



**ADVANCE SOCIAL SCIENCE ARCHIVE JOURNAL**

Available Online: <https://assajournal.com>

Vol. 03 No. 02. Apr-Jun 2025. Page#.640-655

Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)

Platform & Workflow by: [Open Journal Systems](#)



**Analysis of Gender Discrimination in Sindh through Galtung's Models of Conflict**

**Muskan Moazzam**

Research Assistant: Arms Control and Disarmament Centre, Institute of Strategic Studies  
Islamabad

[muskanmoazzam7@gmail.com](mailto:muskanmoazzam7@gmail.com)

**Palwasha Khan**

Research Scholar

[palwashaak10@gmail.com](mailto:palwashaak10@gmail.com)

**Alina Fayaz**

Research Associate at Institute of Regional Studies

[alinakay2001@gmail.com](mailto:alinakay2001@gmail.com)

**ABSTRACT**

*Using Galtung's theories of conflict, this dissertation will investigate gender discrimination in the province of Sindh in Pakistan. Sindh resides in Pakistan. This article delves deeply into the various factors, such as the region's history, society, economy, and politics that contribute to the region's gender disparity. It analyzes the ways in which sexism effects women in Sindh and identifies the knowledge gaps that exist in the existing body of literature. Using Galtung's Three Triangle Models of Conflict Resolution, particularly structural violence, cultural violence, and direct violence, the purpose of this research is to gain a deeper understanding of the causes and dynamics of gender discrimination. This will be achieved by implementing Galtung's Three Triangle Models for Conflict Resolution. In addition, the Conflict Tree Model is utilized to propose strategies and interventions for addressing gender inequality in Sindh. We provide some insights into the complexity of the problem of gender discrimination, as well as suggestions for future research and activities in this area.*

**Keywords:** Sindh, Galtung, Gender Discrimination, Conflict Tree Model, Conflict Resolution.

## **I. INTRODUCTION**

Gender discrimination is pervasive and has numerous negative effects on the lives of individuals. It refers to the unequal treatment of individuals based on their gender, typically women and females. There are numerous manifestations of gender discrimination, including institutional and cultural norms that perpetuate gender inequality and contribute to unequal opportunities in school, healthcare, employment, and political representation.

Discrimination based on gender is a global issue affecting communities everywhere. As a result of discriminatory actions that limit their access to resources, diminish their social and economic standing, and restrict their freedom, women and girls face numerous obstacles. Gender discrimination has far-reaching consequences that affect not only individuals but entire communities and economies.

To combat gender discrimination effectively, it is essential to first comprehend the phenomenon at the regional level. Although gender discrimination is a global problem, its precise manifestations and causes vary by context. In order to develop targeted and effective countermeasures, it is therefore essential to investigate and analyze gender discrimination in specific geographic locations.

This study examines gender inequality in the Pakistani province of Sindh. Sindh is one of Pakistan's most populous provinces, with a rich history and culturally diverse landscape. This research aims to cast light on the complexities of gender inequality in the region by examining the factors that contribute to gender discrimination in Sindh, as well as to provide insights for the development of context-specific solutions.

Gender inequality is a problem in Pakistan, as it is in many other nations. Due to established patriarchal ideals and traditional gender roles within societal structures, women and girls are frequently disenfranchised and oppressed. Sindh's difficulties are exacerbated by a number of factors, including poverty, limited access to education and healthcare, pervasive gender-based violence, and a dearth of economic opportunity.

The purpose of this study is to gain a deeper understanding of the causes of gender discrimination in Sindh so that we can focus our efforts on where they will have the greatest effect. This study aims to investigate the causes and effects of gender inequality in the province, taking into consideration the roles of history, culture, society, economy, and politics. This form of in-depth analysis can shed light on the causes of discrimination and inspire efforts to eradicate it from its roots.

This study investigates gender inequality in Sindh using the theoretical framework of Johan Galtung, specifically his conflict models. Galtung's models provide an exhaustive examination of the causes and effects of discrimination and violence. Galtung's notions of structural violence, cultural violence, and direct violence serve as a lens for examining the origins and manifestations of misogyny and racism.

When applied to the study of gender discrimination in Sindh, Galtung's methods may cast light on the intricate web of reasons that sustain inequality. For example, disparities in access to resources and opportunities are instances of structural violence. The acceptance of sexism and heterosexism in ordinary life is referred to as cultural violence. Direct violence consists of overt acts of suffering or aggression committed against a person on the basis of their gender.

This study employs Galtung's methodologies to conduct a comprehensive investigation of gender bias in Sindh, paving the way for the development of effective measures to address the issue. It aims to expose not only overt manifestations of prejudice, but also the institutional and societal norms that support them. This expansive perspective can aid Sindh's efforts to comprehend the causes of gender disparities.

Gender discrimination is a worldwide problem that perpetuates inequality and impedes social progress. Understanding the varying dynamics of gender discrimination in places such as Sindh is crucial for developing context-specific treatments that address the specific challenges encountered by marginalized groups. This study aims to contribute to the existing corpus of knowledge on gender inequality by examining the causes of discrimination against women in Sindh and proposing solutions based on Galtung's conflict models. It aims to promote gender equality and empower women and girls in Sindh and around the world in this way.

#### **A. Research Questions:**

1. What are the factors contributing to gender discrimination in Sindh? Understanding the underlying factors that contribute to gender discrimination in Sindh is essential to develop targeted interventions. This research seeks to identify the historical, cultural, social, economic, and political factors that perpetuate gender inequality in the region.
2. How do Galtung's models of conflict help in analyzing gender discrimination? Galtung's models of conflict, namely structural violence, cultural violence, and direct violence, provide a comprehensive framework for understanding the dynamics of gender discrimination. This research aims to apply these models to analyze the root causes and manifestations of gender discrimination in Sindh.
3. What are the potential strategies for addressing gender discrimination in Sindh? Identifying effective strategies to address gender discrimination requires a comprehensive analysis of the underlying causes. This research seeks to propose potential solutions and interventions by utilizing the Conflict Tree Model, which allows for a systematic examination of root causes and the development of targeted strategies.

#### **B. Hypothesis:**

Based on the research questions and the available knowledge on gender discrimination, the following hypothesis is proposed:

*The hypothesis posits that gender discrimination in Sindh is influenced by historical, cultural, social, economic, and political factors, which perpetuate gender inequality. Additionally, it suggests that Galtung's models of conflict provide a comprehensive framework for understanding the dynamics of gender discrimination and can offer valuable insights into its causes and manifestations in Sindh. Furthermore, it proposes that implementing the Conflict Tree Model can contribute to the development of effective solutions to address gender discrimination by systematically analyzing root causes and identifying appropriate strategies and interventions.*

By examining the factors contributing to gender discrimination in Sindh, applying Galtung's models of conflict, and utilizing the Conflict Tree Model for proposing solutions, this research seeks to contribute to the understanding of gender inequality and provide practical recommendations for addressing gender discrimination in the region.

### **C. Purpose of Choosing Sindh as a Case Study**

#### **1. Rationale for selecting Sindh:**

Several crucial considerations led to the selection of gender discrimination in Sindh for the case study. Sindh, one of the most populous regions of Pakistan, has its own unique cultural, social, and historical context. This study's overarching objective is to identify context-specific solutions to the problem of gender discrimination in the Pakistani province of Sindh.

First, the gender dynamics in Sindh are an intriguing case study due to the region's diverse cultural and historical background. The province is home to people of diverse cultural backgrounds, including the Sindhi, Muhajir, and Baloch communities, among others. Cultural behaviors, beliefs, and conventions can have an impact on gender roles and discrimination. By focusing on these cultural aspects, this research can cast light on the complex relationship between culture and gender inequality in Sindh.

Second, the social environment of Sindh is diverse, including both rural and urban contexts. The context's social dynamics and power structures have a profound influence on gender roles. Possibilities exist that urban areas are influenced by modernity and globalization, whereas rural areas adhere more closely to traditional gender norms. Investigating these differences can cast light on the myriad ways in which the environment influences women and girls in Sindh.

Furthermore, understanding the phenomenon of gender bias requires an understanding of the historical context of Sindh. Historical influences that established societal institutions, conventions, and power dynamics continue to impact gender relations. Examining the historical context of gender inequality in Sindh may cast light on its origins and enduring patterns. It can shed light on how women's and girls' struggle throughout history have influenced the present.

#### **2. Importance of examining gender discrimination in Sindh:**

There are several compelling reasons to investigate gender bias in Sindh. As a starting point, Sindh, like many other regions of Pakistan, has a significant gender gap. In Sindh, women and girls face discrimination and barriers to participation in numerous spheres of society, including education, healthcare, economic and political life. There is an epidemic of domestic violence, forced marriages, and honor murders against women. Interventions and policies can only be effective if they are tailored to Sindh's particular gender inequality symptoms and causes.

Second, due to its large population and diverse demographics, Sindh should be the focus of gender equality initiatives. With a population of over 47 million, Sindh has a significant number of women and girls who face discrimination because of their gender. If gender discrimination can be eliminated in the province of Sindh, significant progress can be made toward gender equality at the provincial level, which can contribute to Pakistan's national objective of gender equality.

Moreover, Sindh is indispensable to Pakistan's economy. The agriculture industry in the province is thriving, and the region is wealthy in natural resources. On the other hand, gender inequality hinders women's ability to partake in the economy, thereby limiting the province's potential for prosperity. Women's economic independence, enhanced access to resources, and increased labor participation can result from analyzing gender discrimination in Sindh. This could advance the province's efforts toward sustainable development and eradication of destitution.

Furthermore, researchers, legislators, and civil society organizations interested in achieving gender equality can learn from gender inequality in Sindh. It can inform evidence-based programs, policy recommendations, and advocacy efforts designed to assist women and girls in the province in overcoming the unique obstacles they face. The findings of this research can aid in bridging gaps in our understanding of gender discrimination and provide guidance for designing successful policies and programs in Sindh and elsewhere.

Sindh's use as a case study in the study of gender discrimination is supported by its cultural diversity, social terrain diversity, and historical significance. In order to advance gender equality in Pakistan, it is necessary to gain a deeper comprehension of the unique challenges faced by women and girls in Sindh and to implement regionally appropriate solutions. Reducing gender bias in Sindh has the potential to stimulate economic growth and social advancement in the province, in addition to supporting national and international efforts to promote gender equality.

## II. LITERATURE REVIEW

### A. Overview of gender discrimination in Pakistan

In Pakistan, widespread gender inequality impacts the quality of life for women and children. In Pakistani society, patriarchal traditions and inherent gender disparities create disparities in numerous spheres of life. This section provides an overview of the gender discrimination research conducted in Pakistan and discusses the key topics, challenges, and emerging trends identified in the academic literature.

Literature frequently examines the connection between gender discrimination and other social characteristics, such as class, ethnicity, and religion. As emphasized by Kabeer, gender discrimination is multifaceted and interwoven with other forms of injustice.<sup>1</sup> Examining gender discrimination in Pakistan through the lenses of class, ethnicity, and other social issues. Primarily responsible for gender inequality are the gendered division of labor, barriers to education and employment, and restrictions on migration.

Ali analyzes Pakistan's legal frameworks to determine the extent to which gender discrimination is permitted. This report examines the Acid Control and Acid Crime Prevention Act and the Protection of Women (Criminal Laws Amendment) Act to determine their efficacy in combating gender-based violence. It emphasizes the need for comprehensive legal reforms in Pakistan to combat gender discrimination and violence against women by highlighting gaps and obstacles in the implementation and enforcement of existing laws.

Even though equal access to a high-quality education is a fundamental human right, Pakistani women continue to face substantial obstacles in this area. According to the Pakistan Social and Living Standards Measurement Survey (PSLM) conducted by the Pakistan Bureau of Statistics, the literacy rate for women in Pakistan is 54.6 percent, which is significantly lower than the literacy rate for males, which is 71.7 percent. The disparity in illiteracy rates between men and women is a result of systemic gender discrimination and fewer educational opportunities for women <sup>2</sup>.

Factors	Description
Historical Factors	Influence of patriarchal norms and traditional practices
	Gender roles and expectations in Sindh society

<b>Social Factors</b>	Access to education, healthcare, and economic opportunities
	Political representation and participation of women in Sindh
<b>Economic Factors</b>	Gender disparities in employment and economic empowerment
	Wage discrimination and occupational segregation
<b>Cultural Factors</b>	Cultural norms, practices, and beliefs affecting gender discrimination
	Social attitudes towards women's roles and behaviors
<b>Political Factors</b>	Gender biases in policymaking and implementation
	Legal framework and enforcement of laws against gender discrimination
<b>Impacts of Gender Discrimination</b>	Health consequences, socio-economic implications, psychological effects

**Table 1:** Overview of Gender Discrimination Factors in Sindh, Pakistan

On the Pakistani labor market, women face several obstacles, including lower earnings and restricted access to formal occupations. According to the 2018 Labor Force Survey conducted by the Pakistan Bureau of Statistics, only 24 percent of Pakistani women are employed, while 82 percent of Pakistani males are. Moreover, women are overrepresented in the lowest-paying and most precarious occupations in Pakistan<sup>3</sup>. The cause of these income disparities and employment disadvantages is misogyny in the workplace.

Another important factor is the gender gap in politics. Despite constitutional guarantees of gender equality and women's political participation, women remain underrepresented in Pakistan's political decision-making processes. As of January 2021, the Inter-Parliamentary Union (IPU) reports that women make up only 20.7 percent of the National Assembly and 17.2 percent of the Senate. Because fewer women are in positions to influence policy and campaign for gender-responsive legislation, gender discrimination in politics is perpetuated<sup>4</sup>.

The literature on gender inequality in Pakistan also permeates the medical field. Siddiqi examined the effects of healthcare access disparities on the health of women<sup>5</sup>. The report identifies financial constraints, cultural norms that limit women's mobility and decision-making abilities, and gender bias among healthcare professionals as obstacles to women's access to healthcare. In Pakistan, gender-based disparities in healthcare access and outcomes contribute to the prevalence of these obstacles.

In addition, research indicates that cultural and social norms play a crucial role in perpetuating gender inequality in Pakistan. Traditional gender norms and expectations restrict the independence, autonomy, and opportunities for social and economic success of women. Researchers have demonstrated how destructive behaviors, such as early marriages, honor killings, and domestic violence, are profoundly rooted in patriarchal norms and contribute to gender inequality.

### **B. Existing studies and research on gender discrimination in Sindh**

When analyzing gender discrimination in Sindh, one of Pakistan's main provinces, it is essential to consider the province's unique context. Multiple studies have highlighted the unique difficulties encountered by women and girls in Sindh due to gender discrimination.

Patriarchal norms and cultural practices contribute to the existence of misogyny in rural Sindh. The focus of the investigation is on gender inequality symptoms like child

marriage, dowry, and honor killings. It emphasizes the significance of social and cultural changes to promote gender equality in rural Sindh to resolve these issues. Shaikh and Khan examine the difficulties of educating females in rural Sindh.<sup>6</sup> Low enrollment and high dropout rates among female pupils are significant obstacles to girls' education in the region, according to the study. To promote girls' education and minimize gender disparities in educational attainment in rural Sindh, cultural barriers must be overcome, infrastructure must be upgraded, and supportive policies must be implemented.

Violence against women is a significant factor contributing to the gender gap in Sindh. Domestic violence is a significant problem in Sindh.<sup>7</sup> They investigate its origins and contributing factors. According to the report, poverty, illiteracy, and stringent gender norms all contribute to the persistence of violence against women. It highlights the need for comprehensive activities, such as legal reforms, awareness campaigns, and support services, to effectively combat domestic violence and achieve gender equality in Sindh.

### **C. Key findings and gaps in literature**

According to a study on gender discrimination in Pakistan, women and girls in Pakistan, particularly in the province of Sindh, encounter a variety of unique obstacles. According to the reviewed studies, patriarchal traditions are prevalent, women have limited access to education and healthcare, and violence against women is common. These findings highlight the critical importance of rapid systemic and legal reforms to promote gender equality and safeguard women's rights.

However, there are significant voids in the existing literature that require further investigation. First, while many studies have focused on rural areas, there is a need for additional research on gender discrimination in urban Sindh. To effectively address gender disparities, it may be necessary to give particular attention to the dynamics and obstacles that are unique to urban settings.

There are also few studies on the realities of the poor, people of color, and transgender people in urban and rural Sindh. For the development of inclusive interventions and policies, it is crucial to comprehend the intersectional nature of gender discrimination and its various effects on these groups.

In addition, qualitative research documenting the experiences of women and girls in Sindh who have been subjected to gender discrimination would contribute to the current body of knowledge. It is possible to gain insight into the struggles and aspirations of those whose lives have been impacted by gender inequality by listening to and gaining knowledge from these personal accounts.

In conclusion, the literature review reveals that gender discrimination is widespread in Pakistan, particularly in Sindh. Existing research emphasizes the roles of patriarchal norms, disparities in healthcare and education, and violence against women. There are, however, voids in the literature, such as the need for more urban studies, a stronger emphasis on understudied communities, and a higher emphasis on qualitative research methodologies. Filling in these gaps and enhancing the existing corpus of knowledge can aid in the development of effective strategies and policies to combat gender discrimination in Sindh and advance gender equality.

### **III. GENDER DISCRIMINATION IN PAKISTAN AND SINDH**

#### **A. Historical context and cultural factors influencing gender discrimination**

In Pakistan, and particularly in Sindh, discrimination against women is entrenched in a complex web of cultural and historical factors. These factors have significantly influenced and sustained gender dynamics and inequality. Understanding the complexity of gender discrimination in the region necessitates knowledge of its historical origins and cultural effects.

Throughout Pakistan's history, a variety of cultural, religious, and socioeconomic factors have influenced discrimination against women. As the prevalent religion, Islam has had a significant influence on the values and beliefs that determine gender roles and societal expectations. Purdah (seclusion) and other cultural norms encourage women to avoid public spaces and restrict their participation in public, political, and economic life.

Similarly ingrained are the patriarchal social norms and rituals of Pakistani society. These norms prioritize male dominance and authority, marginalizing women and restricting their access to economic and political power.<sup>8</sup> Traditional practices such as the dowry system, honor-based violence, and early and forced marriages have all contributed to gender discrimination and inequities.

#### **B. Social, economic, and political aspects of gender discrimination**

In Pakistan and Sindh, multiple forms of social, economic, and political discrimination against women contribute to their prolonged mistreatment.

Significant obstacles exist for women's full and equal participation and representation in social life. Often, social norms restrict the mobility and participation of women in public life<sup>9</sup>. These traditions not only perpetuate stereotypes that restrict women's autonomy and political participation but also serve to maintain traditional gender roles.

Sindh has gender disparities in economic opportunities such as employment and education. Women have fewer opportunities to advance their education, which reduces their likelihood of obtaining well-paying employment and achieving financial independence (Khan, 2017). As a result of factors such as occupational segregation and wage disparities, women's economic empowerment is hindered and their financial vulnerability is increased (Sadiq, 2014).

In Sindh politics, women encounter obstacles to equal representation and participation. Low levels of female representation in political offices persist despite constitutional requirements, limiting women's political empowerment (Mahmud, 2013). Women's political participation and representation are hindered by structures, cultural biases, and societal norms.

#### **C. Impacts of gender discrimination on women in Sindh**

In Sindh, misogyny has devastating and far-reaching effects on local women. These issues affect the educational opportunities, health, and economic condition of women.

Due to gender discrimination, girls in Sindh have a more difficult time obtaining an adequate education. Girls' attrition rates and educational attainment are lower than boys' due to cultural norms, economic constraints, and a preference for educating



boys over girls.<sup>10</sup> This disparity in education between men and women hinders women's development, economic independence, and social advancement.

In Sindh, sexism negatively affects the wellbeing of women. Inadequate access to healthcare services, cultural barriers, and gender inequities within the healthcare system contribute to disparities in women's healthcare utilization and health outcomes. The high rates of maternal mortality in Sindh demonstrate the negative impact of discrimination on the health and welfare of women.

In addition, gender bias keeps women in Sindh's lower socioeconomic classes. With fewer opportunities for higher education and employment, it is harder for women to support themselves financially and break the cycle of poverty.<sup>11</sup> They are already at a greater risk of experiencing domestic violence, economic exploitation, and other forms of gender-based violence due to their reduced socioeconomic status.

In conclusion, gender discrimination in Pakistan and Sindh is influenced by numerous factors, including but not limited to history, culture, society, economy, and politics. Cultural and historical influences have shaped cultural norms and contributed to the perpetuation of gender inequality. Women's agency, economic opportunities, and political well-being are hampered by structural, institutional, and cultural inequalities and restrictions. Understanding these aspects of gender discrimination is necessary for the development of interventions and policies that effectively address the challenges encountered by women in Sindh.

#### **IV. GALTUNG'S THREE TRIANGLE MODELS OF CONFLICT RESOLUTION**

##### **A. Introduction to Galtung's models**

During the later years of 1960s, Johan Galtung put forth both asymmetric and symmetric conflicts. As per his view, conflict can be visualized as a triangle with the vertices being the contradiction (C), attitude (A), and behaviour (B). The first vertex is the contradiction that is the underlying source of conflict and includes both actual and perceived "incompatibility of goals" between the opposing parties which generally exist because of a mismatch between the social values. In a symmetrical dispute, the parties, their interests, especially the conflicting interests between them define the contradiction. Whereas the parties, their relationship, and the underlying conflict of interests in that relationship serve as the defining characteristics of an asymmetric conflict. The second vertex, i.e., attitude, includes the views and misunderstandings of each party towards the other and of themselves. The parties may be advantageous or detrimental. Lastly, behaviour involves collaboration or coercion that may be friendly or hostile. Threats, coercion, and destructive attacks are traits of violent conflict behaviour. Analysts with an instrumental perspective on the causes of conflict are those who place an emphasis on objective factors such structural linkages, competing material interests, or behaviours.

As per Galtung, the presence of these three components is necessary in a complete conflict which is a dynamic process in which the three vertices continue to change constantly: each influencing other. Each party tends to defend its interests and while doing so hostility begins to grow and intensify. This hostility leaves an impression on the opposite party that spreads and deepens; in turn generating some secondary conflicts that may be smaller in magnitude but are always interlinked. These

secondary conflicts allow outsiders or other major parties to enter the conflict and alter them. These parties then tend to show violence that transforms both the underlying relationship and the conflict of interest.

In 1990, Galtung came up with a similar idea in which the triangle now explains the types of violences that can be done because of the factors discussed above. Here the vertices are direct, indirect and cultural violence. Direct violence refers to physical violence and harm caused by one person or group to another. Structural violence refers to violence caused by unequal access to resources and opportunities, while cultural violence refers to violence caused by cultural norms and practices that perpetuate inequality and discrimination. In order to stop direct violence, conflict behaviors should be changed, for structural violence eliminating structural contradictions and injustices can be done, whereas attitudes should be changed to terminate cultural violence. These responses, in turn, relate to broader strategies peacekeeping, peacebuilding and peacekeeping. Galtung defined "negative peace" as the cessation of direct violence and "positive peace" as well as overcoming structural and cultural violence.

#### **B. Application of Galtung's models to analyze gender discrimination in Sindh**

One of the provinces, Sindh, is noted for having a patriarchal social structure. Both female and male psyches exhibit gender discrimination, which is influenced by socioeconomic conditions. The socioeconomic advancement of women in rural Sindh is hampered by two customary laws: the selling of daughters to brides by parents for money and the slaughter of women in the cause of so-called honor. Rural Sindhi women live miserable lives. without being aware of their rights to social mobility, ownership, health, and education. Unlike males, they spend longer hours in the fields working for no pay. Girls get married at a very young age, which causes them to have many children. It causes their ill health and, in rare instances, their death. In a patriarchal society, girls are expected to eat whatever food is left over from the men in the family and have very low status. They face discrimination in the workplace since they are not hired for higher positions because they are women.<sup>12</sup>

The major causes of gender inequality have been the part of attitudes of local people of Pakistan. One of the most common things is the preference of male child over female. The basic human rights are preferable given to the male children of family instead of female. Thus, women are often denied of education, healthcare, marriage and in worst scenarios even food. In Sindh, particularly the rural parts, due to poverty, usually families cannot afford to educate all the children in family. So based on the thought that men must run household and earn in future they are provided with education and employment opportunities. The women in Sindh are dependent on the men of their family and do not have any ownership rights to any property. Even women don't have the right to work for a living or even to step out of the houses. Men take care of the more expensive essential needs including food, clothing, and health and thus women are subjected to social and economic challenges.

Due to its patriarchal structure, men hold a strong position and prestige in Sindhi society. The same system socializes women to be subservient to men their entire lives and views them as inferior to them. Women in metropolitan areas of the province have a higher status, more rights to health care, education, and property ownership.

The severe traditions that have been carried over from Neolithic Societies are a major contributor to the low status of women in Sindh. In severe situations, women are permitted to leave the household with the previous consent of the man they are a slave to. These patriarchal thoughts are inculcated in men and due to lack of awareness women generally do not stand for their rights and if they do so they are subjected to violence. The major reason for this patriarchal behavior is lack of education and mass illiteracy in Sindh. Only 44 percent female are literate in Sindh and over 60 percent do not even know how to write their own names<sup>13</sup>. Such women are confined to their homes and asked to perform the house chores only. Women in rural Sindh face even more troublesome conditions one of which is the honor killing (Karo Kari). Any women stepping out of the house or raising voice for their basic rights are killed in the name of honor. Women who lack literacy are unable to speak out against severe social crimes, seek justice in court, or combat honor killing. Women are therefore significantly more susceptible to honor killings and other social crimes. Since a few years ago, Shikarpur district has experienced an increase in honor killings, just like other areas of Sindh province. However, as tribal feuds begin, the tempo is picking up in the district. Since 2005, 45 women have been murdered in the district in the name of honor. Similarly, a poll indicates that those 12 males were also killed in the identical events. Most honor killing instances occur in Lakhi Taulka, then Garhi Yasin, and Khanpur.

Another major factor includes the forced marriages where women are having no say in their marriage, and it is not permissible for women to marry the man of their own choice. Her father, brother, and uncle decide whether she will wed, and their choice is final. She must also comply with their judgement. She will be slain in the name of honor killing if she refuses. According to our research, this problem accounts for between 25 and 30 percent of honor killings.<sup>14</sup>

Thus while analyzing the first triangle of conflict by Galtung we can see that poverty, patriarchal structures, social norms, illiteracy and weak legal system by government are the factors that cause gender-based violence in Sindh. They have economic and social impact as the larger part of community, females, is unable to seek jobs and do anything to better their situation. These situations shatter the confidence of women, impacting their mental and physical health and thus dulls their shine. On contrary, lack of accountability and no control on men creates further vacuum allowing them to do whatever they want to.

Analyzing the triangle of violence of Galtung, we can see that the reports of NGOs in Pakistan reveal a horrific state of women's right in Pakistan where a total of 257 women have been the subjects to different types of violence in a period of three months only. The major cases include domestic violence, physical assaults, honor killing, kidnapping and rape. It should also be noted that these statistics only represent the reported cases, and the majority of victims do not even report to police because of fear. Similarly, the data released for the year 2022-23 by Women Development Department of Sindh reports 2,777 under domestic violence with majority from Hyderabad. Sindh stands second with Punjab having the most cases of domestic violence. Following are the number of reported cases in provinces of

Pakistan as per the report by Sustainable Social Development Organization (SSDO) and Centre for Research, Development and Communication (CRDC); compiled by tracking the mainstream newspapers daily.<sup>15</sup>

	Punjab	Sindh	KPK	Balochistan	Total
<b>Kidnapping</b>	96	23	11	0	131
<b>Rape</b>	38	13	2	1	57
<b>Domestic Violence</b>	15	6	1	0	49
<b>Honour Killing</b>	14	3	5	0	22
<b>Workplace Harassment</b>	1	0	0	0	1

## V. SOLUTIONS USING CONFLICT TREE MODEL

### A. Introduction to the Conflict Tree Model

The Conflict Tree Model is indispensable for dissecting challenging issues and generating practical solutions. This model can provide a methodical approach for investigating the factors and causes of gender inequality in Sindh. In this section, we will learn how to implement the Conflict Tree Model to the investigation of gender discrimination in Sindh.

The Conflict Tree Model is a graphical representation of a conflict that illustrates its fundamental components and their connections.<sup>16</sup> It helps determine the origins of the conflict and the aggravating factors, allowing for a more thorough examination of the issue. By applying this paradigm in Sindh, we can gain a deeper understanding of the structural, cultural, and direct violent factors that maintain gender inequality.

Using the Conflict Tree Model, Sindh has multiple options for addressing gender discrimination. The first stage is to identify and map the systemic factors underlying gender bias. This requires a focus on underlying issues like patriarchal norms, unequal power structures, and discriminatory practices. To effectively address the structural and systemic issues that contribute to gender discrimination, it is essential to comprehend its fundamental causes.

Second, the Conflict Tree Model can be utilized to examine the relationships between the numerous causes of discrimination against women. It allows us to examine how various factors, including societal norms, economic disparities, and political barriers, all contribute to the persistence of inequality. This analysis emphasizes the complexity of the gender discrimination issue and the significance of such approaches.

### B. Identifying root causes and factors contributing to gender discrimination in Sindh.

Using the Conflict Tree Model, it is possible to identify a number of underlying causes for gender discrimination in Sindh. Women's discrimination in the region is anchored in patriarchal customs and persistent gender inequality. These standards determine what is expected of women by society, restrict their independence, and prevent them from completely participating in society.

Additionally, economic factors have a substantial impact on the persistence of gender bias. Compared to males, women in Sindh have fewer economic opportunities, lower wages, and less access to capital.<sup>17</sup> Inequality between the sexes, as well as women's empowerment and societal advancement, are hindered by economic disparities.

Gender inequality in Sindh is exacerbated by both societal and political forces. According to Ali, women's marginalization is worsened by their underrepresentation in positions of authority and unequal political representation. Insufficiently egalitarian political institutions result in discrimination and impede the advancement of gender justice.

### **C. Developing strategies and interventions for addressing gender discrimination.**

The Conflict Tree Model can aid in organizing measures to eliminate gender discrimination in Sindh. Given the known causes, potential solutions can be proposed. Policy changes, legislative changes, public education, and grassroots organizing are potential responses.

There is a need for new policies to eliminate the systemic bias against women. Legislation supporting gender equality, equal access to education and employment, and initiatives to enhance women's political participation are all viable means of achieving this objective. Legislation can aid in eradicating discriminatory practices while also protecting women's legal rights.

Cultural norms must be questioned, and gender equality must be promoted through public awareness campaigns, community actions, and policy modifications. Educational programs that address gender stereotypes, women's rights workshops, and community conversations can aid in bringing about a mentality transformation. Involving influential community leaders, religious figures, and other stakeholders can aid in fostering a climate favorable to gender equality.

### **D. Implementation and evaluation of proposed solutions**

Implementing an intervention effectively requires meticulous planning. The policies and programs designed to combat gender-based discrimination must be successfully implemented. Sufficient resources, skill development, and stakeholder participation are necessary for the successful implementation of an intervention.<sup>18</sup> Collaboration between government institutions, civil society organizations, and community members increases the likelihood that interventions will be effective and long-lasting.

With adequate monitoring and evaluation, the efficacy of a treatment can be measured and improvement points identified. Policymakers and stakeholders can better comprehend the efficacy of programs, identify gaps, and make informed decisions when data is collected and analyzed on a regular basis.<sup>19</sup> Monitoring and evaluation can also contribute to accountability and openness in the implementation of programs to eradicate misogyny and homophobia.

In conclusion, the Conflict Tree Model can be used to examine sexual orientation discrimination in Sindh. It allows us to identify the origins of prejudice, devise appropriate countermeasures, implement them, and evaluate their effectiveness. This framework can be used by policymakers and other interested parties in Sindh to combat gender bias and advance gender equality efforts.

## **VI. CONCLUSION**

In this study, the researchers examined gender discrimination in Sindh, Pakistan, and shed light on its various aspects. Through an analysis of the historical context, cultural characteristics, social, economic, and political factors, as well as the impact on women, the study provided valuable insights into the dynamics of gender discrimination in Sindh.

The findings revealed that gender discrimination exists in Sindh due to a combination of cultural and historical factors. Patriarchal norms and structural gender inequality restrict women's opportunities and reinforce discriminatory practices. Social, economic, and political factors contribute to gender inequality by limiting women's access to education, employment, healthcare, and political representation.

The study highlighted the significant gender gap in labor force participation in Sindh, with a much lower rate for women compared to men. This disparity poses challenges for women entering and remaining in the workforce. Additionally, the research indicated gender disparities in the educational system, with lower enrollment rates for girls due to factors such as resource constraints, societal pressure, and early marriage. This education gap acts as a barrier to women's economic and social development.

Political representation also suffers from gender inequality in Sindh, with women being underrepresented in decision-making processes. Despite efforts to increase women's political participation through reserved seats and quotas, various obstacles persist, including patriarchal beliefs, limited financial resources, and cultural barriers.

By applying Galtung's conflict resolution models, the study delved deeper into the complexities of gender discrimination in Sindh. Structural violence, cultural violence, and direct violence were examined as frameworks to understand the causes of discrimination and violence against women. Structural violence in Sindh includes unequal distribution of resources, limited access to education and healthcare, and discriminatory laws and regulations. Cultural violence encompasses sexist attitudes, customs, and actions that perpetuate gender inequality. Direct violence, such as domestic violence and sexual harassment, was also acknowledged as a form of gender-based violence, though data on its prevalence in Sindh are limited.

The comprehensive examination of discrimination against women in Sindh underscores the need to empower women, challenge patriarchal practices, and promote gender equality in all aspects of society. The study's findings emphasize the importance of taking action to address gender inequality in Sindh, Pakistan.

The research also identifies implications and recommendations for future studies. Longitudinal research is needed to track the emergence and development of gender discrimination and evaluate the effectiveness of initiatives aimed at reducing inequality. Detailed statistics on gender discrimination in Sindh, including both quantitative and qualitative data, are crucial for understanding women's experiences and perspectives. Future research should also explore the interconnections between gender discrimination and other forms of oppression, such as socioeconomic class, caste, ethnicity, and religion, in order to develop targeted solutions.

In conclusion, this study demonstrates that gender bias is a significant issue in Sindh, Pakistan. Understanding the causes and manifestations of gender discrimination is essential for promoting social justice, equality, and human rights. Efforts to eliminate gender discrimination in Sindh should involve law reform, policy changes, education,

and outreach campaigns at the grassroots level. The Conflict Tree Model, based on Galtung's principles, can serve as a practical tool for policymakers and stakeholders to develop actionable plans to reduce gender discrimination and advance gender equality. By acknowledging the need to address gender inequality, society can work towards treating women in Sindh with dignity and respect.

## References

1. Abbasi, A. M. (2015). Women's poverty and empowerment in Pakistan: A qualitative study. *Pakistan Journal of Gender Studies*, 10(2), 107–128.
2. ANI. (2022). 257 women in Pakistan's Sindh victim of horrific violence: Report. ANI News. <https://www.aninews.in/news/world/asia/257-women-in-pakistans-sindh-victim-of-horrific-violence-report20220821204122/>
3. Ali, N. (2014). Legal landscape: A review of the legislative measures against gender discrimination in Pakistan. *International Journal of Gender and Women's Studies*, 2(1), 1–10.
4. Ali, N. (2017). Gender inequality, political representation, and women's empowerment: A qualitative study from Pakistan. *Asian Journal of Women's Studies*, 23(3), 333–349. <https://doi.org/10.1080/12259276.2017.1354140>
5. Ali, S. M. (2019). Cultural barriers to healthcare for rural women in Sindh, Pakistan. *Journal of South Asian Studies*, 7(2), 149–162.
6. Ali, S., & Shaikh, F. M. (2017). Gendered division of labor in rural Sindh: Implications for women's economic empowerment and social status. *Journal of Rural Development and Administration*, 49(2), 110–117.
7. AZY. (2022). Male and female literacy rate in Pakistan 2022. Pakistan Education News, Universities Admission Scholarships, and Results. <https://ilm.com.pk/pakistan/pakistan-information/male-and-female-literacy-rate-in-pakistan/>
8. Brohi, A., & Baloch, S. (2015). A sociological analysis of gender discrimination and social status of women. 13, 135–148.
9. Furlong, G. T., & Cairns, E. (2018). The conflict tree: Theory, practice, and evaluation. *Canadian Journal of Criminology and Criminal Justice*, 60(1), 44–68. <https://doi.org/10.3138/cjccj.2017-0018>
10. Galtung, J. (1969). Violence, peace, and peace research. *Journal of Peace Research*, 6(3), 167–191.
11. Galtung, J. (1990). Cultural violence. *Journal of Peace Research*, 27(3), 291–305.
12. Government of Pakistan. (2018). National Action Plan for Human Rights. [http://www.mohr.gov.pk/uploads/NAP-NAP-Part\\_2.pdf](http://www.mohr.gov.pk/uploads/NAP-NAP-Part_2.pdf)
13. Jafar, A. (2015). Violence against women in Pakistan: A framework for analysis. *Journal of Women's Studies*, 22(3), 273–292.
14. Kabeer, N. (2000). *The power to choose: Bangladeshi women and labor market decisions in London and Dhaka*. Verso Books.
15. Kabeer, N. (2019). Gender equality and women's empowerment: A critical analysis of the third Sustainable Development Goal. *Gender & Development*, 27(2), 195–212. <https://doi.org/10.1080/13552074.2019.1634337>
16. Kazi, S. (2010). Islam, gender, and education in rural Pakistan: New avenues for empowerment? *Gender and Education*, 22(6), 685–700.

17. Kazi, S. (2016). Transforming gender norms, roles, and power dynamics for better health: Evidence from a systematic review of gender-integrated interventions. *Health Policy and Planning*, 31(6), 872–884.
18. Khan, M. A. (2018). Gender inequality, economic growth, and economic development: The case of Pakistan. *The Pakistan Development Review*, 57(4), 417–440.
19. Khan, S. A. (2016). Occupational segregation and wage inequality: Evidence from Pakistan. *The Lahore Journal of Economics*, 21(2), 115–144.
20. Khan, S., & Ali, F. (2014). Domestic violence against women in Sindh: An exploration of prevalence and associated factors. *Pakistan Journal of Women's Studies: Alam-e-Niswan*, 21(2), 71–96.
21. Mahmud, T. (2013). Women's political participation in Pakistan: Obstacles and opportunities. *Journal of International Women's Studies*, 14(1), 27–40.
22. Mehboob, F. (2017). Female education in Pakistan: An analysis of barriers to girls' schooling. *Journal of Research and Reflections in Education*, 11(2), 105–118.
23. Naseer, M., & Rajar, Z. A. (2018). Women empowerment: A study of rural Sindh, Pakistan. *Pakistan Journal of Gender Studies*, 13(1), 49–68.
24. Pakistan Bureau of Statistics. (2018). *Labor force survey 2017–18*. <http://www.pbs.gov.pk/content/labor-force-survey-2017-18>
25. Pakistan Bureau of Statistics. (2019). *Pakistan social and living standards measurement survey (PSLM) 2018–19*. <http://www.pbs.gov.pk/content/pakistan-social-and-living-standards-measurement-survey-pslm>
26. Raza, S. (2012). Patriarchy and gender discrimination in rural areas of Sindh, Pakistan. *Pakistan Journal of Women's Studies: Alam-e-Niswan*, 19(1), 61–82.
27. Sadiq, K. (2014). Gender inequalities and wage discrimination in Pakistan: A case study of Lahore. *European Journal of Business and Management*, 6(29), 172–182.
28. Shah, S. (2019). Gender discrimination and caste-based discrimination in rural Sindh. *Pakistan Journal of Gender Studies*, 14(1), 53–70.
29. Shaikh, S., & Khan, F. (2016). Challenges to girls' education in rural Sindh, Pakistan. *Journal of Education and Practice*, 7(15), 137–146.
30. Siddiqi, S., Kandala, N. B., & Islam, M. A. (2010). Women's autonomy in health care decision-making in developing countries: A synthesis of the literature. *International Journal of Women's Health*, 2, 371–383.
31. Siddiqui, N. (2017). Women's political representation in Pakistan: A critical analysis of policy and practice. *South Asian Studies*, 32(1), 63–81.
32. Sultana, N., & Shaheed, F. (2019). Gender inequality in education in Pakistan: A critical analysis. *Journal of International Women's Studies*, 20(9), 152–169.
33. Wa, P., Ah, G., & Pahore D, K. (2016). Gender inequality causes and impacts on honor killing: A case study of district Shikarpur, Sindh, Pakistan. *Arts and Social Sciences Journal*, 07(06). <https://doi.org/10.4172/2151-6200.1000229>
34. Yunus, M. (2012). Gender dynamics in rural Sindh, Pakistan: A qualitative study. *Journal of Sociology and Social Anthropology*, 3(1), 49–64.