

# **PAKHTUN SOCIAL STRUCTURE AND ITS IMPACTS ON WOMEN'S EDUCATION**



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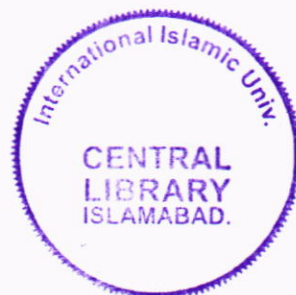
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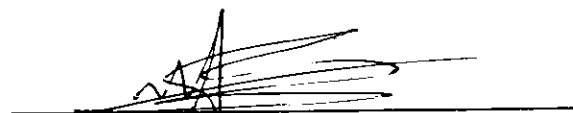
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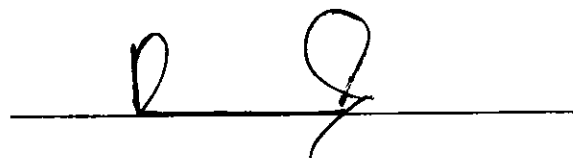
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## LIST OF ABBREVIATIONS

<b>ADBR</b>	Asian Development Bank Report
<b>APA</b>	American Psychological Association
<b>CIDA</b>	Canadian International Developmental Agency
<b>DR</b>	Development Report
<b>DSR</b>	District Survey Report
<b>ES</b>	Economic Survey
<b>F</b>	Frequency
<b>FBS</b>	Federal Bureau of Statistics
<b>GAD</b>	Gender and Development
<b>GDP</b>	Gross Domestic Products
<b>GGMR</b>	Global Gender Monitoring Report
<b>GGR</b>	Gender Gap Report
<b>GNP</b>	Gross National Products
<b>HCA</b>	Human Capital Approach
<b>HDR</b>	Human Development Report
<b>HIES</b>	Household Income Expenditure Survey
<b>KPK</b>	<i>Khyber Pakhtunkhwa</i>
<b>MMI</b>	Minimally Maintained Inequality
<b>MWD</b>	Ministry of Women' Development
<b>N</b>	Population of the Strata
<b>n</b>	Samples from each Strata
<b>NCP</b>	Non Custom Paid
<b>Ni</b>	Target Population of the Strata

<b>NiT</b>	Total Target Population
<b>NT</b>	Total Population
<b>nT</b>	Total Sample Size
<b>NWFP</b>	North West Frontier Post
<b>P</b>	Percent (%)
<b>CP</b>	Cumulative Percent
<b>PA</b>	Political Agent
<b>PISA</b>	Program for International Students Assessment
<b>PSLM</b>	Pakistan Social Living and Standard Measurement
<b>S</b>	Strata
<b>UCs</b>	Union Councils
<b>UDCs</b>	Under Developing Countries
<b>UDHR</b>	Universal Declaration of Human Rights
<b>UNDP</b>	United Nation Development Program
<b>UNECE</b>	United Nation Economic Commission for Europe
<b>UNESCO</b>	United Nation Educational Scientific Culture Organization
<b>US</b>	United State
<b>WAD</b>	Women's and Development
<b>WBR</b>	World Bank Report
<b>WEF</b>	World Educational Forum
<b>WHO</b>	World Health Organization
<b>WID</b>	Women in Development



## ABSTRACT

The current study endeavors to investigate *Pakhtun* Social Structure and its Impacts on Women's Education. The study inquires the cultural, economic, physical, religious and political constraints to women's education in *Pakhtun* society. A quantitative approach was used and study was conducted in eight Union Councils of *Tehsil Adenzai* namely; *Chakdara, Asbanr, Khadakzai, Khanpoor, Ouch, Tazagram, Kotigram and Badwan*. A total of 323 male and female respondents were selected through stratified random sampling using proportionate method. A comprehensive survey was made using semi-structured questionnaire of the mentioned Union Councils. The collected data was scrupulously analyzed with the help of SPSS. However, univariate analysis has been used in order to present data in table with the help of frequency and percentage, where as bivariate analysis was conducted in the form of chi-square test and correlation in order to test the hypotheses. The results explicitly show that the socio-cultural, economic, physical, religious and political impediments have highly significant relationship and association with women's education in *Pakhtun* society. The empirical results show that system of patriarchy, male dominance, customs and traditions, religious misinterpretation, feudalism, prevailing poverty, discouraging response of community and discrimination in policies affect women's education negatively.

It has been suggested that a comprehensive plan of action including civil society, media, academia, moderate community leaders and religious leaders should be adapted to bring change in strict customs and traditions of *Pakhtun* society. Government should also play its positive role in providing gender sensitive policy and infrastructural facilities at the community level.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Background of the Study**

Education improves and promotes the social, economic, political and cultural life of the nation. It is one of the basic activities of people in all human societies. The continued existence of society depends upon the transmission of culture to its young generation. It is essential that every new generation must be given training in the ways of the group so that the same tradition will continue, where every society has its own ways and means of fulfilling such need. Education is considered as a value in itself because it leads to the development of overall personality of the individual. The functions of the educational institution is to develop people physically, mentally, psychologically, socially and spiritually (Nayak and Nair, 2005). Apart from the acquisition of knowledge and values conducive to social evolution; education provides many other benefits. The development of the mind, training in logical and analytical thinking, organizational, administrative and management skills accrue through education. Education therefore, is made available to all for better parenting and healthier living (Kendall, 2008:346).

Education is a key to empower women, take control of their lives and a source to overcome the oppressive customs and traditions which are resisting their educational participation. Education of girls is like educating a family while educating a boy is merely educating a person. The importance of female education in a society and its proliferation to all sections of life is well appreciated and documented to solve existing and emerging problems of the society. An educated mother's perceived contribution to the house hold might be high even if she does not work and earn. She enjoys high

prestige in her husband's family, and other family members might come to her for advice. Her bargaining power might be especially enhanced with respect to her mother-in-law, who is likely to be uneducated. An educated woman can easily adjust herself to the environment whether she is on job or doing household activities etc. Female population constitutes 49.6% of the total population in Pakistan. Any investment in the development of human capital, ignoring female population cannot be fruitful for the progress of country, like education of women is the most effective channel for reducing the inequalities between men and women and ensuring the maximum participation of women in the developmental process (Berhman, 1997 and Haq, 2000).

### **1.1.1 Women's Education and Bargaining Power**

Education might encourage women's empowerment by increasing women's bargaining position within the household. According to Sen (1990) women's empowerment, the ability to make choices and act on them can be understood within the cooperative conflict that exists in a household. The sum of production of the household is greater than the sum of the production of each individual because of household specialization and economies of scale. However, households have conflicts over how the surplus created by cooperating will be distributed, which are resolved through bargaining among members. Bargaining is affected by what Sen calls a person's break down position, perceived interest response, and perceived contribution (Carolyn, 2004:3 and Corson, 1992:254). Education affects all three of these determinants of bargaining power. Woman's breakdown position is what her level of utility or well being will be if she leaves the household. This position is strengthened if she is educated and therefore, can

obtain access to employment. Joitun's comments presented above touch upon her breakdown position. It would be a mistake to assume that educated women will not have a strengthened bargaining position in the household because they have less education than their husbands. Bargaining position is determined by a woman's options outside the marriage, not by her education relative to her husband's. Another source of strength is the support of family of origin, and dowry reflects this support. The higher the dowry a family is willing to pay, the stronger the signal to the groom's family that her family will support a daughter if her marriage breaks down (Schultz, 1993).

Woman's perceived interest response is the extent to which she values her own well-being. If a person in a bargaining position does not put much weight on his or her well-being, the bargaining outcome will be less favorable to that person. To the extent that education builds up self-esteem, it also impacts perceived interest response. Finally, a woman's perceived contribution to the household impacts her bargaining power. Because women's contributions are not marketed and therefore are not monetized, other family members perceived that women contribute less to the household than income-earning men do. Girls are perceived as costing the birth household more than they contribute to it, because married women live with and work for their husbands' families. The custom of dowry increases the perceived costs of girls to parents beyond the costs of raising and educating girls to adulthood. There is some evidence that the secondary school scholarship program changed parents' perceptions of the value of daughters, simply by providing daughters with cash. Selima, a grandmother in a wealthy family, claims: "I have heard that they give girls money. It's good. Girls have become of value to their parents. Now they are going to be encouraged to educate her. They won't get her

married at a young age." Education might encourage women's empowerment by increasing women's negotiating position within the domestic spheres and creates ability to make choice in the given options and action them (Mishra, 2005).

### **1.1.2 Women's Education and Health Development**

As education is necessary for reducing child mortality and promoting child health care, but high level of education is strongly associated with women's improved use of prenatal and delivery services, and postnatal care, has greater impact on girls' and women's knowledge of HIV prevention and condom use. Studies of HIV in Africa and Latin America find that education lowers women's risk of HIV infection and the prevalence of risky behaviors associated with sexually transmitted infections. While primary education increases girls' and women's ability to discuss HIV with a partner, ask for condom use or negotiate sex with a spouse. In addition, secondary education has an even greater impact. Girls who attend secondary school are far more likely to understand the costs of risky behavior and even to know effective refusal tactics in difficult sexual situations (Jewkes 2003 and WHO, 2009). Women education promote health activities, such as women's secondary education also can play a crucial role in reducing violence against women and the practice of female genital cutting. While educating women clearly cannot eliminate violence, research shows that secondary education has a stronger effect than primary education in reducing rates of violence and enhancing women's ability to leave an abusive relationship. Women's secondary education also has more effects in reducing female genital cutting than primary education. Profiles of nine African countries found that the practice was more prevalent among uneducated than educated women

(Jejeebhoy, 1998). Women with primary or no education are more likely to have been cut than those who have received secondary instruction. In the Central African Republic, for example, 48 percent of women with no education and 45 percent with primary education have been cut, while only 23 percent of women with secondary education have been subjected to the practice. Women's education also affects their attitude toward the genital cutting of their daughters. A study in Egypt found that women who had some secondary education were four times more likely to oppose female genital cutting for their daughters and granddaughters than were women who had never completed primary school (El-Gibaly, 2002).

### **1.1.3 Women's Education and Economic Development**

Female literacy plays a very significant and crucial role in the development of nation especially in the economic development of a country. No society has ever liberated itself economically, politically and socially without a sound base of educated women. Change in women's literacy rate is directly associated with societal development and hence no society can develop without their women's education, because women's role in education has positive impacts on the economic development and it not only contributes in the progress of a nation but also has a positive role in the reduction of poverty of a country (Haq, 2000). In the world in general and the underdeveloped countries (UDCs) in particular, women are inadequately served in terms of education, health, social status, opportunities, legal rights and employment. In the poorest quartile of countries in 1990, only 5% of adult women had any secondary education, one-half of the level for men which has adversely affects the economic development, because lower educational ratio

among the women decreases per capita income. While in the richest quartile, on the other hand, 51% of adult women had at least some secondary education, 88% of the level for men which in turn improves the economic conditions and human capital (Dollar and Gatti, 1999; World Bank, 2001; Schultz, 2002; King and Hill, 1993).

While focusing the importance of women's education in the economic development of the country, in the same scenario economists have commonly focused on per-capita income as the primary indicator of development, although there are several other indicators of development. In mainstream economic theory of education and particularly women's education often represents one important aspect of human capital and enters the productive functions with a positive coefficient. Lower male or female educational levels translate into lower human capital. Thus, in theory, there is a direct effect from female education to income or economic growth (Yamarik and Sucharita, 2003; Dina Abu-Ghaida and Klasen 2004).

Women education is closely linked with economic achievements as lower female education had negative impacts on economic growth as it lowered down the average level of human capital in developing countries female education reduces fertility, infant mortality, increases children's education and promotes the economic output (Klasen, 2002; and Knowles et al, 2002). There is a positive feedback from improved gender balanced education to greater income inequality which yields to higher rates of economic growth. As education is observed more broadly, people having low income are better to be able to seek out economic opportunities. A study suggested that one percent increase in the labor force with at least secondary education would increase the share of income of the bottom 40% and 60% by between 6% and 15% respectively. Also increasing women

education will decrease poverty ratio and increase per capita income growth (Walter, 2002).

The fundamental contribution of education to economic growth is to increase the level of skills, talents, knowledge and experiences of people to be more able in the work force. High earning is associated with the higher level of education and gender equity and equality in education. As women education is one of the prime indicators to economic stability and human capital development (Barro, 1991; Klasen and Lamanna, 2008). Equal and balance education system increases human capital and per capita income of the country. Gender gap in education significantly reduces the level of GDP, GNP and per capita income and has subsequently affected economic growth (King and Hill, 1993; Knowles et al, 2002; Dollar and Gatti, 1999; Forbes, 2000, Yamarik and Ghosh, 2003, Appiah and McMahon, 2002; and Klasen, 2002). Gender equality in education has a positive correlation with GNP and GDP. It can be seen that the ratio of female to male literacy rates tends to be positively associated with levels of GDP per capita. A country failing to close the gender gap in education could experience a decrease in per capita income by 0.1 to 0.3 percentage points, this inequality in education further causes low empowerment of women and seriously hampered economic development (WBR, 2003: 3; Abu-Ghaida and Klasen, 2002; DR; 2002, UNDP, 2001). Thus it has been proved that the higher ratio of educated women increases the per capita income of a country, which may be a core factor in overall economic development of a nation (Klasen, 1999-2002).



#### **1.1.4 Women's Education in Pakistan**

Of all the discrimination and denial of opportunity that women in Pakistan suffer, perhaps the most damaging is the denial of the right and opportunity to education. Like wise Naz (2011) expound that, the subordination of women is a universal phenomenon, though there is difference in the nature and extent of subordination across culture and societies. It is common that male are paid more for the same work and they usually dominate the socio-cultural, economic and political aspects of the society. In contrast, females are discriminated educationally, economically, politically and socially. Education in this context is the key to break vicious circle of ignorance, exploitation and empowers women and girls to improve their lives. Education has been of central significance to development of human society (Haq, 2000).

Education of women is essential not only for their socio-cultural, economic and political development but it is compulsory aspect of their economic, productive and reproductive contribution, better health and increase independence. From domestic to the public sphere, education is male dominated (Naz, 2011). In Pakistan the status of women education is not homogeneous at the primary, middle, secondary and higher level. There is great difference in the rates of enrollment of boys, as compared to girls in Pakistan. According to UNESCO (2001, 2006), primary school enrolment for girls stands at 60 percent as compared to 84 percent for boys. The secondary school enrolment ratio is even more discouraging, 32 percent for females and 46 percent males. Regular school attendance for female students is estimated at 41 percent while that for male students is 50 percent. The Population Census of (1998) shows, the overall literacy rate in Pakistan was 45 percent. The number of literate females increased from 0.8 million in 1961 to 11.4

million in 1998 -97. The growth rate for male's literacy was 5.1 percent per annum. It may be noted that the overall literacy rate in Pakistan is lower when compared to other countries in the region. The reason for this diversity in the education of male and female is the cultural set up which promotes only male education and the limited number of educational institutions in the country and accessibility to those. The situation in rural areas, where the majority of population resides, is even more serious. The people in those areas avoid sending their children to schools especially females because schools are in far flung areas (Women in Pakistan, 2000).

Constraints to women education exist in most of the world societies and particularly in the developing countries. However, the nature and shape of these constraints differ from culture to culture and society to society. Education is the key to overcoming oppressive customs and traditions that have neglected the needs of girls and women. Women do not yet enjoy the same opportunities as men. Their choices as to how to spend their time, in both work and leisure are more constrained than they are for men. They are discriminated almost in all fields of social life such as, decision making process, politics, recreation, employment and particularly in educational sector (Verma, 2006). The international community's commitment to universal education was first set down in the 1948 Universal Declaration of Human Rights (UDHR) . Education is everybody's human right. As Mishra (2005) elucidates, that there is no acceptable excuse for denying the opportunities to develop her fullest potential. Gender equality does not necessarily mean equal numbers of men and women or girls and boys in all activities, nor does it mean treating them in the same way. It means equality of opportunity and a society in which women and men are able to lead equally fulfilling lives.

In the developing country the picture of women education lay at the bottom. The WEF (2000) noted that by the year 2000, more than 113 million children had no access to primary education, 880 million adults were illiterate and gender discrimination continued to permeate education systems. The assessment also indicated the need to look at girls' education as a component of the global and national drive for education for all; it was learned that education of girls must be considered in the general context of "gender equality", including education for women (Khalid & Mujahid, 2002:10). In this scenario Haq (2000) commented that, "*No society has ever liberated itself economically, politically, or socially without a sound base of educated woman*". Low female participation in the education system is primarily the outcome of two factors: low parental demand for girls' schooling; and the public and private sectors' supply of educational services that do not respond to the communities' needs. In most South Asian countries parents prefer to give higher education to sons rather than to daughters, mainly because boys are considered positive economic assets to the family (Haq, 2000).

Traditionally it was thought that with enough schools, teachers and textbooks, the education system would produce the desired outcomes for girls and boys alike. However, it is increasingly becoming apparent that these factors are necessary but not entirely sufficient for ensuring required enrolment and achievement rates. Schooling is never free even when governments pay for much of it. Parents usually bear the costs for books and clothing. Parents also incur opportunity costs because they lose their children's availability for household chores and wage labor. Girls perform more chores at home than boys, thus the opportunity cost of sending them to school is often higher. Parents

assess whether the benefits to the family outweigh the costs. Where resources are limited priority is given to sons (Latif, 2007).

One of the most significant factor that inhibits women's access to education in South Asia is the perception that the investment in educating a girl will not benefit her parents once the girl gets married. South Asian culture place a high value on the chastity of girls, and therefore parents are often reluctant to allow their daughters to be taught by male teachers, to enroll in schools without separate facilities for girls, or to attend boarding schools in distant towns. Culturally, girls are expected to be isolated from males before marriage boarding schools in distant towns. Lack of female school, facilities for female students and teachers, curriculum and examination policies are among the various school-related factors that can contribute to gender gaps in enrolments. These factors can influence parents' decisions on whether to educate their daughters or not. Distance between home and school is the most important deterrent for girls than boys. The further a school is from a girl's home the less likely that she will enroll and attend because family members perceive long distances as threats to their daughter's safety (Haq, 2000).

As the situation of women education is at worse in South Asia, but in Pakistan and particularly in rural areas women suffer from severe discrimination in all sectors of life that is education, employment, health etc. The social and cultural context of Pakistani society is predominantly patriarchy. Men and women are conceptually divided into two separate worlds that are masculine and feminine. This division further defines the role of both male and female and place women as a reproductive unit and restricts them to the role of a mother and wife within the domestic domain, while male as a productive unit; is

a breadwinner and the controller of the household and public domain. Home is defined as a woman's legitimate ideological and physical space, while a man dominates the world outside the home. The false ideological demarcation between public and private, inside and outside worlds is maintained through the notion of honor and institution of *purdah* in Pakistan (Naz, 2011). Since the notion of male honor and *izzat* (honor) is linked with women's sexual behavior, their sexuality is considered a potential threat to the honor of the family. Besides, the traditional values, i.e. the ideology of *purdah* (veil), negative social biases, cultural practices, concept of honor are linked with women's sexuality. Restrictions on women's mobility, strict custom and traditions, conservatism, misinterpretation of religious values and hold of patriarchic values becomes the basis for gender discrimination and disparities in most of the spheres of life particularly in education (Women in Pakistan Report, 2000).

Women comprise almost half of the world population but they don't enjoy the position they deserve for; they are discriminated socially, politically and economically in many ways. Women participation in socio-cultural, economic and political activities is essential for their empowerment but constraints to their freedom exist in most of the rural areas of *Pakhtun's* society. The social structure and the social system of *Pakhtun* society are highly conservative and male dominated. The predominantly patriarchic structure and social relations divide society into men and women right from their birth. It also distributes masculine and feminine roles among male and females. From the very birth, male and female reside in opposite conditions based on the biological distribution as provided through birth (Naz, 2011). In addition women are ideologically considered to reside inside the four walls of the house. Their education is restricted and she is never

allowed to move outside the house without the permission of the male authority. Home is a legal and spiritual space, while this space is overwhelmingly dominated by masculine values and ideas. She is kept and secluded by observing strict *Purdah* both at home and in the private sphere. She has no place outside the home, and is controlled by male oriented values by the male folk. In Pakhtun social structure, women is the most honorable and the dignity of the male stratum is mostly attached to female honor. Only female sexual behavior is considered as a naked threat to the family honor.

In *Pakhtun* social organization women have very limited access to education, health, recreation, and other basic facilities of life. Women opportunities and access became limited and they become dependent for ever. This not only contributes in women subordination rather it devalues her status in the larger social context of the target area and increase women's illiteracy. While such deprivation becomes the basis for male dominance in the overall socio-cultural and political relationships. Further in Pakhtun social structure, women are situated largely at the bottom of the educational system in comparison to their male counterparts.

This research study highlighted the *Pakhtun* social structure and its impact on women education. Nevertheless as a problem, women require special kind of attention and encouragement especially in the educational sectors, because developments without the participation of women will remains incomplete which will be achieved through spreading of education for both sexes.

## 1.2 Statement of the Problem

This research study aims to determine the *Pakhtun* social structure and its impacts on women education. In addition the study sociologically analyzes the social, cultural, economic, political and religious aspects of *Pakhtun* culture and its direct and inverse effects on women's education. These aspects of culture are entrenched in the social relations of the people and make women as a second class citizen. The patriarchic social structure, long historic traditions of male dominance and centuries old religious misperception and misinterpretation are prevalent in *Pakhtun* society and adversely affects women's education.

Naz (2011) reflects that patriarchic social structure, centuries old customs and traditions, and the observance of *Purdah* negatively influence women's status in regard of their education. The cultural traditions and the political context have been dominated by male oriented values and the role of masculinity is hindering female education. As Qureshi and Rarieya, (2007) illuminates that Pakistan in general and *Pakhtun* society in particular women are laying at the pathetic stage regarding their education in comparison to their male counterparts. The status of male and female in the formal educational sector is not homogenous in *Pakhtun* society. The diversity exists not only on the regional level but also at the national level. Women in Pakistan have no such status because of negation of their roles as producers and providers in most of the aspects of life. The preference for sons is one of the reasons to mobilize most of the household resources in their favor and hence they are given better education and are equipped with skills to compete for gaining resources in public domain. However, female members as compare to male are imparted domestic skills, i.e., to be good mothers and wives etc. In this connection Pande and

Astone (2001) expresses that parents prefer to invest more over males' educations as their old age social security is attached with better economic ability of their sons because sons in a traditional society usually shoulder the economic responsibility of the family.

Lack of education, skills and limited opportunities in the job market with imposed social and cultural restrictions limit women's mobility and chances to compete for gaining control over resources in the public sector. This leads to their social and economic dependency and yet it becomes the basis for male dominance over women in all social relationships. As Gaskell et al. (2004) argues that, the lower economic conditions of people also lead to resist women's education because it is difficult for the parents to afford the educational expenses of both male and female.

### **1.3 Objectives of the Study**

1. To identify the socio-cultural economic and physical constraints to women's education in *Pakhtun* society
2. To investigate the religious and political barriers in the way of women's education in *Pakhtun* society
3. To study community perceptions and response towards women's education
4. To suggest various measures for promoting women education in *Pakhtun* society

### **1.4 Hypotheses of the Study**

1. Cultural impediments have close association with women's education in *Pakhtun* society.



2. Higher the economic barriers lesser would be women education.
3. Physical constraints adversely affect women education.
4. Religious hurdles decrease women's education.
5. Political obstacles have a strong connection with women education.
6. Discouraging response of community negatively influences women education.

### **1.5 Significance of the Study**

Education has been of central significance to the development of human society. Education leads to direct economic benefits in the form of higher lifetime earnings for women while society and community also benefit from higher productivity of its labour force. It provides them with greater opportunity and choices to improve their lives and that of their families. It is used as a defensive tool against the strict customs and traditions in Pakhtun society (Choudhary, 2010 and Arif et.al, 1999).

In addition to the direct benefits in the form of more knowledge, skills, income earning opportunities, education of women has numerous social benefits. Female education is strongly connected to reduce child and maternal mortality, reduce fertility, improve family health, increase educational attainment of children, particularly girls. It also leads to women's improved status in society.

In *Pakhtun* society people use religion as cultural tool which is mispropagated regarding women's education. In-fact it is not religion which hinder the way of female education; rather it is the culture that promote male dominance and women's subordination. Every religion of the world provides equal chances to both men and

women and especially Islam has preserved the rights of women and even stresses on it. Islam has never blocked the way of women education and participation in the development of family, community society or nation. Islam has also impaired the principal of golden means. It is also incumbent in men to create a balanced and harmonious society.

Last but not the least, this research enables the government and non-governmental organizations to tune their plans and policies with the situation on ground. This study paves the way for the policy makers and planners to implement and design their strategies in such a way that it would not disturb the local cultural pattern and promote women education.

## **1.6 Conceptualization of the Study**

Concept is the name of thing, event or idea which is socially constructed. Concepts provide us a specific meaning of thing. Every science has developed separate system of concepts for the exploration of its information. The method of framing and developing concept is called conceptualization (Alam, 2008:41). As Babbie (2004:122) elucidate that, the process through which we specify what we mean when we use particular term in research is called conceptualization.

The researcher has given operational definitions to various key concepts in order to clarify various dimensions of the problem and what the researcher exactly wants to find out. These major concepts include:

### **1.6.1 Social Structure**

Social structure refers to the established patterns of social interaction among different relationships regulated through accepted norms and shared values. It means the pattern of social arrangement which forms the society as a whole, and which determine, to some varying degree, the actions of individuals socialized into that structure (Naz, 2011).

### **1.6.2 *Pakhtun's* Social Structure**

The *Pakhtun* social structure, which has attracted the attention of many scholars, is mainly governed by conventions and traditions and a code of honor known as "*Pakhtunwalii*". This un-written code is the keystone of the arch of the *Pakhtun*' social fabric. It exercises a great influence on their actions and has been held sacrosanct by them generation after generation. The *Pakhtunwalii* or the *Pakhtun* code of honor embraces all the activities from cradle to grave. *Pakhtun* social structure mainly consists of patriarchy, male dominance, strict customs and traditions, conservatism, purdah system, feudalism etc. In the target area, the norms of patriarchy have been internalized in the social relations and social structure, while such norms create a general sense of subordination to women. Almost all of the households have patriarchic system, except those where the husband has dead (Naz, 2011).

### **1.6.3 Constraints**

Constraint generally means barrier, impediment, hindrance etc. In this research study the term constraint expresses various impediments to women' education. In

*Pakhtun* social structure women are deprived from their basics rights, such as education, health, employment etc. Constraints to women's education refer to those hindrances or obstacles, which barricade or bare women folk from participation in various socio-cultural and political activities. Constraints have been classified into physical or structural, which brings stability, and to enhance and improve women status, position, and the social, which are related to human association and interaction.

#### **1.6.4 Physical Constraints**

In the present study, physical constraints include lack of educational institutions, no proper building and infrastructure and lack of transport and communication facilities which adversely affects women's education.

#### **1.6.5 Social Constraints**

The social constraint in regard of women's education in *Pakhtun* society in the present study includes gap in gender relations, patriarchic social system and all relationships of association and disassociations. Special focus has been laid on to observe the intensity of patriarchy, *Pakhtun* cultural interaction, male dominancy, strict custom and traditions, customary laws, *Pakhtun* codes, domestic labor, purdah, conservatism, and social exclusion etc, which adversely affects women's education, and gender balanced development (Naz, 2011).

### **1.6.6 Cultural Constraints**

Culture is a unique position of man; it is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (Rao, 1990:189). The cultural constraints in the present research have been identified in the form of gender role, norms, values, customs and traditions, *Purdah* system, *Pakhtun* codes, formal and informal justice system, e.g. courts and *Jirga* system, honor killing, *Ghairat* (prudence), which resist women education.

### **1.6.7 Economic Constraints**

Economy play a key role in development of society as Taga (2009:308) illuminates that “the economic system is that complex of interrelated institutions through which the economic activity of man is expressed”. Economic constraints refer to poverty, unemployment, illiteracy, economic dependency, which in one way or other decreases women status in *Pakhtun* society. Women in the *Pakhtun* social build is considered unpaid labors and it further decreases women’s education.

### **1.6.8 Political Constraints**

Political institution control day to day affairs of the country. According Macionis (2005) political institution is the set of norms pertaining to the distribution of power and authority concerning the management and affairs of the state to bring order in life. It deals with power and authority. Due to no uniform policy, corruption, lack of honesty, discrimination in policies, no proper check and balance, women have no access to politics,

further lack of women's representative, government always ignore women needs especially in the educational sector. The male dominated politics violate women rights such as education, employment, health, recreation etc. Such constraints includes the political system, the state, government, judiciary, political administration, office holders, law makers and law interpreters, formal and informal social controlling agencies, e.g. the courts and *Jirga* system, lack of access to vote and political campaign, etc which further decrease women's education in *Pakhtun* society.

#### **1.6.9 Religious Constraints**

Religion is the unified system of belief and practices related to sacred things (McGuire, 2002:368). In *Pakhtun* social structure religion is closely associated with culture. The religious misperception, lack of religious knowledge both among masses and among religious leaders, illiterate *Mullas* negatively interpret women's education in the name of religion.

#### **1.6.10 Education**

Education is the social institution responsible for the systematic transmission of knowledge, skills and cultural values within a formally organized structure. Education means to develop man's faculty especially his/her mind. It is the reconstruction of experience. The influence of education on a society is that, the society teaches education to its young so as to enable them to be successful adult (Bourdieu and Passeron, 1990:349).

### **1.6.11 Women's Education**

Women's education is one of the most effective channels for reducing inequalities between men and women that ensures maximum participation of women in the development process. It has a prime status in women's empowerment and societal development with significant role in flourishing human capital and economic growth (Choudhary, 2010, Arif, 1999). The status of women education Pakistan in general and *Pakhtun* society in particular is not satisfactory. The socio-cultural, economic and religions constraints in *Pakhtun* society decreases women's education.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

Education is the most important instrument for human development; it widens the horizon of our experiences and improves the economic, social, political and cultural affairs of the nations. (Nayak and Nair, 2005 and Chaudhry, 2009). Education is one of the major instruments of social change and it is the force, which brings changes in the traditional out look of the people, and it develops the insight for judging things in their context. It is a critical input in human recourse development and is essential for the country's economic growth (Schaefer & Robert, 1995 and Alam, 2004). Women status in society and their independence is directly linked to learning, not only for female but globally; it is recognized as the basic and most fundamental factor in communal development. (Velkoff, V.A 1998; Berhman, 1997; Alderman and King 1998).

The benefits of educating girls and women are will understood, but education's role as a catalyst for promoting gender equality and empowering women. It has been proved from the previous research study on women education, that basic education of girls and women improves the key development outcomes, such as reducing fertility and child mortality or increasing work productivity. It is often assumed that education enhances women's well-being and gives them a greater voice in household decisions, more autonomy in shaping their lives and better opportunities for participating in the community and labor market. It is regarded as a key factor in overcoming all the barriers that women face in their empowerment. Education itself is an empowering tool both for male and female and a compulsory component of human organization and development, It is not only the source of getting knowledge and to improve skills, but is also enhances



the mental horizon of male and female and decreases the dependency in health and livelihood. Besides, it empowers women to take their rights place in society and development process gives them status and confidence in decision making and further it is the key to reducing poverty (Kaur, 2006).

The position of women education in the developing countries is at worse and particularly in south Asia where the patriarchy and preference for sons education, combined with parental perceptions of the opportunity cost of investing in girls' education, often seen as watering a neighbor tree', have become risk factors to girls' education. The culture and social beliefs and practices interface with each other to form multiple and overlapping disparities that excludes girls from their right to education (Haq, 2000).

Education is one of the biggest challenges to the nation since independence. Despite the various developmental plans and measures, the overall improvement in Pakistan's literacy rate since its independence (1947) is 45 percent (56.5 percent for males and 32.6 percent for females according to 1998 Census Report). This is alarming as compare to rest of the countries in the region. In comparison to the rapid population growth, however there seems to be a rise in the rate of literacy but population of the illiterate persons has more than doubled since 1951, while the same is tripled for females. According to ADBR (2000), approximately 60 percent of the total population is illiterate and women constitute 60 percent of the illiterate population. The report further reveals that strong gender disparities exist in educational attainment between rural and urban areas and amongst the provinces.

The status of women in Pakistan is not homogenous because of the interconnection of gender with other forms of exclusion in the society. There is considerable diversity in the status of women across classes, regions, and the rural/urban divide due to uneven socioeconomic development and the impact of tribal, feudal, and capitalist social formations on women's lives. However, women's situation vis-à-vis men are one of systemic subordination, determined by the forces of patriarchy across classes, regions, and the rural/urban divide gender is one of the organizing principles of Pakistani society. Patriarchal values embedded in local traditions and culture predetermines the social value of gender. An artificial divide between Production and reproduction, created by the ideology of sexual division of labor, has placed women in reproductive roles as mothers and wives in the private arena of home and men in a productive role as breadwinners in the public arena (Naz, 2011).

Khan and Ali (2005) attribute the low schools enrolment in rural areas is due to cultural and religious norms of the society. The preference for sons due to their productive role dictates the allocation of household resources in their favor. Male members of the family are given better education and are equipped with skills to compete for resources in the public arena, while female members are imparted domestic skills to be good mothers and wives. Lack of skills, limited opportunities in the job market, and social and cultural restrictions limit women's chances to compete for resources in the public arena. This situation has led to the social and economic dependency of women that becomes the basis for male power over women in all social relationships. Similarly Latif (2009:3) demonstrate that Pakistan is patriarchal society where women suffer many kinds of discrimination, resulting in low social, economic and political status, in relation to the

socio-economic perspective; the cultural constraints to women's education and gender disparity in primary and secondary education may be attributed to the prevalence of the current poverty (Robinson-Pant, 2004).

A woman belonging to lower class is given limited opportunities to create choices for them in order to change the realities of life. On the other hand, women belonging to the upper and middle classes have increasingly greater access to education and employment opportunities and can assume greater control over their lives. The most powerful aspect of social and cultural context is the internalization of patriarchal norms by men and women. In learning to be a woman in the society, women internalize the patriarchal ideology and play an instrumental role in transferring and recreating the gender ideology through the process of socialization of their children. This aspect of women's lives has been largely ignored by the development initiatives in the country and further it indirectly influence women's education (Women in Pakistan, 2000).

Women's education in Pakistan its status and standard particularly is at the lowest ebb. Traditionally, it is assumed that women are limited to homes and men are the productive unit of family. Thousand of girls' otherwise intelligent and capable enough to get education, but are deprived of because of multifarious socio-cultural and economic reasons and gender prejudices structure. Due to this reason they are unable to play active role in the development of society. In this situation, education can play a vital role in enhancing the status of women and placing them on an equal footing with their male counterparts and it also increases women's ability to secure employment in the formal sector (Latif, 2007).

In the developing countries like South Asia; the culture play a great role in promotion and demotion of women's status and their education, girls are limited to four walls of the home and male is consider as the economic product of the family. Therefore priority is given to the male education because male are the assets of family. These inequalities exist in high ratio especially in India, and Pakistan which decrease women education in the said societies (Sen, 1977:35 and Tisdell, 1999:9). This inequality is obvious is due to low female-male ratio in India and Pakistan, the male female ratio are significantly less than unity whereas, biologically, they ought to be in excess of unity. This gives rise to the so called Phenomenon of "missing women". This number was estimated to be as high as 80 million in the early 1990s and in excess of 50 million at present which decrease their status in family and caused economic crises. Education can thus be an important instrument to reduce gender discrimination (Tisdell, 2002:706; Klasen, 1994:71; Tisdell and Regmi, 2005: 541).

Traditionally it is beliefs, especially in developing countries, push men and women into assuming different roles and responsibilities. Boys are to become income earners and girls are to become care-takers. Thus, parents usually prefer sending boys to school and encourage them to put a significant amount of effort into their studies. This behavior results in men having better opportunities and higher income than women when they enter the labor market. (Hill and King, 1991 and Qureshi and Rariya, 2007). This attitude further suppresses the position of women in society. In this context Kabeer (2005:13) pointed out that gender stereotyping in the curriculum portrays girls as passive, modest, and shy, while boys are seen as assertive, brave, and ambitious which further decrease the status of women in society and make them dependent on man. This

reinforces traditional gender roles in society, and acts to limit the kinds of futures that girls are able to imagine for themselves.

Gender differences and inequality in education with policy favoring more men than women continued even up to three quarters of twentieth century. The effects of education, in general, are greatly influenced by the social context in which women live. In situations of domestic violence, for example, the degree to which education can have a positive impact differs, depending on the social rules or norms governing a woman's life as well as her economic situation. Studies show that the benefits of education in reducing domestic violence are greater in the less patriarchal state of *Tamil Nadu* in Southern India than the more patriarchal state of *Uttar Pradesh* in the North. In the latter case, only secondary schooling for women leads to lower domestic violence rates (Jejeebhoy, 1998). As well as education reduces domestic violence against women, it also promotes the economic status of the women in family and society as well. The recognition that women's equality and rights are central to achieving economic and social priorities is important (Gulati, 2006 and Verma, 2006).

Barriers to girls' education can take differential forms across nations/societies, depending upon the socio-economic, religious and cultural context. Furthermore, barrier can be perceived as either intrinsic or extrinsic to girls in relation to how they experienced educational participation. As will, some barriers can be obvious while other is subtle and tacit. Some of the major socio-economic constraints include poverty, weak legal framework around education, issue of safety and security around school affecting girls, lack of relevance of school to the lives of children, unemployment, underemployment, over population, no proper utilization of resources etc also decrease

women's education in the country. Majority of the Asian Countries are poor, and in the absence of welfare state it very difficult for the family to afford both the education of boys and girls (Robinson-Pant, 2004:473). Although school attendance is free, the costs of books, uniforms, and transportation to school can be too much for poor families. Poor families are also more likely to keep girls at home to care for younger siblings or to work in family enterprises. If a family has to choose between educating a son or a daughter because of financial restrictions, typically the son will be chosen. Negative parental attitudes toward educating daughters can also be a barrier to a girl's education (GOI, 2001).

Many parents view educating sons as an investment because the sons will be responsible for caring for aging parents. On the other hand, parents may see the education of daughter's is a waste of money because daughters will eventually live with their husbands' families, and the parents will not benefit directly from their education. Also, daughters with higher levels of education will likely have higher dowry expenses as they will want a comparably educated husband. However, education sometimes lowers the dowry for a girl because it is viewed as an asset by the husband's family (Dreze and Sen, 1995). However educating girls is a very beneficial both for the family as well as for the country as well in order to achieved sound development of family, community and society at large (Stromquist, 1995:454).

Focusing the relationship and association of economic impediment to women's education; one of the major barriers in India to girl's education is the lack of adequate school facilities. Many states simply do not have enough classrooms to accommodate all of the school-age children. Furthermore, the classrooms that are available often lack basic

necessities such as sanitary facilities or water. In *Uttar Pradesh*, a recent survey found that 54 percent of schools did not have a water supply and 80 percent did not have latrines (The World Bank, 1997b). Lack of latrines can be particularly detrimental to girls' school attendance. In some states, the inadequate supply of classrooms is further compounded by the large increase in the number of school-age children due to high population growth rates. For instance, in 1993, *Uttar Pradesh* needed to build 284,000 additional classrooms to achieve full enrollment of children age 6 to 10 (The World Bank, 1997b). The need for new classrooms will persist as the population continues to grow. On the other hand, in states where population growth rates are low (*Kerala*), the number of primary-age children is beginning to decline and state governments can focus on improving the quality of education rather than increasing the supply of classrooms.

Lack of female teachers is another potential barrier to girls' education. Girls are more likely to attend school and have higher academic achievement if they have female teachers. This is particularly true in highly gender-segregated societies such as India (Bellew and King, 1993 and King, 1990). Currently, women account for only 29 percent of teachers at the primary level (MHRD, 1993). The proportion of teachers who are female is even lower at the university level, 22 percent of instructors. These proportions reflect the historic paucity of women with the educational qualifications to be teachers. However, the proportions are likely to change in the future as women currently account for nearly half of those being trained as teachers. Again there are differences among the states; the states with the highest literacy rates are also the states with the highest proportion of female teachers (Mehta, 2005). Along with poverty being the socio-economic constraints to women's education, cost, burden of household labor, shortage of

school facilities and negative school environments also reduce women education in society (Mishra, 2005).

The benefits of educating females, although not as thoroughly examined, are of no less importance, besides the typical market benefits, educating females can also yield other positive externalities such as enhancing the gains that result from educating males (Hill and King, 1991). Throughout the history education remains a man asset. The previous research shows that during the eighteenth century and into the nineteenth century, teachers were considered pillars of their communities, at that time, teaching was almost totally an all-male profession. As women began entering the teaching profession in greater numbers (Circa 1830s-1850s), they were restricted primarily to teaching the early grades, where the goal was not so much to educate children as to civilize them. As the year went by, women taught more than men. However, the position of principal a position of greater status than that of teacher in most grade schools remained male-populated (Strober & Tyack, 1980:493 and Tyack, 1976: 263). During this century, the teaching profession became more dominated by women, especially among the primary grades. However, women teachers found their career paths blocked at higher levels of the educational system (Szafran & Austin, 1984).

However, the gender gap in education in Pakistan suggests that the country has foregone a great opportunity by not capitalizing on the large rates of return of female schooling on economic productivity. In a study of estimates of wage relations for males and females separately over several time periods using (HIES) Household Income and Expenditure Surveys, it was found that females had higher rates of return than their male counterparts. Some estimates suggest that the return on getting more girls into schooling



may be over 20 percent. Another study estimated that annual growth in income per capita could have been nearly a percentage point faster if Pakistan had closed the gender gap as fast as East Asia between 1960 and 1992 (Klasen, 1999).

Family play a key role in the education of girls and personality formation of an individual (Alam, 2002:99). In most of the developing countries family serve as a barrier to female education. In Pakistan and especially in *Pakhtun* society where the patriarchic structure of the family only allowed male for education, and female must remain inside the house hold which reduced women's education. Further educated father and mother will also contribute in the education of their daughter and son. It has been found by much research that a very small rate of domestic violence among the educated women as compared to their uneducated counter parts. In Pakistan, highly educated mother tend to positively affect the life chances of their children (Kazi and Sathar, 1996 and Sathar et al., 2000).

The poor nature of *Pakhtun* society and household income of the family affects parents' decisions to prioritize expenditures on the education of their children. Even if there is a minimal tuition fee charged in schools expenditures on uniform, textbooks and other materials, besides the opportunity cost of sending daughters to school, serve as constraints. Opportunity costs increase when children grow up and become more useful in the family's income-earning/domestic activities. This explains higher school drop-out rates among grown up girls (grade 4 & 5), (PIHS, 2000 and UNDP, 2007).

Poverty and illiteracy are correlated with each other. Illiteracy among poor and rural people is common. The most marginalized group deprived of education is the rural girls from poor and illiterate families. Parents' education has a strong influence on

children's education, especially of girls'. Children of those parents that have obtained some schooling are much more likely to have attended school as compared to those whose parents have themselves never been to school. This difference is much more pronounced in rural areas compared to urban, and for girls relative to boys. Lack of parent teacher communication in case of poor illiterate families, is a major factor for lower learning achievements as identified by head teachers and teachers (UNESCO, 2001:30).

In the developing countries the position of women status is very poor. In Pakistan and especially in *Pakhtun* society women suffer from a low status. Women participating in income generating activities in the formal sector are usually considered to neglect their husbands, children and other domestic responsibilities. Misconceptions about women's education in Islam are common, though changing. Marriage of girls is considered the main responsibility of parents, and as such preparing and saving for dowry are common social norms. The aspirations, achievements and performance of women/girls are usually responsive to the stereotyped expectations of their families and socio/cultural settings. For example, stress on daughters' roles, as mothers and housekeepers is common, these misconception further adversely affect women's education (Khalid & Mukhtar, 2002:10).

In a study conducted on female teachers' and girls' access to primary schools in rural Pakistan, parents agreed that basic education was important for both boys and girls, but insisted that boys education must be a priority as they have to shoulder the economic responsibilities of the family. Both fathers and mothers agreed that better economic position of sons brings better old age living for parents. However the between home and school is also one of the most important factor in education of girls; traveling long

distances to attend schools usually pose threat to the personal security of girls. The incidents of child sexual abuse and the importance attached to the personal security of girls dominate parents' decisions of not sending girls, especially when they grow up, to schools where distances are long. Women teachers, too, indicated unsafe traveling and school conditions as major problems in rural communities (Khalid, 1996; Haq, 2000).

Many research studies showed that mother's education is an important determinant of children's schooling, usually having a stronger impact than father's schooling. Education can explore the inner capabilities and capacities of women which she serves for the family and as a whole for the societal development (Schultz, 1998 and Behrman, 1997). Studies focusing on developing countries have found girls' education particularly important for the welfare of the family and the future development. Many empirical studies conclude that increased schooling of the mother is associated with larger effects on child health, schooling and adult productivity than increased schooling of the father (Schulz, 2001). Interestingly, there is evidence that even in the developed world the mother's education has a greater impact on children's performance later in life than the father's. Azhar (1978) finds that the time required to obtain a doctoral degree in economics, is several years shorter for those students whose mothers' belonged to the better educated half of the sample mothers. In Pakistan, a large number of people want to educate their sons and daughters, but only one third of the total prefer their daughters to be in jobs (Azhar, 1978).

Women's education has a strong association and correlations with better health; educated women can better handle the cleanness of their home and outside environment, and it is also a great source of mobility (better status of life). However, a

review of available research shows that education is most beneficial to women in settings where they have greater control over their mobility and greater access to services. In many developing countries, women do not have such mobility or access to the resources due to the patriarchal structure of society; they need to improve their health or the health of their families. Often, health services are not widely available, or where available, they are of poor quality. In such situations, primary education alone often cannot equip women with the skills and knowledge they need to overcome the many constraints.

Recent research in India, for example, shows that women with higher levels of education are more likely to reject a strong societal preference for a son and find ways to compensate for the lost support and discrimination they may experience should they give birth to a daughter (Pande and Astone 2001; Kalid and Mujahid, 2002). But unfortunately, they do not get equal opportunities just like males. Parents whether educated or uneducated have desire to educate their children. Almost all the parents wish their children might achieve the economic benefits along with respectable social status. In spite of all these things, level of education is very low particularly for female it tells a woeful story. Mostly females are not encouraged by their parents to get education. Sex is an important characteristic in assuming status to an individual. Beside these there may be more factors like father's educational level, income, social class, family size and occupation, which affect the education of daughters. There are different attitudes of parents towards the education of their daughters. The parents who are more literate have more desire to their daughter's education. Urban people are more interested in the education of their daughter than the rural ones (Rafiq, 2000 and Pande & Astone 2001).

In most developing countries, the private returns to girls' education are usually much lower than the returns to boys' education. The poorer the family, and the more difficult and costly it is for them to send children to school; the more likely girls are to be squeezed out this logic (Gaskell et al. 2004; Mishra, 2005). Colclough et al. (2000:5) expound that in the traditional societies expecting females simply to perform household chores and to look after the younger children increase the chance of low parental investment in the education of their daughters. Parents perceive the low value of female education because the main leadership roles in local and national life are limited to men only. According to them, at household level, the gendered division of labor intensifies the opportunity costs for girls relative to boys. This approach further lowering down the education of women which decrease their status in the society (Robbins, 2001 and Chaudhry et .al, 2001).

Females are part and parcel of our society. They are the half of the population of our country. It is customs in many societies to educate male up to a high level because of the consideration of being pillars of the family and society. But, unfortunately this is not so with the females. We are educating only individuals, not the families; because educating a female means educating the family. Islam gives equal opportunities to women in society. It does not forbid women to get education. Rather it gives equal opportunities to both male and female for seeking knowledge. The Holy Quraan motivates both the gender to learn (Hood, et al, 2005; Hout, et al., 2001: 468; Lehrer, 2004:203). Von et al. (1992:488) studied that gender differences in education in Muslim developing countries are related to the prevalence of Islam, because many of the Muslim developing counties the religion is use as a cultural tools and are institutionalized both in the society as well as at the Government level. For most Muslims, the Islamic religion

mandates cultural values, prescribes perceptions, and dictates conduct. Consequently, to change conduct, Muslims must reconstruct religious interpretations and practices against women education (Clifford Greertx, 1968 and Lehrer, 1999:358).

In most of the Muslim developing countries religion and culture are use interchangeably in regard of women's education. This attitude propagates religion against women's education. The United Nations allowed many Islamic countries to make reservations for Islamic Shari's to key treaty provisions. This quiet acquiescence to overt discrimination in practice against women and girls fails to confront the source of educational disparity. Until the United Nations and human rights groups acknowledge religion and culture as a root cause of gender disparity in education, the Dakar Conference participants have little hope of achieving their goals to eliminate gender disparities and achieve gender equality. The recent conservative wave and resurgence of fundamentalist philosophy is aptly characterized as a defense mechanism against the profound changes in sex roles and sexual identity caused by women's education (Hunsberger, et al. 1996:601). Women's education disrupts the traditional sexual identity in Muslim culture, which centers on virginity and childbearing. Fundamentalist allegations that education for women destroys the traditional boundaries and definitions of sex contest through the political process, some Muslims view Islamic laws as divinely ordained and thus fixed and immutable. Consequently, religious laws affect even Muslim women living in secularized states. Regardless of formal laws, private Islamic customs profoundly shape the educational opportunities, possibilities, and lives of Muslim women. The foundation for the pervasive nature of Islam is the Qur'an. Quraan and Islam preserve the rights of women whether education, employment, recreational, political,

familial and health etc (Women and Muslim Law). Dollar and Gatti (1999) expound that in Majority of Muslims counties women have lower secondary school attainment because of the cultural hold on religious institution.

From hunting and gathering to the most advanced societies, education remains a male property. In the recent history of about one hundreds years, leading educators claim that education is male oriented and that affects women's mental life. Various studies conclude that women are more fragile and do not work hard as compared to men. These values have further strengthened the idea of masculinity and femininity and it has defined male and female tasks. From school to higher education and from teacher to the selection of a subject, differences have been found in both the genders. Female usually select soft subjects while male confront themselves with hard subjects. The same is very much common for other areas, e.g. recreation and employment (CAMPE Education Watch Report, 2003). At school and university levels, the selection of subject is based on such line as Foley (1995:419), argues that "hard and mathematical subjects are male oriented subjects and the so-called soft and fragile subjects are called feminine. In the recreation and sports, boys tend to become football players, and the girls aspire to join soft games usually fit for women in most of the countries".

Furthermore, men have dominated all scientific fields. In addition, it shall be kept in mind that those fields where majority of the graduates are female have no such privileges because men exceed women in terms of PhD degrees, it has, however, few causes. The childbirth and lack of female role models are the two main reasons in this regard. The role model existence is the major attractive unit, which could bring a change in the mental horizon of females to adopt a subject, totally as masculine to feminine".

Education is discriminative not only in third world countries but also in advanced societies, e.g., in United States, the ratio of male and female in the educational ladder sharply differs (Etzkowitz, 1992).

Similarly, if we peep into the US Statistical Abstract (1994), reveals that in the various fields of Science, the incidence is all the more apparent. In Mathematics, the enrollment of males is 69% while that of females is 31% out of which 81% of the males and 19% of the females got PhD degree. In Engineering, 86% males and 14% females were enrolled in which 91% males and 9% females got their PhD degrees. Similarly, in the field of Computer Sciences, 78% men and 22%, women got admission in which 86% men and 14% women were awarded the degree of Ph.D. If we go on analyzing such data, it equally applies to the fields of Agriculture, Health, Physical Sciences, Social and Biological Sciences. The only exception is Psychology, where the ratio of female Doctors is 59% against 41% for males.

Gender discrimination denies many girls equal access to education. Girls in South Asia, West Asia, sub-Saharan Africa, and the Arab States will require particular attention if the international development community's goal of ensuring education for all children is to be reached by 2015; the gender gap between girls and boys with access to education is greatest in these regions. Often, traditional customs and practices relegate girls to subordinate status such that cultural preferences for boys or family economic constraints may direct parents to favor education for their sons but not for their daughters (UNICEF, 2006). Appropriately, the international development community has urged countries to commit to advancing access to education for women and girls as a weapon to combat the attitudes and practices that perpetuate discrimination and inequality (DAWN, 1985).



Nevertheless, discrimination against girls based on gender continues to perpetuate the education gap between boys and girls. While much attention has been given to the discriminatory barriers that block girls' access to school, less attention has been paid to the obstacles girls confront at school including sexual harassment and violence. Recognizing that school based gender violence is a global phenomenon that has remained largely unexplored, despite numerous international commitments to promote girls' education.

Among the South Asian countries India also share a deprived position of women education, despite of the continuous effort and educational policy India can't achieved the desire status of women education as like in the developed countries. The Indian government has expressed a strong commitment towards education for all; however, India still has one of the lowest female literacy rates in Asia. In 1991, less than 40 percent of the 330 million women aged 7 and over were literate, which means today there are over 200 million illiterate women in India. This low level of literacy not only has a negative impact on women's lives but also on their families' lives and on their country's economic development. Numerous studies show that illiterate women have high levels of fertility and mortality, poor nutritional status, low earning potential, and little autonomy within the household As Hill and King (1991:50) demonstrated that educating female population resulted in reduced fertility, child mortality better health and improved living conditions for the populace. A woman's lack of education also has a negative impact on the health and well being of her children. For instance, a recent survey in India found that infant mortality was inversely related to mother's educational level. Additionally, the lack of an educated population can be an impediment to the country's economic

development. The Indian government's commitment to education is stated in its constitution with an article promising "free and compulsory education for all children until they complete the age of 14" (The World Bank, 1997b). This effort will enhance the position of women education which will further promote the economic condition of the country as studies has shown the women education increased the per capita income (Barro and Lee, 1994).

The educational backwardness of rural people is due to their traditional attitude towards female education. In rural areas number of schools are insufficient and existing school do not full fill the needs of rural females. Despite a variety of policy efforts, there still exist a number of factors related to family, community and school which serve as barriers on girls' access to education. Reducing the intensity and the removal of these factors will provide support for promoting girls' education. On the demand side, poverty, parents' education and a variety of socio-cultural factors are the major barriers for girls' enrolment, attendance and retention in schools. On the supply side, lack of schools, inadequate infrastructure, lack or absence of female teachers and poor quality of teaching are the major obstacles to girls' education (Haq, 2000; Asghar, 1992).

According to the GMR (2005-06), women literacy is the crucial importance in addressing wider issues of gender inequality. Throughout the globe, female education has a horrible picture. According to World Bank (2000), among the 880 million or more illiterate adults and youth 60 percent of them are women and among the 130 million out of school children aged 6-11, 60 percent of them are girls. According to an estimate of the UNESCO Institute of Statistics (2006), there are 781 million illiterate adults in the world, about 64 % of who are women. Further, adult literacy rate for South Asia during

the year 2002-04 was 58.7% for both sexes, for male 70.5% and for female 46.3%. These large numbers of illiterates are the hindrance in the development of the nations which ultimately resist the way of socio-economic development. In most of the developing country in particularly in Pakistan the status of women education is at the bottom. In Pakistan according to GGR (2006) indicates that, Female literacy rate during that period was 36% while male literacy rate was 63% and female to male ratio was 0.57%. The enrollment in primary education for female was 56% while for male was 76% and enrollment ratio of female to male was 0.73%. Similarly enrollment ratio of female to male at secondary level was 0.73%. The enrollment in tertiary education for female was 3% while for male was 4% and enrollment ratio of female to male was 0.80%. Similarly, considering the rural urban analysis, the report further disclose the facts that the literacy rate for female was 52.2% and for male was 74.3% in urban areas while female literacy was 19.1% against literacy rate of male 48.6%. Female are exploited with many ways on the bases of social structure domain.

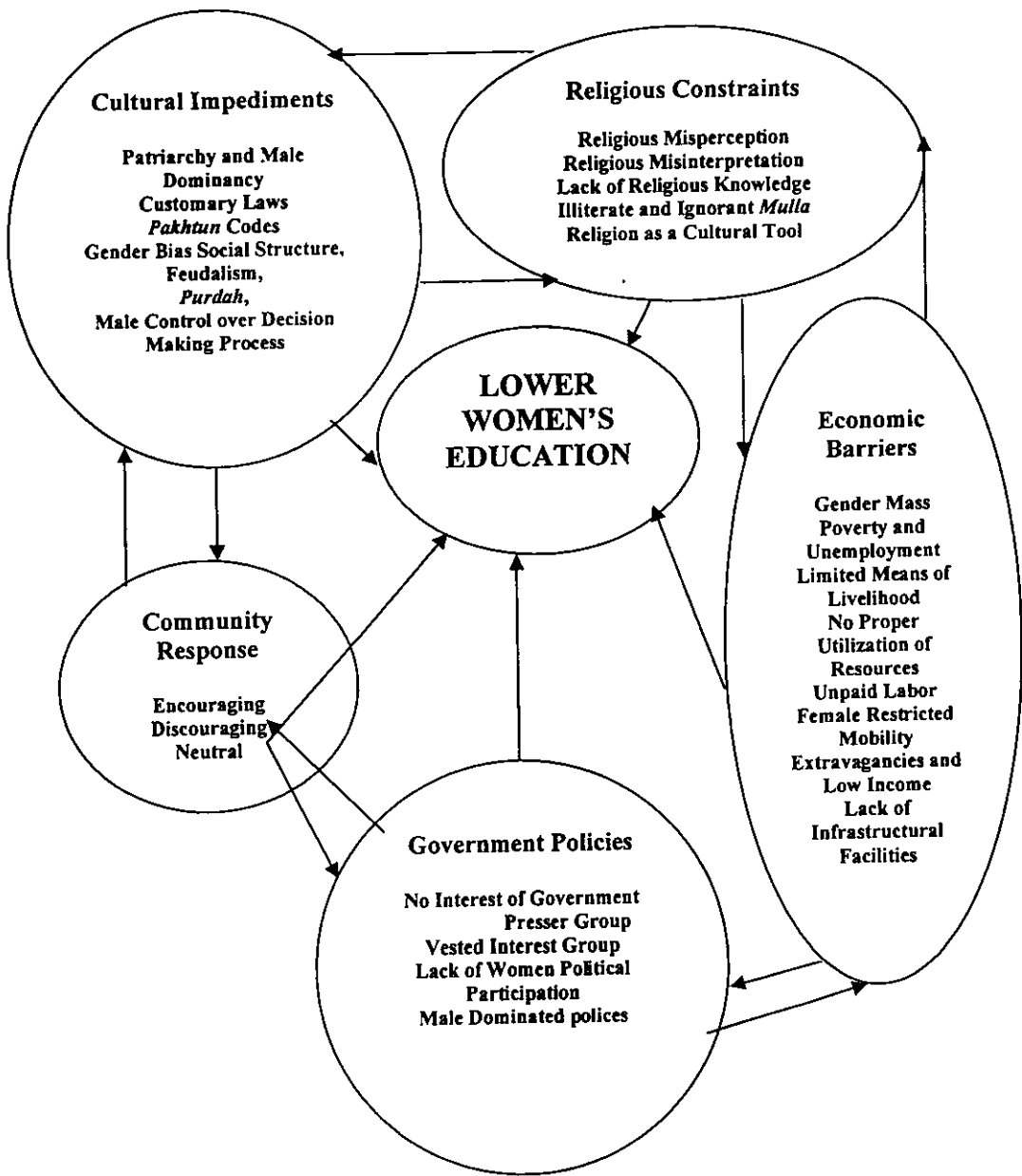
## **2.1 Model of the Study**

This study analyzed *Pakhtun's* social structure in regard of women's education. As it is concluded from the literature review that socio-cultural constraints including, prevailing system of patriarchy, centuries old customs and traditions, feudalism, prevailing system of *Purdah* gender bias social structure, *Pakhtun* codes and male control over decision making process directly influence women's education. In addition the socio-economic impediment consists of poverty, unemployment, extravagances and low income, limited means of livelihood, unpaid labor, female restricted mobility and lack of

infrastructure facilities such as transport, communication system, lack of female schools, lack of female teachers, lack of higher education for female and other school related facilities has an adverse impacts on women' education. The argument is supported by scholars mentions in the literature review that *Pakhtun* social structure has close connection with women's education. However the religious misperception, misinterpretation, illiterate *Mulla*, lack of religious knowledge among the community and religious leader and the intermixing of religion with cultural values also influences women's education. However the discouraging response, no interest of government, lack of women participation, male dominated policies, pressure group, and gender bias polices in educational sector worsening the condition more severe for girls in getting their education. Keeping the arguments in view the researcher developed a model which is based on literature review and sampling data that how *Pakhtun* social structure decrease women's education. The models has been design in such way keeping the intensity and integrity of *Pakhtun* social structure in view in regards of women's education (see Figure-1).

2.1.1 Pakhtun Social Structure and Women' Education

Figure-1



## CHAPTER THREE

### METHODOLOGY

#### 3.1 Study Design

This study consists of qualitative and quantitative research design techniques. In qualitative part a deep analysis has been conducted in the form of literature review through secondary information using, books, articles, journals, news papers, research papers, websites etc which are related to *Pakhtun* social structure and its adverse impacts on women's education. In addition in this part of research information has been taken from respondents about *Pakhtun* social structure and its impacts on women's education. While in quantitative aspect data has been collected from respondents through semi-structured questionnaire. However the entire research study has been conducted in two phases:

##### 3.1.1 Phase I

In this dimension of research, the secondary information has been used in the form of content analyses regarding *Pakhtun* social structure and its impacts on women's education. Through secondary information the gender biased social structure has been critically analyze with respect to cultural, economic, physical, religious and political constraints which directly or indirectly influence women's education. This part of data is related to qualitative analyses.

### **3.1.2 Phase II**

In the second phase target area i.e. *Tehsil Adenzai*, emphasizing on its union councils are visited in order to collect data from respondents in the form of semi-structured questionnaire. However during the visit the present system of women's education is also considered in order to derive precise and reliable results. During the data collection the researcher has also deeply analyzed the structure, integrity and intensity of *Pakhtun* social structure which gives additional importance to study and researcher.

### **3.2 Hypotheses of the Study**

1. Cultural impediments have close association with women's education in *Pakhtun* society.
2. Higher the socio-economic barriers lesser would be women education.
3. Physical constraints adversely affect women education.
4. Religious hurdles decrease women's education.
5. Political obstacles have a strong connection with women education.
6. Discouraging response of community negatively influences women education

### **3.3 Operationalization of Hypotheses**

#### **3.3.1 Cultural impediments have close association with women's education in *Pakhtun* society**

**Dependent Variable**

Women's Education

**Independent Variable**

Cultural Impediments

**Cultural Impediments****Indicators**

- Male dominance (Patriarchy)
- Strict customs and traditions
- *Pakhtunwali*
- Male biased social structure
- Feudalism
- Negative perceptions regarding *Purdah*
- Male dominance in decision making process

**Male Dominance (Patriarchy)**

That society in which the authority rests within the hand of male member of society is called patriarchic society. *Pakhtun's* society is mainly patriarchic in nature, where the decision making is in the hand of male. Therefore, women confront severe exploitation and deprivation in acquisition of education.

**Strict Customs and Traditions**

Every society has its own customs and traditions, the culture is represented by the customary activities, including traditions, rituals, ceremonies, and festivals etc. The centuries old customs and traditions considered women as the property of male, where



customary laws further restricts women to the house hold activities which in turn decreases their status in regard of education.

### ***Pakhtunwali***

*Pakhtun* society is guided by the customs of *Pakhtunwali*, which include *Haya*, *Nang*, *Ghairat* and *Badal* etc. *Pakhtun* codes stress man to have a control of the familial life as women are considered inferior to man. Further these codes stress that women's education in *Pakhtun's* society is socially undesirable which influences women's status.

### **Male Biased Social Structure**

Social structure is the stable pattern of interaction. In *Pakhtun's* society social structure is male bias which deprived women from their basic rights such as education, health, employment etc.

### **Feudalism**

*Pakhtun* society is feudalistic in nature where the elites exploit the poor people especially the women. They forbid the education of female in the society, which further creates social disturbance among the people.

### **Negative Perception regarding *Purdah***

In *Pakhtun* society women strictly observe *Purdah* (veiling). Women who observe *Purdah* among *Pakhtun* are more respectable than those who do not observe the

*Purdah* system. They propagate that women’s education is a step towards violation of *Purdah* that propositionally leads to restriction over women’s education.

**Male Control over Decision Making**

*Pakhtun* society is patriarchic in nature, where the decisions are mainly controlled by male members of the family. Therefore they exploited women in the context of education in *Pakhtun*’s society.

**3.3.2 Higher the economic barriers lesser would be women education.**

Dependent Variable	Independent Variable
Women’s Education	Socio-Economic Barriers
Economic Barriers	
Indicators	
<ul style="list-style-type: none"><li>• Poverty and unemployment</li><li>• Limited resources</li><li>• Women work as unpaid labor</li><li>• Lack of utilization of resources</li><li>• Restricted mobility</li><li>• low income</li><li>• Inflation and expensive education</li></ul>	

## **Poverty and Unemployment**

Poverty is a condition in which the person has no sufficient edibles to eat, educate and recreate. Majority of Pakhtun's people are poor, the unemployment and poverty prevail in the rural areas of Pakistan in a high proportion, which adversely affected women's education.

## **Limited Resources**

The people in *Pakhtun* society have limited resources and means of livelihood, even they cannot afford the expense of male's education where female education become a monster, which negatively influence women's status in regard of their education.

## **Women's Work as Unpaid Labors**

Women in *Pakhtun* society are engaged in domestic chores, they are frequently busy in cooking, washing, clothing and cleaning etc. There is no leisure time for women to think about their future activity, however they are working as unpaid labor which reduce women's status in society.

## **Improper of Utilization of Resources**

In *Pakhtun* society the resources are mismanaged which creates poverty in society and decrease women's educational opportunities.

## **Women's Restricted Mobility**

In most of the *Pakhtun* belt women are restricted to the four walls of the houses. According to the famous *Pakhtun* maxim “women are for home or grave” where they have no rights in decision making process within the family. Consequently women's mobility is strictly banned in *Pakhtun*'s society which affects women's education.

## **Low Income**

The income of people residing in *Pakhtun* society is very low and the people are conspicuously consumers. This situation is a prime indicator of poverty which decreases women's education in *Pakhtun* society.

## **Inflation and Expensive Education**

A very high increase in the prices of daily items has been observed on national level, which ultimately affects the rural people. Such is the case in *Pakhtun* society, where people are adversely suffering from inflation that makes the education as expensive.

### **3.3.3 Physical constraints adversely affect women education.**

#### **Dependent Variable**

Women's Education

#### **Physical Constraints**

#### **Indicators**

- Lack of female schools

#### **Independent Variable**

Physical Constraints

- Lack of transport facilities
- Lack of female teachers

### Lack of Female Schools, Colleges and Universities

Most of the *Pakhtuns* are residing in rural areas that are considerably under-developed having lack of infrastructural facilities such as female schools, colleges and universities and in the existence of patriarchy the culture does not allow girls to study in co-educational institutes which adversely affect women’s education.

### Lack of Transport Facilities

The under developed status of *Pakhtun* belt and lack of educational institution creates a distance while accessing to schools. In this regard the distance become hard to be covered alone by women this decreases women’s education.

### Lack of Female Teachers

In *Pakhtun* society there is lack of female teachers which further decrease women’s education.

### 3.3.4 Religious hurdles decrease women’s education.

Dependent Variable	Independent Variable
Women’s Education	Religious Hurdles
Religious Hurdles	
Indicators	

- Religion is misperceived
- Religion is misinterpreted
- Cultural exploration of religious norms
- Intermixing of culture and religion.
- Lack of religious knowledge
- Ignorance
- Illiterate *Mullas*

### **Religion is Misperceived**

Religion is unified system of beliefs and practices related to sacred things; it is inseparable from human society. In *Pakhtun* society people are very closely attached to their religion and any thing or idea which they thought were against of their religion was strictly banned. In the same scenario religion in *Pakhtun* society is often misperceived in regard of women's education and further decreases the status of women in society.

### **Religion is Misinterpreted**

The collected information obviously expresses that in *Pakhtun* society religious ceremonies and practices are strictly followed. It is thought that women's education is a threat to religious ideas, therefore it was banned.

## **Cultural Exploration of Religious Norms**

Culture is the sole of life; it is the design of life. The data suggested that in *Pakhtun* society the culture elements i.e. centuries old customs and traditions, and the prevailing patriarchic system use religion as a cultural tool against women's education.

## **Intermixing of Religion and Culture**

In *Pakhtun* society religion is often used as a cultural tool against women's education. The religious values and norms are misinterpreted in regard of women's education.

## **Lack of Religious Knowledge**

There is lack of religious knowledge in the locality. Consequently the religious rituals and sermons were against of women's education.

## **Ignorance**

As conservatism and ignorance prevail among *Pakhtun*. Majority of the people residing in these areas are illiterate and ignorant. They thought women's education in the area is a social stigma for the family.

## **Illiterate Mullas**

In *Pakhtun* society the religious hold is frequently in the hand of illiterate *Mullas*. In the absence of lack of religious knowledge they deliver a sermon which is against women's education.

### **3.5 Political obstacles have a strong connection with women education.**

#### **Dependent Variable**

Women's Education

#### **Independent Variable**

Political Constraints

#### **Political Constraints**

##### **Indicators**

- Discrimination in policies
- Lack of women political representation
- Vested interests and pressure group
- Lack of women's political participation

#### **Discrimination in Policies**

The policies are male dominated; there is discrimination in gender educational policies. The government makes policies only for male schooling while female are ignored in this context, which decreases women's education in *Pakhtun* society.

#### **Lack of Women's Political Representation**

As in *Pakhtun* society there is strong hold of culture in regards of women as *Pakhtun* culture keep women in the extreme place. In the absence of lack of women representation at the community the policies are dominated by men who influence women empowerment in regard of education.



### **Vested Interest and Pressure Group.**

In each and every society there are some people who have high economic and political status and due to which they influence government policies. As culture is dominant in *Pakhtun* society, that reflects women to the four walls of their home. Therefore the pressure group does not encourage any political intrusion in regard of women's education.

### **Lack of Women's Political Participation**

Women among *Pakhtun* are restricted to the four walls of their houses, their mobility is strictly prohibited by culture and particularly in political context. Even women cannot utilize their vote, therefore it adversely influences their empowerment especially education.

### **3.3.6 Discouraging response of community negatively influences women education.**

#### **Dependent Variable**

Women's education

#### **Independent Variable**

Community response

#### **Indicators**

- Discouraging
- Encouraging
- Neutral

### **Discouraging**

In the presence of centuries old customs and traditions, *Pakhtun* codes and patriarchic values etc, the people were strongly opposes of women's education because it regard as socially undesirable in the locality.

### **Encouraging**

The collected information demonstrates that only few respondents favor that women's education is necessary for the development of *Pakhtun* society.

### **Neutral**

Some of the respondents were in the state of neutral position that both male and female education was equally important for the development and progress of society.

## **3.4 Universe of the Study**

The universe of this study was District Dir Lower. *Khyber Pakhtunkhwa*.

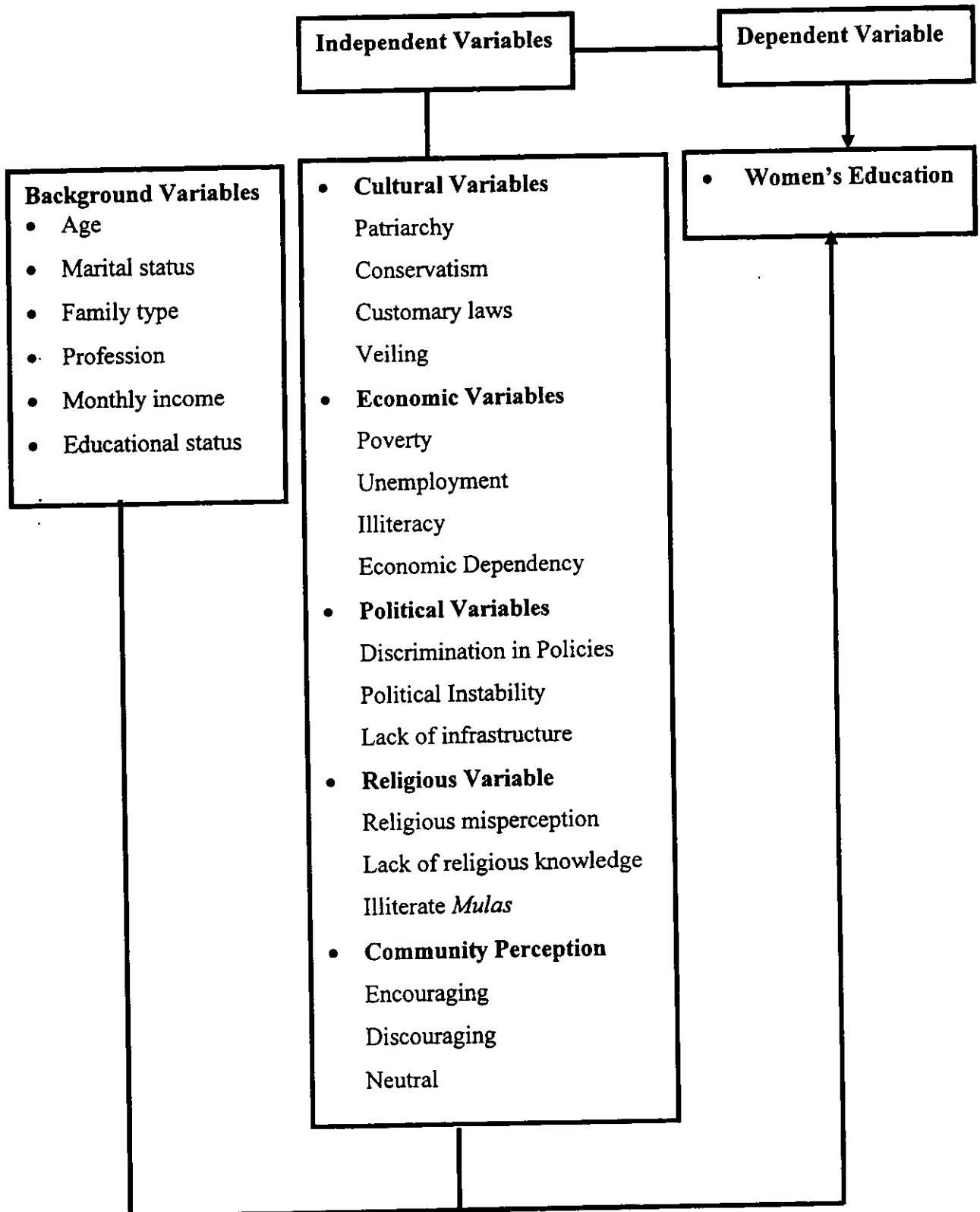
## **3.5 Research Area in Particular**

The researcher can not cover the entire population of District Dir lower due to time and resources limitation therefore the study was limited to the eight Union Councils namely *Chakdara, Asbanr, Ouch, Tazagram, Kotigram, Badwan, Khadakzai* and *Khanpoor* of Tehsil Adenzai in order to achieve greater accuracy and precise result (EDS, 2005 and Census Report, 1998).

### **3.6 Operational Framework**

The researcher designed the following conceptual frame/operational framework for this study, in which the background variables, independent variables and dependent variables were defined and for operationalization of further statistical tests (see Figure-II).

Figure-II



### **3.7 Methodology of the Study**

#### **3.7.1 Population and Target Population**

This study was undertaken in *Tehsil Adenzai* focusing on its union councils namely; *Chakdara, Asbanr, Khadakzai, Khanpoor, Ouch, Tazagram, Kotigram and Badwan* of District Dir Lower *Khyber Pakhtunkhwa* province of Pakistan. The total population of mentioned union councils is 156641 (DSR, 2010) in which data was collected from 323 educated respondents selected from 2424 target population (educated male and female having graduation, and above).

#### **3.7.2 Sampling Technique**

For this research activity probability sampling technique was utilized in selection of *Tehsil* that is *Adenzia*. However, within the probability sample further stratified random sampling technique (Proportion allocation method) was used. The *Tehsil* has been divided into strata or sub group called union councils.

#### **3.7.3 Construction of Instrument**

Semi-structured questionnaire was utilized in order to collect data from respondents with focus on 20 and above age group including both male and female.

#### **3.7.4 Pre Testing**

The questionnaire was tested before the data collection in order to exclude the irrelevant information and to check the reliability of tool.

### 3.7.5 Samples Frame

However the over all sample frame work was designed in manner like:

<i>Union</i>	<b>Total</b>	<b>Target</b>	<b>Formula</b>	<b>Sample</b>
<i>Council</i>	<b>Population</b>	<b>Population</b>		<b>Size</b>
<i>Chakdara</i>	N1=28693	Ni1= 583	$583/2424*323$	n1=77
<i>Asbanr</i>	N2= 22553	Ni2= 343	$343/2424*323$	n2= 45
<i>Ouch</i>	N3= 23231	Ni3= 321	$321/2424*323$	n3= 42
<i>Tazagram</i>	N4= 20316	Ni4= 299	$299/2424*323$	n4 =39
<i>Kotigram</i>	N5= 18118	Ni5= 277	$277/2424*323$	n5= 37
<i>Badwan</i>	N6= 16233	Ni6= 201	$201/2424*323$	n6= 28
<i>Khadagzai</i>	N7= 13236	Ni7= 198	$198/2424*323$	n7= 27
<i>Khanpoor</i>	N8= 14261	Ni8= 202	$202/2424*323$	n8= 28
<i>Total</i>	<b>NT= 156641</b>	<b>NiT= 2424</b>		<b>nT= 323</b>

(District Survey Report, 2010 and Larson, 1973)

#### Denotations:

Formula=Population of the strata/Total target Population of the strata\* sample size

Symbolically= $N_i/N_iT*n$

#### Denotations:

(S=Strata, N= Population of the strata, NT= Total Population, Ni= Target Population of the strata, NiT= Total target Population, n= Sample Size from each strata, nT= Total sample size).

### 3.8 Major Problems during Field Testing

Some of the issues were faced by the researcher during the testing of instrument in the field, in which few were related to the sequence and order as well as relationship of questions. However after the field testing all the changes were incorporated in order to achieve valid results.

### 3.8.1 Training of Research Team

As the study is related to female, and *Pakhtun* culture does not allow opposite sex interaction, therefore the researcher hired a team consisting of four females in order to collect data from female respondents. However the researcher provided specific training to research team while using the research instrument.

### 3.8.2 Field Experience

The field experience was interesting, adventurous, as well as risky task which has been done by the researcher. The first and most difficult issue during the data collection was how to collect data from female respondents. It was almost impossible, and then the researcher took a female team and collected data from female respondents. However the main difficulty was experienced that the respondents were busy in farming and making enterprise material due to which they had no lack of free time for the researcher. They were unable to understand the theme and importance and objectives of the research. Some of the respondents did not understand the nature and context of questionnaire. While the rapport building with respondents also confronted some problems. The researcher also feel threat from local people because the nature of study was related to female so it was very difficult for researcher to collect factual information from female respondents. The research area also comprised of the threat of militancy, Local *Nawab*, *Khan*, *Malik* and traditional elites which also caused some hindrances in the way of researcher. Some of the respondents were found hesitant to discuss about the information of *Pakhtun* culture that were assured about confidentiality and were made agreed upon the objectives of research.

### 3.9 Statistical Analysis

#### 3.9.1 Percentage

In order to bring the data into comparable form, percentages of various categories of data were worked out in the present study. The percentages were calculated by following formula:

$$\text{Percentage} = \frac{F}{N} * 100$$

Where:

F = Frequency

N = Total Number

#### 3.9.2 Chi-Square

Chi-square test was applied to examine association between independent and dependent variables.  $\chi^2$  was computed by following formula:

$$\chi^2 = \sum \frac{(O - e)^2}{e}$$

Where

O = Observed values

e = Expected values

$\Sigma$  = Total sum



To know the significance of the association between the attributes, the calculated values of the chi-square were compared with corresponding table at 0.05 level of significance at a given degree of freedom. Degree of freedom was calculated as:

$$\text{d.f.} = (r-1) (c-1)$$

Where “r” and “c” are the number of rows and columns respectively. If the calculated value of Chi-Square was greater than the tabulated values, then the result will be considered statically highly significant otherwise it will be statistically insignificant.

### **3.9.3 Correlation**

Correlation techniques were used to identify the association, relationship, interaction and inter dependency between two variables; however the share variance is conducted in order to check the reliability and validity of hypotheses. If the share variance of independent and dependent variables is above then 80% it will be considered highly significant and there will be close association between and among the variables under study.

### **3.10 Data Analysis and Report Writing**

After collecting the data in the form of semi-structured questionnaire, the data has been further passed through univariate and bivariate analysis. Univariate analysis of the data comprises of tabulation, discussion/explanation. In addition bivariate analysis has been conducted in the form of chi-square test and correlation in order to get authentic and reliable results.

Besides, the collected information along-with the secondary data has been mentioned and arranged in technical research report writing manner. All the ideas, concepts and information have been narrated, explained and written in the standardized research format following the APA (American Psychological Association) style of report.

## CHAPTER FOUR

### RESULTS AND DISCUSSIONS

This chapter consists of two parts i.e. part-A and part-B, part-A is related to results which have been described in the form of tables with frequencies and percentages. At the end of each discussion a summary has been drawn which makes a link between the discussion and the problem under study and suitability. However part-B of the chapter is related to hypothesis testing, which tests the hypotheses in chronological and comprehensive sequences with the approved statistical test such as Chi-Square and correlation analysis.

#### PART A

#### 4.1 RESULTS AND DISCUSSIONS

**Table4.1.1. Gender of the Respondents**

Gender of the respondents	Frequency	Percent
Male	119	36.8
Female	204	63.2
Total	323	100.0

This table expounds the frequency distribution of the respondents on the basis of gender. The current study predominantly focuses on both the genders, the objectives and hypothesis are framed in such a way that it evolves around both. In addition, both males and females have given adequate preference on the basis of their qualification and target population in the area under study. The analysis further demonstrates that 119

respondents out of 323 makes the 36.8% were male while 204 were female which contributes a total of 63.2%.

In addition majority of respondents were female due to its suitability with the problem. This is gender related issue and the researcher is keen to identify major causes of women illiteracy in *Pakhtun* society focusing on its social structure, that is why high ratio of female respondents were considered for this study. However In *Pakhtun* society women status are very low as compared to male especially in the educational sector, therefore high ratio of female respondents were selected for this study.

**Table 4.1.2. Marital Status of the Respondents**

Marital status of Respondents	Frequency	Percent
Never married	186	57.6
Currently married	75	23.2
Separated	25	7.7
Divorced	14	4.3
Widow/Widower	23	7.1
Total	323	100.0

This table shows the marital status of respondents in the form of frequencies and percentages In this regard among the total respondents, 323 (100%), high level of the respondents were never married, 186 (57.6%) because the nature of the study was suited to the never married persons including both male and female. Further 75 (23.2%) respondents were currently married, evidently 25 (7.7%) respondents expressed their views appropriate to separated. Likewise 14 (4.3%) respondents were divorced, in additions 23 (7.1%) of respondents were widow/widower.

Majority of the respondents were never married, which is related to suitability of the study. Further these respondents provided actual and depth information to researcher

in regard of women's education. Also these respondents have more time to study events and fill the questionnaire. In addition these respondents were easy to access which save the time and resources of researcher.

**Table 4.1.3. Age of the Respondents**

Age Status	Frequency	Percent
20-24	175	54.2
25-29	85	26.3
30-34	24	7.4
35-39	26	8.0
40 and above	13	4.0
<b>Total</b>	<b>323</b>	<b>100.0</b>

The table statistically illustrates the frequency distribution of the respondents on the basis of their age. The tabulated data reveals that high number of the respondents i.e. 175 (54.2%) respondents belongs to the age group i.e. 20-24, most of respondent marked age group (25-29). Additionally, 85 (26.3%) respondents were from age group 25-29, furthermore, 24 (7.4%) respondents to age; 30-34. However among the total respondents i.e. 323 (100%), 26 (8.0%) were in the age group 35-39 while 13 (4.0%) fitted in age group i.e. 40 and above.

A high portion of respondents belonged to age group (20-24), because the nature of the study reveals this age group is a learning period for the personality development, and the respondents are in continuous interaction with the social structure of society.

**Table 4.1.4 Family Type of the Respondents**

Family Type	Frequency	Percent
Joint family system	193	59.8
Nuclear family system	27	8.4
Extended family system	103	31.9
<b>Total</b>	<b>323</b>	<b>100.0</b>

The table expresses the family types of respondents. The analysis further blatantly show that a high number of the respondents 193 (59.8%) belongs to joint family system; however, 27 (8.4%) respondents were from nuclear family system while 103 (31.9%) respondents were from extended family system.

A high portion of respondents belongs to joint family system, because in *Pakhtun* social structure/setup the prevalent form of family is joint one. The respondents belong to joint family system has close contact with their culture, and the researcher wants to identify the approach of joint family towards women's education and how joint family system decrease women's education.

**Table 4.1.5 Family Monthly Income of the Respondents**

Family Month Income of respondents	Frequency	Percent
5000-8000	140	43.3
8001-11000	40	12.4
11001-14000	70	21.7
14001-17000	31	9.6
17001-20000	21	6.5
20001 and above	21	6.5
<b>Total</b>	<b>323</b>	<b>100.0</b>

Family income is a key factor for providing better education to the child. As the literature review exposes that in majority of the developing countries Pakistan in general

and *Pakhtun* society in particular where the people cannot afford the high expenses of education, therefore they only consider the education of male member of the society and ignore female which results into lower women literacy. In this regard this table shows the distribution of respondents on the basis of family monthly income. The table further exposes that most of the respondents i.e. 140 (43.3%) belongs to the monthly income of (5000-8000), so it has been proved that economic constraints like poverty and low monthly income affect women education in *Pakhtun* society. Furthermore, 40 (12.4%) of respondents suited to i.e. 8001-11000, in the same way 70 (21.7%) respondents matched to family income (11001-14000). Whereas 31 (9.6%) respondents belong to monthly income i.e. 14001 to 17000, 21 (6.5%) respondents represent monthly income such as (17001-2000). At last among the total respondents i.e. 323 (100%), 21 (6.5%) respondents belongs to family income i.e. 20001 and above.

Majority of respondents belong to monthly income i.e. (5000-8000), because major portion of population in *Pakhtun* society was poor. Among the prime indicators of this study one was economic constraints, that how economic constraints affects women's education. As it has been discussed that *Pakhtun* society is poor in nature and having low monthly income the family can not afford the education of both male and female member, therefore they only prefer male's education.

**Table 4.1.6. Educational Status of the Respondents**

<b>Educational Status</b>	<b>Frequency</b>	<b>Percent</b>
Graduates	154	47.7
MA/MSc	145	44.9
MS/MPhil	16	5.0
PhDs and above	8	2.5
<b>Total</b>	<b>323</b>	<b>100.0</b>

This table exemplifies the distribution of respondents on the basis of educational status, which has been mentioned as Graduates, MA/MSc, MS/Phil and PhDs sequentially. The statistical data further illustrates that among the total respondents i.e. 323 (100%), 154 (47.7%) respondents were Graduates, while 145 (44.9%) represented MA/MSc, in the same way 16 (5.0%) respondents belong to MS/MPhil and 8 (2.5%) respondents counted as PhD.

Majority of respondents which were selected for this study were graduates, because the graduates respondents know how to fill a questionnaire, and these respondents were easy to access and gave time for this research study. However educated respondents know the intensity and integrity of culture in regard of various constraints which hampered women's education.

**Table 4.1.7. Profession of the Respondents**

<b>Profession</b>	<b>Frequency</b>	<b>Percent</b>
Government sector employee	26	8.0
Private sector employee	65	20.1
Student	214	66.3
Unemployed	12	3.7
Any Other	6	1.9
<b>Total</b>	<b>323</b>	<b>100.0</b>



The table explicitly shows the frequency distribution of the respondents on the basis of profession. The statistical analysis illustrates that 26 (8.0%) respondents represent as government sector employees, while 65 (20.1%) respondents were (Private sector employee). In Addition high level i.e. 214 (66.3%) respondents were students, furthermore 12 (3.7%) respondents matched as unemployed and 6 (1.9%) respondents fit in any other category accordingly.

Majority of the respondents were students, the students including both male and female were taken into consideration due to their availability and feasibility with the study.

**Table 4.1.8. Respondents Views Regarding *Pakhtun's* Social Structure**

<b>Pakhtun's social structure</b>	<b>Frequency</b>	<b>Percent</b>
In <i>Pakhtun</i> social structure male are considered as dominant in all spheres of life	41	12.7
In <i>Pakhtun's</i> culture women are for only house hold activities	38	11.8
Masculinity have prime hold in decision making process in <i>Pakhtun's</i> belt	35	10.8
<i>Pakhtun</i> codes ( <i>Haya, Nang, Ghairat, Badal</i> ) are the domain of <i>Pakhtun's</i> culture which affect women empowerment	68	21.1
Centuries old customs and traditions consider women as the property of men	49	15.2
Patriarchy system limited women to the four wall of their home	40	12.4
Women are for home or for grave (Maxim)	23	7.1
In <i>Pakhtun's</i> organization women should follows restricted <i>Purdah</i> system	29	9.0
<b>Total</b>	<b>323</b>	<b>100.0</b>

Social structure is the establish pattern of social interaction. Where as *Pakhtun* social structure refers to the social organization of village works under principles and codes of *Pakhtunwali*. The statistical analysis demonstrates that 41 (12.7%) respondents express their views as that *Pakhtun* social structure is the prime source of male dominance, whereas 38 (11.8%) of respondents were of the opinion that in *Pakhtun*

social structure women are only for house hold activities, while 35 (10.8%) respondents represents i.e. Masculinity has prime hold in decision making process in *Pakhtun's* belt, in addition most of the respondents 68 (21.1%) argued it as (*Pakhtun* codes; *Haya*, *Nang*, *Ghairat*, *Badal* are the domain of *Pakhtun's* culture which affect women empowerment particularly education). Furthermore the data reveals that, 49 (15.2%) respondents suited it, i.e. (Centuries old customs and traditions consider women as the property of men), similarly 40 (12.4%) respondents said that; (Patriarchy system limited women to the four wall of their home), in the same way 23 (7.1%) respondents viewed *Pakhun* structure as; women are for home or for grave (cultural maxim), at last but not least 29 (9.0%) respondents called *Pakhtun's* Social Structure as; ( In *Pakhtun's* social organization women should follows the strict *Purdah* system).

Majority of respondents augments that in *Pakhtun* social structure there is strict custom and tradition, *Purdah* system, male dominancy, *Pakhtun* codes including, *Haya*, *Nang*, *Ghairat*, *Namus* etc, religious misperception which adversely affect women's education.

**Table 4.1.9. Gender Prevalence Regarding Decision Making in Among *Pakhtuns***

Gender Decision	Frequency	Percent
Male	275	85.1
Female	25	7.7
Both male and female	23	7.1
<b>Total</b>	<b>323</b>	<b>100.0</b>

Decision-making can be regarded as an outcome of mental process leading to selection of a course of action among several alternatives. In *Pakhtun* social structure

decision making process is dominated by men. In this milieu the table exposes the gendered status prevalence in the context of decision making in Pakhtun society. The statistical analysis expounds that 275 (85.1%) respondents said that gender decision is dominated by male. In this frame work 25 (7.7%) respondent augmented female dominancy, where as 23 (7.1%) respondents were of opinion that (Decision is equally dominated both male and female).

Majority of respondents explicitly express that decision in *Pakhtun* society was in the hand of male members; however *Pakhtun* society is pre-dominantly male dominated society in decision making process which adversely affects women's education.

**Table 4.1.10. Basic Rights Granted to Women in *Pakhtun*'s Social Structure**

Granted Rights	Frequency	Percent
Educational rights	8	2.5
Health rights	14	4.3
Property rights	41	12.7
Political rights	10	3.1
Employment rights	27	8.4
Any other	47	14.6
Non of these	176	54.5
<b>Total</b>	<b>323</b>	<b>100.0</b>

This table demonstrates the basics rights granted to women in *Pakhtun* society, like educational rights, health rights, property rights, political rights, employment rights, any other and none of these consecutively. The statistical analysis demonstrate that few i.e. 8 (2.5%) respondents said "Educational Rights" available to women, However 14 (4.3%) respondents were of opinion that health rights is available to women in Pakhtun's society but at the margin, similarly 41 (12.7) respondents said availability of property

rights, in the same framework 10 (3.1%) respondents argue the provision of political rights. In addition 27 (8.4%) respondents said the availability of employment rights to women in *Pakhtun* society, more ever 47 (14.6%) respondents viewed any other rights, and at last high portion of the respondents argued that in *Pakhtun* society none of these rights are available to women.

A high portion of respondents indicate that women in *Pakhtun* society were exploited in regard of basic rights, because in *Pakhtun* social structure women are limited to only four walls of their houses. They were engaged in domestic chores which adversely affect their education.

**Table 4.1.11. Gender Power Balance in Social Relations in *Pakhtun* Society**

Power Balance in Social Relations	Frequency	Percent
Male have more power	292	90.4
Female has more power	8	2.5
Both male and female have equal power	23	7.1
<b>Total</b>	<b>323</b>	<b>100.0</b>

In *Pakhtun* society male dominates the power in different spheres of life. The decisions are in the hand of male members. Women are only limited to the four walls of their house and deal as unpaid labors. The data make obvious that high level of the respondents 292 (90.4%) strongly favor that male have more power in social relations, in same way, 8 (2.5%) respondents said i.e. female have more power in social relations. Consequently 23 (7.1%) respondents express their views i.e. both male and female have equal power in social relations in *Pakhtun* belt.

Consequently huge segments of respondents demonstrated that males have more power in social relations in *Pakhtun* society. All the matters related to household are

decides by male. Therefore due to the existence of strict culture and tradition they only favor male higher education which further decreases women status in *Pakhtun* society.

**Table 4.1.12. Reasons of Male have More Power in Social Relations**

Reasons for Male have more Power in Social Relations	Frequency	Percent
Patriarchy system only encourage the rights of male	88	27.2
Centuries old customs and traditions considered women as inferior	62	19.2
<i>Pakhtun</i> codes favor male member of society	77	23.8
Women deal only with domestic chores	63	19.5
<i>Purdah</i> system restricted women to the four walls of their home	19	5.9
Religions misperception and affect women empowerment	14	4.3
<b>Total</b>	<b>323</b>	<b>100.0</b>

The statistical analysis express high number of respondents i.e. 88 (27.2%) that patriarchic system encourages the right of male which is the main cause of male hold in social relations, likewise 26 (19.2%) respondents were of the opinion that “Centuries old customs and traditions consider women as inferior, besides 77 (23.8%) of respondents selected “*Pakhtun* codes favor male member of society in the context of power in social relations”. In accumulation 63 (19.5%) respondents express as; (that women deal with only domestic chores) which decrease their hold in power relations, while 19 (5.9%) respondents argued that *Purdah* system restrict women to the four walls of their home and at last but not the least 14 (4.3%) respondents expound as; that religious misperception and misinterpretation affect women empowerment in regard of power in social relations.

The discussion concludes that patriarchic nature of society is the major reason of male has more power in social relations. Therefore women in *Pakhtun* social structure are

considered as the property of men and strict customs and traditions of patriarchal society do not encourage women empowerment education.

**Table 4.1.13. Impediments to Women's Mobility in *Pakhtun's* Social Structure**

Obstructing factors of Women Restricted Mobility	Frequency	Percent
Rigid <i>Pakhtun's</i> culture doesn't allow women mobility	64	19.8
Religious misinterpretation affect women freedom of mobility	70	21.7
Male dominated system (Patriarchy) affect women empowerment	73	22.6
Among <i>Pakhtun's</i> women's mobility is considered as threat to women honor	45	13.9
Strict customs and traditions doesn't allow it	71	22.0
<b>Total</b>	<b>323</b>	<b>100.0</b>

*Pakhtun* culture being one of the patriarchic and oldest patterns of life having very less chances for women's mobility. In this scenario this table portrays various impediments to women mobility in *Pakhtun* social structure. The quantitative analysis further reveals that 64 (19.8%) respondents express that rigid *Pakhtun* cultural does not allow women's mobility, in the same way 70 (21.7%) respondents were of the opinion that "Religious misinterpretation affect women freedom of mobility", on other hand high level of respondents 73 (22.6%) label, that male dominated structure (patriarchy) affect women's mobility in *Pakhtun's* society which further decrease their status. Similarly 45 (13.9%) respondents argued that among *Pakhtun's* women's mobility is considered as threat to women honor, and likewise 71 (22.0%) respondents consider as strict customs and traditions does not allow women's freedom of mobility.

Resultantly majority of respondents elucidates that *Pakhtun* society are male dominated where the authority rests within the hand of male member of society, due to its

patriarchic nature women's mobility is considered as threat to women's honor which adversely affect women's education.

**Table 4.1.14. Significance of Women's Education**

Significance of Women Education	Frequency	Percent
Education improves women health	44	13.6
Education brings change in the status of women	51	15.8
It encourages women's employment	62	19.2
Education bring awareness among the people	51	15.8
It reduces women economic dependency	64	19.8
It improves women political empowerment	51	15.8
Total	323	100.0

The statistical analysis reveals that 44 (13.6%) respondents favor women education because education improves women health standard, like wise 51 (15.8%) respondents strongly recommended that "Education brings change in the status of women", however 62(19.2%) respondents argued that women's education encourages women's employment. Alongside 51 (15.8%) respondents said that education bring awareness among the people, besides high level of the respondents 64 (19.8%) viewed; it reduce women economic dependency. At last 51 (15.8%) respondents blend; i.e. education improves women political empowerment in society.

Resultantly a major portion of respondents recommended that women's education is necessary because it decrease women's economic dependency and bring changes in the status of women's and for the improvement of *Pakhtun* society.

**Table 4.1.15. Available Facilities to Women's Education in *Pakhtun* Society**

<b>Educational Facilities</b>	<b>Frequency</b>	<b>Percent</b>
Transport facilities	8	2.5
Communication	15	4.6
Clean drinking water	20	6.2
Clean class room	23	7.1
Any other	67	20.7
Non of these	190	58.8
<b>Total</b>	<b>323</b>	<b>100.0</b>

The development of society depends upon the quality of education and type of educational facilities in the locality. In this regard the analysis demonstrated the available facilities to women's education in *Pakhtun* society. The available facilities have been specified as transport facilities, communication facilities, clean drinking water, clean class room, any other and none of these accordingly. The table further exhibits that low ratio i.e. 8 (2.5%) respondents recommends the availability of transport facilities in school and colleges, however 15 (4.6%) respondents express availability of communication facilities, whereas 20 (6.2%) respondents urges availability of clean drinking water facilities. In addition 23 (7.1%) respondents said availability of clean class room in schools, besides 67 (20.7%) respondents recommended any other facilities, and at the end major portion of the respondents i.e.190 (58.8%) strongly rejected the availability of above mentioned facilities and even if they are available women have no such access to them.

A huge portion of respondents strongly recommended that there is lack of available facilities to women's education in *Pakhtun* society and even if such facilities are available, then women have no access to such facilities because of strict culture and traditions does not allow it, which adversely affect women's education.



**Table 4.1.16. Reasons of Women's have Lack of Access to Educational Facilities**

Obstructing factor	Frequency	Percent
Male dominancy doesn't support women education	75	23.2
Misinterpretation of religious values affect women education	56	17.3
<i>Pakhtun</i> customs and traditions affect women education	68	21.1
Men's negative perception Influence women education	53	16.4
The prevailing <i>Purdah</i> system affect women education	71	22.0
<b>Total</b>	<b>323</b>	<b>100.0</b>

This table expresses various impediments of women lack of access to educational facilities. The data analysis further describes that most of the respondents i.e. 75 (23.2%) recommend that male dominancy doesn't support women's education, similarly 56 (17.3%) respondents suggests their views as; "Misinterpretation of religious values affect women approach to educational facilities", whereas 68 (21.1%) respondents argued that *Pakhtun* customs and traditions influence women access to educational facilities. In the same way 53 (16.4%) respondents were of the opinion that men's negative perception influence women approach to educational facilities. At the end 71 (22.0%) respondents recommended that the prevailing *purdah* system affects women access to educational facilities.

Therefore majority of respondents were of the opinion that male dominancy does not support women's education and creates hurdles of women's access to educational facilities. The patriarchic nature of society only encourages male access to educational facilities and limited women to house hold activities.

**Table 4.1.17. Parents/Family Attitudes towards Children's Education**

Parent/Family attitudes towards Child's education	Frequency	Percent
Male education is more important	297	92.0
Female education is more important	13	4.0
Both male and female education is equally important	13	4.0
<b>Total</b>	<b>323</b>	<b>100.0</b>

This table explicitly shows the parents/family attitudes towards children's education. The statistical analysis further demonstrates that most of the respondents i.e. 297 (92.0%) were of the opinion that in *Pakhtun* society male education is more preferred because male is consider as the breadwinner of the family. Besides a few i.e. 13 (4.0%) of respondents recommended female education. and similarly 13 (4.0%) suggested that both male and female education is equally important.

A huge portion of respondents strongly favor that in Pakhtun society male education is more important. Pakhtun society is poor in its nature; there are limited means of livelihood, and low monthly income. In this context the parents only afford male education, as women's education is more expensive. Which further decrease women literacy in Pakhtun society.

**Table 4.1.18 Family Support to Women's Education in *Pakhtun* Society**

Family Support	Frequency	Percent
Always	23	7.1
Some time	89	27.6
Never	211	65.3
<b>Total</b>	<b>323</b>	<b>100.0</b>

The statistical analysis describes the family support to women's education in Pakhtun society. The quantitative analysis demonstrates that few i.e. 23 (7.1%)

respondents were of the opinion that family always supports both male and female members in their education, whereas 89 (27.6%) of the respondents said that in some cases family support their members in education. While a major portion of respondents argued i.e. 211 (65.3%) that family only support its male members for their education.

It has been concluded in *Pakhtun* society family support is strong in regards of male education rather than the female, because of the socio-economic environment and economic benefits are attached to male education. While it was considered that female education will only benefit the home of law family. Therefore the parents prefer male education instead of women' education.

**Table 4.1.19 Community Perception Regarding Women's Education**

Community Response	Frequency	Percent
Encouraging	13	4.0
Discouraging	287	88.9
Average	23	7.1
<b>Total</b>	<b>323</b>	<b>100.0</b>

This table shows community perceptions regarding women's education in *Pakhtun* society. The response of respondents was recorded on three points i.e. encouraging, discouraging and average. The quantitative analysis illustrate that out of total respondents 323 (100%) huge portion of respondents i.e. 287 (88.9%) strongly recommend, that community discourage women's education in *Pakhtun* society due to multi factors attached to girls education. While few of respondents i.e. 13(4.0%) encourage women's education, in same way, 23 (7.1%) respondents said that the response of community towards women's educations is average.

A major portion of respondents strongly discourages women's education in *Pakhtun* society. The quantitative analysis further describes that women's education is socially undesirable, and it was regarded against the honor of family to send their daughters, wife etc to higher education. This perception further decreases women's education in *Pakhtun* society.

**Table 4.1.20. Women's Access to Various Level of Education in *Pakhtun* Social Structure**

Level of Education	Frequency	Percent
Primary level	189	58.5
Secondary level	61	18.9
Intermediate level	33	10.2
Graduate level	27	8.4
Higher level	13	4.0
Total	323	100.0

In *Pakhtun* society women are generally allowed to the primary education, because secondary and intermediate education is not available to them in the local area. The data further reveals that high level of the respondents 189 (58.5%) that women are allowed for education up-to primary level in *Pakhtun* society, nevertheless 61 (18.9%) respondents argues that female are allows to education up-to secondary level, whereas 33 (10.2%) respondents argue up-to intermediate level. In addition 27 (8.4%) respondents mentioned graduate level and at the last a few of respondents i.e. 13 (4%) replied that women are allowed to continuities their education up-to high level.

Majority of the respondents favored that women were entered to primary education, but after then either there is no availability of higher education institute in the locality or the socio-cultural environment resists their higher education.

**Table 4.1.21. Impediments to Women's Education in *Pakhtun* Society**

Obstructing Factors	Frequency	Percent
Patriarchy affect women education	81	25.1
Discrimination in educational policies influence women education	53	16.4
Lack of educational facilities in the area affect women education	50	15.5
Traditionalism and <i>Pakhtun</i> codes shape women education	60	18.6
Religions misinterpretation distress women education	79	24.5
<b>Total</b>	<b>323</b>	<b>100.0</b>

This table statistically illustrates various socio-cultural and economic obstacles, which influence women's education in *Pakhtun* society. The statistical analysis express that high ratio of respondents i.e. 81 (25.1%) strongly suggest that patriarchy affect women's education, while 53 (16.4%) respondents were of the opinion that discrimination in the educational policies influence women education. Further, the data indicate that 50 (15.5%) respondents said that lack of educational facilities in the area affect women's education. In the same way 60 (18.6%) respondents argued that traditionalism and *Pakhtun* codes decrease women's education, resultantly 79 (24.5%) respondents strongly recommend that religious misperception affect women education.

It has been concluded that, patriarchy affect women's education, because in *Pakhtun* society the socio-cultural environment supports male education. There is lack of female educational institutes; traditionalism, *Pakhtun* codes and strong hold of patriarchy further decrease women status in regards women's of education.

**Table 4.1.22. Reasons of Male Preference in Education in *Pakhtun* Social Structure**

Reasons for Male Preference in Education	Frequency	Percent
Male is considered as more productive unit (breadwinner) of family	66	20.4
Male's education is more fruitful for family	54	16.7
Women's education in <i>Pakhtun</i> 's social structure is less worthy	56	17.3
Women's education will benefit the home of laws	41	12.7
Women's education is social undesirable in <i>Pakhtun</i> 's culture	49	15.2
Women are purely for domestic activities	57	17.6
Total	323	100.0

This table describes that why male is preferred in education in *Pakhtun* society.

The data analysis express that most of the respondents i.e. 66 (20.4) strongly recommends that male education is more preferred because male is considered as more productive unit (breadwinner) of family. The analysis further reveals that 54 (16.7%) respondents said male education is more fruitful for family, likewise 56 (17.3%) respondents suggest that women's education in *Pakhtun* society is less worthy. Similarly the statistical analysis demonstrated that 41 (12.7%) respondents were of the opinion that women education will benefit the home in laws, whereas 49 (15.2%) respondents recommended that women's education is socially undesirable in *Pakhtun* culture. At last resultantly 57 (17.6%) respondents said that women are purely for domestic chores rather than education.

Majority of respondents augments that male education in *Pakhtun* society is more important because male is consider the breadwinner of family, therefore priority were given to male education, which directly or indirectly affect women's education.

**Table 4.1.23. *Pakhtun* codes Regarding Women's Education in Pakhtun Society**

<b>Pakhtun codes and Women Education</b>	<b>Frequency</b>	<b>Percent</b>
<i>Haya</i> influence women education	81	25.1
<i>Nang</i> affect women education	77	23.8
<i>Ghairat</i> and <i>Namus</i> shape women education	98	30.3
Gendered biased power structure affect women education	67	20.7
<b>Total</b>	<b>323</b>	<b>100.0</b>

This table illustrates the effect of *Pakhtun* codes on women's education. The statistical analysis expresses that 81 (25.1%) respondents suggest that *Haya* influences women's education in *Pakhtun* society, whereas 77 (23.8%) respondents argued that *Pakhtun* code like *Nang* affect women education, furthermore high level of the respondents i.e. 98 (30.3%) strongly recommends that *Ghairat* and *Namus* negatively influence women's education in *Pakhtun* society. Resultantly 67 (20.7%) respondents were of the opinion that gender biased power structure reduce women's education.

It has been concluded that majority of respondents demonstrates that *Pakhtun* code such as *Ghairat* and *Namus* decrease women' education. Women' education was regarded as a social stigma and socially undesirable.

**Table 4.1.24. Religious Misperception Regarding Women's Education**

<b>Religious Misperception and women Education</b>	<b>Frequency</b>	<b>Percent</b>
Cultural interpretation of the religious values affect women's education	95	29.4
Strict custom and traditions use religion a cultural tool to women education	85	26.3
Lack of religious knowledge among the community members influence women education	77	23.8
Illiterate and ignorant <i>Mullas</i> misinterpret women education	66	20.4
<b>Total</b>	<b>323</b>	<b>100.0</b>

This table indicates religious misperception regarding women's education in *Pakhtun* social structure. The quantitative analysis exhibit that most of the respondents i.e.

95 (29.4%) augmented that cultural interpretation of the religious values decrease women's education in *Pakhtun* society, in addition 85 (26.3%) respondents argues as; strict custom and tradition use religion as a cultural tool to decrease women's education, besides 77 (23.8 %) respondents were of the opinion that lack of religious knowledge among the community members negatively influence women's education, at the end 66 (20.4%) respondents said that illiterate and ignorant *Mullas* misinterpret women's education in *Pakhtun* society.

Resultantly it has been concluded that in *Pakhtun* society due to lack of religious knowledge among the community members and illiterate and untrained religious leaders use culture as religious tool against women's education. This misperception and misinterpretation of religious values further decrease women's education in *Pakhtun* society.

**Table 4.1.25. Economic Constraints to Women's Education in *Pakhtun* Society**

Economic Constraint to Women Education	Frequency	Percent
Due to limited means of livelihood, they only afford the education of male members	44	13.6
No proper utilization of the resources also affect women education	41	12.7
Lack of technical education in <i>Pakhtun's</i> society influence women education	44	13.6
Extravagancies and low income affect women's education	43	13.3
Inflation and high expenses of educations	53	16.4
Lack of infrastructure, school, and transport facilities affect women education	98	30.3
<b>Total</b>	<b>323</b>	<b>100.0</b>

The statistical analysis illustrate that 44 (13.6%) respondents were of the view that due to limited means of livelihood, *Pakhtun* only afford the education of male, however 41 (12.7%) argued that no proper utilization of the resources also affect women's education, whereas 44 (13.6%) respondents recommends that lack of technical



education in *Pakhtun*'s society influence women's education. Likewise 43 (13.3%) respondents suggests that due to extravagancies and low income of people cannot afford both male and female education, similarly 53 (16.4%) respondents argue that Inflation and high expenses of education reduces women education, at the end high number of the respondents i.e. 98 (30.3%) strongly comment that lack of infrastructure, school, and transport facilities reduce women's education in *Pakhtun* society.

In *Pakhtun* society poverty prevailed at every sectors of society. Due to limited means of livelihood and lack of infrastructural facilities such as transport, communication etc adversely affects women's education in *Pakhtun* society.

**Table 4.1.26. Government Policies and Women's Education in *Pakhtun* Society**

<b>Government Policies and Women Education</b>	<b>Frequency</b>	<b>Percent</b>
The government has no interest to promote women education	53	16.4
<i>Pakhtun</i> 's does not encourage political intrusion in the context of women education	77	23.8
Policies are male dominated which affect women education	72	22.3
Lack of women political participation in the policies also influences women education	72	22.3
Vested interest group don't support policies in the context of women education	49	15.2
<b>Total</b>	<b>323</b>	<b>100.0</b>

The statistical analysis elucidate 53 (16.4%) respondents recommend that government has no interest to promote women's education in *Pakhtun* society, likewise high number of the respondents i.e. 77 (23.8%) augments that *Pakhtun*'s also do not encourage political intrusion regarding the promotion of women's education, similarly 72 (22.3%) respondents strongly argues that government policies are male dominated which affect women's education. Additionally 72 (22.3%) respondents said that lack of women political participation also decreases women education and 49 (15.2%) respondents were

of the opinion that vested interest group do not support policies regarding women's education.

It has been concluded that *Pakhtun* are very reserved in case of women's mobility. According to the famous *Pakhtun* maxim "women are for home or grave", keeping this maxim in the social structure of *Pakhtuns*, they do not encourage any political intrusion regarding the promotion of women's education in *Pakhtun* society.

## **Part-B**

### **4.2. Verification of Hypotheses**

In this segment of study the researcher build a relationship among the proposed hypothetical statements and analysis of the empirically data. The hypotheses have been verified in a strong association and alliance with the collected information from the respondents that has been evaluated in tabular form, explained in descriptive form. In addition, all the dependant and independent variables have been discussed separately on the basis of empirical data in order to bring easy understanding and explicit validity of the proposed statements. The independent variables have been mentioned in the heading and discussed in accordance with the sample data, which show that how social structure and major constraints are associated with women's education. The researcher developed a theory from the hypothetical statements keeping the integrity and intensity of *Pakhtun* social structure in view with the best association of empirical data and the application of chi-square test and correlation sequentially.

#### **4.2.1. Cultural impediments have close association with women's education in *Pakhtun* society**

The proposed hypothesis-1 for the current study reflects a general overview of the cultural hurdles, physical constraints and economic barriers that are supposed to be primarily the influential figures in women's education in the area under study. The foremost cultural impediment in the hypothesis is marked as the male dominance that has been found prevalent in accordance to the ethnography of the research community. The social structure of the area reflects the centuries old customs and traditions that are also represented as the hindering values to women's education. Furthermore, the hypothesis also comprises of the gender biased social structure which demote women's education and promote men's education.

Hypothesis-1 predominantly explores the cultural impediments regarding women's education, where these two are marked as the dependant variable. In this hypothesis the researcher studies different indicators such as, patriarchy and male dominance, customary laws, *Pakhtun's* codes of life, Male bias social structure, *Purdah* and male control over decision making process. These indicators have been critically analyzed in different tables in the form of frequencies and percentages. All the tables related to hypothesis-1 reflect different dimensions in the course of impediments that are faced by women in their educational attainment.

#### **Male Dominance (Patriarchy) and Women's Education**

Male dominance in regard of women's education decision-making has been analyzed in various tables, which show the basic role of such dominance in women's

deprivation from their education. In addition, male dominance has been evaluated in support of different variables, which authenticates and ensures the presence of male dominated structure in the research community.

In this regard, table 4.1.11, expresses that males have more power in social relations in *Pakhtun* society that is supported by 292 (90.40%) respondents which decrease women's education. Besides, in table 4.1.12, shows that a majority of the respondents i.e. 88 (27.2%) are of the opinion that patriarchy only encourage the rights of male, which supports and reflects the male dominated social structure in the research community decrease women's education. Furthermore in table 4.1.13, 73 (22.6%) respondents reveal that male dominated system affect women's mobility regarding their education. In addition table 4.1.16, demonstrates i.e. 75 (23.2%) respondents that male dominance doesn't support women's education. Similarly table 4.1.21, i.e. 81(25.1%) blatantly expresses patriarchy as a hindering agent in women's education

In evidence of the above mentioned empirical data, it is authentically proved that *Pakhtun* social structure is extensively male dominated and such dominance of males adversely influences women's education.

### **Strict Customs and Traditions and Women's Education**

*Pakhtun* social structure strictly believes in the practice of its centuries old customs and traditions. In this regard, such customs have been taken as the independent variables, which restrict women's education. These customs are analyzed by different indicators in support to the response of the respondents, which validates its presence and actively influential role in women's education.

Information of strict customs and tradition regarding women's education have been studied in different tables, which predominantly supports its presence and discouraging role in the context of women's education. In this regard, table 4.1.12, shows the response of 62 (19.2%) respondents who support that centuries old customs and traditions consider women as inferior their education. In addition, table 4.1.13, reflects the response of 71 (22.0%) respondents that strict customs and traditions does not allow women's mobility regarding their education, while such notion has also been supported in table 4.1.16, which expresses the response of 68 (21.1%) respondents in this regard. While in table 4.1.24, 85 (26.3%) strongly recommends that strict custom and traditions use religion as cultural tool to women's education.

Hence, the mentioned observations patently reveal that the centuries old customs and traditions are prevalent in *Pakhtun* social structure and ultimately impede women's education.

### ***Pakhtunwali* and Women's Education**

The hypothesis-1 includes *Pakhtunwali* as an obstructing factor obstructing factor in regard of women's education. In, table 4.1.12, denotes the response of 77 (23.8%) respondents who support that Pakhtun codes decrease women's education. In addition, table- 24 explicitly reveals that *Pakhtunwali*, such as *Haya* influences women's education supported by i.e. 81 (25.1%) respondents, whereas 77 (23.8%) respondents shows that *Nang* affect women's education, furthermore *Ghairat* and *Namus* contributes in *Pakhtunwali* as 98 (30.3%) in regard of women's education

In this context, the empirical data mentioned above supports *Pakhtunwali* as a hindering agent in the decisional process regarding women's education.

### **Male Biased Social Structure and Women's Education**

Male biased social structure in *Pakhtun* society has been taken as the independent variables that are supposed to hinder women's education. In this context of the analysis, table 4.1.13, palpably denotes the response of 64 (19.8%) respondents who favor the statement that gendered biased social structure decreases women's education. In addition, table 4.1.23 has been supported by 67 (20.7%) respondents in favor that Male biased power structure affect women's education.

Resultantly, the cited analysis in support of the respondents' views evidently shows that Male biased structure is prevalent in the target area, which brings obstacles to women's education in *Pakhtun* society.

### **Feudalism and Women's Education**

In *Pakhtun* society is based on customs and traditions, the feudalistic nature of society restricted women to the four walls of their house. In this context feudalism has been proposed as an independent variable in hypothesis-1, which is proposed to be an impediment to women's education.

Feudalism has been analyzed in table 4.1.21, in the context of women's education. Accordingly, table 4.1.12, shows the response of 60 (18.6%) respondents that traditionalism and *Pakhtun* codes influences women's education. Furthermore, in table

4.1.23, i.e. 38 (19.0%) respondents are of the opinion that feudalism and gender biases social structure decrease women's education in Pakhtun society.

Consequently, the above cited findings explicitly support the proposition that feudalism has a key role in promotion and demotion of women's education.

### ***Purdah and Women's education***

In *Pakhtun* society women strictly observe *Purdah*. The *Pakhtuns* mispropagate *Purdah* in regard of women's education. In this context purdah system has been taken as independent variable which inversely affect dependent variable i.e. women's education.

For further verification the independent variable has been study in table 4.1.12, i.e. 19 (5.9%) respondent augments that *Purdah* system restricted women to the four walls of their house and affect women's education. While in table 4.1.16, 71 (22.0%) respondents argue that prevailing purdah system in *Pakhtun's* society influences women education.

Resultantly it has been clear from the tables data that *Purdah* system in *Pakhtun* society negatively influences women's education.

### **Male Dominancy in Decisions making and Women's Education**

In *Pakhtun* society the decisions are in the hand of male members of the family. The decision related to child's education, property, employment, marriage etc all are decided by male. Women are considered as inferior in the context of decision making process. In this scenario decision making process is taken as independent variable which influence women education i.e. dependent variable.

Male hold in decisions making has been studied in various tables to express the relationship between dependent and independent variables. Such as in table 4.1.9, express i.e. 275 (85.1) respondents argue that males have dominant position in decision making regarding women's education and other issue, while in table 4.1.11, there is 292 (90%) respondents means absolute majority shows that male have more power in social relations in Pakhtun society.

So it has been concluded that in Pakhtun society the decision regarding women's education are made by male members of society, which inversely affect women status and their education.

**Table 4.2.1.1. Chi-Square test of cultural Impediments and Women's Education**

Cultural Impediments	Women Education		Total
	To Low Extent	To Greater Extent	
Male Dominancy	15	70	85
Strict Customs and Traditions	05	40	45
<i>Pakhtunwali</i>	05	53	58
Male Dominated Social Structure	02	15	17
Feudalism	01	12	13
<i>Purdah</i>	06	43	49
Male Dominance in Decision Making	03	53	56
<b>Total</b>	<b>37</b>	<b>286</b>	<b>323</b>

( $P=.000^{**} < .05$  there is highly significance relationship between cultural constraint and women education, ( $\chi^2 = 3.623$ , D.f. =7)

**Table 4.2.1.2 Correlation of Cultural Impediments and Women's Education**

		Women's Education	Cultural Impediments
Women's Education	Pearson Correlation	1	0.932**
	Sig. (2-tailed)		.000
	N	323	323
Cultural Impediments	Pearson Correlation	.0932**	1
	Sig. (2-tailed)	.000	
	N	323	323

(\*\*Correlation is highly significant at the 0.01 level (2-tailed),  $r(323) = 0.932^{**}$ ;  $p < .01$ .  $r^2 = 0.87$ )  
(Since 86% of the variance is shared, the association is obviously a strong one)



With respect to the mentioned observations and analysis of different variable in different tables along-with the strong support of respondents and the application of Chi Square test with Correlation, the hypothesis-1 has been proved as valid and authentic. The results of the applied test palpably show that the independent variables are in a strong connection and association with dependant variable that are persevering to influence each other in the mentioned settings of *Pakhtun* social structure in accordance to the cultural impediments to women's education. The value of chi-square test is  $P=.000^{**}<.05$ , with the Chi-square value  $\chi^2 = 3.623$  and the degree of freedom value D.f. =7, shows highly significant association among the independent and dependant variable. Further the correlation technique validate the result in a manner that ( $^{**}$ Correlation is highly significant at the 0.01 level (2-tailed),  $r(323) = .0956$ ;  $p < .01$ .  $r^2 = 0.932$ , since 87% of the variance is shared, the association is obviously a strong one), which conclude that cultural obstacles is a threat to women education.

#### **4.2.2 Higher the economic barriers lesser would be women education**

Hypothesis-2 in the current study predominantly explores the generalist overview of the triumphant economic constraints to women's education. The hypothesis comprises of multi-variable including both the dependant and independent variables. In this regard, the independent variables include, mass poverty and unemployment, limited means of livelihood, unpaid labors, no proper utilization of resources, female restricted mobility, extravagancies, inflation and high expenses of education and lack of infrastructural facilities such as transport, communication, lack of female school etc, that were proposed as the hindering factors in women's education.

## **Mass Poverty and Women' Education**

In *Pakhtun* society major portion of the people are poor, they have limited means for earning due to which they only afford their son education. In this context, table 4.1.15, express that 190 (58.8%) respondents augments that due to poverty and less economic resources majority of women's drop from primary and secondary education. While in table 4.1.17, 297 (92%) respondents indicates that in *Pakhtun* society it become a common perception that male education is more important than the female education, because in *Pakhtun* society major portion of population leading their lives below poverty line. In same way table 4.1.19, express 287 (88.9%) respondents strongly recommend that response of community people towards women's education is discouraging in a sense that due to high expenses of education people can not afford both male and female education, therefore *Pakhtun* only emphasis on male's education. Further table 4.1.25, express in detail that how mass poverty decrease women's education in *Pakhtun* society, in addition 44 (13.6%) respondents views that due to limited means of livelihood, *Pakhtun* only afford the education of male members, similarly in same table 43 (13.3%) respondents indicates that extravagancies and low income affect women's education, furthermore 53 (16.4%) respondents shows that inflation and high expenses of education also decrease women's education in *Pakhtun* society.

## **Limited Resources and Women's Education**

Limited resources also hinder women's education in *Pakhtun* society. In this connection, table 4.1.5, elaborates the family monthly income of respondents a huge portion of data i.e. 140 (43.3%) respondents having monthly income "5000-8000" which

indicates that with this income it is impossible for family to continue the education of both male and female. Similarly table 4.1.22, demonstrate i.e. 54 (16.7%) respondents indicates that due to limited resources and with the perception that male's education is more fruitful for family has further negatively influences women's education, while 41(12.7%) respondents argues that women's education will only benefit the how of laws.

### **Unpaid Labor and Women's Education**

Women in *Pakhtun* society is consider as unpaid labor, they are limited to household activity; they are engaged in house hold activities from dawn to dusk. Pertaining to the empirical data mentioned above conclusively elucidates that the *Pakhtun* cultural values have a strong connection with the adverse influence on women's education. In this connection table 4.1.12, express as; 63 (19.5%) respondents argues that women deal only domestic chores, this notion further decrease women' education in *Pakhtun* society, similarly in table-23, 57 (17.6%) respondents augments that women are purely for domestic activities.

### **Resource Utilization and Women's Education**

In *Pakhtun* society there are number of hidden resources available, but they are not identified, they *Pakhtun* women have their intellectual potentialities; due to restriction of women's mobility in different sectors, such as education, employment, politics health and other welfare activities these potentialities remained ever within the inside self of *Pakhtun's* women. In this regard table 4.1.25, enumerates i.e. 41 (12.7%) respondents

express; that no proper identification and utilization of resources also influence women's education in *Pakhtun* society.

### **Restricted Mobility and Women's Education**

In *Pakhtun* society women's are limited only the four walls of their house, they have no right in house side door activity, which further decrease her status and increase their dependency. In this scenario table 4.1.13, explicitly demonstrate i.e. 64 ( 19.8%) respondents views that rigid *Pakhtun* culture doesn't allow women's mobility, in same connection 70 (21.7%) respondents enumerates that religions misinterpretation affect women's movement outside the home, while 73 (22.6%) respondents argues that male dominated structure influences women's mobility, where as 45 (13.9%) respondents considers women's mobility as threat to women honor, in addition 71 (22.%) respondents illuminates that centuries old customs and tradition doesn't allow women's mobility. All the mentions statement indirectly affects women's education in the target area.

### **Low income and Women's Education**

*Pakhtun* society is consider as poor in its nature and due to low income , extravagance further decrease the standard of women' education; as family can not afford the education of both male and female members. In this context table 4.1.5, denotes huge portion of respondents i.e. 140 (43.3%) respondents make it obvious, that they have limited family income (5000-8000) which is not enough to continue the education of male and female, there fore they favors male education. In addition table 4.1.25,

elucidates i.e. 43 (13.3%) respondents says that extravagances and low income affect women' education in *Pakhtun* society.

**Expensive Education**

As it has been mentioning that *Pakhtun* society is a poor one, and further inflation/price hike and expensive education further decrease women's education. In this regard table 4.1.25, explicitly demonstrates i.e. 53 (16.4%) respondents augments that inflation and high expenses of education influences women's education in the said locality.

**Infrastructural Facilities and Women's Education**

It has been discussed in chapter-02 that there is lack of infrastructure (transport, communication, classes, building etc) facilities Pakistan in general and *Pakhtun* society in particular, which auxiliary decrease women's education. The empirical data further verifies the result in the form of frequencies and percentage, in this regard table 4.1.25, illustrates as; 98 (30.3%) respondents expand that lack of infrastructure, school, and transport affect women's education.

**Table 4.2.2.1 Chi-square test of Economic Barriers and Women's Education**

Economic Barriers	Women Education		Total
	To Low Extent	To Greater Extent	
Mass Poverty and Unemployment	08	46	54
Limited Resources	07	33	40
Women's Work as Unpaid Labors	06	57	63
Lack of Proper Utilization of Resources	05	40	45
Female restricted mobility	04	41	45
Low income	04	26	30
Limited infrastructural facilities	11	35	46
Total	45	278	323

(P=.000\*\* < .05 there is only significance relationship between cultural constraint and women education, ( $\chi^2$  = 4.531, D.f. =7)

**Table 4.2.1.2 Correlation of Economic Barriers and Women's Education**

		Women's Education	Economic Barriers
Women Education	Pearson Correlation	1	.915 <sup>**</sup>
	Sig. (2-tailed)		.000
	N	323	323
Economic Barriers	Pearson Correlation	.915 <sup>**</sup>	1
	Sig. (2-tailed)	.000	
	N	323	323

(<sup>\*\*</sup>Correlation is only significant at the 0.01 level (2-tailed),  $r(323) = .915$ ;  $p < .01$ .  $r^2 = 0.84$ )  
(Since 84% of the variance is shared, the association is obviously a strong one)

The statistical analysis in the form of chi-square test express as ( $P = .000^{**} < .05$ , with the Chi-square value  $\chi^2 = 4.531$  and the degree of freedom value D.f. = 7), the relationship of dependant and independent variables is highly significant that validates the proposed hypothesis. Further the correlation analysis authenticate the results in the context of economic obstacles to women education describes as (<sup>\*\*</sup>Correlation is only significant at the 0.01 level (2-tailed),  $r(323) = .915$ ;  $p < .01$ .  $r^2 = 0.84$ , since 84% of the variance is shared, the association is obviously a strong one), which conclude that economic is a threat to women education.

#### **4.2.3 Physical constraints adversely affect women education**

Hypothesis of the study dominantly explore the physical constraints to women's education in *Pakhtun* society, these includes lack of female school, colleges and university, lack of transport facilities and limited female teachers which inversely affect women's education. The univariate analysis express that there is physical constraints in *Pakhtun* society to women's education which decrease not only their education but also hamper women empowerment.

**Table 4.2.3.1 Chi-square test of Physical Constraints and Women's Education**

Physical Constraints	Women Education		Total
	To Low Extent	To Greater Extent	
Lack of female school and colleges	15	100	115
Lack of transport facilities	07	91	98
Lack of female teachers	11	99	110
<b>Total</b>	<b>33</b>	<b>290</b>	<b>323</b>

( $P=.000^{**} < .05$  there is only significance relationship between cultural constraint and women education, ( $\chi^2 = 3.645$ , D.f. =7)

**Table 4.2.3.2 Correlation of Physical Constraints and Women's Education**

		Women's Education	Physical Constraints
Women Education	Pearson Correlation	1	.945 <sup>**</sup>
	Sig. (2-tailed)		.000
	N	323	323
Physical Constraints	Pearson Correlation	.945 <sup>**</sup>	1
	Sig. (2-tailed)	.000	
	N	323	323

("Correlation is only significant at the 0.01 level (2-tailed),  $r(323) = .945^{**}$ ;  $p < .01$ .  $r^2 = 0.89$ )  
(Since 89% of the variance is shared, the association is obviously a strong one)

The hypothesis has been tested with the implication of chi-square test, which shows that there is highly significant relationship between physical constraints and women's education. The results statistically shows as ( $P=.000^{**} < .05$  there is only significance relationship between cultural constraint and women education, ( $\chi^2 = 3.645$ , D.f. =7). However the correlation further authenticate the result in manner, <sup>\*\*</sup>Correlation is only significant at the 0.01 level (2-tailed),  $r(323) = .945^{**}$ ;  $p < .01$ .  $r^2 = 0.89$ , since 89% of the variance is shared; the association is obviously a strong one. So the hypothesis has been proved as valid.

#### 4.2.4 Religious hurdles decrease women's education

The proposed hypothetical statement in the current study reflects and declares the interpretation of religious values such as religious misperception and misinterpretation, cultural interpretation of the religious values, use of religion as a culture tool, lack of

religious knowledge among the community members and illiterate and ignorant *Mullah* in *Pakhtun* social structure as an independent variable as a strong associate of the constraints, which impede women's education in *Pakhtun* society

### **Religious Misperception/Misinterpretation and Women's Education**

In *Pakhtun* society religion is used as cultural hurdles to women's education. In this connection table-4.1.12, illuminate; 14 (4.3%) respondents recommends that religions misperception and misinterpretation decrease women's education, similarly in table 4.1.13, 70 (21.7%) respondents argues that religious misinterpretation affects women's freedom of mobility in education, employment, politics etc, in addition table 4.1.16, demonstrate i.e. 56 (17.3%) respondents strongly recommends that misinterpretation of religious values decrease women' education, while in table 4.1.21, 79 (24.5%) respondents suggests that religions misinterpretation distress women's education.

### **Cultural Interpretation of Religious Values and Women's Education**

In *Pakhtun* society religion is use as a cultural tool against women's in the context of their empowerment. In this regard table 4.1.24, express that a huge portion of respondents i.e. 95 (29.4%) demonstrate that cultural interpretation of the religious values affect women's educational empowerment.



## Religion as a Culture Tool and Women's' Education

Religion and culture in *Pakhtun* society are very closely intermixed and interconnected, due to which the people propagate religious values against women's education. In this context table 4.1.25, illuminates, i.e.85 (26.3%) respondents argues that strict customs and traditions use religion as a cultural tool against women's education in *Pakhtun* society.

## Lack of Religious Knowledge and Women's Education

Majority of people in *Pakhtun* society are illiterate and ignorant, even though they are strong followers of religion but there is lack of religious knowledge among the community members which misinterpret women's empowerment in the educational context. In this regard table 4.1.25, express i.e. 77 (23.8%) respondents' augments that lack of religious knowledge among the community members affects women's education.

## Illiterate/Ignorant *Mulla* (Religious Leaders) and Women's Education

In *Pakhtun* society there are untrained religious leaders having lack of religious knowledge they ministered women empowerment as in table 4.1.25, i.e. 66 (20.4%) respondents recommends that illiterate and ignorant *Mullah* misinterpret women's education in *Pakhtun* society

**Table 4.2.4.1 Chi-square test of Religious Hurdles and Women's Education**

Religious Hurdles	Women Education		Total
	To Low Extent	To Greater Extent	
Religious misperception and misinterpretation	07	54	61
Cultural interpretation of religious values	08	70	78
Religion as a cultural tool to women education	04	42	46
Lack of religious knowledge among the community members	06	39	45
Illiterate and ignorant <i>Mullah</i> misinterpret women's education	13	80	93
<b>Total</b>	<b>38</b>	<b>285</b>	<b>323</b>

( $P= .000^{**} < .05$  there is significance relationship between cultural constraint and women education, ( $\chi^2 = 5.871$ , D.f. =7)

**Table 4.2.4.2 Correlation of Religious Hurdles and Women's Education**

		Women Education	Religious Hurdles
Women Education	Pearson Correlation	1	.862*
	Sig. (2-tailed)		.002
	N	323	323
Religious Hurdles	Pearson Correlation	.862*	1
	Sig. (2-tailed)	.002	
	N	323	323

(\*Correlation is only significant at the 0.01 level (2-tailed),  $r(323) = .862^*$ ;  $p < .01$ .  $r^2 = 0.74$ )  
 (Since 74% of the variance is shared, the association is obviously a strong one)

The chi-square test and correlation technique were used to check the validity of hypothesis. The result of the chi-square demonstrates that there is highly significant relationship among religious constraints and women education which is statically coded as ( $p = .000^{**} < .05$ ,  $\chi^2 = 2$ , D.f. = 7). The correlation further validate the alliance of religious impediments and women's education in compile numerical form as (\*Correlation is only significant at the 0.01 level (2-tailed),  $r(323) = .862$ ;  $p < .01$ .  $r^2 = 0.71$ , since 77% of the variance is shared, the association is noticeably a strong one).

#### **4.3.5 Political obstacles have a strong connection with women education**

Apart from religious barriers there were also some political barriers such as lack of women political representation, vested interest and pressure group and lack of women's political participation further decrease women status in regard of education in *Pakhtun* society.

#### **Lack of Women's Political Representation**

In *Pakhtun* is male dominated in political activities, the female have to resides inside the door, even though they can not utilize their vote due to restriction on women's

mobility the argument is thoroughly studied in table 4.1.26, the results indicates that lack of women political representation in *Pakhtun* society decreases women's education.

### **Vested Interest and Pressure Group**

In each and every society there are some people who have high economic and political status and due to that they influences government decision in regard of their own inters. In this context in *Pakhtun* society there are traditional elites and pressure group (see table 4.1.26) which does not promote women' education.

### **Lack of Women's Political Participation**

In *Pakhtun* women's are restricted to the four walls of their house their mobility are strictly prohibited by culture and particularly in political context. Even women can not utilize their vote, therefore it adversely influences their empowerment especially education.

**Table 4.2.5.1 Chi-square test of Political Obstacles and Women' Education**

Political Obstacles	Women Education		Total
	To Low Extent	To Greater Extent	
The government has no interest to promote women' education	3	50	53
<i>Pakhtun's</i> structure doesn't encourage political intrusion in regard of women's education	11	66	77
Lack of women political participation influences women's education	09	63	72
Male dominated polices affect women's education	05	67	72
Vested interest group decrease women's education	19	39	49
<b>Total</b>	<b>47</b>	<b>276</b>	<b>323</b>

( $P=.001 < .05$ , with the Chi-square value  $\chi^2 = 4.66$  and the degree of freedom value D.f. =6)

**Table 4.2.5.2 Correlation of Political Obstacles and Women' Education**

		Women Education	Political Obstacles
Women Education	Pearson Correlation	1	.897*
	Sig. (2-tailed)		.080
	N	323	323
Political Obstacles	Pearson Correlation	.897*	1
	Sig. (2-tailed)	.080	
	N	323	323

(Correlation is significant at the 0.01 level (2-tailed),  $r(323) = .0897$ ;  $p < .01$ .  $r^2 = 0.80$ , since 80% of the variance is shared, the association is obviously a strong one)

Resultantly, “Proper policy of government policies will decrease women’s education” which has been judged by applying chi-square test where the value of  $P = .001^* < .05$ , shows that the result is significant and there is a strong association between government policies and women’s education. Further the correlation technique validate the result in a manner that (\*\*Correlation is highly significant at the 0.01 level (2-tailed),  $r(323) = .0897^*$ ;  $p < .01$ .  $r^2 = 0.80$ , since 80% of the variance is shared, the association is obviously a strong one), which conclude that political obstacles reduces women’s education in *Pakhtun* Society.

#### **4.2.6 Discouraging response of community negatively influences women education**

In this hypothesis the researcher analyze community response to women’s education in *Pakhtun* society in the form of encouraging, discouraging and neutral.

#### **Community Response and Women’s Education**

Hypothesis- IV comprises of one of the important factors in women’s education as the overall negative and conservative communal response towards women’s education. The negative and conservative community response towards women’s involvement has

been analyzed in tables that explicitly reflect the response of respondents in favor of the mentioned statements and validity of the proposed hypothesis.

In this connection, table 4.1.19, reflects the response and perception of community members in different indicators that the response of only 13 (4.0%) respondents towards women's education are encouraging where as the response of huge portion of respondents i.e. 287 ( 88.9%) towards women's education are discouraging, while 23 (7.1%) respondents shows neutral statements that is neither encouraging nor discouraging.

**Table.4.2.6.1 Chi-square of Community Response and Women's Education**

Community Perceptions	Women Education		Total
	To Low Extent	To Greater Extent	
Encouraging	7	6	13
Discouraging	11	276	287
Neutral	10	13	23
<b>Total</b>	<b>28</b>	<b>295</b>	<b>323</b>

( $P=.000^{**}<.05$ , with the Chi-square value  $\chi^2 = 3.063$  and the degree of freedom value D.f. =6)

**Table 4.2.6.2 Correlation of Community Response and Women's Education**

		Women' Education	Community Perceptions
Women' Education	Pearson Correlation	1	.958 <sup>**</sup>
	Sig. (2-tailed)		.092
	N	323	323
Community Perceptions	Pearson Correlation	.958 <sup>**</sup>	1
	Sig. (2-tailed)	.092	
	N	323	323

(<sup>\*\*</sup>Correlation is highly significant at the 0.01 level (2-tailed),  $r(323) = .0958$ ;  $p < .01$ .  $r^2 = 0.92$ , since 92% of the variance is shared, the association is obviously a strong one)

The sample information and analysis of data from the respondents patently elaborates that the connection of dependant and independent variable is quite explicit. In addition, the empirical data best exemplifies and authenticates the proposed statement i.e. hypothesis-III as valid and accurate on the basis of its strong association with negative

communal response towards women's education. Furthermore, the statistical analysis in the form of chi-square test express as ( $P=.000^{**}<.05$ , with the Chi-square value  $\chi^2 = 3.063$  and the degree of freedom value D.f. =6), ( $^{**}$ Correlation is highly significant at the 0.01 level (2-tailed),  $r(323) = .0958$ ;  $p < .01$ .  $r^2 = 0.92$ , since 92% of the variance is shared, the association is obviously a strong one), which conclude that negative attitudes of people decrease women's education.

## CHAPTER FIVE

### SUMMARY, FINDINGS AND RECOMMENDATIONS

#### 5.1 Summary

Women; being half of the overall population, are necessitated to spend a miserable and dis-privileged life in regard of education. The fact is evident that women are impeded over each and every step during the course of their domestic life, professional engagements, marital obligations and predominantly their educational spectrum. The social structure of the area explicitly denotes the hold of centuries old customs, traditions and norms that are playing the role of mercenaries to block women's educational status. It has been concluded from the study that long historic customs and traditions are embedded in social structure of *Pakhtun*' society and hinders women's empowerment especially in the educational scenario. The study further expresses that these customs and traditions consider women as inferior and second class citizen, they are only limited to the four walls of their home and have no right in decision making process. The collected information illustrate that people of the area are very conservative in thinking and do not accept change in the context of women education related to society. The data also expound that *Pakhtun* people are closely associated with their customs and traditions even though often they use religion as a cultural tool and impede women' education.

This study palpably concludes that the custom of patriarchy and male dominance is a deeply rooted phenomenon in the research area that is impeding women's education. The research information demonstrates that majority of *Pakhtun*' society is patriarchic in nature where the authority rest within the male member of society. They use this

authority against female in the context of their educational empowerment. Besides, the male dominated social structure treat women as they wants, they are only engaged with house hold chores and can not go outside of their home as it was thought against the women honor. Even it is believed that increasing the average level of women's education does not necessarily improve women's status or challenge the norms of patriarchy.

Women who are educated might be more empowered than women who are uneducated, but their choices are still constrained and shaped by patriarchy. The choices that educated women then make as a result of their empowerment could make circumstances worse for women in general. The research activity further illuminate that educated women are better able to control their fertility and their children's mortality than uneducated women.

Besides the above constraints to women education, the collected data further expedites that *Pakhtun* codes (*Pakhtunwali*) is the pillar of *Pakhtun*'s cultural, which consider women's education as threat to customs and traditions of area. The traditional, religious and cultural values or *Pakhtun* codes define the way of life and the role of male and female. Male perception is the outcome of such mind set. The data shows that the majority of men in the area perceive that the prime duty of women is home making and the observance of *Purdah*. *Pakhtunwali*, *Nang*, *Ghairat* and other cultural traditions do not encourage women participation and mixing for earning and other economic gains. They negatively perceive women' education, mobility and profession. They perceive women's education and income as evils in society. In addition the data further pinpoint that women's empowerment (especially women's education) among the *Pakhtuns* of *Tehsile Adenzia* as the empirical data reflect are rooted in the traditional customs and *Pakhtun* codes or *Pakhtunwali*. The model of *Pakhtunwali*, which includes *Pat*, *Pakhtu*,



*Nang, Qalang, Ghairat, Badal, Swara* and other various traditional practices are followed strictly in the area. These codes further give its way to agnatic rivalries (*Tarborwali*) social stigma (*tor*) and *Peghore*. These pillars of the *Pakhtunwali* forms the central skeleton in the area and all social organization and people perceptions are making its way around it. The hold of traditionalism, *Pakhtunwali* is very strong in the area and no one is above it. However, *Pakhtunwali* or traditional cultural ways shape and direct the course of activities of both male and female in the area. The conception of traditionalism and Pakhtun codes further decrease women's educational status in society.

The data indicate that majority of the male perceive female education as negative. They are against female education. However, they favor domestic and informal religious education as enough for women. The perception of the men in respect of women empowerment and education is against the modern spirit of advancement and social change. For them, women education brings evils to the cultural and traditional set-up especially to *Pakhtuns* codes or *Pakhtunwali*. It makes women independent and then she is able to decide their matters, and that is against the religion and social atmosphere of the area. Further, they perceive that education for women is the first step to bring change in the role of a woman. During education, the domestic sphere of labor of women is disturbed and mostly it breaks particularly the joint family system. According to them, women shall remain inside the home as wife, sister and mother. The misperception that education cannot improve the role of mother continues on the part of men in the area. In addition to the discussion, the data indicate that women education is harmful for the social, cultural political development. Education is the fundamental as well as religious right of both male and female. There are clear verses and Hadeeth in the religion, which

give support to both male and female education. The ratio of female education in women in general and that of the area is particularly low as compare to male education. The data shows that the perception of the male does not have a very clear picture regarding women education. There is contrast in the thinking pattern, which makes empowerment more ambiguous. Furthermore the data reveals that perception of the male is also supported through religion. Most of the males in the area linked women education as against religion. This misperception of men is against the broader teachings of Islam. It was found that men in the area mostly use religion as a tool to exploit women in different walks of life. They perceive that education for women disturbs the *Purdah* system in the locality and that on the other hand liberates women. The data articulate that in Pakhtun's society, the people culturally interpret religion against women's education; however strict customs and traditions use religion as cultural constraints to women's education. The collected information convey that lack of knowledge among the community members as well as illiterate and ignorant *Mullas* misinterpret women's education which decrease women status in said locality. From another angle, men perceive that female education leads to women independence and liberalization. Education for women is a change towards modernity, which in turn brings liberal and secular ideas to the community. Such types of liberal and secular ideas are not good for females in the area as they pose a threat to the honor of the family mostly associated with them. The primary task of the women is to live inside the house and observe *Purdah* while education for female disturbs the familial relations (*da bahar shee*) and *Purdah* system. It also leads to cases of honor killing and conflicts, as women getting education move around and so remain the most vulnerable to violence. This movement can harm not only the normal life but also the

codes of *Ghairat and Nang*. In assistance to such obstacles; the feudalistic nature of the area as well as the negative perception and over-strict practice of *Purdah* have a key role to block women from attaining education where male have the overall control of decision-making regarding women's fate.

Individual statuses are defined through their economic statuses, where economy highlights the person's potentials and efficiency as well as his/her dominancy. The data indicates that beside socio-cultural constraints to women's education there were also some economic constraints such as women's economic dependency; women are economically dependent on male members of society they have no share in the economic which was earned by male member of society and further decrease the status of women in the context education. Similarly the prevailing poverty and low monthly income of family compel parents to only educate male member of society, because with limited resource they can only afford male's education as the family economic security is attached with male's education. *Pakhtun* culture very scarcely frees women to involve in matters related to economy where men are regarded as the bread winners while women are kept inside the four walls. In such a run; the intensity of poverty and excessive unemployed status of the inhabitants have restricted women to get education. Women are mostly found dependant over men in the course of their income and economic needs where men are resulted as conservative in matters concerning women's education while women have restricted mobility to earn their daily needs and live an independent life. However one of the reasons behind women's illiteracy in the area is that, women's education will benefit homes in law family. In addition, women in *Pakhtun* settled areas have the status of

unpaid labor; their works and contributions are taken for granted and have an abated status, which results in women's low education.

As the collected information express; women being a vulnerable segment in *Pakhtun* society are deprived and neglected in each and every sphere of life. Besides their abhorred status in the context of social and economic well-being; the conservatism of the area has also bounded and misinterpreted religion. The cultural propagation of religion has severely damaged women's educational status where the untrained and stubborn Mullahs have a role of corner stone. In addition, the governmental policies are also in opposition to women where the gender-blind and gender-biased policies have been implemented. Such a gap in policies has led to scarcity of educational institutions for women; lack of women teachers as well as the establishment of schools in far-flung areas has caused women's apathy in education.

In-short, the overall research activity concludes that women's education has become an unfulfilled dream in the research area. Such a nightmare of women's education is the outcome of distant past manly interpreted norms and values, which ultimately impede women to have an educated and sophisticated status. In the nutshell, the overall discussion concludes that culture plays a pivotal role in regulating the activities of its members in the research community. Culture has a dominant role in almost all aspects of life. Besides, the code of life of *Pakhtuns* and the social structure of *Pakhtunwali* reflects the rules that are considered as gender biased in the process of women's education, which predominantly includes the patriarchic structure, the socially constructed customs, traditions norms and values, the misinterpretation of religion and the negative-conservative response and perception of males in *Pakhtun* social structure

towards women's participation in education. On other hand, along-with these findings, this research study also observes that the area under study may not be deduced as thoroughly stagnant. The research also shows that the social structure of the area is confronted with the modern changes in the shape of technological advancement, education, media (both print and electronic), modernity, globalization etc. These factors congregationally tend to alter the strict and traditional structure into a flexible and rational one. Although the rate of change and alteration is not too much hasty, yet comparatively to the last decade, change is observable and note-worthy.

## 5.2 Major Findings

1. Majority of respondents i.e. 204 (63.2%) were female, because the issue is related to women's education.
2. High segment of respondents i.e. 186 (57.6%) were never married.
3. Majority portion of respondents i.e. 175 (54.2%) were belong to age group, 20-24
4. High portion of respondents i.e. 193 (59.8) were from joint family system.
5. Majority of respondents i.e. 140 (40.3%) having monthly income 5000-8000.
6. High portion of respondents i.e. 154 (47.7%) were graduates.
7. Majority of respondents i.e. 214 (66.3%) were students.
8. Majority of respondents i.e. 68 (15.2%) argued *Pakhtun* codes affect women's education.
9. Majority of respondents i.e. 275 (85.1%) augments male dominance in decision making process in *Pakhtun* society.
10. Majority of respondents i.e. 176 (54.5%) respondents were of the opinion that there is lack of availability of basic right to women's in *Pakhtun* society.
11. Majority of respondents i.e. 292 (90.4%) demonstrates that male have more power in social relation in *Pakhtun* society.
12. Majority of respondents i.e. 88 (27.2%) argues that patriarchy and male dominance is main reason for male have more power in social relations.
13. Majority of respondents i.e. 73 (22.6) that male dominated structure decrease women's mobility and empowerment in *Pakhtun* society.
14. Majority of respondents i.e. 64 (19.8%) respondents demonstrates that women's education reduces women's economic dependency.

15. Majority of respondents i.e. 190 (58.8%) perceived that there is lack of basic facilities such as transport, communication, etc to women's education.
16. Majority of respondents i.e. 75 (32.2%) regards that male dominance doesn't support women's education.
17. Majority of respondents i.e. 297 (92%) demonstrates that male education is more important in *Pakhtun* society.
18. Majority of respondents i.e. 211 (65.3%) augment that family and parents never support women's education.
19. A huge portion of respondents i.e. 287 (88.9%) were against of women's education.
20. Majority of respondent's i.e. 185 (58.5%) argues that women have accesses to primary education.
21. Majority of respondents i.e. 81 (25.1%) that patriarchy affects women's education.
22. Majority of respondents i.e. 66 (20.4%) augments that male is considered as more productive unit.
23. Majority of respondents i.e. 98 (30.3%) illustrates that *Pakhtun* codes such as *Ghairat* and *Namus* decrease women's education.
24. Majority of respondents i.e. 95 (29.4%) were of the opinion that cultural interpretation of religion affect women's education.
25. A high portion of respondents i.e. 98 (30.3%) demonstrates that lack of infrastructure such as school and transport facilities affect women's education.
26. Majority of respondents i.e. 77 (23.8%) argued that *Pakhtun* doesn't encourage political intrusion in regards of women's education.

### 5.3 Recommendations

It has been concluded that high intensity of socio-cultural, religious, economic, physical, political impediments and negative response of community decrease women's education in *Pakhtun* social structure. However, some step should be taken at the community and society level to improve the status of women's education in *Pakhtun* society. These step and recommendation are given as:

#### 5.3.1 Government Policies and Programs.

- The role of government is pivotal and it shall take other organizations, responsible person of the community and the common people in confidence to introduce gender balanced policies and initiate programs to provide equal opportunities to women in education.
- The government should invest more in girl's education in order to promote women status in *Pakhtun* society.
- The government should provide equal educational opportunities to increase female literacy ratio.
- Women empowerment and poverty alleviation programs must be launched by the government with the help of local NGOs and community groups to promote women status in the context of education.
- Educational seminars, a campaign "education for all" and the role of NGOs must be recognized both at the community and government level in order to promote women's education.



### **5.2.2 Flexibility in *Pakhtun* Codes**

- Some alteration and modification in *Pakhtun* codes must be undertaken through women participation and mobilization programs at the community level to promote women status and their education in *Pakhtun*'s society.

### **5.3.3 Socialization**

- Equal socialization is necessary for bringing equilibrium between male and female in the context of education. Both male and female of society must be socialized in same way in order to achieve greater women's literacy.

### **5.3.4 Stress on Islamic Teaching**

- Religious dogmas and its misinterpretation in terms of women's education increase gender gap and provide maximum hold to male over socio-economic and political resources. Through religious speeches, lectures and seminars; awareness regarding women's education shall be propagated in a way to change the mental horizon of male.

## ANNEXURE

### GLOSSARY

***Asu:*** Autumn season or the harvesting season

***Badal:*** Synonym of revenge and it is used for exchange of daughter or sister in marriage

***Babu Khel:*** Type of Caste

***Babar Ghakhai:*** A Natural Cut in a Hill

***Badama:*** Windstorm

***Bethak:*** Guestroom or drawing room

***Burqah:*** A stretched cloth used as a veil to cover the whole body. Heavy veil (synonym of *Chaddar* in use). Used by females when they move outside the home premises.

***Chaqu:*** Knives

***Chaddar:*** Heavy veil. Used by females when they move outside the house

***Chappal:*** Traditional Shoes in summer

***Darra:*** Pass or Small Mountain

***Dervish:*** Religious Scholar

***Deeni Madaris:*** Religious institutions where religious education is taught formally

***Dirojay Topi:*** traditional Dir Cap in Summer

***Dodai/Roti/Naan:*** Bread made of wheat or maize flour

***Dopattah:*** A light veil used by females to hide the head region. A sign of modesty

***Eids:*** Cultural Practices

***Ghala:*** Rice

***Ghairat:*** defense of property and honor. Steadfastness and bravery (valor and gallantry)

***Hadith:*** The sayings of the Holy Prophet Hazrat Mohammad (PBUH) or a record of the pronouncements of Prophet Mohammad (PBUH)

***Harh:*** The mid of summer seas on, known as the dry summer

***Hujra:*** A common guest house

***Hijab:*** Veiling

***Imaam:*** Clergy man (see *Pesh-e-Imaam*)

***Izzat:*** Honor

***Jahez:*** Dowry

***Jamey:*** The winter season

***Jhumar:*** A plat circle shaped gold, hanging on forehead of females (an ornament and synonym of *Tika*)

***Jirga:*** A system of codes based on customary laws, which deal with serious matters of murders, conflicts and honor killings in *Pakhtun* culture. A *Jirga* consist of elders who were thought to be more experienced and their decision remains obligatory for all members

***Jor Ye:*** Are you all right

***Joomer*** :made of gold especially for bride on her forehead at the time of wedding

***Jumat:*** Mosque

***Kalosh:*** special shoes made of plastic and clothes

***Kandao:*** Lofty Place

***Katcha Makan:*** Houses made of stones, wood, and mud

***Khushala ye:*** “are you happy?” An inquiry about the conditions of one another when they meet

***Khushal Khan:*** Name of the greater Pashto Poetry Scholar

***Khas:*** Special Place or Person

***Masjid:*** Mosque

***Malui:*** Curve

***Maasta:*** Yogurt

***Mayee:*** A type of pulses

***Mekhakey:*** nose ring

***Melmastia:*** being a genial host, giving lavish parties

***Mullah:*** a religious saint

***Muaven Qazi:*** Assistant to Judge

***Nakreza* or *Mehindi*** it is used to decorate hands and feet

***Nawab:*** Elites

***Nazim:*** Chief Administrator in District or Tehsil

***Namus:*** defense of honor of women

***Nanawate:*** right to asylum and obligatory acceptance of truce offer. It is an act in which guilty party sends a group of elders to apologize victims affected by their wrong acts.

***Nikkah:*** A marriage contract

***Pakka Makan:*** made of cement and bricks with concrete

***Pakhtu:*** The language spoken by *Pakhtuns* (*Pathans*). A synonym of Pashto

***Pakhtun:*** People belong to *Pakhtun* ethnic tribes or belong to area marked as *Pakhtun* belt and speaking *Pashto* as a language. Synonym of *Pathan*

***Pakhtunwali:*** It is *Pakhtun* codes; composed of *Nang*, *Gharit*, *Pakhtoo*, *Badal*, *Tor*, *Rorwali* and *Tarborwali* etc.

***Pakol:*** A woolen cap; used in winter season to keep the head region warm

***Parata:*** fresh bread cooked in oil

***Pashakal:*** The wet summer season in which heavy rain fall occurs

***Pashto:*** The language spoken by *Pakhtuns* (*Pathans*). A synonym of *Pakhtu*

***Patta Teka:*** it is a belt or thread in which both the medals and beads made of gold are woven and it is worn in the neck

***Pathan:*** People belong to *Pakhtun* ethnic tribes or belong to area marked as *Pakhtun* belt and speaking *Pashto* as a language. Synonym of *Pathan*

***Peghore:*** taunt. of or reminding a person his weakness or to call him coward

***Pesh-e-Imaam:*** Clergy man or leader in praying session. A person who lives in mosque and leads the congregations of praying people, also delivers the sermons on occasions like Friday, *Eids* (the religious ritual in Islam followed by the month of Ramadan or fasting), usually conducts the marriage consents and offers the funeral prayers

***Purdah:*** Veil of face covering wore by women with help of a length of fabric over head and face as concealment or for protection adopted in many cultures especially in Muslim countries

***Qur'an:*** the Islamic sacred scripture revealed on the last Prophet, Hazrat Mohammad (PBUH)

***Riwaj:*** Tradition

***Riwajuna:*** (pl) Traditions

***Sabar:*** steadfastness

***Sardar(s):*** Elder(s), leader(s) or people having socio-political power in the community and who lead the community

**Sapli Boot:** A kind of shoes made of leather, the front side of which is open while its back part resembles that of an English boot.

**Saplay:** traditional *Charsadda* shoes

**Shafi'i:** A school of thought in Islam

**Shalwar:** Common South Asian dress consist of a long garment with a long shirt touching the knees and a lose trouser is often worn by men and women or loose pleated trousers *Shalwar*.

**Shamla:** Turban; used by the *Pakhtuns/Pathans*, which is known as sign of grace, reverence and pride

**Shari'ah:** The Islamic law

**Shariati Nizam-e-Adal:** Islamic law of justice

**Shorwa:** A liquid mixture of potatoes and beef

**Sparley:** The spring season

**Sunnah:** Deeds of the holy Prophet Mohammad (PBUH)

**Tablegi:** Religious Group

**Tarborwali:** Rivals among the cousins

**Tongas:** horse-drawn carriages

**Tehrik Niffazi Mohammadi:** The movement for implementation of Islamic law, purely based on the words of Allah, Qur'an, and the deeds and sayings of the Prophet Mohammad (PBUH)

**Teek:** Cap medals

**Tika:** A plat circle shaped gold, hanging on forehead of females an ornament and synonym of *Jhumar*

***Tikkas:*** An edible: small pieces of beef or chicken usually boneless

***Tor:*** The social stigma, a contemptuous spot or dishonor for somebody

***Topi:*** Cap

***Tureh:*** sword; denotes bravery

***Uthmankhel:*** Type of tribe

***Walai:*** ear rings

***Waskat:*** Waist Coat

***Zilla Qazi:*** Session judge

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## QUESTIONNAIRE

### **PAKHTUN SOCIAL STRUCTURE AND ITS IMPACT ON WOMEN'S EDCUATION**

1. Respondent number \_\_\_\_\_
2. What is your gender
  - i. Male
  - ii. Female
3. What is your marital status?
  - i). Never married ii). Currently married iii). Separated iv). divorced
  - vi). Widow/widower
4. What is your current age (completed years) \_\_\_\_\_
5. Which area do you belong to? i). Rural ii). Urban
6. What is your family type?
  - i). Joint family ii). Nuclear family iii). Extended family
7. How many siblings do you have? i). Brothers ii). Sisters iii). Both brothers and sister (iv). No sibling
8. What is your family monthly income \_\_\_\_\_
9. What is your educational qualification? (years of schooling) \_\_\_\_\_?
10. What is your profession? i). Government sector employee ii). Private sector employee iii). Student iv). Unemployed v). Any other ( please specify \_\_\_\_\_)
11. In case of job what is your monthly income from all sources (Rs) \_\_\_\_\_
12. What is you Father's educational level? (in years of schooling)

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 16+

13. What is your Father's occupation?

- i). Government sector employee ii). Private sector employee ii). Businessman iii).  
Shopkeeper iv). Working abroad v). Unemployed vi).Any other ( please  
specify\_\_\_\_\_)

14. What is your Mother's educational level? ( in years of schooling)

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 16+

15. What is your Mother's occupation?

- i). Govt Job ii). Private Job iii). Home maker iv). Any other (please specify\_\_\_)

16. In your opinion what does *Pakhuns* social structure refer to in term of followings:

- i) In *Pakhtun* social structure male are considered as dominant in all spheres  
of life.
- ii) In *Pakhtun*'s culture women are for only house hold activities
- iii) Masculinity have prime hold in decision making process in *Pakhtun*'s belt
- iv) *Pakhtun* codes ( *Haya, Nang, Ghairat, Badal*) are the domain of *Pakhtun*'s  
culture which resist women empowerment.
- v) Centuries old customs and traditions consider women as the property of  
men.
- vi) Patriarchic system limited women to the four walls of their home.
- vii) In *Pakhtun* organization women should follows restricted *Purdah* system.
- viii) Women are for home or grave (Maxim).

17. Which of the gender is more privileged in the context of decision-making in your  
area? i). Male ii). Female iii). Both

18. In your opinion which of the following rights are granted to women in *Pakhtun's* culture

- i). Educational rights ii). Health rights iii). Property rights iv). Political rights v). Employment rights vi). Any others (please specify\_\_\_\_\_)

19. How would you define power balance in social relations in *Pakhtun* society?

- i). Male have more power ii). Female has more power iii). Both male and female have equal power

20. To what extent you are agree that, male have more power in social relations, then what are the reasons in terms of the followings:

S/N	STATEMENTS	Strongly Agree	Agree	No opinion	Disagree	Strongly Disagree
I	Patriarchy system only encourage the rights of male in <i>Pakhtun</i> social structure.					
ii	Centuries old customs and traditions considered women as inferior and second class citizen, they have no rights in decision making process.					
iii	<i>Pakhtun</i> codes favor male member of society and ignores female members					
iv	Women are for only domestic activities					
V	<i>Purdah</i> system restricted women to the four walls of their home					
vii	Religious misperception and misinterpretation decreases women empowerment					

21. In your opinion in which of the following areas women have freedom of mobility?

i). Education ii).Health iii). Employment iv). Politics v). Any other (please specify\_\_\_\_\_)

22. To what extent your are agree, that what are the reasons behind the restrictions on women mobility in terms of following:

S/No	STATEMENTS	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
i	Rigid <i>Pakhtun</i> culture doesn't allow women mobility					
ii	religious misinterpretation hinder women freedom of mobility					
iii	Male dominated system ( Patriarchy) affect women empowerment					
iv	Women mobility is considered as threat to women honor					
v	Strict customs and traditions doesn't allow it					

23. Do you think that education is the basic right of both male and female?

i). Yes ii). No

24. In case of yes, to what extent your are agree that women's education is significant in terms of the followings:

S/No	STATEMENTS	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
i	Education improves women health					
ii	Education brings change in the status of					

	women					
iii	It encourages women employment					
iv	Education brings awareness among the people					
v	It reduces women economic dependency					
vi	It improves women political empowerment					

25. In your opinion which of the following educational facilities are available to female in the area? i). Transport facilities ii). Communication iii) clean drinking water iv). Clean class rooms v). Any other ( please specify\_\_\_\_\_)

26. To what extent you are agree that, if women have lack of access to educational facilities, then what are the reasons in term of the followings:

S/No	STATEMENTS	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
i	Male dominance ( patriarchy) doesn't support women education					
ii	Misinterpretation of religious values decreases women education.					
iii	<i>Pakhtun</i> customs and traditions are against of female education					
iv	Men's negative perception decrease women education					
v	The prevailing <i>Purdah</i> system decreases women education					

27. In your opinion to what level women are generally allow to continue their education in term of followings: i) primary level ii). Secondary level iii). Intermediate level iv) Graduate level v) Higher level.

28. To what extent do you agree that, if women are not allow to continue their education , then what are the reasons in term of followings:

S/No	STATEMENTS	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
i	Male dominance ( Patriarchy) restrict women education					
ii	Discrimination in educational policies reduce women education					
iii	Lack of educational facilities in the area decrease women education					
iv	Traditionalism and pakhtun codes doesn't support women education					
v	Lack of transport and communication facilities resist women education					
vi	Religious misinterpretation decreases women education					

29. Which of the gender is given more preference in education among *Pakhuns*?

i) Male ii) Female iii) Both

30. To what extent do you agree that, If male is preferred, then what are the reasons in terms of followings:



S/No	STATEMENTS	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
i	Male is considered as more productive unit (breadwinner) of family					
ii	Male's education is more fruitful for family					
iii	Women's education is less worthy					
iv	Women's education will benefit the home of laws					
v	Women's education is socially undesirable					
vi	Women have restricted mobility among Pakhtun culture					
vii	Women are purely for domestic activities					

31. In your opinion what is the behavior of your parents/family towards children's education? i). Male education is more important ii). Female education is more important iii). Both male and female education is equally important

32. Do your family support you in education? i). Always ii). Some time iii). Never

33. Do you confront any kind of hurdles while getting education?

i). Always ii). Some time iii). Never

34. What is the attitude of community members toward your education?

i). Encouraging ii). Discouraging iii). Average

35. To what extent do you agree that cultural constraints influences women education in term of followings

S/No	STATEMENTS	Strongly	Agree	No	Disagree	Strongly
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		Agree		Opinion		Disagree
i	Male dominance (patriarchy) affect women education					
ii	Customary laws and traditionalism influence women education					
iii	<i>Purdah</i> resist women education					
iv	Illiteracy, ignorance and conservative thinking obstruct women education					
v	Social institution of the society are male dominated which resists women education.					
vi	Lack of infrastructural facilities resists women education.					
vii	Lack of educational institutions affect women education					

36. To what extent do you agree that *Pakhtun* codes of life (*Pakhtunwali*) affect women education, in term of following

S/No	STATEMENTS	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
I	<i>Haya</i> decreases women education					
iii	<i>Nang</i> resists women education					
iv	<i>Ghairat</i> and <i>Namus</i> influences women education					
v	Power structure in <i>Pakhtun</i> society is gender					

	bias, which decreases women education					
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37. To what extent do you agree that religious misinterpretation influence women education in terms of the followings:

S/No	STATEMENTS	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
i	Culture interpretation of the religious values decreases women's education					
ii	Strict customs and traditions use religion as a cultural constraint to women education					
iii	Lack of religious knowledge among the community members also decrease women education					
iv	Illiterate and ignorant <i>Mullas</i> misinterpret women education					

38. To what extent do you agree that economic constraints affect women education in *Pakhtun* society in term of followings:

S/No	STATEMENTS	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
i	The people have limited means of livelihood, they only afford the education of male members					
ii	Not proper utilization of resources also					

	restrict women education					
v	Lack of technical education in pakhtun's society also decreases women's education.					
vi	Extravagancies and low income affect women's education					
vii	Inflation and high expenses of educations					
x	Lack of infrastructure, school, and transport facilities decrease women education					
	Gender mass poverty and unemployment reduces women education					

39. Do you think that government policies equally focus the educational needs of males and females? i). Yes ii). No

40. If no then to what extent do you agree with reasons in terms of followings:

S/No	STATEMENTS	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree
i	The government has no interest to promote women education					
ii	The area does not encourage political intrusion in the context of women education.					
iii	Policies are male dominated which decrease women education					
iv	Lack of women political participation in the policies also affects women education					
F	Vested interest groups don't support policies in the context of women education.					

41. Are you satisfied with the role of government regarding promotion of women's education in *pakhtun* society? a) Yes b) No

42. If yes have any policies been implemented in your area in the context of women education a) Yes b) No

43. If no, how can it be ensured

i) Through mass media.

ii) Through seminars.

iii) Through NGO's.

iv) Free education for all.

v) Through awaring campaign among the local people.

44. In your opinion what steps should be taken to improve women's education in *Pakhtun* society?

45. Step to be taken at Community level

i. \_\_\_\_\_

ii. \_\_\_\_\_

iii. \_\_\_\_\_

iv. \_\_\_\_\_

46. Step to be taken at Government level

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

iv) \_\_\_\_\_

