Journal of Development and Social Sciences
www.jdss.org.pk

JDSS

Victimization of Women in Inter-Tribal Feuds: A Comprehensive Study of Upper Sindh Inter Tribal Conflicts

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ABSTRACT

The recent qualitative study aims to investigate the crimes committed against women in tribal conflicts, the impacts of tribal conflicts on women, and causative factors responsible for inter-tribal conflicts and women victimization. The research is based on in-depth interviews with 20 students belonging to the conflict-affected areas of Sindh. It involves purposive sampling method to select the individuals. The data reveals that number of offences is committed against females such as forced marriages in conflict settlement, honor killing, domestic violence, gender bias and discrimination, infringement of property, economic and educational rights, and myriad of others. The prolonged victimization of women has painful impacts on their social life, psychological wellbeing and economic accessibility. In addition, this paper outlines certain recommendations that mean to address the victimization of women and the multitude issues women confront in their routine life. Having faced some constraints, suggestions for future research are given to explore more about the highly concerning issue.

Introduction

Tribal conflicts in Sindh exhibit a multifaceted and intricate nature that demands a closer examination. Ongoing clashes and violence, as reported in the media and articulated by prominent figures, reveal the complexity of these disputes. The blurry boundary between tribal leaders, often self-proclaimed 'sardars,' and criminal gang leaders suggests an amalgamation of power structures. These clans frequently embrace the 'tribe' label, not only to exert influence but also to garner media attention. In this regard, media's portrayal of these incidents plays a significant role in characterizing tribal identity and conflicts, sometimes mislabeling incidents as tribal disputes when they have different origins. The geography of Sindh, Pakistan's second-largest province is dotted with numerous tribes predominantly in the northern regions, leading to a myriad of disputes that have adverse consequences for the local populace. Notably, the influence of criminal gangs, backed by influential figures such as landlords, tribal chiefs, politicians, and Sufi leaders, further complicates the dynamics of tribal violence, as well as the confluence of criminological theories that underscore the role of powerful actors in crime dynamics (Hasan, 2015). These tribal disputes, which can originate over seemingly trivial matters, have a substantial impact on the local population, resulting in a high number of casualties. Particularly in the northern regions of Sindh, clashes among Sindh-based tribes of Baloch origin are widespread, leading to a litany of ongoing conflicts with tragic outcomes. These clashes are not isolated incidents; rather, they have become a significant impediment to development in Pakistan, with Sindh province bearing the brunt of this challenge. Several districts, including Ghotki, are plagued by these incessant disputes, impeding progress and causing harm to the local residents particularly the women (Soomro, 2022). An extensive study from 2010 to 2014 revealed alarming statistics, with about 2,301 people, including women and children, losing their lives, and 3,697 getting injured in approximately 1,566 tribal conflicts across 22

districts of interior Sindh. This translates to an average of 460 people killed in 313 tribal feuds annually during those five years (Rasheed, 2021).

"Mahar tribe has been in power since forever. They don't want peace. They want the district to have chaos and conflicts, so the people become their slaves." (Male Response 01)

The respondent's perspective sheds light on the dynamics of power within these tribal structures, where individuals are divided into tribes, often symbolizing influence and the capacity to shape or disrupt the local order. The concept of 'tribe' carries weight, both in terms of social status and political clout. This phenomenon can be viewed through the lens of strain theory (Merton, 1938), which emphasizes how the perceived inability to achieve societal goals through legitimate means can lead to criminal behavior (Malkani, 2023). The perpetuation of this cycle of violence in tribal conflicts has far-reaching consequences. It profoundly affects the lives of people, particularly women and children, who often become the most vulnerable victims. The negative consequences on society as a whole are evident in increased poverty, unemployment, and ignorance, as these clashes erode economic activities and create safety concerns that permeate all aspects of daily life.

Crimes against women in tribal conflicts in Sindh are a pressing concern, with several disturbing patterns that perpetuate a cycle of victimization. Honour killings, forced marriages, gender inequality, domestic violence, the loss of family members, infringement of property and economic rights, and the deprivation of education are among the prominent issues. These crimes are deeply rooted in cultural and societal norms, often exacerbated by the influence of tribal leaders and influential figures. The consequences for women in these conflicts are devastating, as they are stripped of their agency, subjected to violence, and denied opportunities for education and economic independence. Addressing these crimes requires a multifaceted approach, including legal reforms, changing societal attitudes, and the establishment of support systems to empower women and challenge traditional norms. Achieving gender equality and social justice in these regions is a crucial step toward ending these crimes and providing a safer environment for women in tribal conflicts.

Literature Review

Tribal conflicts hinder access to education for women and girls. The destruction of schools, fear of violence on the way to school, and the prioritization of boys' education due to perceived security issues contribute to lower literacy rates among women (UNESCO, 2023). Tribal clashes have profound and far-reaching consequences for the communities in Sindh. This special report offers insight into the human and social toll of tribal conflicts, detailing how these disputes disrupt daily life, education, and economic activities in the region (Mirbahar, 2018). The barriers to women's education caused by tribal conflicts can be viewed from a routine activities perspective, a victimological theory that highlights the convergence of a motivated offender, a suitable target, and the absence of a capable guardian in the commission of a crime (Cohen & Felson, 1979). In this context, tribal conflicts disrupt the routine activities of girls and women, making them more vulnerable to victimization. Tribal conflicts often lead to the displacement of entire communities, with women being disproportionately affected. Women and their families are forced to flee their homes, leaving behind their livelihoods and possessions. This displacement disrupts their lives, making it challenging to access basic necessities such as food, shelter, and healthcare. This situation can be analyzed through social disorganization theory, which highlights how the breakdown of communities, such as during forced migration, can lead to increased vulnerability (Sampson & Groves, 1989). Women in these circumstances face heightened risks of victimization due to their dislocated status (Hagan & McCarthy, 1997).

The breakdown of social structures due to tribal conflicts weakens women's support networks. As communities scatter, women lose the assistance of extended families and neighbors. Traditional safety nets are compromised, making it difficult for women to cope

with the challenges they face (International Crisis Group, 2018). The brutality of tribal conflicts exposes women to physical and psychological trauma, making victimological theories highly relevant. Edwin Sutherland's differential association theory can be applied to understand how exposure to violent behavior in these conflict settings increases the likelihood of individuals, including women, engaging in violent acts (Sutherland, 1947). This theory helps explain the cycle of violence that women may experience, as they may become both victims and perpetrators. Tribalism creates a hierarchy of power in which women are often marginalized and subjected to violence as part of ongoing power struggles (Dahrendorf, 1959). Tribal conflicts perpetuate harmful cultural practices and norms that marginalize women. Honor killings, forced marriages, and the practice of "karo-kari" are deeply entrenched in some of these communities, subjecting women to further violence and discrimination (The Asia Foundation, 2017). Feminist victimology focuses on the unique experiences of female victims. In tribal conflicts, women often suffer disproportionately through honor killings, sexual violence, and restricted freedoms. Understanding the victimization of women through a feminist lens is crucial (Daly, 1994).

Ghotki district serves as a focal point for understanding the causes and effects of tribal conflicts on women victimization. This research identifies several root causes, such as feudalism, illiteracy, honor killings, and unemployment, underlining the importance of law enforcement, education, and the rule of law as potential remedies (Asian Human Rights Commission, 2009). The breakdown of social structures due to tribal conflicts weakens women's support networks. Social disorganization theory is pertinent here as it underscores the significance of community cohesion in reducing crime and victimization (Shaw & McKay, 1942). The erosion of social support structures leaves women more susceptible to victimization. Tribal conflicts disrupt economic activities and opportunities for women. Women who were once contributing to their households and communities find themselves without means to support their families. Economic insecurity exacerbates their vulnerability and limits their choices (UN Women, 2018). Tribal clashes extend their impact to women and property rights. The study exposes the consequences of tribal conflicts on gender-based violence and economic insecurity, underscoring their adverse effects on women and property (Wassan, 2012). Economic consequences, impacting women's livelihoods, can be examined through the lens of social learning theory. This theory posits that behavior, including economic activities, is learned through interactions within one's social environment (Akers, 1998). In the context of tribal conflicts, the disruption of economic opportunities can result in women losing their means of support and financial independence.

In many tribal regions of Sindh, the absence of effective law enforcement, coupled with the dominance of tribal leaders and elders, can result in social disorganization. The breakdown of social control mechanisms can lead to conflicts, as individuals rely on tribal norms and informal justice systems, such as jirgas, to resolve disputes (Raghavan, 2004). This study aims to understand the phenomenon by interviewing the inhabitants of conflicts prevailed areas. The area of research is quite fascinating. Many researchers have conducted research on tribal conflicts; however, victimization of women in those conflicts has been neglected. To analyze the perspectives of students hailing from those areas will help understand the complexity and nature of conflicts and their impacts on the most vulnerable beings, the women.

Material and Methods

The research methodology employed for this study was qualitative, aligning with the qualitative research approach as it aimed to comprehend the perceptions of a unique phenomenon, i.e., victimization of women in tribal conflicts in Sindh, Pakistan (Creswell, 2013). Interviews were conducted from 20 students at the University of Sindh, Jamshoro campus. 85 percent respondents were male students whereas 15 percent of the interviewees were females. All the respondents were by origin hailing from tribalism and

conflict prevailed districts including Ghokti, Kashmore, Shikarpur, and Jacobabad. Besides interviews, review of secondary data including newspaper reports, opinions, articles and global discussions were incorporated into this research to make it lucid.

Sampling Method

Purposive sampling was employed to select the participants for the qualitative interviews. This sampling technique allowed for the selection of individuals who had valuable insights and experiences related to impact of tribal conflicts on women in Sindh (Emmel, 2013).

Data Collection

The primary data collection method consisted of qualitative interviews with the selected participants. These interviews included open-ended questions designed to elicit detailed responses about tribal conflicts, their root causes, consequences on women, and potential solutions. To ensure the respondents' comfort and ease of communication, the interviews were conducted in Sindhi language that was more familiar to them than English. These interviews were conducted during the study.

Duration of Interviews

The duration of each interview varied, with sessions typically lasting between 30 to 45 minutes. This allowed for in-depth conversations that revealed comprehensive insights into the participants' perspectives.

Data Analysis

The collected data, both from interviews and the reviewed literature, were analyzed using a thematic analytical technique, consistent with an inductive approach (Braun & Clarke, 2019). This approach facilitated the identification of recurring themes, patterns, and ideas.

Coding and Thematic Analysis

The coding process involved systematically going through the interview transcripts, line by line, and identifying sentences, paragraphs or words relevant to the research questions. These codes were subsequently refined and grouped into broader themes, allowing for a comprehensive exploration of the participants' perceptions and experiences regarding women victimization in tribal feuds (Knight, 2019).

This research methodology ensured a systematic and comprehensive exploration of the phenomenon of tribal conflicts in Sindh and their impacts on the most vulnerable beings. It relied on both the perspectives of local individuals and a wide range of existing literature. The combination of qualitative interviews and an extensive literature review provided a holistic view of this complex issue.

Results & Discussion

Crimes committed against women

Honour Killings

"If women of any tribe is seen speaking with man of other tribe, she is considered 'Kari'. It may be general discussion without any affair. And most of the times the conflicts spark from these issues, and resultantly many innocent lives are lost." (Female Response 01)

"Women in backward areas in our city Ghotki are suppressed. They have no freedom to express their feelings. She is born to always nod in yes what is enforced upon her. If any girl dares to show her desires or refuse parental order, she considers her haven in graveyard." (Male Response 02)

Research shows that honour killings are not limited to Sindh but are a global issue, with approximately 5,000 women and young girls being killed each year worldwide in the name of honour (UNFPA, 2000). One of the most prevalent crimes against women in tribal conflicts in Sindh is honour killings. Women are brutally murdered in the name of preserving family or tribal honour. This deeply rooted practice revolves around the decisions of tribal leaders (Waderas) and influential figures that have the authority to order these killings. The victims include not only those who disregard family wishes regarding marriage but also women who dare to voice their own choices or act independently. These honour killings have resulted in the loss of many innocent lives, and they often escalate conflicts, turning them into large tribal disputes. The cultural strain of preserving family honour leads to criminal behavior (Merton, 1938). Victimology emphasizes the vulnerability of women as suitable targets due to societal norms (Cohen & Felson, 1979).

Forced Marriages

"Some conflicts results in when a person is caught with a female of other tribe. That female is killed to death by their family. However, the hostility between two tribes is strengthened to the extent that others consistently are being harmed. At the end, for laws are weak and cases linger on in the Criminal Justice System for long, the people turn towards Waderas for conflict resolution. These feudal lords resolve the conflicts in Sang-Chatti method; the young girls are paid in fine." (Female Response 02)

"When anyone is killed in a tribal feud, the victim tribe usually demands 'Khoon-Bha', a youngest girl in revenge to marry with. The poor families have to bear the loss of their young girl; whereas, influenced tribes pay some money in fine. This does not apply for mid-class families. Ultimate burnt is born by innocent girls." (Male Response 03)

Forced marriages, locally known as Sang-Chatti and Khoon-bha, are another common crime against women in tribal conflicts. Women are forcibly married off to settle disputes or conflicts between different tribes or families. These marriages strip women of their agency and choice, leading to a lifetime of captivity. These forced unions often result in women enduring physical and emotional abuse and being subjected to lives they did not choose. The powerlessness of victims manipulated into these unions (Gravelin et al., 2017).

Gender Inequality

"It is not strange if boys have superiority over girls. Girls will have to run houses whether they get equal opportunities or not. It is not a big deal." (Male Response 04)

"Women use to work in fields while boys use smart phones. I don't know what to call it but servitude. Women working are traditional." (Female Response 03)

Gender inequality affects women globally and is recognized as a global concern by the United Nations through the Sustainable Development Goals (SDGs). Gender inequality is at the root of many crimes against women in tribal conflicts. Research by UN Women and others provides insights into the challenges women face due to gender inequality. This inequality is reflected in girls being engaged in arduous agricultural work, familial duties, household chores, and domestic servitude, while their brothers are preferred for education and considered as future earners. Gender bias in these areas leads to women being disempowered, trapped in traditional roles, and left without the opportunity to break free from this cycle of victimization.

Domestic Violence

"Tribal conflicts make it difficult for women to survive. They bear violence by their family members. When a male individual is tired of external clashes pressures, he inflicts violence upon females of the family that may either be sisters or wives." (Female Response 04)

"Conflicts make people economic victim. While they suffer from financial constraints, they become violent to abuse their women resulting in physical injury, emotional trauma, and even sometimes to death if a woman dares to interfere." (Male Response 05)

Domestic violence is a distressing consequence of tribal conflicts in Sindh. Women often bear the brunt of this violence, facing physical abuse, sexual abuse, beatings, and sometimes even murder. These acts of violence are further fueled by the male-dominated society, where women's rights are disregarded. Social learning theory from a criminological perspective can explain domestic violence as a learned behavior (Sutherland, 1939). Victims of domestic violence often suffer in silence due to social stigma and the lack of support systems, making it difficult for them to escape abusive situations (Becker, 1963).

Loss of Family Members

"For women, the problem is twofold. First, they lose male family members as they are either killed or arrested by police. Second, many of these conflicts are solved through Jirgas where women are paid as a price of settling conflicts in many cases." (Male Response *06)*

The loss of family members, particularly male family members, is a devastating impact of tribal conflicts. Women lose their fathers, brothers, and sons, who are either killed or abducted during these conflicts. This loss disrupts the family structure, leaving women in economically vulnerable positions and subjected to social stigma. In some cases, women are even used as pawns to settle disputes, and they pay the price with their lives. Routine activities theory from a criminological perspective explains that Individuals may be at higher risk in conflict-prone areas (Cohen & Felson, 1979). Victimology focuses on the emotional and psychological trauma experienced by surviving family members.

Infringement of Property and Economic Rights

"Power belongs to men. He has right to rule. No woman in our community is tribal head. Thus, the women cannot get their share in property. Since they are considered to abide by the traditions, they do not expect any property rights." (Female Response 05)

"Women cannot run a business unless she has no male to support for. Widows sell confectionary items in their houses for their survival." (Male Response 07)

Property and economic rights are stripped away from women in these conflict-affected regions. Power dynamics and economic disparities contribute to the violation of property and economic rights (Marx, 1867). Customary practices and patriarchal norms dictate that decisions regarding property, marriages, and economic matters are predetermined by elder family members, leaving women financially vulnerable and dependent on male family members.

Deprivation of Education

"Women in our areas are denied access to schools due to safety concerns because conflicts persist there. Families often prioritize the education of male children, leaving girls without the opportunity to learn and grow. It's a worrisome reality that we must address." (Male Response 08)

"We had to shift towards Hyderabad for education purpose. Though our family has no interest in tribalism, it had to follow the enjoined rules. Therefore, my father sacrificed all the relatives and transferred to Hyderabad for just our education purpose." (Female Response 06)

The impact on education is profound, with limited access to schools for girls due to distance, lack of female teachers, and traditional norms that prioritize boys' education (Mirbahar, 2018). Ratio of girls to boys in schools is found to be 1 to 3. This deprivation of education further disempowers women and restricts their opportunities to break free from traditional roles. Crimes against women in tribal conflicts in Sindh are deeply intertwined with issues of honour killings, forced marriages, gender inequality, domestic violence, loss of family members, and the deprivation of property and education. Addressing these crimes requires a comprehensive approach, including legal reforms, changes in societal attitudes, and the creation of support systems for women in these conflict-affected areas. Empowering women and challenging traditional norms are essential steps in achieving gender equality and social justice in these regions.

Impacts of tribal conflicts on women

Social Impacts

1) Marginalization and Silencing

"Women in our side face marginalization and silencing on multiple fronts. Traditional norms and the fear of violence limit our participation in public life. Even when we have valuable insights to share, we often hesitate to voice them due deep-rooted patriarchy and the need to confirm." (Female Response 07)

Women in these conflict-affected areas are often marginalized and silenced. They have limited or no say in decision-making processes, and traditional norms dictate their roles and choices. The prevailing male-dominated society further restricts their participation in both tribal disputes and broader societal matters.

2) Loss of Basic Rights

The social impact of tribal conflicts on women is characterized by the deprivation of basic rights. These conflicts have pushed women back in terms of opportunities, as they are often bound to traditional norms and practices that restrict their autonomy.

3) No Access to Healthcare Facilities

"The lack of healthcare facilities is a constant concern for women in our conflict-affected community. Pregnant women face severe challenges." (Male Response 09)

Health facilities remain a pipe dream for women for health officials particularly lady doctors are unavailable in these remote areas where conflicts and clashes persist. It emphasizes how changes in daily routines, such as seeking medical care, can impact victimization risks. The absence of healthcare facilities in conflict zones creates a conducive environment for increased victimization, as women struggle to access medical services (Cohen & Felson, 1979).

4) Gender Bias

Gender inequality is a pervasive issue. The preference for sons over daughters reinforces gender bias. Girls are often denied access to education and instead relegated to domestic work, while boys are prioritized for education.

5) Social Stigma

"The stigma of victimization is a painful in our community. Women who have experienced physical harm or forced marriages often carry the weight of shame and judgment. This stigma prevents them from seeking help or speaking out, further isolating them." (Female Response 08)

Women who experience physical harm, forced marriages, and other forms of victimization often face social stigma. They endure these hardships in silence, further isolating them from the support they need.

Psychological Impacts

1) Trauma and Grief

The loss of family members, especially in honor killings, inflicts deep emotional trauma and grief on women. The psychological impact of witnessing or experiencing violence within the family or community is profound.

2) Silencing of Voices

Women are often silenced and unable to express themselves freely. Women have no freedom to express their wishes, and are discouraged from expressing independent desires, sexual needs and decision making (D'Lima et al., 2020). This silencing results in the internalization of their oppression, leading to feelings of powerlessness and helplessness.

3) Fears and Anxiety

Living in a perpetual state of fear, where physical harm and violence are commonplace, leads to chronic anxiety. They suffer from trauma of displacement that hampers maintaining well mental health. Women fear for their lives and the safety of their loved ones. They are intimidated even to allow their children go out because in the heat of tribal conflicts children and elders are abducted.

Economic Impacts

1) Loss of Livelihood

The loss of male family members due to tribal conflicts severely impacts the economic stability of households. With breadwinners killed or arrested, women often struggle to provide for their families and themselves.

2) Economic Dependency

"Women have no access to property. They have to wait for their male even if they need to purchase any grocery item in urgency." (Female Response 09)

The deprivation of property and economic rights leaves women financially dependent on male family members. This dependency further restricts their ability to make independent economic choices. Strain theory, notably developed by Robert K. Merton (1938), helps explain the economic and psychological impacts on women in conflict zones.

3) Barriers to Education and Employment

Women's education and employment opportunities are stifled by traditional norms and gender bias. The lack of access to education limits their ability to break free from the cycle of victimization and pursue economic independence.

Factors Contributing to Prolonged Conflicts and women victimization

Sociocultural Factors

Poverty is a critical indicator, leading to a flow of issues, including illiteracy and crime. Poverty not only contributes to tribal disputes but also perpetuates the cycle of victimization, particularly for women (Soomro 2022), aligning with social disorganization theory (Shaw & McKay, 1942) that links community characteristics to crime rates. British colonial "divide and rule" mechanism is employed by the landlords, waderas and politicians. Political leaders may intentionally or unintentionally use these disputes to further their agendas, prolonging the conflicts (Gravelin et al., 2017). Minor triggers, such as cattle lifting and land disputes, escalate due to tribal ego and vindictive attitudes, emphasizing the role of emotions in conflict (Akers, 1973). Honor killings, often sanctioned by local leaders, significantly contribute to tribal disputes. This is linked to social control theory (Hirschi, 1969), as these leaders exert social control by enforcing norms through violence. Customary practices and patriarchal norms dictate property and economic decisions, leading to the violation of women's rights, which aligns with feminist criminology perspectives (Daly & Chesney-Lind, 1988). Limited access to education leads to disempowerment and restricted opportunities for women, reflecting the social learning perspective (Akers, 1973) that education can influence behavior. Feudalism and the dominance of landlords are key factors contributing to conflicts. Illiteracy keeps the population subservient to these landlords, further disempowering individuals, particularly women (Marx, 1867).

Lack of legal intervention

The deterioration of Pakistan's criminal justice system, particularly in internal security matters, exacerbates the situation. The police, responsible for maintaining law and order, struggle to establish the state's authority in these riverine areas of Sindh. As a consequence, residents are often left vulnerable to outlaws, and there are instances where police officers find themselves ill-equipped to defend against criminals. These shortcomings lead to a scenario where many individuals turn to Jirgas for conflict resolution, underscoring the limitations of the formal justice system. The absence of a robust state presence and the persistence of these conflicts signify that some individuals take matters into their own hands.

The situation reflects the deteriorating state of the criminal justice system, which is ill-equipped to address the intricate law and order challenges in these areas. This aligns with the principles of social disorganization theory, which suggests that the breakdown of social structures and community organization can contribute to increased criminal activity within communities (Sampson & Groves, 1989).

Due to weak law enforcement agencies, working mere for waderas and are trying to defend themselves of the outlaws, women do not have access to the law enforcement officials to report their victimization. Though some reforms have been made to encourage women to report their crimes in some areas, weak punishment and delayed justice leads people towards feudal lords who resolve the matter in a traditional matter before Criminal Justice System does so. Weak punishments for crimes can lead to a lack of deterrence, impacting societal norms and behaviors. This lack of accountability may embolden individuals to engage in criminal activities, contributing to ongoing conflicts (Beccaria, 1764).

Recommendations

1) Legal Reforms and Enforcement

Implement and enforce existing laws that protect women's rights, such as laws against honor killings, forced marriages, and domestic violence (CEDAW, 1979). Introduce specific legislation addressing tribal conflicts and their impact on women, ensuring stricter penalties for those involved in crimes against women.

2) Education and Awareness

Promote girls' education by establishing schools with female teachers and ensuring safe transportation to reduce security risks (UNICEF, 2021). Conduct awareness campaigns targeting tribal communities, emphasizing the importance of girls' education and gender equality. Engage community leaders, including religious and informal leaders, in promoting education and gender equality (UN Women, n.d).

3) Economic Empowerment

Provide vocational training and skill development programs for women, enabling them to become financially independent (World Bank, 2020). Encourage and support women's participation in income-generating activities, such as agricultural cooperatives and small businesses. Establish microcredit programs to help women start their businesses and gain economic autonomy (UNDP, 2018).

4) Support Services

Establish women's shelters and support centers to provide refuge and assistance for victims of domestic violence, forced marriages, and honor killings (UNODC, 2020). Train healthcare providers, social workers, and law enforcement personnel to handle cases of violence against women with sensitivity and competence (WHO, 2021).

5) Community Mobilization

Engage with tribal and community leaders to challenge traditional norms that perpetuate gender inequality and violence (UNDP, 2018). Promote dialogue and conflict resolution mechanisms that respect women's rights and involvement rather paying women for settlement. Encourage men and boys to be allies in the fight against gender-based violence and promote women's empowerment (MenEngage, 2019).

6) International Collaboration

Collaborate with international organizations and agencies to mobilize resources and expertise for addressing gender-based violence in tribal conflict-affected areas. Align initiatives with the United Nations' Sustainable Development Goals, particularly Goal 5 on gender equality and Goal 16 on peace, justice, and strong institutions (UN, 2015).

7) Data Collection and Research

Support research initiatives to gather data on the specific challenges faced by women in tribal conflicts, helping to inform evidence-based policies. Share this data with global human rights organizations to raise awareness and garner international support for addressing the issues (HRW, 2021).

8) Access to Justice

Establish legal aid services and provide support for women to access justice, particularly in cases of honor killings and forced marriages. Encourage a fair and impartial justice system, free from undue influence from tribal or informal leaders (UNODC, 2020).

9) Psychosocial Support

Provide counseling and psychosocial support for women who have suffered from violence or lost family members in tribal conflicts. Create safe spaces for women to share their experiences and support each other in healing.

10) Media and Advocacy

Utilize media and local advocacy groups to raise awareness about the challenges faced by women in tribal conflicts. Share success stories of women who have overcome adversity to inspire others and challenge traditional norms (UNICEF, 2017).

Limitations and Future Research Directions

I faced numerous challenges during my research. Being student, due to limited budget and resources, I could not go to conflicted areas where I could better conduct interviews from real victims and examine the conditions of those areas. Therefore, I tried to collect data from the students hailing from the feudalism prevailed areas; however, I could not reach as many female students as I should have. In addition to that, the students gave their insights regarding the grave conditions of women in their areas and told heart wrenching stories. Keeping sensitive and thoughtful nature of the issue in the mind, I would highly suggest other researchers to conduct research by meeting people over there, particularly women populace. It would be highly appreciated if one goes into the field and explores the issues as well as developments have been made so far.

Conclusion

In conclusion, this research paper elucidates the distressing victimization of women in tribal conflicts within Sindh, Pakistan. The study uncovers prevalent crimes, including honor killings, forced marriages, gender inequality, domestic violence, loss of family members, and deprivation of property and education. These crimes yield profound social, psychological, and economic consequences, perpetuating marginalization and denying women basic rights, healthcare access, and economic stability. Sociocultural factors, political exploitation, and a weakened legal system contribute to prolonged conflicts and

women's suffering. To combat these issues comprehensively, the paper offers a set of recommendations encompassing legal reforms, education, economic empowerment, support services, community engagement, international collaboration, data collection, access to justice, psychosocial support, and media advocacy. While recognizing budget constraints and topic sensitivity, the research underscores the necessity of future fieldwork to gain deeper insights into the challenges and progress in these areas. The central goal is to empower women, challenge entrenched norms, and foster gender equality and social justice in these conflict-affected regions.

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