

Institutional Reform and De Facto Women's Rights

Erica Field Kate Vyborny

Duke University
Center for Economic Research in Pakistan
Policy partners: Punjab Commission on the Status of Women

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Nikkah namah (marriage contract): the most important legal contract a woman may sign in her life

فارم نمبر ۲
(دیکھنے کا نمبر ۱۸۱۸)

مسلم خاندانی قوانین کے کاروبار میں شریعت پر مشتمل ۱۹۳۱ء کے تحت وضع کیے گئے قوانین کے قاعدہ نمبر ۱۸ اور ۱۹ کے تحت مجوزہ فارم

نکاح نامہ

۶۵

۱۱۔ تاریخ نکاح: _____

۱۲۔ نکاح کی جگہ: _____

۱۳۔ نکاح کرنے والے شخص کا نام: _____

۱۴۔ نکاح کرنے والی عورت کا نام: _____

۱۵۔ نکاح کرنے والے شخص کا پتہ: _____

۱۶۔ نکاح کرنے والی عورت کا پتہ: _____

۱۷۔ نکاح کرنے والے شخص کی شناخت: _____

۱۸۔ نکاح کرنے والی عورت کی شناخت: _____

۱۹۔ نکاح کرنے والے شخص کی شناخت: _____

۲۰۔ نکاح کرنے والی عورت کی شناخت: _____

۲۱۔ نکاح کرنے والے شخص کی شناخت: _____

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۲۶۔ نکاح کرنے والی عورت کی شناخت: _____

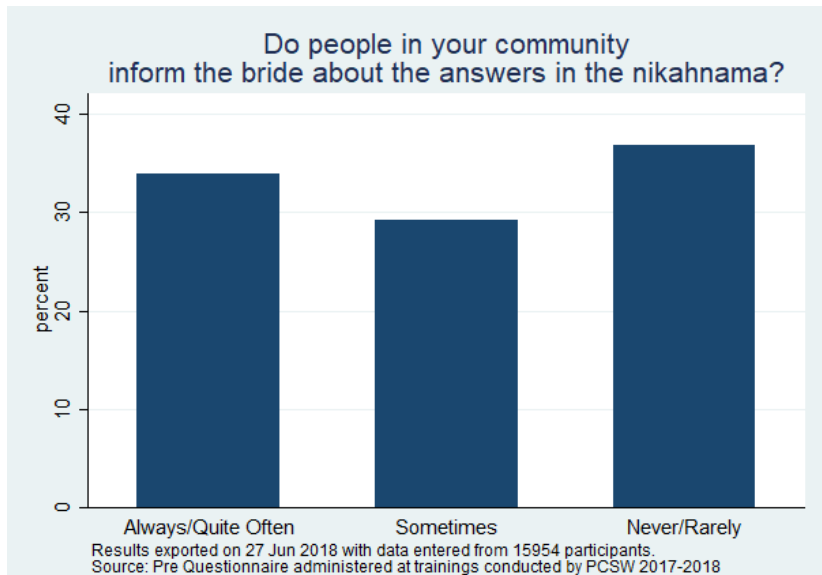
۲۷۔ نکاح کرنے والے شخص کی شناخت: _____

۲۸۔ نکاح کرنے والی عورت کی شناخت: _____

۲۹۔ نکاح کرنے والے شخص کی شناخت: _____

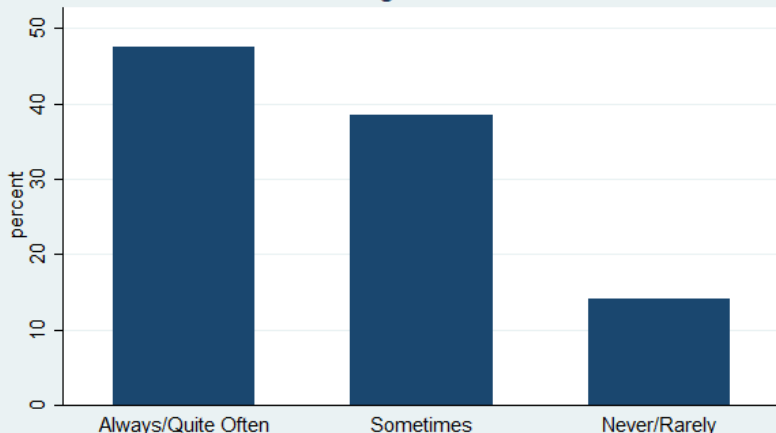
۳۰۔ نکاح کرنے والی عورت کی شناخت: _____

Yet women often do not even know the terms, which affect divorce and financial rights



Marriage registrars play a critical role determining these terms

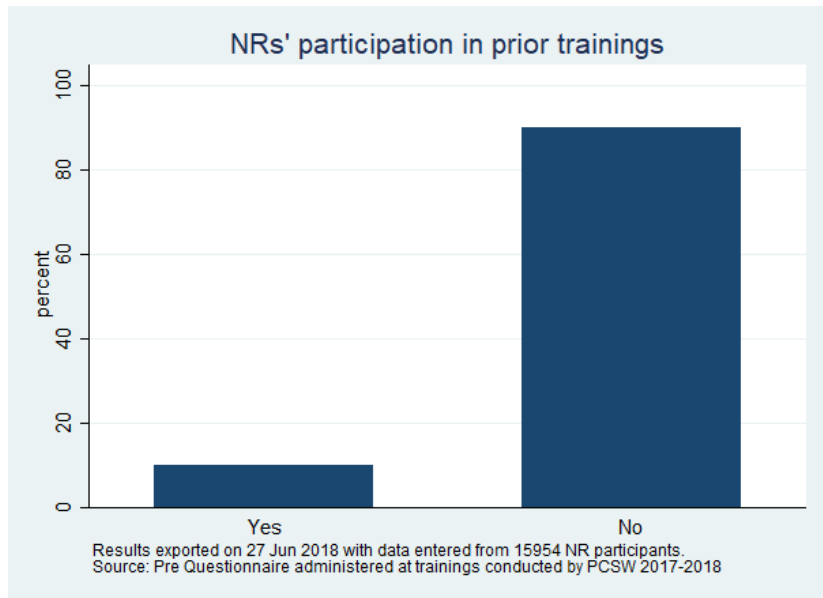
How often do nikkah registrars advise on key issues in the filling of nikahnama?



Results exported on 27 Jun 2018 with data entered from 15954 NR participants.
Source: Pre Questionnaire administered at trainings conducted by PCSW 2017-2018
Key issues such as dowry, rights to divorce or khula etc.



Yet most NRs have never been trained



Training and research questions

- Punjab Commission on the Status of Women conducted first required, large-scale training of marriage registrars: 2017-ongoing
- Emphasis: registrars as government officials have **legal duty to ensure that women know and receive their rights**, including age at marriage, consent to marriage, financial terms (haq meher / alimony) and divorce rights
- Covered **punishments for registrars** (fines, prison) for specific violations

Research questions

- Can state intervention through training increase **local officials compliance** with and **enforcement of de jure laws protecting womens rights**?
- What are the **mechanisms** through which the state intervention changes the behavior of local officials: knowledge of the law, salience of punishment, and/or changing social norms?
- How do these changes affect **womens de facto access to their de jure rights**, and the wellbeing of women and families?

Randomized and non-randomized rollout

Geographic area	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7
District 1, UC 1	Control	Training	Treatment	Treatment	Treatment	Treatment	Treatment
District 1, UC 2	Control	Control	Training	Treatment	Treatment	Treatment	Treatment
District 1, UC 3	Control	Control	Control	Training	Treatment	Treatment	Treatment
District 2, UC 1	Control	Control	Control	Training	Treatment	Treatment	Treatment
District 2, UC 2	Control	Control	Control	Control	Training	Treatment	Treatment
District 2, UC 3	Control	Control	Control	Control	Control	Training	Treatment

Outcomes of interest and data sources

Outcome	Data source	Sample size	Sample size to date
NRs understand law	Pre / post test	30,000	5,000
	Phone survey	5,000	2,500

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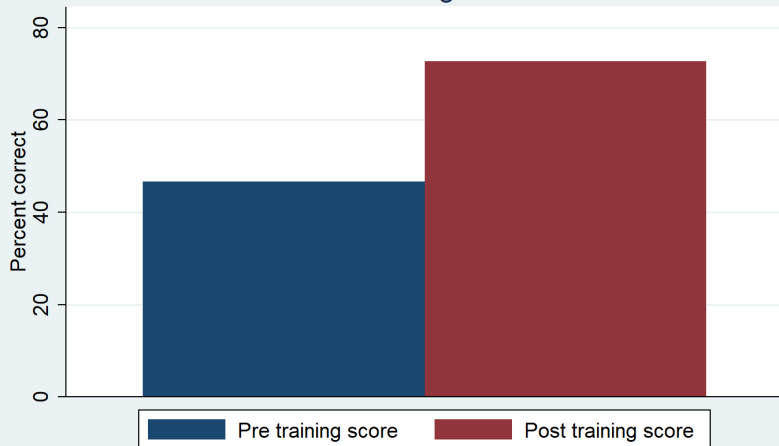
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	Nikkah namahs	5,000	-
Women's knowledge and access to rights	Household survey	~5,000	-

In-person pre / post knowledge test score

Pre- and post-training score
Nikkah registrars



Results exported on 23 Mar 2018 with data entered from 5177 NR participants.
Source: Trainings Conducted by PCSW 2017-2018

Preliminary RCT results

- Training caused **significant increase in knowledge in key areas**: consent, penalty for forced marriage, bride's ownership over gifts
- **Significant increase** in self-reported intent to more pro-woman practices: advise to **allow delegated divorce**; **check bride's understanding of terms personally**

Next steps: beyond self-reports

- Impact on practices - from **marriage contract documents**
- Impact on practices and on women's rights - from **survey of couples** married during this period
- Example: Did the bride know what conditions were filled in the nikkah namah before she signed? Did she give any input?

Next steps: What works best and why?

- **Which mechanism(s) are working:** knowledge of law; fear of punishment; social norms?
- Survey questions, information experiments, analysis of heterogeneous responses

Next steps: Complementary interventions

- PCSW program with young unmarried women: **understand the nikkah namah and discuss terms in advance**
- Potential complementary intervention with female Union Councillors (local government representatives): **making government more accessible to women** in gender segregated society