

Socio-Economic Determinants of Women Enablement: An Experimental Analysis of District Ziarat (Baluchistan)

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Abstract

The welfare nations acknowledge contributions from both male and female perspectives, including empowerment, cooperation, development, contribution, attainment, and participation at the grassroots level. Empowering women is essential to fostering community engagement and finding long-lasting solutions to large-scale challenges and vulnerabilities. Women's empowerment in Baluchistan, particularly in the district of Ziarat, faces many social, cultural, economic, political, and religious challenges that hinder it. Data were collected from 180 respondents, including women, men, and local elders (especially leaders) in four 04 villages. Responses were recorded on a dichotomous scale. The study demonstrates that women are comparatively deprived of mobility, economic resources, decision-making, political engagement, and awareness creation. In this study, convenience sampling was used, and the data were analysed using the correlation coefficient and regression. The data reveals various barriers in the form of patriarchy, orthodox people's attitudes, tribal society, lack of education, misinterpretation, and wrong practices of Pakhtunwali.

Keywords: Social Determinants, Economic Determinants, Women Empowerment, Balochistan, Ziarat, Empirical Analysis.

Introduction

The understanding of the term empowerment is a premeditated, ongoing process focused on a specific group of people and involves mutual respect, critical expression, consideration, and group participation (Eminson, 2018). It also refers to a process that assists people in taking charge of their lives, participating democratically in their communities' affairs, and developing a critical understanding of their surroundings (Perkins, 1995). Empowerment is essential for improving service delivery, project efficacy, pro-poor growth, quality of life, and human dignity. In various socio-cultural and political situations, empowerment has distinct definitions that may not always transfer well into other languages (Eyben et al., 2008). Discussions get intense when local terminology for empowerment is examined worldwide. Included in this list is the words "self-reliance," "self-organize," "self-supremacy," "own preference," "existence of pride in line with one's ideals," "accomplished of battling for one's rights," "self-determination," "individual assessment-

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making (Menhas et al., 2013). Empowerment is defined as a "collective achievement procedure that promotes individuals, organizations, and societies to live a healthy lifestyle in their communities and in society as a whole. Empowerment, by definition, encompasses the whole community rather than just one individual. Gaining control over one's anxieties, dependencies, and other self- or socially negatively reflective behaviours and attitudes is unquestionably essential for everyone (Selby, 2001). Another way empowerment can be realised is through good governance. Secondly, it demonstrates how we conceptualise power rather than how we experience it. We must first clarify what we mean by power, to better understand these concerns (Grantham et al., 2021). Power is generally associated with our ability to compel people to do what we want, despite their own choices or interests. In classical social science, which emphasises influence and control, power is typically treated as a commodity or structure separate from human behaviour.

The society of Baluchistan, often characterised as traditional, conservative, and backward, is actually rather dynamic—a complex network of cultures experiencing a wide range of changes. Even if just 40% of males and 20% of women are literate in this country (Rasheed et al., 2016). There are still many first-generation literates who need to be part of the exciting, progressive world they see on television. Some people have mislaid hope and are turning to institutional religion or ancient customs to rediscover their sense of direction in life (Selby, 2001).

Baluchistan, compared to other units of the state, is still behind due to the conventional pattern of life and to its lower priority in the concerns of policy makers (Aziz & Iqbal, 2020). Baluchistan, the most significant but least populous province of Pakistan, is mired in a cycle of political unrest driven by issues of political liberty, unfair resource allocation, and socioeconomic inequality. According to the report (Baluchistan Times), racial and political disputes have grown more intense and violent, and regional imbalances and governmental oppressive measures have made Baloch feel more neglected and deprived. Baluchistan, like other provinces, highlighted the harsh conditions in the provinces even after expanding autonomy (Harrison, 1980). Baluchistan has a longstanding tradition of internal ethnic disputes and uprisings against federal policies, which have led to political squabbles between the province and the federal government, as well as several military operations. Political discrimination by the central government is attributed to provincial governance, ethnic solidarity, and tribal social structure (Dashti, 2012).

Socially, Baluchistan's society is more nomadic and tribal, based on the clan system, and those who adhere to it are proud of their odyssey, heritage, and social bonding. Ethnocentric ideals, affection, and respect for their traditions and culture designated the inhabitants of this region as the most conservative group. This Baluchistan area, like much of Pakistan, is a male-dominated society where women have little influence over decisions in many aspects of life. Women are held in poverty as a result of the tribal men's excessive power, which leads to constant violations of women's fundamental rights (Ahmed, 2022). Poor women are bound and restricted to their homes, with little ability to make their own decisions. Women are disempowered due to a lack of formal education. Illiterate women in rural Baluchistan outnumber males by a factor of two. In the province's male-dominated society, early marriages are likewise widespread. Women are denied the right to participate in decisions that affect their lives (Angel & Angel, 2017). Gender identity is still seen as primarily domestic in Baloch and Pashtoon societies. Women's roles are confined to the domestic market due to socio-cultural conventions, especially prevalent in rural regions.

Cultural Discernment about Women in Baluchistan

The tribal culture in Baluchistan further compounds the challenges and complexities that women already face nationwide. Because of the male-dominated structure of Baluchistan society, it is

believed that if a woman achieves authority, she will destabilise the community (Kinney, 2002). The tribal culture that prevails in Baluchistan further exacerbates the hurdles faced by women throughout the province. Baluchistan's society is male-dominated, and as a result, there is a widespread belief that empowering women might be detrimental to society (Ferree, 2006). Baluchistan's Baloch and Pashtun tribes are nomadic. This is a tribal culture based on the clan system. The Chief, an influential person with tremendous status, leads the drives. It plays an integral part in tribal life (Rasheed et al., 2016).

Baloch and Pashtun women must live within the confines of a house, as is the case in most other tribal communities. They have minimal access to social mobility and education, culture, society, and "religion" in rural Baluchistan, which severely limits the ideas of women's empowerment and girls' education. The main hurdles to women's emancipation are this interpretation of Islam and the inflexible attitude of male dominance in society. The culture of Baluchistan is traditional, backward, and highly conservative.

Approximately 48.1% of Ziarat's population was female in 1998, yet males still hold the majority of the district's socio-economic-oriented authorities. In Ziarat, which has a patriarchal society, women have a small role in economic decision-making and little influence on public affairs. Because women are solely responsible for home duties, including collecting water and wood for the stove, cleaning, raising children, washing clothes, and caring for animals, they bear a substantial share of the labour. Even though women make a significant contribution to household income and are in charge of providing for the family's basic needs, they are denied the right to own property, receive less food, and have less access to medical care than men. Their contribution to agriculture is typically not taken into account, and under the jirga system, they are at times traded as commodities.

Women have been particularly prevented from acquiring an education by culture and male dominance, particularly in Baluchistan's rural districts. The primary issues contributing to the underdevelopment of women in rural regions are a lack of resources and poverty (Bibi, 2020). Although women face discrimination throughout the country, the state discriminates explicitly against them in Baluchistan. They lack access to the enabling possibilities that are necessary in any contemporary culture to empower women. Discriminatory policies are slowing women's empowerment and hindering broader social and economic growth (Barkat et al., 2020).

In district Ziarat, women are not allowed to inherit property or receive a share of it, and permission is not required for marriage. Instead, they are slain when they commit adultery, on suspicion alone, or because they are friends with males. The woman's family pays the bride price for her marriage. Although rare, forced marriages do occur through the rituals of swara, takkan kawal, badal woda, and others. Even though divorce is permitted under Islamic law, women have little control over the process. The culture has been accepted in a way that serves men's political, social, and economic interests at the expense of women's needs.

Demography of District Ziarat

The district is located 50 kilometres southeast of Quetta. At 8,000 feet above sea level, Ziarat is surrounded by grey hills, apple orchards, and what is thought to be the second-largest juniper forest in the world. As a result, the region is greener than other parts of the province (Zakaria, 2020).

Population of District Ziarat

The population is sparsely spread in the interior (away from the main routes), in villages or small villages with few houses, often five to ten families. After significant juniper forest and district revegetation, the majority of towns and communication infrastructure were built. Baluchistan's

Ziarat district has a population of, according to the census of 2017 (District population census full report), 160422 people in the total population; there are 82302 men, 78117 females, and Shemale/Transgender 3 (Khan et al., 2022). In District Ziarat, half of the population is women. Unfortunately, due to patriarchal society and the conventional way of life, women are deprived of their fundamental rights, because of many factors which resist women's empowerment in district Ziarat. There is a long-held custom in District Ziarat that says women should stay home with the kids and cook rather than engage in extracurricular activities. Women are overworked with many home duties (Singla, 2018).

Domestic Factors of Women's Inheritance in District Ziarat

Practically, the population of Ziarat is predominantly tribal, where women are limited to maintaining activities inside the home, and men dominate over women. Gender inequality and the restriction of women's rights to land and property appear to be related everywhere. Families never divide their possessions in a way that benefits the male leader of the household. Sharing assets with daughters and sisters is viewed as an act of ignominy, since women have low standing in the family, and property is prized. The transfer of a property part to a sister on or after the eve of their marriage is regarded as a transfer of property to the brother. Fathers prefer to pass their possessions to their sons rather than their brothers for societal reasons. In Pashtun culture, wealth and property are also seen as symbols of family honour; therefore, they are passed down through the generations to sons rather than shared amongst siblings and sisters. Additionally, while registering important events, brothers typically omit their sisters' names (Elbalti, 2018). Some of the following issues relate to women's inheritance, and their explanations are given below.

Male-Dominated Society

Baluchistan's social order is a pro-male, dominated structure, and women are acknowledged as inferior and an emotional cluster, especially in the rural areas of the district of Ziarat, where women are considered an honour to the family and society. Women are deprived of their property because she is unable and unaware of their inheritance.

Literature Review

Alsop et al. (2006) explain the importance of education for both males and females; they note that education is the only source for developing society. Furthermore, Women's rights are violated. Education promotes self-development and the advancement of the country. The purpose of this study is to demonstrate educational prejudice against girls. The method of this study is quantitative, and participants were drawn from the Arts faculty of all the degree colleges in Quetta (the capital of Baluchistan).

Razzaq (2022) examined the factors affecting women's empowerment and found that, in most areas of Pany, women have limited access to development processes, including education, health, family decision-making, and technology. They do not even know their rights, and they do not have equal opportunities to live a respectable human existence. Many programs and strategies for women's development have been devised, but none have been implemented. In this study, the researcher determined that financial stability, higher education, identity, and decision-making capacity all play essential roles in boosting women's empowerment.

Barkat et al. (2020) describe that the role of women is universally recognised as essential to the development of any civilisation. Unfortunately, in Baluchistan, women face a variety of issues that restrict their mobility. The primary purpose of this research is to examine cultural and governmental

attitudes about women's empowerment. It found that women face significant challenges in society due to government policies and certain cultural norms and attitudes. As a result, women face complications in professional and family life. Paterson (2008), due to a conservative, tribal and religious environment in Baluchistan, women are strictly denied the right to participate in any social activity and are limited only to the house.

Singla (2018) state that, in terms of area, Baluchistan is the largest province of Pakistan. It has a distinct culture and a unique social system. Women are disempowered due to socio-cultural restrictions and a male-dominated society. Women are not authorised to access the outside without the male member of the household's permission. Singla (2018) noted that Women in Pashtun and Baloch communities are expected to remain within the confines of their homes, and thus are not authorised to move without the approval of male family members. Selby (2001) examine that Women in rural areas are victimised and especially vulnerable to poverty due to a lack of microcredit facilities for input components, sociocultural restrictions on movement and access to market connections, as well as gender discrimination.

Ahmed (2022) examined women's participation in politics and found that winning an election to the legislative assembly is not essential for political commitment. Additionally, it covers women's responsibilities as voters, party members, and other facets of involvement in the political system, structure, and process. According to Awan, the causes of women's limited political empowerment include sociocultural norms and their economic dependence on the male head of household. Poor literacy rates and gender imbalance in social positions are two further obstacles to women's participation. Without significant social change initiated from the bottom up, women's participation cannot succeed.

Respondents of the Study

The target respondents of the study are 120 rural household women of District Ziarat. The data from respondents will be used to review the constitutional guarantees and the state of women's empowerment in Baluchistan: a study of district Ziarat.

An exact selection of a smaller, more focused portion of a larger population is called a sample. It is a portion of the demographics that is similar to a larger population. In statistical analysis, samples are used when the population is too large to include all prospective participants or observers. To be considered valid, a sample must be impartial and representative of the entire population. The respondents were selected through convenience sampling. To collect primary data, a self-developed, closed-ended instrument was used. To obtain information directly from the respondents, who are all household women, the tool has been sent to them. Two-point scales were used in the tool to calculate scores, and respondents were asked to answer Yes or No for each attribute. The proportion of replies is represented in the following figure:

Data Analysis

After coding and decoding, the data were entered and analysed using the Statistical Package for the Social Sciences (SPSS). Data analysis involves the explanation, discussion, and analysis of data collected from different categories of respondents, and correlational coefficients, regression, and ANOVA are used to analyse the data.

Results and Discussion

Table 1: Regression

	Mean	Std. Deviation	N
Women rights	6.2000	2.03434	180
Women's capacity for household decision-making	1.8611	.87653	180
Sociocultural practices	3.3056	1.00333	180
Patriarchy	2.8278	1.09254	180

Interpretation

This is the output of descriptive statistics computed from different variables of women rights and other social variables about women. The table given above shows that there are about 180 samples included in the questionnaire. Here we can see that women rights have a mean of 6.200 with 2.03 dispersion in the dataset and also there a minimum mean value of the variable namely women capacity for household decision making also have minimum standard deviation with a value of 0.87, from these results we can conclude that values in this variable are between 1 and 2, also if we look at the variable with second highest mean and standard deviation value which is sociocultural practices with mean 3.31 and standard deviation value which is 1.00, for the last variable patriarchy given in the above table, we can see the mean value is 2.82 and the standard deviation value is 1.093. The women rights seen his at central point of 6.2, Similar for women's capacity for household decision making, sociocultural practices and patriarchy are 1.8611, 3.3056, and 2.878 respectively.

Table 2: Correlations

	Women's rights	Women's capacity for household decision-making	Sociocultural practices	Patriarchy
Pearson correlation	Women's rights	.128	.164	.217
	Women's capacity for household decision-making		.093	-.118
	Sociocultural practices			.064
	Patriarchy			
Sig. (1-tailed)	Women's rights	.043	.014	.002
	Women's capacity for household decision-making		.107	.057
	Sociocultural practices			.198
	Patriarchy			

Discussion

Women rights and women capacity for household decision making: The p-value is 0.043 and the value of α is 0.05 ($P\text{-value} < \alpha$) so, the p-value is less than α . We can conclude that this factor is significant and this indicated a positive relationship between women rights and women capacity for

household decision making. So, it shows that there is a significant relationship between two variables (dependent and independent variables).

Women rights and socio-cultural practices: The p-value is 0.014 and the value of α is 0.05 (p value $< \alpha$) so, the p-value is less than α . We can conclude that this factor is significant and this indicated a positive relationship between women rights and socio-cultural practices. So, it shows that there is a significant relationship between two variables (dependent and independent variables).

Table 3: Model summary

Model	R	R square	Adjusted r square	Std. Error of the estimate
1	.299 ^a	.389	.074	1.95770

As indicated in table 3, we can see that the R-square value is .389, which means that our independent variables i.e. women capacity for household decision making, socio-cultural practices and patriarchy cause 38.9% change in the dependent variable i.e. women rights. Dependent variables influence cannot be discounted out rightly because statistical analysis has reflected the value 38.9% of the variable which have happened of some prevent the empowerment of women but their resistance is still seeing workable within the provide condition.

Table 4: ANOVA^s

Model		Sum of squares	df	Mean square	F	Sig.
1	Regression	66.266	3	22.089	5.763	.001 ^A
	Residual	674.534	176	3.833		
	Total	740.800	179			

The table 4, ANOVA result shows that p-value is 0.001 which is less than 0.05, hence, we say that there is a significant relationship between our independent variables i.e. women capacity for household decision making, socio-cultural practices, and patriarchy and the dependent variable i.e. women rights. The results of the ANOVA (analysis of variance) which reflect the influence of independent variables on women rights which indicated that statistical analysis have reflected of the variables which have happened of some prevent the empowerment of women but their resistance is still seeing workable within the provide condition. In this condition the significance value of ANOVA is 0.001 which means that the null hypothesis of the study is rejected. This indicated that there is a positive relationship between dependent variable and independent variables.

Table 5: Coefficients^a

Unstandardized Standardized coefficients						
Model		B	Std. Error	Beta	T	Sig.
1	(constant)	3.485	.688		5.065	.000
	Women's capacity for household decision- .330 making		.169	.142	1.955	.052
	Sociocultural practices	.277	.147	.137	1.887	.061
	Patriarchy	.419	.135	.225	3.095	.002

The table 5 show the coefficients result. As indicated that the beta value is 0.142, which means the change in the independent variable i.e. women capacity for household decision making by one unit will bring about change in the dependent variable i.e. women rights by 0.142 units. Furthermore, the beta value is positive relationship between women capacity for household decision making and women right. In other words, we say that when women rights increase by one unit the women capacity for household decision making will also increases by 0.142 units. It also shows that there is a significant relationship between women rights and one capacity for household decision making (The increase of the women rights will also increase the women capacity for household decision making).

The (Table 5) show the coefficients result. As indicated that the beta value is 0.137, which means the change in the independent variable i.e. sociocultural practices by one unit will bring about change in the dependent variable i.e. women rights by 0.137 units. Furthermore, the beta value is positive relationship between sociocultural practices and women right. In other words, we say that when women rights increase by one unit the sociocultural practices will also increases by 0.137 units. It also shows that there is a non-significant relationship between women rights and sociocultural practices (The increase of women rights the decrease will be sociocultural practices against women). The table No.3 show the coefficients result. As indicated that the beta value is 0.225, which means the change in the independent variable i.e. patriarchy by one unit, will bring about change in the dependent variable i.e. women rights by 0.225 units. Furthermore, the beta value is positive relationship between patriarchy and women right. In other words, we say that when women rights increase by one unit the patriarchy will also increases by 0.225 units. It also shows that there is a significant relationship between women rights and patriarchy. This shows that, the patriarchy plays positive impact on women rights but women capacity for household decision making and sociocultural practices have no impact on women rights.

Figure 1

Histogram

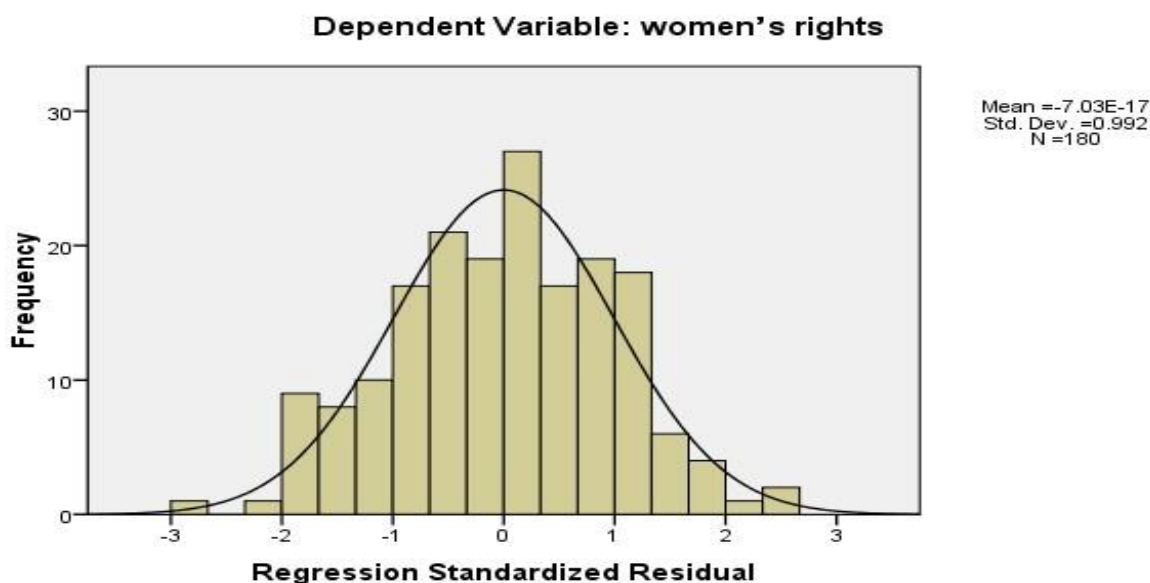
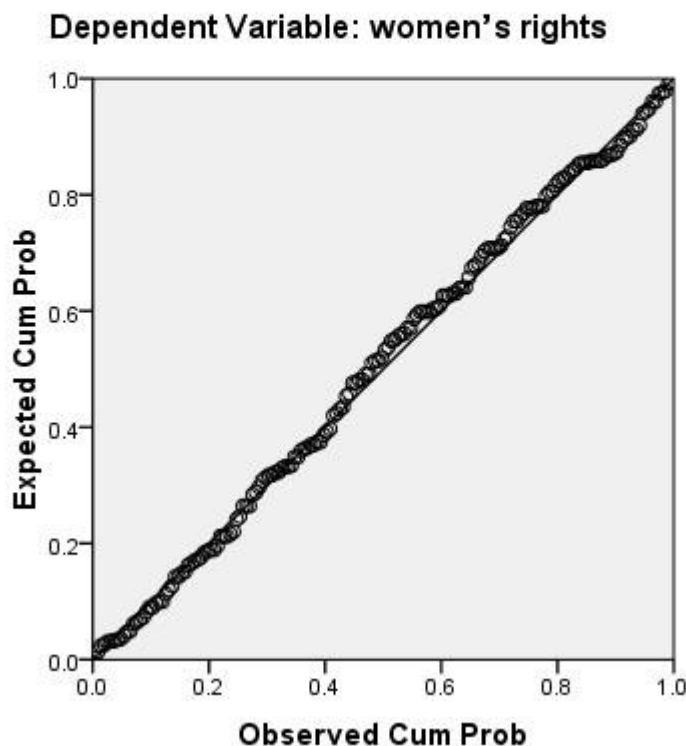


Figure 2: Regression Standardized Residual**Normal P-P Plot of Regression Standardized Residual**

From the graphs given above that are histogram and probability plots showing us that the data is approximately normally distributed, from the histogram we can see that all the data is under the typically curve and also from the standard probability plots we can find the same conclusion that showing us that approximately all the residual values lie on the typically in which showing us that data is usually distributed. This graph shows that the data follow a normal distribution, which meets the statistical assumption of normality.

Women's rights and socio-cultural practices, the p-value is 0.014 and the value of α is 0.05 (p-value $< \alpha$), so the p-value is less than α . We can conclude that this factor is significant and indicates a positive relationship between women's rights and socio-cultural practices. So, it shows that there is a significant relationship between two variables (dependent and independent variables). Women's rights and patriarchy, the p-value is 0.002 and the value of α is 0.05 (p-value $< \alpha$), so the p-value is less than α . We can conclude that this factor is significant and indicates a positive relationship between women's rights and patriarchy. So, it shows that there is a significant relationship between two variables (dependent and independent variables).

The conclusion from this analysis is that perceptions of women's empowerment are significantly associated with women's capacity for household decision-making, sociocultural practices, and

patriarchy. After analysing these results, I rejected the study's first null hypothesis (H0: there is no relationship between women's capacity for household decision-making and women's empowerment). Kinney (2002) postulated that women's empowerment, in the face of perceptions of powerlessness, would lead them to resist change, and proposed that empowerment is a key requirement for women to effect change. Kanter and Kotter's positions on power and change resistance indicated a relationship between empowerment and social barriers; as shown by these results, such a relationship exists among the variables of this study.

Conclusion

The primary goal of the study is to examine legal and moral principles related to women's preservation and to highlight the barriers to women's empowerment. Fears of lawlessness and the ensuing insecurity are significant barriers that prevent males from empowering women in their families. Fear of tribal society prevents women, in particular, from participating in social life. A lady has issues as soon as she joins social life. They put obstacles in her path, discourage her, and even malign her reputation. Males overprotect their female relatives due to sexual deprivation and exploitation anxiety in our culture.

Due to their dependence on men, women in rural areas of Ziarat face serious financial problems. Since the vast majority of women are financially dependent on their husbands, they are unable to speak freely or even with their families' permission. Given that the father is always the head of the household and has total authority over all the family's assets, women in the Ziarat area are not permitted to make decisions regarding their personal property. Women are constantly economically reliant on men, which is the primary reason for their low level of empowerment, even though they often work for pay and have control over most of their income.

Recommendations

The level of education attained by Pakhtun women is much lower than that of Pakhtun males. Given that education is the foundation for economic, social, political, and gender equality, women should be provided with the best possible opportunities to obtain a quality education. They would be better equipped to overcome difficulties and improve their prospects of gaining empowerment if they had a higher level of education.

Stakeholders in the district of Ziarat should review sociocultural and religious practices that are discriminatory against women's empowerment, and they should make sure that cultural and religious practices that discriminate against women are discouraged, and that those who perpetuate these practices are adequately punished so that they can serve as a deterrent.

Women who aspire to positions of power in society need their families, particularly their husbands, if they are married, to provide the necessary approval and support before they enter public life. Women should be made aware of their fundamental rights to actively engage in public life through education and awareness initiatives and public awareness campaigns.

In addition, the media should support women's empowerment and their rights in the rural areas of Baluchistan and the district of Ziarat by publicly projecting positive images of women, highlighting the significant roles and contributions women make to the nation's development, raising awareness of the importance of women's participation in society, and condemning discrimination against women. Since being poor is a barrier to women's empowerment, removing economic barriers could be a more effective strategy for expanding women's rights.

Social movements must be initiated, and such people must be encouraged who want to eradicate the ill cultural practices against women. Awareness among the general public should be raised through a campaign on the role women can play in local, national, and international development. Employment opportunities must be provided to women, and a special quota must be set for rural women. A strict code of conduct must be implemented in working areas to regulate the behaviour of male and female employees, and disciplinary action must be taken against those who fail to follow it.

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