significant majority (**87.5%**) of respondents express their intention to grant their children or siblings inheritance, marriage of choice, and other rights according to Islam, highlighting a positive outlook towards women's rights within the framework of Islamic principles.
  - This indicates that despite the challenges, there is a strong desire among the population to uphold women's rights in their own families, suggesting a shift towards more progressive practices.

## CONCLUSIONS

- **Cultural and Religious Norms:** The findings suggest that **cultural values and religious interpretations** in Pashtun tribal societies play a significant role in restricting women's rights, particularly in areas such as **inheritance, marriage, education, and economic independence**. These norms are often used as justifications for limiting women's freedoms.
- **Mixed Views on Women's Rights:** While a majority of respondents express satisfaction with the current state of women's rights in Pashtun tribes, a significant number feel that there is still a long way to go. The division between satisfaction and dissatisfaction points to the complex and evolving nature of women's rights in these communities.
- **Opportunities for Improvement:** There is an indication that **a significant portion of the population** recognizes the need for **change** and is open to granting women more rights in their personal and family lives, particularly in the context of **Islamic principles**.
- **Action Needed:** The results highlight that, while some progress has been made, there is a continued need for **cultural and educational reform**, especially to challenge **misguided religious interpretations** that are used to justify gender inequality. Empowering women through education and economic opportunities will be essential for achieving greater gender equality in these regions.

These findings can serve as a foundation for further studies and advocacy efforts aimed at improving the rights of women in tribal areas and promoting a more inclusive and equitable society.

### **CHALLENGES IN RECONCILING RELIGION AND CULTURE**

It is a very hard nut to crack for both academics and community leaders in KP to reconcile religious principles with well-entrenched sociocultural practices. This is because, with illiteracy rates so high and general ignorance about religion among the masses, too often culture is mistaken for Islam.

The traditional elements of power in society will be a huge threat. The powers and the general order of the society will lose all this whenever there is a bid to reposition the said cultural practices with religion. This will make even religious-backed changes hard to enforce.

The presence of extremist groups in some parts of KP also complicates this security context undermining liberal discourses. Their interpretations of religion are much more rigid and infused with culture and tend to curb women's freedoms further.

### **Challenges Faced by KP Universities**

However, KP universities are still facing several challenges in terms of women's rights and education, while at the same time, trying to be respectful of the Pashtun culture and Islamic sharia. These obstacles occur due to factors such as social norms, security issues, and common misconceptions among people.

#### **Cultural Resistance**

Several families in the more conservative Pashtun areas are still not convinced of sending their daughters to college thinking that the chances of them acquiring some education in the form of higher education could conflict with or bring family disrepute due to cultural influences.

#### **Security Concerns**

The volatile security situation in some parts of KP has led to attacks on educational institutions, particularly those promoting women's education, creating an atmosphere of fear and uncertainty.

#### **Limited Resources**

KP universities often struggle with inadequate funding and infrastructure, making it challenging to provide separate facilities for women or implement comprehensive support programs.

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### Misinterpretation of Religious Teachings

To advance gender equality, KP universities must carefully understand and communicate religious concepts to dispel misconceptions regarding Islamic perspectives on women's rights and education.

### FUTURE PROSPECTS AND RECOMMENDATIONS

Several important topics need to be further attended to and developed in the process of negotiation that KP universities face while crossing the complex terrain of religion, culture, and women's rights. And while working out these lasting issues, these suggestions attempt to push further recent progress:

- ✓ To develop sophisticated interpretations of Islamic teachings that support Pashtun cultural values and women's rights, academic institutions, cultural leaders, and religious scholars should collaborate more closely.
- ✓ To enable more focused and efficient initiatives, fund research to better understand the unique obstacles to women's rights and education in various Pashtun communities.
- ✓ Create all-encompassing mentorship and support initiatives for female students, assisting them in negotiating cultural norms then they could be able to pursue their academic and professional objectives.
- ✓ Promote partnerships with academic institutions and global organizations to share best practices and resources for promoting women's rights in culturally aware contexts.
- ✓ In this way, the KP universities should be able to contribute to making women's rights and Pashtun culture parallel to the Islamic teachings in our society.

### Acknowledgement:

**Prof. Dr. Muhammad Hammad Lakhvi**, Dean of the Faculty of Islamic Studies at the University of the Punjab Lahore, Pakistan, has been the cornerstone of my postdoctoral experience there with his exceptional mentoring, wise counsel, and unwavering support, for which I am grateful. I have benefited from his encouragement and rigorous thinking in both my academic and professional development.

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