

# UNIVERSITY OF PESHAWAR



DEPARTMENT OF SOCIAL WORK

THESIS ON

## COMMUNITY ATTITUDE TOWARDS FEMALES EDUCATION IN NWFP

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University of Peshawar

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This Research is submitted in partial fulfillment  
of requirement for the award of the Degree of  
DOCTORATE OF PHILOSOPHY

By

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## ABSTRACT

In the modern day world, the significance of females' education has been realized to a greater extent than ever before. Females can play a vital role in the development of a nation, which is possible only through their sound education. Educated females may get good foresight and perception of the societal phenomena and can play better reformatory role in the society. They can potentially involve themselves in nation building activities and can serve well in case of emergencies, and in this way they can be made active, useful and beneficial member of the society. Though the development is a multifactor phenomenon, however the females education is one of the major strategies for achieving it. In North West Frontier Province (NWFP) of Pakistan overall female literacy rate is 19%. It is because of the reason that NWFP has a conservative society having strict and in-conducive cultural values, which has made the opportunities of education and development for females as limited.

The main objective of this study was to find out the community attitude, its underlying causes and the effects of the community attitude upon female education in this province. The main hypothesis developed for the subject study was that the community has negative attitude towards female education, which has negatively affected the female education in the region. On the basis of existing literature and general community view all around the world it was also assumed that all attitudes have certain inclinations, predisposition, feelings and beliefs. In this connection socio-cultural values were assumed to be the basic reasons for this negative attitude toward female education in such a culturally conservative region.

The interview was used as a method of data collection. For this purpose an interview schedule was prepared in accordance with the objectives of the study. It was close ended and comprised of 78 questions. Before conducting the interview, the purpose of the study, its need and importance was briefly explained to the respondents. This study was conducted all around the NWFP, in both rural and urban areas. For the convenience,

overall representation and uniformity of the results/findings, all the four administrative regions of NWFP namely Southern, Northern, Central and Northwestern were included in the study. The sample size was selected proportionately from each region on the basis of its population through various non-probability sampling techniques. Further, the respondents were males selected from the age group of 25 to 55 years and of married status, because this category was assumed to have a more influential role over females in the community. Total 600 respondents were thus interviewed. Standard statistical methods were applied for data analysis.

The results of the study indicated that the hypotheses developed for the study were found as correct. The community was having negative attitude towards females' education. It was not in favour of educating the females. The community's such attitude has negatively effected the females' education. The community due to different reasons did not want to see the females as educated and empowered. The community wanted to preserve its values, and educating females was not a social value. The community was unwilling to change stereotypes prevailing in society, which has retarded females' education. Due to stagnant values and attitudes, the social life of the community was at a standstill, rather than thinking oneself- it was subject to circumstances. Majority of the community people were contented on the absence of females education. As females education in virtue is to be supported by the community, while in actual the NWFP community has retarded females' education. They did not want to change the present status of females. In short, the lack of females' education was termed as natural and inevitable by the community. Yet this law is cited as "a natural law of society" to discourage sympathy for the unfortunate i.e. females. Even to talk about females education was perceived as to stir-up trouble. The community's negative attitude and in-cooperation with females' educational implementers has served as a cause for retarding the process of females' education promotion. The educational implementers have faced problems due to un-consideration of the social factors of the respective community while working on females' education. The community people did not want to change the values, which their elders have practiced. The religion-Islam was made a gratuitous source of exploiting females' rights especially for education. The females' roles in the society were restricted i.e. the females

do not have economic/job opportunities so the community thought that the females need not to be educated. The community people have feared that the females' honour will not be secure if they go out of their homes for acquiring education. The community perceived females as deficient as compared to males in terms of psychosocial characteristics.

The rural and the urban community have had a difference in their attitudes toward females' education. But this was also fact that this difference was more of number, less of kind. The rural community has shown comparatively added number of respondents for negative attitude towards females' education. They have a lesser amount of realization for importance of their involvement and cooperation for promotion of females' education. They perceived that females could never play the roles, which the males were playing in the society. In both the communities the females due to low literacy level have assumed a lower socioeconomic status, while in the rural community the situation was more miserable of females.

The society's cultural element of females' psychosocial deficiency was of disadvantage for females and through this the females were disadvantaged educationally, culturally, economically, politically, religiously and socially. It is fact that through the process education the individuals are not only educated but are also empowered and gain sense of independence. Whereas, the majority of females are illiterate in our society and this low literacy level was one of the major causes for their low socioeconomic status in the society. There was a distinct gap in socioeconomic status of males and females where the females were at disfavour.

The "Karl Marx's- The Deficient Feminine Nature Theory" which served as theoretical framework of research, was also tested for its validity through findings of the research study. It has been proved as a correct explanation of community's discriminatory attitude towards females and their education, in the context of NWFP community. A new theory was generated which was titled as "The Dismal Circle of Femaleism" which has advanced the ideas given in the Karl Marx's above said theory. Based on the findings of this research study, suggestions are provided that how the community's attitude can be

made positive and participatory for promotion of female education in NWFP and in the likely communities.

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## **CHAPTER - 1**

### **OUTLINE OF THE THESIS**

# CHAPTER – 1: OUTLINE OF THE THESIS

## 1.1 Organization of the Research Study

This thesis' research report is comprised of total nine chapters. The chapter one is titled as "OUTLINE OF THE THESIS" which is comprised of the Objectives of the study, Abstract, Statement of the problem etc. The chapter two is titled as "INTRODUCTION" which has thrown light on the importance of education, situation of females' education in Pakistan and in NWFP, females' status in the community and importance of community participation in promotion of females' education etc. The chapter three is titled as "LITERATURE REVIEW" which is comprised of the citation of related literature, which provides support to the researcher's claim about the fact under study. The chapter four is titled as "RESEARCH METHODOLOGY" which has given explanation of the methodology, which was adopted for conducting this research. The chapter five is titled as "RESPONDENTS' INFORMATION" which has given the information of the respondents interviewed during data collection. The chapter six is titled as "TABULATION AND DATA ANALYSIS" which is comprised of the tabulation, analysis and explanation of the collected data. The chapter seven is titled as "RESEARCH FINDINGS AND CONCLUSION" which is comprised of the findings of the research. This chapter has also included hypotheses testing, conclusion for each hypothesis and an overall conclusion for the whole study. Further, it has provided test/judgment on the validity of the "Karl Marx's- The Deficient Feminine Nature Theory", which was used as theoretical framework of this research. This chapter also includes the researcher's derived theory titled as "The Dismal Circle of Femaleism". The chapter eight is titled as "SUGGESTIONS AND RECOMMENDATIONS" which is comprised of the suggestions and recommendations developed on the basis of findings of the study. The chapter nine is titled as "ANNEXURES" which is comprised of the Interview Schedule, used for data collection, and the Bibliography of the literature reviewed etc. is given.

## **1.2 Statement of the Problem**

In Pakistan, majority of the population is spending their lives in the darkness of ignorance and the human resources are not developed properly.<sup>1</sup> The lack of education is the major problem of the country. This not only affects the persons who are uneducated but also the overall society in which they live. The government is providing the services of education at its own part.<sup>2</sup> It has promoted education to a greater extent. In spite of all this, there is lack of awareness and motivation in the masses and communities regarding benefiting from these educational facilities. Our society has yet not mainstreamed education for all of its members. It has not yet realized equal importance of education for both males and females.<sup>3</sup> Our culture is Islamic but the lives of the individuals are dominated by customs and traditions. In our society, culture is so conservative and harsh that even a female cannot go out of home for the attainment of basic education, which is her religious obligation. The community attitude is opposing and harsh towards certain matters, instead of being supportive that could accommodate the necessary desirable changes.<sup>4</sup>

Females can play vital role in the development of a nation, which is only possible if they are educated and are aware of their responsibilities. In NWFP female education is very low. Discrimination in female's access to education persists owing to customary attitudes, early marriages and lack of adequate accessible schooling facilities. However the main reason for this is assumed as the conservative society having strict cultural values which are in-conducive for development of females. Females undertake heavy domestic work at a very early age.<sup>5</sup> Further, they are expected to manage both educational and domestic responsibilities, often resulting as poor performance in schools

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<sup>1</sup>. Human Development Report 2001, United Nations Development Programme, Islamabad, Pkisan, P.14.

<sup>2</sup>. D. R. Bhandari, 1998, "History of European Political Philosophy", Bangalore Press, India, P.64.

<sup>3</sup>. Anita Ghulam Ali, 2003, "Women Literacy and Empowerment Programme", Sindh Education Foundation, Karachi, Pakistan, P.11.

<sup>4</sup>. UNESCO and Education, July 2004, UNESCO, Islamabad, Pakistan, P.9.

<sup>5</sup>. Human Development Report 1998, Mahbub-ul-Haq Human development Center, Oxford University Press, Karachi, Pakistan P.5.

and early dropout from the educational institutions. The underlying cause of low female education in our society are assumed as the social constraints in addition to the lack of adequate facilities of education for them. Moreover the lower economic conditions further make the educational attainment difficult.<sup>6</sup> The community people want to preserve their old values regardless of the consideration that whether these values are conducive for development of the individuals living in it. Social values of society are not conducive for the promotion of females' education. The community is stagnant in its thought and practice, does not welcome change and development process. It does not permit the emergence of supportive social values that may support females in their social and educational development. Rather it forces females to remain in a fixed magnitude for meager growth and development. The community socializes them with stereotypes of predefined and preexistent roles in the society. The females, due to the patriarchal system of our society- are considered deficient in psychosocial terms as compared to males. The females' traditional role in the society is that they live a life of meager status and a delicate and submissive dealing with males. Taking benefit of the reality males are performing relatively physically laborious work, community has started perceiving females as deficient not only in terms of physical but also in terms of psychosocial characteristics. The community people think that females cannot understand complexities of the society and cannot develop ability to perceive well about social phenomena. They think that females possess immature thinking, which can never be ripened.<sup>7</sup>

Instead of government and non-government agencies' dedicated efforts, the purpose of females' education promotion is not achieved in fruitful terms. One of the major reasons for this problem is assumed that the community is not in favour of females' education. Neither the community people have educated their females nor they have cooperated the efforts made for promotion of females' education. The education implementers have always faced disparities related to community attitude. They were remained unable to

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<sup>6</sup>. A Synthesis Report of Education of All 2000 Assessment: In the South and West Asia Sub-region for the Asia- Pacific Region, 2001, UNESCO, New York, United States of America, P.13.

<sup>7</sup>. M.W. Matline, 1987, "The Psychology of Women", Rine Hart and Winston, New York, United States of America, P.45.

understand the underlying causes of community's such attitude towards females and their education. They were astonished when they have seen that the community has opposed the activities made for their development. The educational implementers were surprised to see the community people harming their own selves. One can conclude a derivation that this may be due to the reason that such individuals are mentally not sound and normal. Rather they may be the victims of some psychological mental complexities, misunderstandings or confusions. Either their values do not define or it would prove costly to them in terms of money, status, power, sentiment or something else. The community people may have considered the benefiting person (the educational implementers) as their harmers/enemies. *The situation may be more logical that the beneficiary may perceive some harmful consequences expected to come out of the activity to be carried out in their favour. Evidently- the activity may be beneficial, but it may possess some unfavourable hidden outcomes clashing with the interests of the beneficiaries, which the beneficiary community can perceive, but not the contributor.* In this situation it is required that first the facts should be got about the phenomenon and then secondly the beneficiaries may be convinced/counseled that the contributors' contribution will not bring such an effect, which may harm them. They can be shown the other side of the picture, which is more colourful and positive. The community people can be told that through improvement of females education the community can get enormous benefits. But this all is possible only when the educational implementers become able to understand the nature of community attitude in relation to females' education. They are required to know that why the community does not favour females' education. The educational implementers are required to know the unfavourable outcomes perceived by the community that the females' education would generate. They are needed to know the socio-cultural factors, which forms community's such discriminatory attitude towards females and their education. The educational implementers have to inform the community about the lack of education's outcomes for females socioeconomic status which make the integrated whole of the society as defective and suffering. They have to make realize the community that the education brings the opportunities while the ignorance sustains the community in a disadvantaged sphere. The above stated reasons make it extremely necessary and beneficial to make

comprehensive analysis of the community's attitude towards females' education. The importance of this cause has been realized at global level. The need of participatory community approach is direly increasing world over. The community's involvement is possible only when the community people's specific psychosocial state is known and their nature of attitude is comprehended. Due to this reason the research has focused on question about the community's attitude towards female education in NWFP, which was assumed as a major cause of affecting female education negatively.

### **1.3 Justification for Selection of the Research Topic**

The backward and conservative communities spend their lives with very less privileges. They become contented, stagnant, and make no effort to change their life for betterment. They start behaving and living in such-a-way that they believe their condition could not be changed. Traditions are taken as sacred, to be followed blindly without any sort of inquiry about them. In a traditional and primitive society one cannot earn or choose a status, it is predestined either by tradition or by birth. Roles of people are restricted and certain of them are set. There is no change, no innovation; hence no discoveries, no inventions, no new ideas and no new efforts are made for change. Here the life becomes a routine, as a movement in a circle and nobody challenges it. To sum it up it can be said that people in this situation are destiny bound. There is a lot of contentment, eternal peace, hence minimum human effort and the result is minimum education, lesser development and lesser socialization.

While, every human being in this complex technological world is in need of education. Education is like light through which one can see and the ignorance is as darkness in which one's example is as a blind.<sup>8</sup> The development of nations is possible only through education. All the developed societies of the world have realized this importance and achieved goal of almost 100% literacy, now ruling all over the world. They have not left their females backward in the education and had given them equal importance. In the developed societies females are playing their roles shoulder to shoulder with males in the process of their national development.<sup>9</sup> In Pakistan and especially in NWFP females education is too less. Females remain in the four walls of home and have no opportunity of exposure to the outer world. It is tremendously realized by government and various agencies of national as well as of international levels that females' education should be

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<sup>8</sup>. Muhammad Ishaq Jalalpuri, 2003, "Teachers Guide- First Step of Knowledge", Education for All-Literacy Cell, Ministry of Education, Government of Pakistan, Islamabad, Pakistan, P.5.

<sup>9</sup>. Atsh Durrani, 2003, "Gender and Education for All- A Step Towards Equality", UNESCO, Islamabad, Pakistan, P.6.

given top priority.<sup>10</sup> Keeping in view the importance of female in nation development, government policies regarding education, it is very much important to promote the female education in every part of the country. As a result they are establishing literacy centers, community schools and other formal and non-formal schools for females education.<sup>11</sup> But they have received poor response from community and consequently a large number of females are still illiterate.<sup>12</sup>

Enormous researches have shown that the females play a vital role in national development. First females are the half of the population, second child's early development is in the hands of the mothers, thirdly females- as wives are the backbone of the family- the universal social institution. Keeping these facts in view, if females are not educated, these all sectors will suffer and national development will be retarded. If the male members of the community perceive females' education as positive and they do promote it, then they themselves will be benefited of it. If females, the companions of males are socialized and educated well, they will help their males effectively. They may rear their children well and may develop better understanding with males. Educated females may become better in a position to manage family matters and are supposed to support their families in economically better and productive ways. The educated females may get good foresight and perception of the societal phenomena and can play better reformatory role in the society. They can potentially involve themselves in nation building activities and can serve well in case of emergencies. They can serve and be served well if they are being educated. Giving freedom to human beings, leads to flourish and develop their potentials.<sup>13</sup> The female is also human-being, she also needs freedom- freedom of getting education, freedom of thought, freedom of choice of marriage,

<sup>10</sup>. Z. Sather, 1997, "Women's Autonomy, Livelihood and Fertility: A Case of Rural Punjab" Pakistan Institute of Development Economics, Islamabad, Pakistan.

<sup>11</sup>. Shakil Shaikh, 4 September 2004, "Interview of President Pervez Musharraf", The News International, Islamabad, Pakistan, P.1.

<sup>12</sup>. Guidelines for the Strategic Framework of Action for the United Nations Literacy Decade (2003-12) in Pakistan, Ministry of Education, UNESCO and JICA, Islamabad, Pakistan, P.4.

<sup>13</sup>. Christopher Carrington, 1999, "No Place Like Home: Relationships and Family Life among Lesbians and Gay Men", University of Chicago Press, Chicago, United States of America, P.89.

freedom in career selection, freedom of speech, freedom of expression- and this all is possible only when she has education. Because, only education gives freedom from slavery and mental subordination. The crippled segment of society i.e. female can be made active, useful and beneficial member of the society- and it is possible only through her sound education.<sup>14</sup>

While it was assumed that the community is not in favour of females education. And it was also realized that until and unless the community is not involved in the promotion of females' education, the purpose couldn't be achieved. The problem of community involvement is being faced throughout the developing world in the conservative communities. Through this study it was aimed that a guideline could be provided to the authorities that has assumed the responsibilities of provision and promotion of females education. Through these guidelines they could become able to understand the community attitude and its underlying causes regarding females education. It is assumed that by doing so, the educational implementers could better develop, plan and implement educational policies and projects and can attain better results.

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<sup>14</sup>. Jane Mansbridge, 1986, "Why We Lost the ERA", University of Chicago Press, Chicago, United States of America, P. 76.

## 1.4 Theoretical Framework of the Thesis

### **“Karl Marx’s- The Deficient Feminine Nature Theory”**

As per the nature of the study was concerned, the theory of Karl Marx titled as “The Deficient Feminine Nature Theory” was used as theoretical framework of the research. It was the most relevant theory in relation to the study problem. It has provided explanation to the question that why the community is subjecting females to discriminatory treatment in the world society. This theory provides discussion regarding type, effect, underlying causes, and resultant outcomes of community attitude towards females, in the human society. The concept of the theory has been discussed throughout the study. The theory’s validity was also tested through the findings of this research, in the context of NWFP community. A new theory was deduced which is the additive continuation of the said theory. A comprehensive description of “The Theory of Deficient Feminine Nature” which has served as theoretical framework for this research is as following: -

Karl Marx has said that throughout time the exploiting classes have preached the ideology of the “Deficient Feminine Nature”. With this pseudo-theory it was intended to maintain and justify the act of submission of females, which up to now females experience in societies in which exploitation continues to prevail. On the basis of this discrimination the females’ equality of rights is discarded in every wake of life i.e. either social, educational, religious, political or economic. This theory says that due to the patriarchal system of society the community has perceived females as deficient beings as compared to males in terms of psychosocial characteristics. The community people think that the female is inferior to male physically, intellectually and morally. They are of the view that due to deficient feminine psychosocial nature, the females cannot develop their certain personality characteristics well. The community people have considered the females of inferior mental maturity.<sup>15</sup> They have thought that the females cannot become

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<sup>15</sup>. Peru People’s Movement (MPP) Report 1996 (Translation), previously published by Central Committee, Communist Party of Peru (PCP), 1976. Available online on, [http://www.blythe.org/peru-pcp/docs\\_en/feminist.html](http://www.blythe.org/peru-pcp/docs_en/feminist.html)

strong socially, psychologically and emotionally. The society's cultural element of females' psychosocial deficiency is of undue advantage for males, which has resulted in giving disadvantages to females. The feminine condition has become more reactionary as time went on and in fact it has confirmed the social, economic, political and ideological oppression of females.<sup>16</sup> The females are abstained from accessing the political process and are urged to return to the home. The females' chores are considered to tend to infants, the details of the home and the diverse challenges of motherhood. They are forced to choose to live up to the dreams of their education or to live up to the societal implications of being a mother and a wife. Societies gave females a secondary status however they are respected and had rights, which has made them an associate of their spouse. In this context the females are forced to develop their lives completely submitted, although protected by the laws as property of male and mother of children. But despite all the liberating laws the female continues to be a slave of the home, because she is overburdened, oppressed, stupefied, humiliated by the menial domestic tasks, which make her mere a cook and a nurse.

This self-adopted discernment of the community has enabled the male members of the society to confiscate unjustified advantages over their females. They have endeavored to attain undue females' subservience, educational advantages, socioeconomic advantages, religious and political advantages etc., which has pushed the females at a disadvantageous status in the society. The community thinks that the females should always stick to prevailing feminine stereotyped roles in society and they should always serve males.<sup>17</sup> They think that the females should always live a life of meager status and they should never be strengthened through education. The society's cultural element of females' psychosocial deficiency has disadvantaged females' educationally, culturally, economically, politically, religiously and socially. The community people preserve their orthodox values regardless of the consideration that whether these values are conducive for development of the individuals living in it or not. The community is stagnant in its thought and practice, does not welcome change and development process. The social values of society are not conducive for the promotion of females' education. It does not

<sup>16</sup> B. Weiner, 1982, "Emotional Consequences of Casual Attributes", Hillsdale Press, J.J. Erlbaum, P-53.

<sup>17</sup> D. Bem, 1972, "Self Perception Theory", Academic Press, New York, USA, P-62.

permit the emergence of supportive social values that may support females in their social and educational development. Rather it forces females to be in a fixed magnitude for a meager growth and development. The community socializes females with stereotyped predefined and preexistent roles in the society. The females' traditional role in the society is that they live a life of meager status with a submissive dealing with males. The community thinks that females cannot make themselves mature at par with males, cannot understand complexities of life and cannot develop ability to perceive well about social phenomena. It thinks that females possess immature thinking, which can never be ripened. The community people think that the female should not be educated. It is because of the fact that education will make females discontented with their current status and possibly annoy males. They fear that through education females will be empowered and will remain no more submissive to males.<sup>18</sup> Due to this reason education for females is thought in the community to upset the social equilibrium of the time. The community has reservations that females would cease to fulfill their conventional roles if they have received education. It is thought that female cannot fill her preordained place in society if she is wasting her time in gaining knowledge. Discrimination in female's access to education persists in many areas, owing to customary attitudes, early marriages and lack of adequate accessible schooling facilities. These ideas of the community seem unreasonable from present century point of view but still these are being practiced.<sup>19</sup> Consequently the females are given lesser chances of socialization, development and education.

This theory helps in understanding the underlying causes of the community people's discriminatory attitude, especially of males towards females. The community people do not want to empower females because it will be an end to their undue advantages. Through education females will become aware of their hidden potentialities and they will struggle for achieving their valid rights. The education will empower females and they will break the chains of servitude in which the male members of the community have enslaved them. While the male community members do not want so and consequently they are against females education.

<sup>18</sup>. M. Horner, 1970, *Femininity and Successful Achievement*", Brooks Cole Press, California, P-62.

<sup>19</sup>. Iftikhar N. Hassan, 1996, "Psychology of Woman", Instant Printing System, Islamabad, Pakistan, P-257.

## **1.5 Objectives of the Study**

It is a known reality that no problem can be treated intelligently without first getting the facts about it. So the main aim of this research study was to dig out the causative factors related to community attitude, which has created problems in the way of female education promotion. Therefore, the main objectives of the study were as following: -

1. To know the community attitude and its effects upon females education in NWFP.
2. To find out the underlying causes for the community's attitude towards females education.
3. To compare the attitude of rural community with that of the urban community regarding females education.
4. To investigate the effects of low educational level upon females socioeconomic status.
5. To suggest policy implications regarding community's attitude in relation to females education for the educational planners.

To test the validity of "Karl Marx's- The Deficient Feminine Nature Theory" in the context of NWFP, which explains the nature of community's attitude and its underlying causes towards females.

## **1.6 Questions Investigated**

It is known about females that their literacy rate is very low as compare to males in NWFP. The government and other agencies are doing lots of efforts, but instead of all this the females' education was significantly not improved. Due to this reason, in the present study the community attitude towards female education has been investigated. The following questions were aimed to be answered in this research study: -

1. What are the affects of community's attitude upon females' education?
2. Is there significant difference in the attitude of rural community and urban community regarding females' education?
3. Whether the socio-cultural values are the basis for formation of the community's discriminatory attitude towards females' and their education in NWFP?
4. What social factors regarding community participation the education planners and implementers have to keep under consideration while working on females' education?
5. Whether the "Karl Marx's- The Deficient Feminine Nature Theory" provides valid explanation of the causes of community's discriminatory attitude towards females and their education, in the context of NWFP community?

## **1.7 Significance of the Research**

This research study has provided a judgment about the community attitude towards female education in NWFP. It is globally realized that until and unless the community is not involved in the promotion of females' education, the purpose couldn't be achieved. The problem of community involvement is being faced throughout the developing world in the conservative communities. This study has brought forth the realities regarding low literacy rate among females in relation to community attitude. Based on findings of this study, the researcher has provided suggestions and recommendations for educational implementers that how they can make the community's attitude participatory for the promotion of female education. Through these guidelines they could become able to understand the community attitude and its underlying causes regarding females education. It is assumed that by doing so the educational implementers could better develop, plan and implement educational policies and projects and can attain better results. The educational planners, policy makers and implementers of international, national, provincial and local levels can use this research as a reference. It will be of help to the International Agencies and Non Governmental Organizations actively involved in education provision and promotion in Pakistan, specifically in NWFP. Further, this research will be a path making for the successive researchers in the field of females education in relation to community attitude.

## **1.8 Limitations of the Research Study**

The researcher has tried his level best to conduct a quality research based on firm foundations and is successful in his endeavor with the grace of ALLAH ALMIGHTY. But being a human it is not possible to reach and cover every frontier of knowledge. Evaluating his research, the researcher has found the following limitations, and the respective reasons for these limitations are also given. The limitations are as follows: -

1. The respondents selected for interview were males from age group of 25 to 55 of married status. It was assumed that in NWFP community these individuals are having an influential role in the family over their females, because they are having wives and girl children and they are the earning members of their families. The reason for not interviewing the rest of the members of the community was the assumption that they were either too young (below 25 years of age) or too old (above 55 years of age) having comparatively lesser role to play in the family/community, which may not be true absolutely.
2. Further, females who were assumed as the victims of community's discrimination for their education, were not interviewed. The reason behind this limitation was that the data was collected through face-to-face interview method in order to ensure data's quality and authenticity. And the NWFP has a conservative society in which males cannot approach alien females (for data collection) while the researcher is a male.

## **1.9 Operational Definitions of Key Terms**

The following are some key terms and concepts, which were used in the study in repeatedly. The explanation of their meaning was necessary in the context of the study so that the terms could be understood in right and desired sense. The terms and their required meanings are discussed as following: -

### **1. Attitude**

“Refers to the people’s certain enduring inclinations, predispositions, feelings, beliefs and knowledge about the persons and objects they come across, it may be positive or negative”.<sup>20</sup>

Here it means the community’s thinking, opinion and their resultant actions/acts towards the other members.

### **2. Community**

“A group of people living in a particular area (village, town or neighbourhood), who share some common interest and functions. Hence community refers to a common life of some kind which is based on feeling of association with one another”(P. Singh).<sup>21</sup>

In the context of this study, community means the community (people) of NWFP. However, due to certain limitations and constraints (mentioned in section 1.8) here by NWFP community we mean only male members of married status and ages between 25 to 55. The terms community and society were used interchangeably somewhere in the study.

### **3. Community Development**

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<sup>20</sup>. Joseph P. Forgas, 1985, “Interpersonal Behaviour- the Psychology of Said Interaction”, Pergamon Press, Australia, P.212-3.

<sup>21</sup>. S. Zari Rafiq, 2003, “Community Development- Concept and Practice”, Saif Printing Press, Peshawar, Pakistan, P.14.

“A process designed to create conditions of economic and social progress for the whole of community with its active participation and the fullest possible reliance upon the community’s initiatives”(United Nations).<sup>22</sup>

#### **4. Education**

“A process of living through a continuous reconstruction of experiences for development of all those capacities in individuals which will enable him to control his environment and fulfill his possibilities”(John Dewy).<sup>23</sup>

Here by education the formal education is meant which is being attained in the educational institutions. Any level of education, is not specified- but relatively slightest emphasis is on the elementary level of education instead of higher level of education. The terms education and literacy were used interchangeably somewhere in the study.

#### **5. Education Implementers/System/Machinery**

It refers to the organizations and the officials either governmental or the non governmental who perform the duty of education policies/projects formulation, planning, implementation, and evaluation etc., for the sake of education provision and promotion.

#### **6. Government**

It refers to the government of the country- Pakistan and the government of province- NWFP. The term government is also used in the sense of state.

#### **7. Literacy**

“Ability to read and write with understanding a short simple statement of everyday life and basic arithmetic skills”(UNESCO 1976).<sup>24</sup>

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<sup>22</sup>. S. Zari Rafiq, 1987, “Community Development- Principles and Techniques”, Peshawar University, Peshawar, Pakistan, P.21.

<sup>23</sup>. Muhammad Rashid, 1998, “Allied Material of Foundations of Education”, Allama Iqbal Open University- Farhan Raza Printers, Islamabad, Pakistan, P.64.

<sup>24</sup>. Literacy Trends in Pakistan, 2004, UNESCO, Islamabad, Pakistan, P.26.

In Pakistan the Literacy was defined for the census of 1998 as "A person male or female above ten years of age is literate- who can read newspaper and write a simple letter, in any language".<sup>25</sup>

The literacy defines attainment of the skills, which are necessary for the attainment of education. The terms education and literacy were used interchangeably somewhere in the study.

#### **8. NWFP**

It is abbreviation of the North West Frontier Province. The NWFP is one of the four provinces of Pakistan.

#### **9. Purdah**

Purdah is a local word and concept of veiling. It is an Islamic injunction of a female of not exposing herself to any male stranger.

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<sup>25</sup>. Literacy Trends in Pakistan, 2004, UNESCO, Islamabad, Pakistan, P.7.

## **CHAPTER - 2**

### **INTRODUCTION**

## CHAPTER – 2: INTRODUCTION

### 2.1 Importance of Education

To think that education means to cram one's mind with historical data, mathematical figures, and scientific techniques is perhaps too naive, narrow and dogmatic, rather unrealistic.<sup>26</sup> A person may be praised for his erudition, command over data, but if he has no understanding of a subject matter, he cannot discern the underlying meanings, and lacks culture of mind, he needs, desperately, to be educated.<sup>27</sup> Education, in its heart is the development of good taste in knowledge and good form in conduct. This development takes place through a long, conscious and diligent process of instruction, moral upliftment, refinement (civilisierung), and cultivation of values. On the contrary an absence of education, in its above sense, leads to imbalance, disorder, and destruction in a human society.<sup>28</sup>

Human history has shown that, the lack of education has brought many problems with it. The ignorance, poverty, slavery, crimes, underdevelopment, communal riots, societal disharmony, lack of coordination, disintegration, economic setback, slum areas, un-ultimate utilization of the available resources, lack of religious understanding, disharmony, immorality, social un-civilization and so on are the outcomes of absence of education in a human society.<sup>29</sup> The uneducated societies waste their time and resources without any realization of loss, they make. They always remain in the condition of feuds and reason for it is their narrow mindedness. The ignorance is like blindness and the education provides human being with vision. Education can broaden the vision of the

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<sup>26</sup>. George F. Kneller, 1963, "Foundations of Education", John Wiley and Sons, New York, United States of America, P.307.

<sup>27</sup>. Charles E. Skinner, 1993, "Educational Psychology", Prentice Hall of India Private Limited, New Delhi, India, P.389.

<sup>28</sup>. Mrs. Tanveer Khalid, 1976, "Education, An Introduction to Educational Philosophy and History", National Book Foundation, Islamabad, Pakistan, P.67.

<sup>29</sup>. W. Best John, 1975, "Research in Education", Prentice Hall Incorporation- Englewood Cliffs, New Jersey, United States of America, P.209.

people to think over their problems and priorities and then to decide for the best among the alternatives.<sup>30</sup>

Education is one of the fundamental basic qualities of man around which the building of his essence and personality evolves. The importance of education is both for males and females and there is no second opinion on this. The level, rank and the position of an individual goes up in proportion to the extent of the individual's actual attainment of education, awareness and consciousness about the realities of life. Every human being can become a highly civilized being. What is needed, is his education, which helps him in discovering his all unpolished qualities, abilities and potentials, and all these qualities can be boosted through education. Education serves as a tool for the individual's psychosocial development, and educated individuals can lead their nations to the beacon of development.<sup>31</sup>

Recently very much importance has been given to education on international forum. The UN General Assembly Resolution at its 56<sup>th</sup> session in February 2003, has proclaimed that the "The Education is crucial to the acquisition, by every child, youth and adult, of essential life skills that enable them to address the challenges they can face in life, which is an indispensable means for effective participation in the societies and economies of the twenty first century..... education for all is aimed at creating literate environments and societies is essential for achieving the goals of eradicating poverty, reducing child mortality, curbing population growth, achieving gender equality and ensuring sustainable development, peace and democracy".<sup>32</sup>

The World Conference on Education for All (EFA) at Jomtien, Thailand (1990), comprising 155 countries and some 1500 participants adopted the World Declaration on Education for All and the Framework for Action to meet Basic Learning Needs. It had targets of universal access to 80% completion of primary education by the year 2000, reduction of adult illiteracy rate to one half of its 1990's level with special emphasis on

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<sup>30</sup>. Immanuel Kant, 1971, "Education", Ann Arbor- The University of Michigan Press, United States of America, P.18.

<sup>31</sup>. W. Best John, 1975, "Research in Education", Prentice Hall Incorporation- Englewood Cliffs, New Jersey, United States of America, P.209.

<sup>32</sup>. Report of the Secretary General, 2003, United Nations Literacy Decade: Education for All; International Plan of Action; Implementation of General Assembly Resolution 56/116.

females' literacy.<sup>33</sup> After ten years of Jomtein Declaration, the World Education Forum was held at Dakar in 2000. Many countries and development agencies gathered in Dakar and reaffirmed their commitments in providing the "Education for All". Some 1500 participants from 182 countries, as well as major Development Agencies, NGO's and United Nations' Agencies committed themselves to achieve the "Education for All" goals and targets by the year 2015. Major goals of Dakar declaration were ensuring that by 2015 all children, with special emphasis on girls, have access to complete free and compulsory education of good quality and achievement of 50% improvement in adults literacy, eliminating gender disparities in primary and secondary education by 2005 and gender inequalities in education by 2015.<sup>34</sup> Instead of all this, approximately 100 million children, including at least 60 million girls are without access to elementary schooling and more than two thirds of the world's 960 million illiterate adults are females. The high rate of illiteracy prevailing in most developing countries remains a severe impediment to the advancement of females and to the process of development.<sup>35</sup>

While, with the rapid developments in the world, everyone's roles and responsibilities are increased. Today the developed countries are enjoying the highest luxuries of life while the rest are living lives of parasites on the developments of the progressed nations. A huge imbalance, and a wide gap is created between the developed and the developing nations. Here, question arises that how a developing country can meet forthcoming global challenges through its limited resources? How she can ensure her independent and respectable survival in the world? How she can save her sovereignty? Answer is that she can meet these challenges developing her human resources optimally.<sup>36</sup> This is a universally established fact that every nation of the world can achieve development, competency, progress, survival, sustainability, freedom, prosperity, but only with sound of education.<sup>37</sup>

<sup>33</sup>. Achieving Literacy- a Global Perspective, 2003, UNESCO, Islamabad, Pakistan, P.1.

<sup>34</sup>. The Dakar Framework of Action, 26-28 April 2000, Education for All: Meeting our Collective Commitments, World Education Forum, Dakar, Senegal.

<sup>35</sup>. World Education Statistics, 1998, UNESCO, Islamabad, Pakistan.

<sup>36</sup>. Mark Blaug, 1976, "An Introduction to the Economics of Education", Penguin Books, London, P.19.

<sup>37</sup>. Human Development Report, 2002, UNDP, Oxford University Press, New York, United States of America.

## **2.2 Importance of Females Education at Individual and National Level**

To educate the fair sex of a society is called "female education". Education is a human right and an essential tool for achieving the goals of equality, development and peace. Non-discriminatory education benefits both females and males and thus ultimately contributes to more equal relationships between them. As per international norms equal opportunities are necessary to be provided for education to all without discrimination on the basis of sex. These instructions are being followed in most of the countries. But in some countries and societies either the fair sex is totally deprived of this right or she is provided with less facilities. While, literacy of females is an important key to improving health, nutrition and education in the family and to empowering females to participate in decision-making in society. If the gender equality and empowerment is promoted it will help in combating poverty, hunger, and disease and will stimulate development that is truly sustainable. Equality of access to and attainment of educational qualifications is necessary, if more females are to become agents of change.<sup>38</sup>

Uneducated females are generally superstitious. They often fail to look after their children properly. Consequently, their children become coward and develop a number of psychological complexes. Educated females generally prove to be good wives. They are able to keep a balanced economy and save their husbands from unnecessary worries. If the husband of an educated female dies, she can manage to bring up her children by adopting any respectable earning profession. While an illiterate widow fails to manage her affairs and consequently her children are often spoiled, or even they become criminals. There is no gainsaying the fact that educated females can always prove themselves as good mothers, under whose care children become capable of unfolding their talent capacities and become useful citizens of the state. In fact no nation has ever reached the heights of glory unless her females are educated.<sup>39</sup>

<sup>38</sup>. Tanvir Khalid, 1975, "Education: An Introduction to Educational Psychology and History", Aziz Publishers, Lahore, Pakistan, P.8.

<sup>39</sup>. Muhammad Al-Faisal Al-Saud, 1976, "Aims and Objectives of Islamic Education", King Abdul Aziz University, Jeddah, Saudi Arabia, P.132.

Instead of these established facts, female education in developing countries is still at its initial stages. There are discriminations regarding education opportunities on the basis of gender. Similarly, the parents and relatives of the female children are unaware of the fact that they can make best use of the potentials of their children by educating them soundly. There are lesser efforts made by the parents and overall communities for the universalization of female education, while it is now the dire need of the time. Education, being the best instrument and weapon against all social evils, is severely needed by each and every individual to be equipped with. The importance of females' education is elaborated under certain points, which are discussed as following: -

### **1. Religiously education attainment is obligatory for all Muslim males and Muslim females in the Ummah (Islamic Community)**

Education and knowledge seeking is made obligatory for all Muslim males and Muslim females by Allah Almighty. No individual is exempted of this obligation.<sup>40</sup> It is because of the unavoidable and inevitable importance of education. Islam terms knowledge as a source of enabling one to distinguish between the right and wrong.<sup>41</sup> The first revelation of the Holy Quran was started with the words of Allah Almighty that O' Prophet Peace Be Upon Him "Read with the name of thy Lord (Allah Almighty) and Cherisher, Who created...". Allah Almighty questions the community that "say whether (in your opinion) the knowing (educated) and the not knowing (uneducated) could become equal? Allah Almighty then Himself tells us that the knowing (educated) and the not knowing (uneducated) can never be equal. Holy Prophet Muhammad (Peace Be Upon Him) has said that "acquire knowledge even if you have to go for it to China (very far) even". In the Islamic history there were some prisoners of war with Muslims after a battle, The Holy Prophet Muhammad (Peace Be Upon Him) has made their release conditional with "educating Muslims", which shows the importance of education in religious perspective.<sup>42</sup>

<sup>40</sup>. A. J. Halepota, 1975, "Islamic Conception of Knowledge in Islamic Studies", *Journal of the Islamic Research Institute, Pakistan*, Vol. No. 14, No. 1, P.8.

<sup>41</sup>. Ahmad Mushtaq Goraya, 1978, "Tanazzurrat-e-Taleem", Allama Iqbal Open University Press, Islamabad, Pakistan, P.201.

<sup>42</sup>. Muhammad Al-Faisal Al-Saud, 1979, "The Glorious Quran is the Foundation of Islamic Education", King Abdul Aziz University, Jeddah, Saudi Arabia, P.127.

## **2. The increasing role of educated females in the society**

Female is also a fully responsible being of the society and she has to play her role with extensive hard work. The education of males and deprivation of females from education has created a wide knowledge and socialization gap between them, which has created many misunderstanding among them. Males suppose themselves as superior while the females as deprived and discarded ones, which is giving the society with unrecoverable damage. The community has to promote females through their education, and then to involve them in struggle against the global challenges.<sup>43</sup>

## **3. The state of ignorance keeps females at a restricted level of socialization**

In our society females are spending a life of ignorance. Females have no future vision and have a limited canvas in which they live their lives. Females are unable to break the barriers of stereotyped way of living and socialization. They were, they are and they will be deprived of their basic rights if they are not educated. Ignorance limits the sight of the female individuals and they cannot make any effort for their future career. They cannot plan for development and betterment of their lives. They are contented with their present socioeconomic status wrongly because they do not struggle for its betterment.<sup>44</sup>

## **4. The uneducated females are always ruled, they can never rule**

This is fact that the nations, which have accelerated in research and education, are ruling the world while the uneducated, backward and the ignorant are always being ruled. The educated and the developed always capture the resources of the ignorant in one or in other way and keep them deprived. So is the example of the females in the society that the system of the patriarchy has enslaved them. Females are unable to rescue themselves from powerful males who have got comparatively more education and have captured the economic resources of the community. Now in order to get rid of this situation, they need

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<sup>43</sup>. Lim Yutang, 1965, "The Importance of Living", The John Day Company, New York, United States of America, P.362.

<sup>44</sup>. Robert Basset, 1978, "Education for the Individual: A Humanistic Introduction", Harper and Row Publishers, London, P.9.

education. Education will give them social, economic and political empowerment, which will lead them towards a better life in the society.<sup>45</sup>

#### **5. The education gives females the sense for right path identification in society**

Education and knowledge is the only source of the right path identification and no other source can enlighten anyone's life with the right direction. The educated person cannot be misguided or even his chances of being misguided are less. This is because of the reason that educated person knows different aspects and realities of the life. The educated individuals develop a diversified thinking while the uneducated thinks in a straight line. The uneducated females are being misguided by their male family members in a number of family matters e.g. regarding their right of property, marriage and vote etc. If females are being educated they can never be misguided.<sup>46</sup>

#### **6. The educated females can spend most of their time in productive activities**

The un-educated females spend their time and energies in useless activities. A number of social evils spread out of the pastimes used by the uneducated female community members, who has no positive activities to do. The educated females in the society can play their roles in a well manner. They will be able to save their energies from the non-productive activities. Females, through education will get a vision and foresight, which will make them successful individuals in their practical lives.<sup>47</sup>

#### **7. Education is necessary for females socioeconomic betterment in the society**

Education of females is very much important for their socioeconomic viability in the society. Education gives them confidence and awareness to live and work in a respectful way. If they are well informed, trained and properly educated, they can support themselves and their families. Educated females can face crises audaciously and boldly. They can become economically independent and can take part in social activities.

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<sup>45</sup>. Kimball Young, 1952, "Personality and Problems of Adjustment", Appleton Century Croft Incorporation, New York, USA, P.139.

<sup>46</sup>. Anthony T. Lobo, 1974, "Educational Ideas and Their Impact", Rotti Press, Karachi, Pakistan, P.8.

<sup>47</sup>. Kargon Jerome, 1971, "Personality Development", Harcourt Brace Incorporation, New York, United States of America, P.287.

### **9. The education of females can ensure successful marital family life**

This is a natural phenomenon that husband and wife has to live a shared life. They fulfill the needs of each other and they support each other. For a successful shared life, the husband and wife should both be equally educated. This will enable both to understand each other. If the wife is not educated then the shared life of both will not be smooth and there will be a gap between their mental levels, which will never let them to create a state of understanding between them.

### **10. Mother who is female is the backbone of the universal social institution i.e. family, if not educated- is disastrous**

The family is the universal social institution in the world. This institution fulfills a number of basic needs of the human being. These needs are of economic, psychological, emotional and social nature. The basic socialization, knowledge and education are also provided in this institution. It is a known fact that mother is the backbone of the family institution. She keeps whole family as an integrated whole. If she is educated well, she will be able to run this institution smoothly.<sup>48</sup> The Cradle/mother's company is the child's first learning center; if she is not educated she cannot grow the children well. Mother is said to be the first learning institution/teacher for her children. She gives almost all sorts of basic education to her children. Now if she is deprived of the education and socialization, how will she be able to educate her children well. She will be able to transmit only that much knowledge to her children as much she possesses.<sup>49</sup> Child has innate instinct of intimation with his mother and feels emotionally too attached with his mother, because his natural needs are fulfilled through her. The mother has also a good perception of the child's needs. If she is well educated, she will be able to understand her children's psychology by in-depth and will enable her to socialize her children well.<sup>50</sup>

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<sup>48</sup>. A. E. Woolfolk, 1980, "Educational Psychology for Teachers", Prentice-Hall Englewood Cliff, New Jersey. United States of America, P.43.

<sup>49</sup>. A. Okley, 1981, "Becoming a Mother", Oxford Press, England, P.161.

<sup>50</sup>. Marget M. Clifford, 1981, "Practicing Educational Psychology", Mifflin Corporation, Boston: Houghton, United States of America, P.404.

### **11. Females education is necessary for smooth functioning of the society**

Females are the half of the society's population if they are not educated, half of the population will remain uneducated. There will be a socialization gap between the educated males and uneducated females, which will create a situation of social disorganization in the society.<sup>51</sup>

### **12. Female education is very essential for national development**

Investing in formal and non-formal education and training of females, with its exceptionally high social and economic return, has proved to as one of the best means of achieving sustainable development and economic growth that is both sustained and sustainable.<sup>52</sup> There is a dire need of generating the idea of essentialism for females' education promotion because this will necessitate the involvement of females in the socioeconomic development process. In the developing countries attention is given to the education of the male members and the females are left ignored because their education is not considered necessary for the development process. While in the developed countries females are playing their roles shoulder to shoulder with males in all wakes of life. The developed nations of the world have involved their females in the nation building activities. Now for the developing countries it is also not affordable to refrain their females from involvement in the developmental activities. The females' involvement in nation building is possible only when they are soundly educated. Today all of the economic development is tied with the sound education of all members of the society. The educated communities can make economically viable decisions. If the females of the community are educated they can play economically productive roles in their communities. They can patronize their activities, can combine and can coordinate their efforts in the mainstream society.<sup>53</sup>

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<sup>51</sup>. Arshad Ali, 1998, "Principles of Education", Institute of Education and Research, University of Peshawar, Pakistan, P.62.

<sup>52</sup>. Paul M. Romer, 1986, "Increasing Returns and Long-Run Growth" Oxford Press, London, P.100.

<sup>53</sup>. Richar E. Ripple, 1982, "Human Development", Houghton Mifflin Company, Boston, United States of America, P.163.

## **2.3 Challenges of Globalization Necessitating Promotion of Females Education**

The globalization has brought the world communities closer to each other. The boundaries and the differences of the cultural, political, economic and social (consideration) are being deteriorated to a greater extent. The concept of shared feelings and life has started to emerge.<sup>54</sup> The globalization has opened a new era of opportunities for the world communities. Now people can travel to far-flung areas for acquiring education, conducting economic activities, doing investments, trade and political activities.<sup>55</sup> Once again the time has come that all the human beings has started considering themselves as members of one family. They feel themselves no more in isolation. In the present day world a number of instant communication channels have been developed through which individuals can establish links with each other.<sup>56</sup> It has led the world towards inventions and innovations, which has brought the science and technology at boom. With the passage of time new explorations are being made which are shared world over.<sup>57</sup> The globalization has opened an arena of debates and discussions among the world communities. They share each other's knowledge with open hearts, which has provided uplift to human civilization. This has led the world and its communities towards increased tolerance and understanding among each other.<sup>58</sup>

The globalization has also brought a number of complexities and problems with it. The globalization has brought new challenges, new distresses, new discrepancies, new problems with which nations have to cope. They have to prepare themselves in order to overcome these challenges otherwise they will have to suffer greatly.<sup>59</sup> One of the threats

<sup>54</sup>. U. Beck, 1999, "What is Globalization", Polity Press, Cambridge, New York, United States of America, P.122.

<sup>55</sup>. Fox J., 2001, "Chomsky and Globalization", Icon Books Press, London, P.66.

<sup>56</sup>. M. Castells, 1996, "The Rise of the Networked Society", Blackwell Press, Oxford, London, P.78.

<sup>57</sup>. World Bank, 1999, "World Development Report 1998/99: Knowledge for Development" Washington, United States of America, P.97.

<sup>58</sup>. D. L. Cogburn, 1998, "Globalization, Knowledge, Education and Training in the Global World", Conference paper for the InfoEthics, UNESCO, New York, United States of America, P.7.

<sup>59</sup>. D. Kellner, 1997, "Globalization and the Postmodern Turn", UCLA, P.45.

of globalization is the supremacy of powerful nations over the weaker nations. They capture the world market and prevailing economic resources.<sup>60</sup> Due to low level of education resulting in technological disadvantages the developing countries produce goods of high cost, with low quality. Through open market system in globalization, the developing countries' low standard goods cannot compete with the high standard goods of developed countries.<sup>61</sup> This phenomenon has made the sovereignty of the countries limited.<sup>62</sup> "The survival of the fittest" is the principle of the time. The globalization has made the survival of weaker nations of the world very difficult.<sup>63</sup> The developing countries cannot benefit themselves optimally from their resources. This is due to the reason that they are educationally, scientifically and technologically backward.<sup>64</sup>

The meager nations has only one choice for ensuring their survival that is through attainment of education by all of its members regardless of any discrimination on the basis of sex, creed, class and caste. Only through education they will be able to attain social, scientific and technological development.<sup>65</sup> The developing nations have to realize that they cannot attain development without involving their females in the race, as the developed countries have done. This is an established fact that the countries, which are at edge and advantage in education for both their males and females, are ruling the world. The females of the communities in the developed countries are working shoulder to shoulder with their males. While in the backward communities of the developing countries, dominant majority of the females are illiterate and remain restricted in the four-walls of home, limited only to domestic chores. The females of these communities due to absence of education are contributing very less in the sphere of their national

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<sup>60</sup>. International Monetary Fund, 2002, "Globalization: Threat or Opportunity, International Monetary Fund.

<sup>61</sup>. M. Chossudovsky, 1997, "The Globalization of Poverty. Impacts of the IMF and World Bank Reforms", Zed Books, London, P.134

<sup>62</sup>. J. P. Gee, 1996, "The New World Order. Behind the Language of the New Capitalism", St. Leonards, Aus.: Allen and Unwin, New York, United States of America.

<sup>63</sup>. U. Beck, 2001, "Living your life in a Runaway World: Individualization, Globalization and Politics", Vintage Press, London, P.45.

<sup>64</sup>. D. Held, 1999, "Global Transformations- Politics, Economics and Culture", Polity Press, Cambridge, New York, United States of America, P.105.

<sup>65</sup>. Paul M. Romer, 1990, "Endogenous Technological Change", Oxford Press, London, p.171.

development. The countries which are at the rear in education whether that is of males, females or of both- are living the lives of the under development and slavery.<sup>66</sup> In the communities of the developed countries the females are being highly educated and are involved in all spheres of national development. In order to enable females to serve the purpose of national development in developing and underdeveloped countries, they should be soundly educated.<sup>67</sup>

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<sup>66</sup>. World Bank, 1999, "World Bank Research (2002) 'Globalization, Growth and Poverty: Building an Inclusive World Economy", The World Bank Group, P.31.

<sup>67</sup>. L. Kuehn, 1999, "Responding to Globalization of Education in the Americas -- Strategies to Support Public Education", Civil Society Network for Public Education in the America - CSNPEA, P.60.

## 2.4 Islamic Concept of Education

The Islamic conception of education and its respective importance for males and females can be properly understood only when we look at its significance from the point of view of the hundreds of Ayats (Quranic verses) of the Holy Quran and from the point of view of the Ahadiths (Prophet's sayings) of the Holy Prophet Muhammad Peace Be Upon Him. Islam emphasizes the importance of education by throwing light on its scope, objectives and the purpose that it serves in the process of the development of man into an evolved, Kamil (complete) and fully developed human personality. The Holy Quran is the greatest fountainhead and source of the fundamental and universal knowledge, in the light of which humanity is able to keep through the vistas of the universe around i.e. afaq and into the spiritual fields of human experience i.e. anfus. Hundreds of Ayats point towards innumerable fields of observation and possible discoveries. Some of these fields have been explored and some still remain to be explored and probed into through assiduous activity of tafakkur (thinking) and tadabbur (keenness) and through the use of the faculties of the sense perception namely sama (hearing), basar (seeing) and fuaad (mind). Islam is a universal and all comprehensive din (religion), the teachings of which create an outlook, which encompasses all aspects of phenomenal life and its relation to the ultimate reality. Hence knowledge of phenomena cannot be complete unless it manifests the integrated, harmonized and synthesized vision of the wholeness of the human problems co-related with the universal phenomena in its various aspects, physical and material as well as spiritual and mental. A partial achievement of education is like an arc cut out from a circle.<sup>68</sup> According to Islam, the acquisition of knowledge is to be made in such a way that its objective of tarbiyyat (training) and development of human mind could be attained in a proper and appropriate form.<sup>69</sup>

Islam being a universal religion and adopting an all-comprehensive view of life and reality has made the scope of knowledge so wide that it covers all the aspects of physical

<sup>68</sup>. Muhammad Rashid, 2000, "Allied Material of Foundations of Education", Farhan Raza Printers, Rawalpindi, Pakistan, P.9.

<sup>69</sup>. Kamal Ahmad, 1949, "Isharat al-Maram", Cairo, Egypt, P.29.

phenomena as well as the inner spiritual realm of life. The approach and method of study initiated by the Holy Quran (which in the course of time came to be known as inductive and scientific method) has removed the mist from the hidden treasures of phenomena. The Islamic way of education and of acquisition of knowledge and imparting learning comprehends all knowledge scientific or otherwise that the world possesses today. Islam is the religion of integration and divisions come to an end with its advent.

In ISLAM the aim of a proper system of education should be to transform individuals into genuine human beings and then to improve them to turn them into better and higher types of human individuals.<sup>70</sup> The system of Islamic education is based upon the notion that every branch and discipline of knowledge, which is of benefit to society and necessary for it, should be given proper importance. Learning and education are really holy commitments for all Muslims. Islamic community is collectively duty bound to give a major part of its attention to education so that a goodly number of members should become well educated in all disciplines of knowledge.<sup>71</sup>

According to Holy Quran those who have been given knowledge, Allah Almighty guides them to elevated positions. Acquisition of education and its advancement is the foundation stone of the Islamic teachings on which Islamic civilization and character of the Muslim communities and individuals is built. Acquisition of education is distinctive mark of the Islamic era.<sup>72</sup> The period before the advent of the Holy Quran is, therefore, known as the period of Jahiliyya (ignorance), which signifies a state of ignorance and ruthlessness.<sup>73</sup>

One can imagine the importance of education by the first revealed Surah's verses 1-5 of the Holy Quran, which was the first direct revelation to the Holy Prophet Muhammad Peace Be Upon Him from Allah Almighty. The translation of the verses is as following: -

<sup>70</sup>. M. A. Kanan, 1986, "Ibne Khaldun- His Life and Work", Services Book Club, Rawalpindi, Pakistan, P.61.

<sup>71</sup>. Anis Ahmad, 1984, "Muslim Women and Higher Education", Institute of Policy Studies, Islamabad, Pakistan, p.15.

<sup>72</sup>. Ibn Manzur, 1956, "Lisan al-Arab", Beirut, Lebanon, P.235.

<sup>73</sup>. Edward William Lane, 1987, "Arabic-English Lexican", Cairo, Egypt, P.28.

*In the name of ALLAH, Most Gracious, Most Merciful*

*“Read (or Proclaim) in the name of thy Lord and Cherisher, Who created- (1). Created man, out of A leech-like clot: (2). Read! And thy Lord Is Most Bountiful,- (3). He Who taught (The use of) the Pen,-(4). Taught man that Which he knew not. (5).”<sup>74</sup>*

Further, The Holy Prophet Muhammad Peace Be Upon Him clearly issued order regarding females equal right of education by saying that “seeking knowledge is obligatory for all Muslim males and Muslim females”.<sup>75</sup>

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<sup>74</sup>. Holy Quran, Translation of Surah Al-Alaq- No.96, Verses 1-5.

<sup>75</sup>. Abdul Karim, 1974, “Beauty and Wisdom of the Holy Quran”, Sufi Textile and Printing Mills Limited, Karachi, Pakistan, P.99.

## 2.5 Education in Pakistan

Although the literacy rate in Pakistan has increased at the rate of about 1 percent per annum since 1981, but it is still very low, especially as compared to other countries of South Asia. According to the 1981 census, the overall literacy rate (of 10 years+ age group) was 26.2 percent,<sup>76</sup> which increased to 34.8 percent in 1990-91; 36.8 percent in 1993-94; and 44 percent in 1997-98. Cumulative increase in literacy rate over 8 years is 10 percent. It is to be pointed out that according to the targets set in Jomtien-Thailand Declaration of 1990, the literacy rate of Pakistan should have been 70% by now, if estimated at the average growth rate of 3.5 percent per year, to achieve the goal of doubling the literacy rate.<sup>77</sup>

Some facts and figures indicating literacy rates in Pakistan and its different provinces according to census 1998 are given in the following table: -

**Table-I: Literacy Rates of Various Provinces and Capital of Pakistan according to Census 1998**

Region	Literacy Rate (%) (10 Yrs+)
Islamabad (Capital)	72.4
Punjab	46.6
Sindh	45.3
NWFP	35.4
Baluchistan	24.8
Pakistan (Overall)	43.9

Source: "Population Census Report 1998", 2000, Population Census Organization-Statistics Division, Islamabad, Pakistan.

<sup>76</sup>. Population Census Report 1981, 1984, Population Census Organization-Statistics Division, Islamabad, Pakistan.

<sup>77</sup>. Literacy and Basic Education in Pakistan, 2004, UNESCO, Islamabad, Pakistan, P.13.

The **Table-1** shows that according to the census report of 1998, the overall literacy rate of Pakistan for the age group 10 years+ was 43.9%. In Pakistan adult literacy rate means literacy rate of 10 years+ age group. It ranges between 24.8% in the province of Balochistan to 72.4% in the Islamabad Capital Territory. NWFP, with a literacy rate of 35.4%, is the second lowest in literacy ranking. The provinces of Punjab with 46.6% and Sindh with 45.3% have slightly higher literacy rates than the national average.

Keeping in view importance of education, Pakistan has prepared a National Plan of Action (NPA) 2001-2015 in consultation with principle actors of "Education for All (EFA)". NPA covers all dimensions of EFA as envisaged in Dakar declaration of 2000. In NPA the basic education has been given top priority. The Implementation of the EFA Plan of Action is likely to have profound impact on the social development of the country. The attainment of Universal Primary Education (UPE) target alone would produce educated citizens who would spearhead social, economic and political changes required to meet the challenges of the twenty- first century. The realization of EFA targets would also put demands on the education system for expansion of facilities at all levels. The education system needs to gear up to meet these demands. It is intended to ensure involvement of communities and local bodies to resolve the problems of quality of construction, repair and maintenance of buildings, management of day to day problems of the remotest schools, teacher absenteeism, purchases out of non-salary recurrent grants etc. Resource position for education sector will be improved through social mobilization, community participation and activating the role of Non Governmental Organizations (NGOs), Community Based Organizations (CBOs) and local bodies. Higher literacy rate will be ensured through continued efforts of public sector, NGOs and communities. The role of communities and NGOs will particularly be focused for setting up new girls institution in rural areas and urban slums.<sup>78</sup>

According to recent survey, the total number of schools in the country is 182,636; 149,280 in the public and 33,356 in the private sector. There are 142,308 primary

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<sup>78</sup>. National Plan of Action on Education for All (2001-2015) Pakistan, 2002, Ministry of Education, Government of Pakistan, Islamabad, Pakistan.

schools, out of which 127,709 are in the public and 14,599 in the private sector. The number of middle schools is 25,461 - 12,984 government and 12,477 in the private sector. The number of higher and secondary schools is 14,867, out of which 8,587 are in the public and 6,280 in the private sector. The total enrolment is stated to be 21,897,961 - 16,086,902 in the public and 5,811,059 in the private sector. As many as 14,124,819 enrolment are in the primary level, 3,409,704 in the middle and 4,363,438 in high and higher secondary school levels. In 1947, the country was faced with overwhelming problems in education. But it not only maintained the inherited institutions but also significantly expanded the education sector by establishing new schools, colleges and universities. At the time of independence, there were about 8,413 primary schools and 17,800 primary schoolteachers. However, in 1998, the number of primary schools increased to 163,746 with 374,500 primary teachers.<sup>79</sup> Despite the increase, the education services still remain inequitably distributed among income groups, urban-rural regions, male-female. Less than one million students were enrolled in schools in 1947 and in 1998, more than 15 million school-age children were enrolled only at the primary level. Participation rate was 84 per cent. Though the literacy rate has increased from 16.4 per cent in 1951 to 43.9 percent in 1998, still 48.8 million people remained illiterate.<sup>80</sup>

In Pakistan, a wide range of education improvement activities are undertaken by Government, International Agencies, Non Governmental Organizations and Civil Society Organizations, but still sufficient achievements are not made. There is a situation of community's awareness and un-involvement in the process of education promotion.<sup>81</sup>

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<sup>79</sup>. Pakistan School Education Statistics 1997-98, 1999, Academy for Educational Planning and Management, Ministry of Education- Government of Pakistan, Islamabad, Pakistan.

<sup>80</sup>. Literacy Trends in Pakistan, 2004, UNESCO, Islamabad, Pakistan, P.37.

<sup>81</sup>. Literacy and Pakistan, 2003, Education for All Wing, Ministry of Education, Government of Pakistan, Islamabad, Pakistan, P.9.

## 2.6 Education in NWFP

The NWFP is the second lowest literacy level province in Pakistan. The district wise literacy rate of NWFP is given in table as following: -

**Table-2: Literacy Rates of Different Districts Included in NWFP according to Census 1998**

No.	Districts (Alphabetical order)	Literacy rate (%) (10Yrs+)
1	Abbottabad	56.61
2	Bannu	32.11
3	Battagram	18.31
4	Bunair	22.62
5	Charsadda	31.11
6	Chitral	40.30
7	Dera Ismail Khan	31.28
8	Dir Lower	29.90
9	Dir Upper	21.21
10	Hangu	30.50
11	Haripur	53.72
12	Karak	41.92
13	Kohat	44.06
14	Kohistan	11.08
15	Lakki Marwat	29.71
16	Malakand	39.50
17	Mansehra	36.32
18	Mardan	36.45
19	Nowshera	42.50
20	Peshawar	41.75
21	Shangla	14.73
22	Swabi	36.03
23	Swat	28.75
24	Tank	26.25
<b>Overall</b>	<b>NWFP</b>	<b>35.41</b>

Source: "Population Census Report 1998", 2000, Population Census Organization-Statistics Division, Islamabad, Pakistan.

The **Table-2** shows literacy rates of all the districts included in NWFP, which are quite alarming. It indicates that overall literacy rate of NWFP is 35.41%. Among all the districts of NWFP the highest literacy rate, which is 56.61%, is of district Abbottabad and the lowest literacy rate, which is 11.08%, is of district Kohistan.

The NWFP was having its overall literacy rate of 15.50% in 1972. It has increased its literacy rate to 16.70% in 1981 and 35.41% in 1998. This trend shows year wise increase in literacy rate, but is not much impressive. Presently there are 202 higher, 1332 high, 2074 middle, and 22662 government primary schools for boys and girls.<sup>82</sup> Here the community follows the strict cultural patterns, which become in-conducive for masses to acquire education.

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<sup>82</sup>. Statistical Report of Government Schools in NWFP (2003-04), EMIS Section, Directorate of Schools and Literacy- Government of NWFP, Peshawar, Pakistan.

## 2.7 Females Education in Pakistan

The picture of illiteracy in Pakistan is too grim. Although successive governments have announced various programmes to promote literacy, especially among females, they have been unable to translate their words into action because of various political, social and cultural obstacles. Official statistics released by the Federal Education Ministry of Pakistan give a desperate picture of education for all, especially for females. The overall male literacy rate in Pakistan is 55 percent, while only 32 percent of females are literate. The male-female literacy rate comparison is shown in the table as following: -

**Table-3: Comparative Literacy Rates of Males and Females in Various Provinces and Capital of Pakistan according to Census 1998**

Region	Male (%) (10 Yrs+)	Female (%) (10 Yrs+)
Islamabad (Capital)	80.6	62.4
Punjab	57.2	35.1
Sindh	54.5	34.8
NWFP	51.4	18.8
Baluchistan	34.0	14.1
<b>Pakistan (Overall)</b>	<b>54.8</b>	<b>32.0</b>

Source: "Population Census Report 1998", 2000, Population Census Organization-Statistics Division, Islamabad, Pakistan.

The **Table-3** shows that according to the census report of 1998, the overall literacy rate of Pakistan for the age group 10 years+ was 54.8% for males as compared to 32% for females. The literacy rate for males was 80.6% as compared to 62.4% in Islamabad, 57.2% for males as compared to 35.1% for females in Punjab, 54.4% for males as

compared to 34.8% for females in Sindh, 51.4% for males as compared to 18.8% for females in NWFP and 34.0% for males as compared to 14.1% for females in Baluchistan.

Literacy gender parity index indicates that in all the provinces/areas of the country, proportionately fewer females than males have basic literacy skills. Pakistan's gender disparity regarding literacy is among the highest in the world. According to the latest statistics, female literacy in Pakistan (32%) is extremely below the Third World average of 66 per cent. Without literacy what hope have our females of pulling themselves out of the morass dug for them by the illiterate male population in thrall to uneducated bigots, the misinterpretation of religion, and outmoded tribal and feudal customs and traditions?<sup>83</sup>

There are 163,000 primary schools in Pakistan, out of which merely 40,000 cater to females. Of these, 15,000 are in Punjab Province, 13,000 in Sindh, 8,000 in North-West Frontier Province (NWFP) and 4,000 in Baluchistan. Similarly, out of a total 14,000 lower secondary schools and 10,000 higher secondary schools, 5,000 and 3,000 respectively are for females, in the same decreasing proportions as above in the four provinces. There are around 250 girls' colleges, and two medical colleges for females in the public sector of 125 districts. Some 7 million girls under 10 years of age go to primary schools, 5.4 million between 10 and 14 attend lower secondary school, and 3 million go to higher secondary schools. About 1.5 million and 0.5 million girls respectively go to higher secondary schools/colleges and universities. Although females' education witnessed a major improvement in the 1990s, still Pakistan is considered to have a largest gender gap in literacy ratio. It said there was a sharp progress of education among females with the literacy rate rising from 16 per cent in 1980 to 21 percent in 1990 and jumping to 33 per cent in 1997. In the 1990s, an emphasis on females' education pushed the literacy rate up by 1.5 per year.<sup>84</sup>

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<sup>83</sup>. Human Development Report, 2002, UNDP, Islamabad, Pakistan.

<sup>84</sup>. Pakistan School Education Statistics 1997-98, 1999, Academy for Educational Planning and Management, Ministry of Education- Government of Pakistan, Islamabad, Pakistan.

At present females in Pakistan experience problems usually faced by females in other developing countries. These relate to poverty, illiteracy, malnutrition, discrimination and lack of participation in decision-making. The females in Pakistan are yet not become fully productive members of the society. Gender focus is made an important part of the economic development strategies by the government. By the year 2011 it is expected that 69% females' literacy will be achieved. Emphasis will be laid on economic and social empowerment of females. The content of education will be made more relevant to the practical needs of rural females through inclusion of subjects such as agriculture, health and hygiene etc. in the curriculum. Gender stereotypes will be replaced by positive portrayal of females in textbooks. The low literacy rates of females require urgent attention. Non-formal education will form an integral part of education policy particularly targeting females outside the formal system.<sup>85</sup> As NGOs constitute potentially effective means of delivering non-formal education, the government will seek opportunities for greater collaboration with NGOs. The government has given a great importance to involving the communities into these education promotion activities, which will definitely gear up the efforts.<sup>86</sup>

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<sup>85</sup>. National Education Policy 1998-2010, 1998, Ministry of Education- Government of Pakistan, Islamabad, Pakistan, P.1.

<sup>86</sup>. Human Development in South Asia, 2002, Mahbub-ul-Haq Human Development Centre, Oxford University Press, Karachi, Pakistan, P.65.

## 2.8 Females Education in NWFP

In NWFP the gender parity regarding literacy rate is quite shocking. The overall females' literacy rate in NWFP is 19% as compared to 51% of males. The comparison of males-females literacy rate is given in the table as following: -

**Table-4: Comparative Literacy Rates of Males and Females in Various Districts of NWFP according to Census 1998**

No.	Districts (Alphabetical Order)	Males (%) (10 Yrs+)	Females (%) (10 Yrs+)	Males/Females Literacy Rate Ratio	
				Males	Females
1	Abbottabad	74.52	39.11	2	1
2	Bannu	50.79	18.12	4	1
3	Battagram	29.40	6.48	5	1
4	Bunair	38.18	7.65	5	1
5	Charsadda	46.92	14.07	3	1
6	Chitral	58.02	22.09	3	1
7	Dera Ismail Khan	43.19	17.86	2	1
8	Dir Lower	48.76	12.25	4	1
9	Dir Upper	36.10	6.10	6	1
10	Hangu	53.48	9.84	5	1
11	Haripur	70.45	37.40	2	1
12	Karak	68.15	12.18	4	1
13	Kohat	65.00	23.48	3	1
14	Kohistan	17.23	2.95	6	1
15	Lakki Marwat	50.32	8.63	6	1
16	Malakand	55.21	22.74	2	1
17	Mansehra	50.90	22.71	2	1
18	Mardan	53.50	18.38	3	1
19	Nowshera	60.55	22.68	3	1
20	Peshawar	55.94	25.79	2	1
21	Shangla	25.16	3.71	7	1
22	Swabi	53.99	18.28	3	1
23	Swat	43.16	13.45	3	1
24	Tank	42.44	8.59	5	1
<b>Overall</b>	<b>NWFP</b>	<b>51.39</b>	<b>18.82</b>	<b>3</b>	<b>1</b>

Source: "Population Census Report 1998", 2000, Population Census Organization-Statistics Division, Islamabad, Pakistan.

The **Table-4** table shows literacy rates for males and females of all the districts included in NWFP, which are quite alarming. It indicates that shows that in NWFP overall literacy rate of males is 51.39% as compared to 18.82 for females. Among all the districts of NWFP the highest literacy rate is of district Abbottabad, which has literacy rate of 74.52% for males as compared to 39.11% for females. While, among all the districts of NWFP the lowest literacy rate is of district Kohistan, which has literacy rate of 17.23% for males as compared to 2.95% for females. The overall NWFP male to female literacy rates ratio is 3:1 respectively. The male to female literacy rates ratio is closest in the district Peshawar that is 2:1 and is widest in the district Shangla that is 7:1.

In NWFP, presently there are 49 higher, 273 high, 748 middle, and 7742 government girls primary schools as compared to 153 higher, 1059 high, 1326 middle, and 14920 government boys primary schools.<sup>87</sup> Females' education is one of the neglected areas of educational planning and practice in NWFP to a greater extent. At a quantitative level very little is being done to improve the extent of education amongst the females who lag far behind males, both in level of literacy and of formal education, at all stages of schooling- primary, secondary, professional and higher. Qualitatively Muslim females have been forced to undergo education tailored predominantly to the needs of males, and male-dominated sectors of the economy and society. The issue of the specific educational needs of Muslim females and development of facilities to prepare them for their proper role in an Islamic society have not been seriously addressed at any level of policy making.<sup>88</sup>

Traditions of the conservative societies have demanded the provision of separate education system however it is so capital intensive that even facilities for education of males have remained restricted due to acute financial stringency. Female education has therefore, suffered from an abysmally low level of coverage. This has resulted in a continuing illiteracy and ignorance among the female masses, which in turn has hindered

<sup>87</sup>. Statistical Report of Government Schools in NWFP (2003-04), EMIS Section, Directorate of Schools and Literacy- Government of NWFP, Peshawar, Pakistan, P.17.

<sup>88</sup>. M. Aziz, 1965, "The Educational Pyramid Re-inverted", United Publishers, Lahore, Pakistan, P.30.

the development of clean, healthy, and disease free home environment and the up bringing of properly educated and adequately nourished children. The society at large can only reap fruits of its efforts to the extent it has invested in the education of its females.<sup>89</sup>

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<sup>89</sup>. J. S. Brubacher, 1947, "A History of Public Education", McGraw-Hill Incorporation, New York, United States of America, P.75.

## 2.9 Alarming Situation of Females Education in Rural Areas of Pakistan, Especially in NWFP

The situation of female education is especially alarming in rural areas due to social and cultural obstacles. One of the most deplorable aspects is that in some places, particularly in NWFP and in northern tribal areas, the education of girls is strictly prohibited on religious grounds.<sup>90</sup> This is a gross misinterpretation of Islam, the dominant religion in Pakistan (96 per cent of the population), which like all religions urges males and females to acquire education. The combined literacy rate for Pakistan is 44%, subdivided into 55% for men and only 32% for females (1998 figures). The literacy rates are even less if only rural areas are considered; while the urban areas literacy rate is about 65%, the rural areas literacy rate is only about 34%. Discrimination against females is particularly acute in rural areas. The situation of literacy in rural and urban areas of Pakistan is compared in the following table: -

**Table-5: Comparative Literacy Rates of Rural and Urban Areas of Various Provinces and Capital of Pakistan according to Census 1998**

Region	Urban		Rural	
	Male	Female	Male	Female
Islamabad (Capital)	83.2	69.7	75.1	48.8
Punjab	70.9	57.2	50.4	24.8
Sindh	69.8	56.7	37.9	12.2
NWFP	67.5	39.1	47.7	14.7
Baluchistan	58.1	33.1	25.8	7.9
Pakistan (Overall)	70.0	55.2	46.4	20.1

Source: "Population Census Report 1998", 2000, Population Census Organization-Statistics Division, Islamabad, Pakistan.

<sup>90</sup>. J. Freedman, 1988, "Gender and Development in Barani Areas of Pakistan", Canada.

The **Table-5** shows the rural urban comparison of males-females literacy rates of different provinces included in Pakistan. The literacy rate of overall Pakistan for rural males is 46.4% as compared to urban males of 76%, while for rural females is 20.1% as compared to 55.2% of urban females. The literacy rate of Islamabad for rural males is 75.1% as compared to urban males of 83.2%, while for rural females is 48.8% as compared to 69.7% of urban females. The literacy rate of Punjab for rural males is 50.4% as compared to urban males of 70.9%, while for rural females is 24.8% as compared to 57.2% of urban females. The literacy rate for rural males in Sindh is 37.9 % as compared to urban males of 69.8%, while for rural females is 12.2 % as compared to 56.7% of urban females. In NWFP, the literacy rate for rural males is 47.7% as compared to urban males of 67.5%, while for rural females is 14.7% as compared to 39.1% of urban females. Similar trend were observed in literacy rate of rural and urban population in Baluchistan. The literacy rate for rural males was 25.8 % as compared to urban males of 58.1%, while for rural females is 7.9 % as compared to 33.1% of urban females.

In some areas of rural Sindh and Baluchistan, female literacy rates are 2 percent or less. A survey of rural females by the National Institute of Psychology found that 42 percent of parents cited "no financial benefit" as the reason they kept their daughters from attending school, and sent their sons instead. In Karachi only 28 percent of girls completing matriculation (10th grade) exams in science during the year would be able to find places in government-run colleges, as opposed to 83 percent of boys passing the same tests. In big cities and towns, people are joining together to send their daughters to school. In any case, because of better facilities, females' literacy is higher in big cities such as Karachi, Lahore, Islamabad, Rawalpindi, Faisalabad, Hyderabad, Gujranwala, Peshawar and Quetta.<sup>91</sup>

Some government organizations and non-governmental organizations have tried to open formal and informal schools in the rural areas, but the local landlords, even when they have little or nothing to do with religion or religious parties, oppose such measures,

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<sup>91</sup>. S. Khan, 1986, "Sex Difference in Field Dependence in a Group of Pakistani Children", National Institute of Psychology, Islamabad, Pakistan, P.153.

apparently out of fear that people who become literate will cease to follow them with blind faith.<sup>92</sup>

Although, the government has so far taken steps to promote females' education in these areas but due to continuous political influence and interruptions, it has not achieved significant results. Females' organizations operate primarily in urban centers. Many concentrate on educating females about existing legal rights. Other groups concentrate on providing legal aid to poor females in prison who may not be able to afford an attorney. Media have played an effective role in convincing people to send their daughters to schools; the situation remains dramatic in the villages and small towns where almost 70 per cent of the country's population resides. Females want to go to school to learn but they cannot because their parents do not allow them to do so. There are many villages in Pakistan, where educated females do not exist. Poverty is also a big hurdle in females' education. According to UNICEF, 17.6 per cent of Pakistani children are working and supporting their families. Indeed, children are working as domestic help is a common phenomenon in Pakistan, and this sector employs more females than males. A large number of female children have to stay in the house and do all the work. Their job includes house cleaning, cooking and to look after the babies and cattle.<sup>93</sup>

The situation is the most critical in NWFP and Baluchistan, where the females' literacy rate stands between 3 percent and 8 percent. A study by the NWFP directorate of primary education concluded that most girls in rural areas do not go to school because they have to look after the household while their mothers help in the fields. As for as NWFP rural and urban female literacy rate is concerned, it is extremely depressing and miserable. The dismally low rural female literacy rate of 2.8 per cent in NWFP is less than half of the national rural female literacy rate of 7.3 percent. Even within the province the urban/rural literacy rates are significantly biased in favour of the urban areas. The literacy rate for females is about six times higher in urban NWFP compared with rural NWFP. In fact,

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<sup>92</sup>. Report of the Working Group on Education, 1999, Planning Commission- Government of Pakistan, Islamabad, Pakistan.

<sup>93</sup>. Education Sector Reforms, 2001, Ministry of Education- Government of Pakistan, Islamabad, Pakistan.

rural-urban differences are quite significant, both for the male and female literacy rates.<sup>94</sup> This is due to the extreme conservativeness of the rural areas where cultural values of the community does not permit females for education attainment.<sup>95</sup>

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<sup>94</sup>. A Synthesis Report of Education for All 2000 Assessment, 2000, UNESCO, Islamabad, Pakistan, P.58.  
<sup>95</sup>. Factors Affecting Literacy Rate in Pakistan, 2003, UNESCO, Islamabad, Pakistan, P.7.

## 2.10 Concept of Community

With the advent of civilization, most of the species world over whether human-beings, birds or even insects, develop patterns of relations among their members to ensure reproduction, make food gathering easier, to defend themselves against outsiders and to make their environment conducive for survival and development. The community is an organization of human beings framed for the purpose of serving together.<sup>96</sup> The community refers to a common life of some kind, which is based on feelings of association with one another. It is a group of human beings, settled in fairly compact and contiguous geographical area and having significant elements of common life as shown by manners, customs, traditions and modes of speech. The community is a group of people living in a particular area (village, town or neighbourhood), who share some common interest and functions. Hence community refers to a common life of some kind which is based on feeling of association with one another”(P. Singh).<sup>97</sup>

The community refers to an aggregate of people who have living conditions in common. So, the people who share common living area constitute a community.<sup>98</sup> It refers to groups of mutually dependent people living in geographical area having a sense of belongingness and sharing common values, norms and some common interests and acting collectively in an organized manner to satisfy their chief needs through a common set of organizations and institutions.<sup>99</sup>

Hence the community includes (1) a grouping of people, (2) within a geographic area, (3) with a division of labour, (4) with a common culture and a social system that organizes

<sup>96</sup>. Schedeva Gupta, 1989, "Simple Study of Sociology", Shehryar Publisher, Urdu Bazar, Lahore, Pakistan, P.23.

<sup>97</sup>. S. Zari Rafiq, 2003, "Community Development, Concept and Practice", Saif Printing Press, Peshawar, Pakistan, P.14.

<sup>98</sup>. Jessie Bernard, 1949, "American Community Behaviour", Dryden Publishers, New York, United States of America, P.34-35.

<sup>99</sup>. Syed Abdul Siraj, 1996, "Support Communication", Allama Iqbal Open University, Islamabad, Pakistan, P.65.

their activities, (5) whose members are conscious of their unity and of belonging to the community, and (6) who can act collectively in an organized manner.<sup>100</sup>

The members of the community are expected and socially bound to the collective activities of the community. The community members have to take interest in works, which are for their betterment because they believe (or ought to believe) that they are actually in a social contract. The concept of community is based on cohesiveness, which is not due to inaction and inertia rather it is due to mutual cooperation and joint pursuit of common goals.<sup>101</sup>

A good community is not a collection of harsh groups but of cooperative groups because a community can develop only if its atmosphere is cooperative. If the individuals are deadly set against one another, or the power is in the hands of few oppressors and the rest of the community members are psychosocially paralyzed, then no constructive work will be done. In fact, no community is good or bad in itself but there are some characteristics, which if possessed by a community makes it a good and dynamic community, for example, organization of the community and proper functioning of its institutions. On the other hand if a community does not possess those characteristics, it is disorganized, inefficient, useless, dead, or bad community and there is anarchy or some conflicts and social problems. Some conservative and traditional communities prove hard nuts for progress- never to be cracked. A good community is that which keeps pace with the change process of the outer world and its people have some elasticity in their ideas and attitude for the development of the area. Unfortunately, community loyalty sometimes suffers from conflicting interests within the same community. The good communities also face problems but they work hard collectively with sincerity for tackling the problems.<sup>102</sup>

<sup>100</sup>. Hillary A. George, 1955, "Definitions of Community: Areas of Agreement, Rural Sociology", New York, United States of America, P.37.

<sup>101</sup>. S. Zari Rafiq, 1987, "Community Development, Principles and Techniques", Orakzai Printing Press, Peshawar, Pakistan, P.16.

<sup>102</sup>. S. Zari Rafiq, 2003, "Community Development, Concept and Practice", Saif Printing Press, Peshawar, Pakistan, P.33.

## **2.11 Importance of Community Participation in Promotion of Females Education**

Psychosocial state of any community plays a vital role regarding its pace of development. Today, on one side the developed nations exist who are enjoying the uppermost standards of livelihood, having fullest amenities of socialization; On the other side, the under developed nations exist who have not passed even the early stages of development to fulfill their basic needs.<sup>103</sup> So question arises! Why their state is so? ...And answer is: Human Resources of the community are not much developed to function smoothly for its development. Because human resource faces the problems of backwardness, in-cooperation, stagnant attitude, obsolete values, still way of life, unnecessary ethnocentrism, corruption, less exposure to outer world, not realizing the lack of participation in development, and some other natural facts. It is because of their illiteracy and low education levels. So to solve the social problems and to achieve socioeconomic development, positive psychosocial change is inevitable.<sup>104</sup> Community's attitude is to be changed; their participation in the developmental activities and females' education promotion is to be made. Need is to expose the community to outer world, their way of life and their values should be positively reformed and social evils should be removed.<sup>105</sup>

Many times it is experienced when Government or some Non Governmental Organization implements any project for the welfare of the community i.e. for females' education or for any other sector; it fails in achieving its targets. And reasons of failure are very surprising; the community people themselves make fail the projects initiated for their welfare by creating hurdles or through in-cooperation. So it is required to mobilize psychosocial change of the community to avoid hurdles made by them in their own development and to gain their cooperation to maximize their participation in their

<sup>103</sup>. Kewal Krishan Dewett, 1995, "Modern Economic Theory" S. Chand and company Private Limited, New Delhi, India, P.618.

<sup>104</sup>. Maxine Baca Zinn, 1992, "Social problems", Simon and Schuter Incorporation, New York, United States of America, P.2.

<sup>105</sup>. M. Iqbal Chaudhry, 1986, "Pakistani Society- A Sociological Perspective and Method", Aziz Publishers, Lahore, Pakistan, P.525.

development. In this way socioeconomic development of the community will be made possible, education of the females could be improved and gap between developed and under developed communities will be filled.<sup>106</sup>

Almost all communities are blessed with the human resources. To take advantage of these resources gainfully there is a dire need to improve the quality of these resources. It is needed to equip the community to face the challenges lying ahead of it in the following era.<sup>107</sup> The advancement of Education, Science, Technology, Economics and Socialization over the last few decades has been so rapid that there is no way out for the community but to adopt and practice modern education and technology to keep up the pace. Achieving this broad based community people's participation in their development and in females' education promotion can make their future socio-economically better.<sup>108</sup>

One among the series of questions for those who are associated with community development is, how to evolve strategy for introducing effective coordination among several cadres of public representatives and government officials for development?. Efforts in this direction were made for a long time; no appropriate model could be evolved to gear the efforts for speedy progress. These efforts brought about realization that (a) minimal involvement and participation of community people in planning and implementation process in development and (b) large administrative units of development were ineffective for development purpose.<sup>109</sup> Secondly, it was also felt that single-handed development efforts by governmental functionaries without involving the local communities and their representatives, is futile and less effective.<sup>110</sup> In order to make the people responsible to such an extent, it was felt important that viable institutional framework should be introduced where in active and meaningful participation of people in development and respective support system for carrying out developmental works or projects, which directly deal with community identified needs, be taken care of. The main

<sup>106</sup>. J. B. Chitamber, 1964, "Introductory Rural Sociology" Wiley Eastern Ltd., Hyderabad, India, P.321.

<sup>107</sup>. Roland Warren, 1989, "Studying Your Community", Russel Sage Foundation, New York, United States of America, P.237.

<sup>108</sup>. Sarah Safdar, 1999, "Introduction to Social Work" Wahdat Printing Press, Peshawar, Pakistan, P.55.

<sup>109</sup>. Srinivasan Lyre, 1994, "Participative Strategies and Tools", Ministry of Local Government and Rural Development, Islamabad, Pakistan, P.8.

<sup>110</sup>. Dunhan Arthour, 1967, "Community Organization in Action", Association Press, New York, United States of America, P.38.

thrust of the above approach is to stimulate the community and their representatives of all cadres of several organizations to work collectively in the field of development.<sup>111</sup> Beside it, this would also enable governmental agencies to help these representatives to concentrate people centered development programme. A third aspect of this approach is to help the communities to organize themselves as a dynamic unit for identifying their socioeconomic developmental needs, arriving at solution and making decision to resolve them. Thus, it is a mechanism to develop confidence among communities and their representatives to handle developmental work in collaboration with members of nation building departments. After reviewing the whole situation of community development government came to the conclusion that community development activities undertaken in the past, did not work more effectively because of (a) the administrative complications (b) minimum power for planning, decision-making and implementation to community development, and (c) other more causes existing in the community. This has resulted in the dis-incentive apathy of people for participation in developmental programmes, promotion of females' education and hindered effective changes in the socioeconomic conditions of the masses.<sup>112</sup>

The problems of each and every community are different from other, so in order to bring about some change, the involvement and participation of the people of that particular community is very important because they are more familiar with the problems that are prevailing in their surrounding and that have to be solved. There is always need of community spirit in the developmental process as there is no possibility of any change without community spirit.<sup>113</sup> Thus the major concern of the planners and implementers engaged in programme should not merely be to improve education of females, but basically the concern should be to arouse the spirit and dynamism of local communities and to get them genuinely involved in cooperative undertakings to achieve the goals of the development agenda that they are aspired for.<sup>114</sup>

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<sup>111</sup>. Edward Spicer, 1988, "Human Problems in Technological Change", Russel Sage Foundation, London, P.69.

<sup>112</sup>. Murry G. Ross, 1959, "Community Organization, Theory and Principles", Harper Brothers Publishers, London, P.49.

<sup>113</sup>. Irwin Sanders, 1976, "Making Good Communities Better", Kentucky University Press, Lexington, United States of America, P.143.

<sup>114</sup>. Imdad Ali Khan, 1988, "Participative Management for Rural Development", Pan Graphics, Lahore, Pakista, P.6.

## **2.12 NWFP Community Background**

The community of NWFP is primitive in its nature having rich cultural values. The community people are religious minded having close interaction with each other. The community people share warmly the sorrows and marries of each other. They keep themselves aware of each other. The local customs play a significant role in the lives of community people. There is system of patriarchy and the decisions of the local elders are obeyed respectfully. Most of the disputes are settled through local Jirgas (elder men courts).<sup>115</sup>

Present day NWFP over a period of history, has developed as sedimentation of civilizations. Its cultural history has layers of Greek, Gandhara, Persian and Islamic civilizations. This area has remained as a famous seat of learning under various civilizations. The process of socioeconomic decline set in at the fagend of Durrani dynasty and culminated with the arrival of Sikhs. British's partly consolidated their position in NWFP in 1849 with the annexation of Punjab but vast areas of the present day NWFP remained outside the ambit of British system of administration. The colonial masters not only replaced old-system of administration but also destroyed the age-old system of education. Religious seminaries, which were also imparting knowledge of medicine, logic and mathematics, were abruptly deprived of patronage of the state.<sup>116</sup>

NWFP is an egalitarian and close-knitted society. But instead of all the good social elements, negative traits prevail in society. These bad cultural elements have affected the community's life very negatively. Chiefly among them are inter and intra-tribal disputes, family feuds over lands and question of honour, stagnant attitudes of people, enmities, revenge system, lack of education, females are deprived of most of their rights, development is considered as deviation from religion and some other orthodox social

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<sup>115</sup>. Mamoon Khan Khattak, 2002, "Mobilization of Psychosocial Change for Socioeconomic Development of the Community- Thesis of MA Session 1999-2001" Department of Social Work, University of Peshawar, Peshawar, Pakistan, P.v.

<sup>116</sup>. S. M. Ikram, 1969, "Muslim Rule in India and Pakistan (711-1858 A. C.)", College Book Depot Publishers, Lahore, Pakistan, P.76.

values are adopted. These social and moral evils have affected the psychosocial state of the community people very negatively. Their smooth social functioning and active participation in their welfare activities has suffered much. Consequently, enormous social problems have got existence with the passage of time, such as poverty, unemployment, illiteracy, ill health etc. As a result, the community of NWFP has suffered greatly in socio-economic terms and is remained under developed. The major share of human resources, time and capital is wasted in non-productive activities like buying of weapons and engagement in unnecessary litigations. This culture of enmities and revenge is one of the major hurdles in socioeconomic development of NWFP. In addition to poverty, there are other factors such as lack of awareness and apathy towards education.<sup>117</sup>

Major portion of population firmly believed that acquiring of scientific knowledge is equivalent to acceptance of western culture and westernization. Religious propaganda has further consolidated this belief. The religious seminaries, which were deprived of the state's patronage, could not survived and developed on meager donations of local population. The resultant failure of indigenous system of education and non-acceptance of western education set a process of de-education in NWFP. In rural areas poverty, large family size, enmities, scattered population, non-availability of formal schools and gender biases are the main reasons for low literacy level. Gender biases do exist against female education.<sup>118</sup>

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<sup>117</sup>. Bakhtiar Ali, 2000, "History of NWFP", Arshad Publishers, Swabi, Pakistan, P.34.

<sup>118</sup>. Literacy For All in NWFP- Human Resource Development Programme, 2004, NWFP Elementary Education Foundation, Peshawar, Pakistan, P.19.

## **2.13 Present Status of Females in Community of Pakistan, Especially in NWFP**

Throughout the world concern for special social status of females exists with varying degrees of intensity. In Pakistan, the situation ranges from the very traditional to the more moderate. In very traditional settings females are rarely seen in public places, at least in urban areas. In others, the custom of female isolation or purdah is much widely observed or rigorously practiced. In rural and tribal areas, where strict purdah is observed, few females are seen in public and only then heavily veiled. In metropolitan cities of Pakistan, many females drive cars, hold jobs and move about freely in public places. There is, of course, nothing like the freedom of choice in matters of dress and public behaviour that exists in western world.<sup>119</sup>

The legislation providing for the equitable treatment of females, the provision of adequate education facilities for females, the acceptance of females' participation in political life and their representation in the professions and management levels in commerce and industry, can all be seen as public reflections of the status of females in their societies. Legislation exists in our country to protect females both from the effects of disruption of her family and from exploitation of her labour. Protective labour laws are increasingly being viewed as obstacles to equality of opportunity in employment. The Government took several positive steps to improve the status of females in Pakistan. The Government has inaugurated a National Commission on the Status of Women. The Commission was established in order to advise the Government on policies directly affecting females; however, the Commission lacks the authority to ensure that its recommendations are implemented.<sup>120</sup> Women have been given political privileges. A quite significant number of women have been elected in National Assembly, Provincial and Local Body elections. They have been give equal political rights and priority on national level. Special quota seats were reserved in the national legislature for females.

<sup>119</sup>. Ali Roshan Mangi, 1969, "Social Problems of Pakistan", Royal Book Depot, Hyderabad, Pakistan, P.9.

<sup>120</sup>. Pakistan Commission on the status of women, 1986, "Report of the Pakistan Commission on the status of women", Islamabad, Pakistan, P.97.

As many as 11 females have been elected to the provincial legislatures, with only one in the North West Frontier Province (NWFP). While in some districts, social and religious conservatives prevented females from becoming candidates; however, in several districts, female candidates were elected unopposed. Females participated in increased numbers in elections, however, some are dissuaded from voting by family, religious, and social customs. In districts of the NWFP, Southern Punjab and Tribal Areas, conservative religious leaders lobbied successfully to prevent females from contesting elections or casting ballots. The female voters were threatened and their families intimidated from voting and running for office. Some religious-political parties declared that the families of females who voted in NWFP would be fined.

Instead of government efforts, there are significant barriers to the advancement of females. In general, female children are less valued and cared for, than are male children. Female usually receive less nourishment, health care, and education than do male children. Although a small number of females study and teach in universities, postgraduate employment opportunities for females largely remain limited to teaching, medical services, and the law. Nevertheless, an increasing number of females are entering the commercial and public sectors, which will definitely give rise to their status.

The parents most often not encourage their female children to read books and study histories. However, only to teach males and not females is the ignoring of essential relation between them. Yet if education for females is considered in the society in some way, it is not aimed at self-realization of females as individuals. They community prefer for females to learn the manners of becoming a good cook, cleaner and to rear the children, and this is considered as sufficient. They think that if the objective of females' education is to make them good wives, then formal education is not necessary for them. The way of respect and acquiescence is females' most important principle of conduct. But the community perceives that females if consider, should have qualifications of feminine virtue, feminine words, feminine bearings and feminine work. Chastity, appropriate and sparing language personal cleanliness, industriousness, hospitable behaviour and avoidance of gossip and silly laughter are all involved in these qualifications, as is obedience to her mother-in-law and harmony with brothers and

sisters in law. This sort of education has given females a disadvantaged socioeconomic status in the community.<sup>121</sup>

The low interaction of rural females with the outside world and low access to the technology, inculcated in them the low self-confidence level, which has resulted in the lack of decision-making power in them. The females' socialization in the society is made in such a way that their expected behaviour is full of shyness and timidity. They are less encouraged to speak and express their views, and resultantly they develop socially very less. With a low level of awareness, females do, what they are asked to do.<sup>122</sup> Females are deprived from education because they are expected to play a limited role i.e. inside the four-walls of the home, which has given a further setback to them. There are many people, including professionals related to educational institutions who think that all females should confine their activities to the homes and when venturing into public places should veil themselves. These differing views have created serious problems for females' education and their status in the community.<sup>123</sup>

It is perhaps above all in access to education that our females have suffered most discrimination, although in early times females were considered worthy of education and Islam records many renowned female scholars. Discrimination against females is particularly acute in rural areas. In NWFP most female children in rural areas do not go to school because they have to look after the household while their mothers help in the fields. The degree of literacy among females is an important factor for appreciation of their legal rights and in widening the range of possibilities for employment.<sup>124</sup> Access to education by females is expected to change their status by making them less ready to accept subservient roles in joint families or minor roles in relation to their husbands and the upbringing of their children. However education is not available universally, particularly in societies where females' seclusion prevails. There is an innumerable sterile

<sup>121</sup>. Khyber Mail, 29-03-1977, Peshawar, Pakistan, P.3.

<sup>122</sup>. Iftikhar N. Hassan, 1996, "Psychology of Woman" Allama Iqbal Open University, Islamabad, Pakistan, P.303.

<sup>123</sup>. Tahrunnesa Abdullah, 1976, "Village Women as I saw them", Bangladesh Academy for Rural Development, Comilla, Bangladesh, P.36.

<sup>124</sup>. Sabiha Hafeez, 1989, "Women in Industry in Pakistan", Women's Division- Government of Pakistan, Islamabad, Pakistan.

debate about the propriety of educating females; the consensus was that education for women would broke down the ideals and instincts of womanhood.

To conclude, the socioeconomic status of females is very low in NWFP. Most of the females are deprived even of their basic privileged rights. The female children are malnourished and treated discriminately. They are kept uneducated, or educated only upto the primary grades. The females are not given their valid share in the property of their parents. They are religiously disadvantaged. They receive less social respect in a family as compared to their male counterparts. They cannot move freely in the mainstream society in order to fulfill their needs. They have very lesser legal protections. They have lesser or in many cases almost no say in decisions related to their marriages. In almost every important matter they have to wait for the decisions of the male family members. By this all description, it does not mean in any sense that this discrimination is made with every female, or females are discriminated in every case, or no better element prevails for them in the society. The females in Pakistani society, especially in NWFP, are most respected as compared to any society of the world where females get respect. They have a special sacred status based on the religious ideology. They get respect based on their special status of a mother, a daughter, a sister and a wife. They are cared for almost all of their needs by the elders of family, who are most often males. But, the misery is with the social values, which are not conducive for females development, the community cannot confront.

## **CHAPTER - 3**

### **LITERATURE REVIEW**

## CHAPTER - 3: LITERATURE REVIEW

### 3.1 Community Attitude Towards Females and their Education in the World

Traditions and Culture are very important in shaping the way females are educated in a particular society. If today these are still issues for some cultures, hundred of years ago these matters were considered more severe. It is for this reason that the education of females of all ranks of society in the world in different eras is not so easy task to research. There are not many facts written by females for us to understand what was happening at that period of time. Fortunately, archeology has been able to discover facts that give us an idea of how females were educated in different eras of past.<sup>125</sup> Starting from peasant females through elite, it was discovered that while some respected them, in other society females were reasons for envy. The things relating to females (specifically) were hard to uncover since the evidence is limited and open to quite different interpretations. For example, in Greece there was a widow female that was judged by some people and regarded by others. The wooing of Odysseus' presumed widow, Penelope, was seen by some as vestige of matriarchal institutions, while others view Penelope's position as foreshadowing of the harem-like seclusion of female that they see in conditions of the Classical period. She was a well-educated female that probably succeeds at one time but it cannot be assured if she was accepted or not.<sup>126</sup>

Because of the perception of females was very different in different societies, the ways in which education shaped females lives were also very different. In order to understand the education of females, one first need to know what education meant at that time. In the ancient world, education was very limited to the elite class of the society. They were taught by priests, teachers (meaning older and more experienced people) or successful

<sup>125</sup>. R. Helen, 1981, "Doing Feminist Research", Routledge and Kegan Paul, London, P.17.

<sup>126</sup>. Peter A. Piccione, 1995, "The Status of Women in Ancient Egyptian Society", Greenwood Press, London, P.78.

philosophers like Plato and Aristotle in that particular era.<sup>127</sup> It is very important that there is very little information about lower class education because most of them were illiterate. Lower and middle class females were taught by friends and members of the family with the purpose of performing tasks traditionally done by the family. Moreover they could not receive a collegiate education because there was none at the time (800 BC to 500 AD). So, they had to be taught by experienced people known as 'teachers'. In cultures, Greece and Egypt, the work of the upper and middle class females was limited to the home and the family. This was probably a consequence of their customary role as mothers and bearer of children. From this, one can assume how females were taken for in that period of time, and can fairly conclude that those who really wanted to learn, had to have money to pay the private tutor or simply be from the upper class of society. For this reason, it is hard to find out what was happening with the lower class education of females.<sup>128</sup>

There are lesser details on what middle or lower class females achieved because most of them were illiterate. It is uncertain, generally, how literate the females were in any period. Baines and Eyre suggest very low figures for the percentage of the literate people in the Egypt population, i.e., only about 1% in the Old Kingdom (i.e., 1 in 20 or 30 males). Others would dispute these estimates, seeing instead an amount at about 5-10% of the population. In any event, it is certain that the rate of literacy of females was well behind that of males from the Old Kingdom through the Late Period. Lower class females certainly were illiterate; middle class females and the wives of professional males, perhaps less so. The upper class probably had a higher rate of literate females. In the Old and Middle Kingdoms, middle and upper class females are occasionally found in the textual and archaeological record, with administrative titles that are indicative of literacy. Most of the textual and archaeological evidence for the role of females that survives from prior to the New Kingdom pertains to the elite, not the common folk. At this time, it is the elite, for the most part, who leave written records or who can afford tombs that

<sup>127</sup>. Ethel M. Kersey, 1989, "Women Philosophers", Westport Connecticut, New York, United States of America, P.121.

<sup>128</sup>. Mary R. Lefkowitz, 1997, "Women's Life in Greece & Rome", Greenwood Press, London, P.64.

contain such records. The differences were apparently upon social classes, rather than differences in gender.<sup>129</sup>

The obligation of the ancient females was to stay at home and take care of the housework. They were thought to be housemothers and they learnt from their mothers and sisters. The duty of females or wives was to manage the internal affairs of the household.<sup>130</sup> As an example, Hipparchia, a philosopher that contributed in the Cynic school. She was able to marry and educate herself at the same time.<sup>131</sup> Respectable females, the wives, mothers, sisters, and daughters of classical Greece, were not allowed to participate in the educational, cultural, or political life of their communities. Being able to distinguish ranks of society is an important factor to determine that there were very few females collegiate educated. Some females managed to learn on their own and overcame the problems that society gave them. For example, females like Ruth, who was recognized by her hard working spirit to help others. She was one of the few females' leaders informally educated. She was a middle class female who became a widow not too long after she got married. When she saw herself alone, because of the death of her husband, she took courage and succeeded in the harsh society at that time. She learnt mostly from the struggles of life and mistakes, more than anyone does. She took advantage of books and literature given to her, and is a good example of what exactly it meant to be a female in the ancient world.<sup>132</sup>

It is hard to understand sometimes why it is that females were not permitted to work or simply to express their ideas in some countries. The rationale of this comes from long ago in history. The famous philosopher Aristotle said that the male is by nature superior and ruler, and the female inferior and to be ruled. This concept explains and justifies why it has been necessary, throughout history, for male to hold power over female. Some

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<sup>129</sup>. S. Weitz, 1977, "Sex-roles: Biological Psychological and Social Foundations", Oxford Press Incorporation, New York, United States of America, P.189.

<sup>130</sup>. B. Rogers, 1981, "Domestication of Women: Discrimination in Developing Societies", Tavistock, London, P.238.

<sup>131</sup>. Ethel M. Kersey, 1989, "Women Philosophers", Greenwood Press, New York, United States of America, P.98.

<sup>132</sup>. Maynard Mary, 1994, "Researching Women's Lives from a Feminist Perspective", Taylor and Francis, University of North Carolina, United States of America, P.236.

cultures had abandoned this idea but others have kept it. On the other hand, the philosopher Plato has said that male and female, with the same natural ability should receive the same education and training for the same kind of work. Hence there will be female guardians and rulers, as well as male ones. Plato's philosophy was not convenient for some societies at that time and it was taken for granted by some cultures. One of the only societies that gave females credit for their job and viewed them as 'equal' to males was the Egyptian's. The females' nature was believed to be different from males but not of any lesser value. The females had rights and privileges. Although these rights were not uniform from one class to another, but within the given classes, it seems that equal economic and legal rights were accorded to both males and females for the most part. This view of Plato and Aristotle gives us an understanding of how females have struggled at that time to pursue an identity. Consequently, all these ideas travel with people as they commute, influencing the society they are moving into.<sup>133</sup>

Another example of a pagan philosopher in the Ancient world that had not so fortunate end was Hypatia. She was the daughter of the philosopher Theon. She had progressed so far in her education that she surpassed by far the philosophers of her time, and took over the Neo-platonic school that derived from Plotinus. She set forth every philosophical approach to those who wanted to learn them. Accordingly, people from all over who wanted to study philosophy rushed to her side. Because of the dignified reputation that derived from her education, she began (with due modesty) to address even the rulers. She had no hesitation about being in the company of men, since they all respected her more because of her extraordinary chastity. Unfortunately, she became the subject of envy and was killed by people from the church of Caesarion. Hypatia's story is very interesting because she was not only killed because of envy but also because of the extraordinary knowledge on many aspects of geometry, and specially astronomy. Being the daughter of Theon the geometrician, she was widely known and followed by many. She was educated in Alexandria, and inherited her father's extraordinarily distinguished nature. She was not satisfied with the training in mathematics that she received from her father, but turned to

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<sup>133</sup>. G. M. A. Grube, 1992, "Plato's Republic", Hackett Publishing Company, Incorporation, Indianapolis/Cambridge, United States of America, P.43.

other learning also in a distinguished way. Although she was a female, she put on a males' cloak and made her way into the center of the city and gave to those who wanted to listen public lectures about Plato or Aristotle. In addition to her teaching, she also excelled in the practical arts. It is amazing to find this kind of society's behavior towards an important philosopher and more amazing that was part of it because "she was a female". Hypatia was not the only female to be rejected by society; there were many other females who tried to succeed in politics, literature, medicine, art, philosophy, and many other professions. "Females such as George Eliot (who is still known by this pseudonym) and three Bronte sisters- Acton (Alice), Currer (Charlotte) and Ellis (Emily), which had to adopt males' names in order to have their works accepted by publishers".<sup>134</sup>

In medicine, we also account for females' participation. The Roman historian Hyginus has recorded a strange story. This was an incident, which was supposed to have occurred in fourth-century Athens. According to his report, the citizen females of Athens (presumably those of the wealthier classes)- too modest to see male doctors- were fast dying out in childbirth. And as the result of other female complaints, a young Athenian maiden called Agnodike (or Hagnodike, which translates as 'Chaste in Justice') had wished to resolve the problem. She cut off her hairs, dressed up as a male and went to Alexandria in 300 BC. There she has studied medicine and midwifery under a famous male doctor named Herophilus. On her return to Athens she still disguised herself as a male and set up a practice. She, in order to put her reluctant patients at their ease, would lift up her cloak and reveal her true sex. She became so popular among female patients. Consequently the male doctors, who became jealous of her success and eager to protect their profession, had prosecuted her on charge of corrupting men's wives.<sup>135</sup>

We know from various iconography and literary sources that women in childbirth were either assisted by female friends and neighbors, or employed a midwife. One suspect that such work required or rather was given little training, and depended mainly upon

<sup>134</sup>. Mary Ellen Waithe, 1987, "A History of Women Philosophers", Martinus Nijhoff Publishers, Lancaster, United States of America, P.231.

<sup>135</sup>. R. H. Lowie, 1920, "Primitive Society", Liverlight MacCormack, New York, United States of America, P.39.

experience. It seems so that it was the particular preserve of old female who enjoyed a greater degree of freedom than the younger females in the classical period. Females were informally educated because of the need for people to this kind of task. They needed to have a 'specialist' in this profession and many females took advantage of this knowledge, becoming the emergency nurses for any delivery.<sup>136</sup>

The economic and social conditions in the ancient world shaped the identity of females' education. As an example in Egypt and Greece even though these are two close societies but females were viewed very differently in them. Egyptians valued females much more than the Greeks did. The Egyptian female in general was free to go about in public, worked out in the fields and in estate workshops.<sup>137</sup> Ramses III boasts in one of his inscription that he enabled the female of Egypt to go her own way, her journeys being extended where she wanted, without any person assaulting her on the road. It was not only the freedom and trust, society had towards females in Egypt but also the legal rights and privileges. The Egyptian females' rights were extended to all the legally defined areas of society. From the bulk of the legal documents it is exhibited that females could manage and dispose of private property, including: land, portable goods, servants, slaves, livestock, and money, as well as financial instruments. A female could administer all her property independently and according to her free will. She could conclude any kind of legal settlement. She could appear as a contracting partner in a marriage contract or a divorce contract; she could execute testaments; she could free slaves; she could make adoptions. She was entitled to sue at law. It is highly significant that a female in Egypt could do all of the above and initiate litigation in court freely without the need of a male representative. This amount of freedom was at variance with that of the Greek female who required a designated male, to represent or stand for her in all legal contracts and proceedings. This male was her husband, father or brother. The Greek's idea was more used at this time around the Mediterranean. This did not mean that Egyptian females

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<sup>136</sup>. Rachel Finnegan, 1995, "The Professional Carriers: women Pioneers and the Male Image Seduction", University College Dublin, Ireland, P.10.

<sup>137</sup>. Mies Maria, 1989, "Theories of Women Studies", Routledge Publishers, New York, United States of America, P.97.

were smarter or better educated. This only signifies that society shapes the identity of females.<sup>138</sup>

Another factor of Egyptian society is that the most rulers were females in the ancient era starting with the history of the Cleopatras. Cleopatra I became regent and kept an iron grip on the government until her death in 176 BC. She had also taught her son well; Ptolemy VI is mentioned in the Egyptian ruin Kom Ombo as a kind, wise, and tolerant ruler. It is significant to find female teachers as 'the Cleopatras. Following her was Cleopatra II; she was the daughter of Ptolemy V Epiphanes. In 176 BC, she had married her brother, Ptolemy VI Philomater, who ruled Egypt from 180 to 145 BC. She has had become co-ruler and bore him a daughter, Cleopatra III, and son, Neos Philopater. Just like Cleopatra I, Cleopatra II and III and IV and so on, was a major contributor for the success and development of Egypt in the ancient time. Just like these females, we find another clever ruler of the Mediterranean world coming also from Egypt. Berenice IV, the eldest daughter of Ptolemy XII Auletes, Macedonian king of Egypt. Berenice was the older sister of the famous Cleopatra VII. When her father went to Rome in 58 BC to seek military aid against an Alexandrian insurrection, he left the government in the hands of Berenice and her mother. However, the mother died shortly thereafter, and Berenice was proclaimed as queen of Egypt, ruling alone for three years. Many more rulers from Egypt demonstrate the trust, security, and at a certain point respect that society from the Egypt had towards females.<sup>139</sup>

The situation of Western Europe was also very bad regarding females education. They were deprived of their social and political rights. Their say was very less valued, and they were oppressed in almost every matter of their lives. It had not produced a female author until the 17<sup>th</sup> century, even in the 18<sup>th</sup> century many female writers had to assume a male identity to be considered for publication of their inscriptions. What was said about the Spanish female naturally extends to Latin American females and among them those in

<sup>138</sup>. E. E. Evans, 1965, "The Position of Women in Primitive Societies and other Essays in Social Anthropology", Free Press, New York, United States of America, P.43.

<sup>139</sup>. Guida M. Jackson, 1990, "Women Who Ruled", Library of congress Cataloging-in-Publication, Oxford, London, P.77.

this country, and it has showed that the feminine mentality generated by the ancient and present feudal background is still not overcome. But besides this, analyzing the relations between imperialism and the oppressed countries of America, Mariategui has highlighted the alienating mentality, which Yankee domination impresses on feminine mentality.<sup>140</sup> "The French Revolution inaugurated a regime of political equality for males, not for females. The Rights of Man could have been called rather, the Rights of Males. With the bourgeoisie females ended up much more alienated from politics than with the aristocracy. Bourgeois democracy was an exclusively male democracy. Its development had to end up, however, intensely favorable to the emancipation of women.

Developing the thesis of the social root of the feminine condition, Mariategui sets out the difference between Latin and Saxon women, establishing the causal connection between feudal background and temperament and differences in each woman: "The Latin woman lives more prudently, with less passion. She does not have that urge for truth. Especially the Spanish woman is very cautious and practical. Waldo Frank, precisely, defined her with admirable accuracy: "The Spanish woman is a pragmatist in love. She considers love as a means of creating children for heaven. Nowhere in Europe is there a less sensual, less arduous female. As a girl she is pretty; fresh hope colors her cheeks and enlarges her black eyes. To her, marriage is the highest state to which she can aspire. Once married, this innate coquettishness of spring disappears like a season in her: in a moment she turns judicious, thick and maternal."

In Asia, the situation of females was also very miserable in past eras, the so is in present time. There was a saying in local tradition that after God, it is the husband who might have the authority that (a female) wife may bent before him, if someone was given the right to be bowed. Historically, this absolute authority of males over females so prevalent in Asia was based on the Philosophy of Manoo- a Hindu thinker born around 400 BC. He was a very influential person who was having a great impact on the feudal society of that era, but he really despised females and her teachings. Especially, his doctrine of Tutelage

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<sup>140</sup>. Eisenmann Linda, 1998, "A Historical Dictionary of Women's Education In the United States", Greenwood Press, New York, United States of America, P.56.

of females has adversely affected the status of female in South-Asia. He had instructed his followers not to teach Sanskrit (language) to females, as they (females) are evil and too inferior to learn the language of gods and religion.<sup>141</sup> The followers, instead of thinking and inquiring their validity, have blindly followed his teachings. This has inculcated in females the inferiority complex, which has hampered their growth and development. They remained introverted, and have considered themselves as an object rather than a human. The Manoo has stated in his Philosophy: "Every female should worship her husband no matter how bad or evil he is".<sup>142</sup>

The degree of literacy among females was considered as an important factor for appreciation of their legal rights and in widening the range of possibilities for employment in Bangkok.<sup>143</sup> Access to education by females was expected to change their status, by making them less ready to accept subservient roles in joint families or minor roles in relation to their husbands and the upbringing of their children. However education was not available universally, particularly in societies where females' seclusion prevailed.<sup>144</sup> Though there was an innumerable sterile debate about the propriety of educating females; the relatively recent consensus in Philippine was that education for a female is although essential, but it would certainly broke down the ideals and instincts of womanhood.<sup>145</sup> In Bangladesh, due lack of legal protection to females, they were least sent out of their homes. They thought that the females who go out of home have their respect at risk, which was a threat for the family. It was a fact that whenever an event has had occurred of females disrespect, it has brought serious demonstration effects and abstained many families from sending their girl children to go out of home for getting education.<sup>146</sup>

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<sup>141</sup>. J. Dowson, 1913, "Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature", Kegan Paul Trench Trubner and Company Limited, London, P.75.

<sup>142</sup>. S. Akhilanada, 1960, "Hindu Psychology- its Meaning for the West", Routledge Kegan Paul Limited, London, P.39.

<sup>143</sup>. International Labour Office, 1978, "Report of ILO Sub-Regional Seminar on Status and Role of Women in the Organised Sector", ILO, Bangkok, Discontinuous Pagination.

<sup>144</sup>. Miranda Davies, 1933, "Third World- Second Sex", Zed Press, London, p.40.

<sup>145</sup>. Monteiel Holinsteiner, 1976, "The Filipino Woman: Her Role and Status in Philippine Society- Final Report", Anteno de Manila University, Quezon City, Filipine, P.52.

<sup>146</sup>. Tahrunnesa Abdullah, 1976, "Village Women as I saw them", Bangladesh Academy for Rural Development, Comilla, Bangladesh, P.36.

In the Islamic world the situation was same. There is a huge gap between what Islam stands for and what the social reality is. A vital area where this gap is so pronounced is gender issue. There is a general notion among the religious establishment of Islam, and derived there from, among the common Muslims, that Islam recognizes superiority of male over female. Muslims routinely take the position that Islam does not recognize any unfair distinction based on color, race, language, or nationality. Unfortunately, however, even in this age of gender consciousness, Islamic community has failed to uphold and present Islam in consonance with the full scope of the Qur'anic vision and the Prophetic heritage. There are many Muslim countries where females going out for their regular needs find little or no facility for females to wash and pray. The literacy rate is already poor in the Muslim countries and the rate for females is disproportionately lower. The poor females in various countries are without any protection and their lives, honor and property are anybody other's game. Females were robbed of their professional and out-of-the home positions under strict public code in "Islamic" Republic of Afghanistan. In contrast, Muslim females in Iran are doing relatively a lot better, but the top-tier religious hierarchy is still a drag on the society's overall progress. In the heartland of Islam with Makkah and Madina, females don not have the right to drive. It is so ironic and outrageous, because the sacred city of Makkah was founded through the valiant and exemplary struggle and sacrifice of a lone female, Hajera (Allah Almighty has pleased with Her), the wife of Ibrahim (Allah almighty's greeting upon Him) and the mother of Ismail (Allah almighty's greeting upon Him). Yet, now a female does not have the right to drive by herself.<sup>147</sup>

The crux of the present situation seems to turn on the question of whether Islam limits females to the private sphere and gives males absolute superiority over both private and public spheres. During the flourishing of Islamic civilization from the 7th century to 16<sup>th</sup> century, it seemed that this was not an issue. Females have fulfilled the role for which they were biologically specialized, but nevertheless lived an active life in intellectual and public life, if they wished to do so. Since then, however, there has been a retreat from this

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<sup>147</sup>. J. Nagata, 1980, "Religious Ideology and Social Change: The Islamic Revival in Malaysia", Pacific Affairs, New York, United States of America, P.405.

enlightened approach and the females' role in society has diminished. Though much sociological support was used to re-enforce the religious importance of the females as a good wife and mother, which no one, least of all frustrated Muslim females activists dispute. It is nevertheless the case that the Muslim community as a whole has been detrimentally affected by the fact that the metaphorical 'other half' has been physically and/or psychologically pushed into accepting that it is the Muslim male who has sole responsibility for building and leading the Islamic movement and everyone else's role is subservient. It seems that the truth is forgotten that "educate a male and you educate one person, educate (and mobilize) a female and you educate (and mobilize) a whole generation". Female activists are not interested in power by and large, so the issue here is one of lack of recognition, absence of consultation and marginalization.<sup>148</sup>

The famous Greco-Roman civilization, which preceded Islam, did not produce a single woman jurist or philosopher. In complete contrast to Rufayda who achieved fame by tending the sick during the early battles (centuries before Florence Nightingale) and the likes of Nusayba who actually fought to defend the Prophet and Fatima symbol of the struggle against injustice and dynastic rule. The female activists appear a scarce commodity. It is perhaps not because they do not exist but because they are often unsupported and their efforts go largely unrecognized and unacknowledged. No doubt, this explains the fact that it was extremely rare to find females on the governing boards or committees of Islamic centres, organizations or in other prominent positions in the Islamic society. Furthermore, unlike in the past, very few Islamic males today are willing to be instructed or taught by Muslim females. Females are often not welcomed at many conferences, meetings, gatherings and are even excluded from mosques. Where they do have access to a mosque, often...they are sheltered or imprisoned by a screen or curtain, not to be seen or heard'. Whereas many males 'will quite insolently insist on instructing females on everything from how to raise their children and to what garments to wear. If she were to point to the latent and perceptible discomfiture and even hostility to any form of assertiveness in Islamic females as a confirmation of an in-built derogatory attitude

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<sup>148</sup>. Anis Ahmad, 1984, "Muslim Women and Higher Education", Institute of Policy Studies, Islamabad, Pakistan, p.32.

towards them, it is considered 'a blasphemy'. All the old, now timeworn, clichés about the positive role, rights and dignity a Muslim female enjoys are regurgitated. It is surely a sign of the confusion which has affected the Muslim male psyche that whereas the wonderful examples of Hadhrat Khadijah, Aisha, Fatima and Amra (Allah Almighty has pleased with Them) are rehearsed with pride to assert the point that Islam grants females the right to a dynamic role in society. But most often these very same males refuse to care for their children even for two hours if their wives want to attend a study circle or do some voluntary work: that is if they are allowed out of the home at all. But how can a female participate in the Islamic movement, educate herself (in the academic as well as spiritual sciences) and actively work in the community if she is discouraged or worse to it if she is encouraged but not supported.<sup>149</sup>

Of course, females are completely absent from the pertinent discourse to shape and reshape the Islamic laws and codes. Islamic movements in various parts of the world are chanting about the progress they have made in promoting the cause of the females in accordance with Islam and vainly arguing how Islam is rightfully superior in dealing with females' rights. As they are still groping with the issues whether females should veil themselves (i.e., use niqab, face-covering), they have no problem with males playing games, such as soccer, with albeit "longer" shorts. In some Muslim countries, leading Islamic parties still stubbornly insist that females must cover their face as well. They might be super-lenient in regard to interpreting Islam in matters of political expediency, but regarding females' issues they have to be most extremely conservative. Many such organizations are also promoting separate females' educational institutions as well as separate females' organizations for Islamic causes. At the same time, Islamic parties in many Muslim countries remain at bay without broad support, especially from females, while they have to contend with challenges from many homegrown, viciously anti-Islamic feminists. Indeed, a whole new generation of males and females is growing up

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<sup>149</sup>. Mushtaq Ahmad Goraya, 1978, "Tanazzurrat-e-Taleem", Allama Iqbal Open University Press, Islamabad, Pakistan, P.216.

with the entrenched impression - and even conviction - that Islam is seriously biased in terms of gender issues, while the fact is not so.<sup>150</sup>

More seriously, quite often it is heard about females that they are being meted out capital punishment for illicit sexual relations. Usually, females bear the brunt of the orthodox and unauthorized practice of Shariah codes. Even though it is a known fact that even when raped, for a multitude of reasons a female cannot be so easily expected to step up and claim to have been raped. In many countries, females are routinely deprived of their property and inheritance. As personal and family matters, females rarely can secure their rights even from their relatives. In many Muslim countries, females are routinely subjected to physical violence, often lethally, which is condoned or tolerated by the broader society as personal or family matter. Vulnerable females are routinely married to be added to a husband's collection and also divorced at random as it pleases the husbands. The existing laws, values, customs and power structures - in combination - make and keep females weak, vulnerable, marginalized, and even oppressed.

History records that these female scholars "took their seats as students as well as teachers in public educational institutions, side by side with their brothers in faith. The colophons of many manuscripts show them both as students attending large general classes, and also as teachers, delivering regular courses of lectures." These were not gender-wise segregated institutions either. A famous woman traditionist, Umm Abd Allah, delivered a course of five lectures on the book to a mixed class of more than fifty students, at Damascus in the year 1433. Although one can not draw a superficial connection between the decline of the Islamic civilization and the gradual disappearance of the females' scholarship and participation, the reality is that our collective foundation of knowledge and heritage was based on the proud and noble contribution of scholarship of both men and females, as students and teachers, side by side, and there must have been substantive consequence from this loss of females' scholarship.

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<sup>150</sup>. Ibn Manzur, 1956, "Lisan al-Arab", Beirut, Lebanon, P.228.

The most basic defects in our contemporary Muslim attitude and thinking are regarding the gender issues. We all know that beyond the few towering female personalities in the earliest part of the Prophetic era, we can hardly name any female scholar. Muslims are generally familiar with a handful of female luminaries from the time of the Prophet Muhammad (Peace Be Upon Him). However, what they are generally unfamiliar with is a large number of females' scholars over many centuries after the first generation. This is an unforgivable lapse for the Ummah (Islamic community). Just to mention a few, hopefully, would spark our interest in learning about this neglected dimension of our remarkable history. The Islamic society does not have females' scholars, experts and Mujtahids (jurisprudents). Through the study of the Qur'an, Hadith, Seerah and history, it is concluded quite a while ago that what is being promoted, both by saying and doing, today are mostly opposite to what Islam teaches. It is a well-known thing that Muslim females, such as Hadhrat Aishah, Fatima, Khadija (Allah Almighty has pleased with Them) and others have played distinguished role during and immediately after the Prophet Muhammad (Peace Be Upon Him). It is fact that very distinctive role Muslim females have played in early Islamic history.<sup>151</sup>

The conditions of the Muslim world in general, and that of Muslim females in particular, stand in sharp contrast with the Islamic vision and heritage that continued through many centuries after the Prophet Muhammad (Peace Be Upon Him). Today, Muslim females are rarely welcomed in the public life and especially in the mosque, let alone being part of our pool of educators, experts and mentors. This has created serious disenchantment among the females in the Muslim world, and turned some of them into bitter opponent to religion in general and Islam in particular. The existing conditions are a clear perversion of Islamic teachings and guidance. The absence of female scholars has also caused a great imbalance in our Islamic discourse in general and Islamic law (fiqh) in particular, by leaning toward the most extremely restrictive positions, opinions and provisions for the females.<sup>152</sup>

<sup>151</sup>. Nisar Bhatti, 1993, "Islamic History", Aziz Publishers, Lahore, Pakistan, P.54.

<sup>152</sup>. Jehanzeb Manzoor, 1996 "Islami Halate Hazra", Salik Publishers, Lahore, Pakistan, P121.

In our contemporary time, there are Muslim females, particularly educated in the West or in the western tradition, who are establishing themselves as scholars of Islam. This is a very encouraging development. They are making critical contributions toward a new legacy of quality scholarship, especially in the field of gender issues. However, their emergence is not internal to Islam, and the broader Muslim society is yet to embrace them as part of the religious establishment, toward which they turn for religious scholarship. Of course, the religious establishment continues its orthodox resistance against such development of females' scholarship and participation to protect their traditional turf. In order to adequately empower females from the Islamic perspective, females need to equally and fully participate in our society, beginning with education and scholarship.<sup>153</sup>

There is lack of separate educational institutions for females, while the orthodox segments of the society have considered the co-education leading towards corruption and moral lacy. They have argued that how the girls find it convenient to attend their lessons in the classrooms when the boys are so near and when exotic perfumes, wafted by the wind, fill their nostrils". Girls who thus keep company with boys "become de-womanized and emerge bolder and immodest and eventually begin to hate and neglect their household chores". Their mental capacity was thought limited as compared to their male counterparts. They therefore teach their boys to read books and study histories. But they do not in the least understand that husbands and masters must also be served, and that the proper relationship should be maintained. Yet only to teach males and not females is the ignoring of essential relation between them. According to the "Rites" it is the rule to begin to teach children at the age of eight years and by the age of fifteen years they ought then to be ready for cultural training. Only why should it not be that girls' education as well as boys be according to this principle. Yet if education for females is considered in the society in some way, it is not aimed at self-realization of females as individuals. "The way of respect and acquiescence is the females most important principle of conduct". Females if considered at some time in the society, it was insisted that they should have qualifications of feminine virtue, feminine words, feminine bearings and feminine work.

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<sup>153</sup>. Ibn Manzur, 1956, "Lisan al-Arab", Beirut, Lebanon, P.228.

Chastity, appropriate and sparing language personal cleanliness, industriousness, hospitable behaviour and avoidance of gossip and silly laughter were all involved in these qualifications, as was obedience to her mother-in-law and harmony with brothers and sisters in law.<sup>154</sup>

The latter half of the twentieth century has seen resurgence of discrimination against females in all societies around the world. The discriminatory behavior was increasing because of the confusion of values in the minds of people. The discrimination with females was systematic and was not limited to sporadic acts of antisocial elements. Instead it was articulated through whole range behavioral and conceptual norms and incorporated the most extreme forms of discrimination resulting in invisible forms of psychological effects, which had crippled and limited the females' human-potential. It was because of the power structure of the society, which was biased in favour of males. It can also be assumed that females were not intentionally discriminated only by the rationale that they were females rather they were targeted because they were weaker and have had secondary status in the society.<sup>155</sup>

Creation of an educational and social environment, in which women and men, girls and boys, are treated equally and encouraged to achieve their full potential, respecting their freedom of thought, conscience, religion and belief, and where educational resources promote non-stereotyped images of males and females, would be effective in the elimination of the causes of discrimination against females and inequalities between males and females. Females should be enabled to benefit from an ongoing acquisition of knowledge and skills beyond those acquired during youth. This concept of lifelong learning includes knowledge and skills gained in formal education and training, as well as learning that occur in informal ways, including volunteer activity, unremunerated work and traditional knowledge.

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<sup>154</sup>. A. J. Halepota, 1975, "Islamic Conception of Knowledge in Islamic Studies", *Journal of the Islamic Research Institute, Pakistan*, Vol. No. 14, No. 1, P.13.

<sup>155</sup>. G. Brown, 1978, "Social Origins of Depression: A study of Mental Disorders in Women", Free Press, New York, USA, P.44.

### **3.2 Community Attitude towards Females and their Education in Pakistan**

Due to the prevailing patriarchal system of society in Pakistan, females do not have many of their basic rights. They are deprived from education and other privileges, because they are expected to play a limited role in the mainstream society. They do not have obligation of earning for the family. Further, the social environment of the society is not conducive for females' free socialization and development.<sup>156</sup> There are stereotyped roles designed for females in order to retain them in the ambit of the four walls of the home. People think that female education will destroy the peace and happiness of the home. Every educated female is suspected to be self concerted, bluestocking, good only for reading novels, insulting her husband, disobeying her husband's parents and idling away the time that she ought to have given to the domestic duties.<sup>157</sup>

However, the situation of female and their education, ranges from the very traditional to the more moderate in different areas of the country. In NWFP and in tribal areas, where strict purdah is observed, few females are seen in public and only then heavily veiled. Comparatively, in metropolitan cities of Pakistan, many females drive cars, hold jobs and move about freely in public places. There is, of course, nothing like the freedom of choice in matters of dress and public behaviour that exists in the Non-Muslim world. There are many people, including professionals related to educational institutions who think that all females should confine their activities to the homes and when venturing into public places should veil themselves. These differing views create a serious problem for females' education. Even the government authorities occasionally make suggestion that all females, students and faculty alike, veil themselves. However, these injunctions have not been vigorously enforced. Here the community argues that if the objective of the education is to make good wives, then formal education is not necessary. The idea of

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<sup>156</sup>. Ahmad zia, 1989, "Women in Development: Pakistan", Asian Development Bank, Program's Department, Islamabad, Pakistan, P.29.

<sup>157</sup>. UNICEF and Government of Pakistan, 1992, "Situation Analysis of Children and Women in Pakistan", UNICEF, Islamabad, Pakistan, P.88.

education as an avenue to personal development or individual fulfillment is not consistent with either the wrongly presented religious or the social values of the country. Complete segregation of the sexes, similar to that in Saudi Arabia, is not possible in Pakistan. Nevertheless, there is a significant percentage of the population which has had a different experience and which possesses non-traditional views, as well.<sup>158</sup>

The most dramatic impact of wrongly interpreted religion on females' education however is the idea of separate educational facilities for males and females. For the most part, boys and girls attend the same educational institution only at the level of higher education. Females' education is a fairly still limited phenomenon at any level and co-educational institution even more so. Primary grades are already segregated except in large cities. In fact, only a small minority of primary school-age girls attend school, much less than for boys. Many rural parents do not see the need or the appropriateness of education for females. Most schools are also segregated at the secondary level. Even at the college level many schools are for boys or girls only. Only universities are integrated.<sup>159</sup>

The community thinks that their respect will be exposed to the society and people will talk of it in their social gatherings and at public places. This situation is most often unliked and is considered bad. As a result of some discussion in public gathering over someone's relative female's character, is considered as equal of bringing defame to them. Some families can tolerate this defame while the others cannot. The families who cannot tolerate this defame may become depressed or in reaction may indulge into quarrels or riots with the persons who talked of their females in public places. As a consequence they abstain their females from education for which they go outside home and passes through public places. In some cases some protecting male has to go with their females to and

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<sup>158</sup>. A. J. Halepota, 1975, "Islamic Conception of Knowledge in Islamic Studies", *Journal of the Islamic Research Institute, Pakistan*, Vol. No. 14, No. 1, P.8.

<sup>159</sup>. Ahmad Mushtaq Goraya, 1978, "Tanazzurrat-e-Taleem", Allama Iqbal Open University Press, Islamabad, Pakistan, P.201.

from educational institutions. And for long run this becomes difficult, which becomes ultimately a cause of discontinuation of females education.<sup>160</sup>

Paighoor- (the challenging stigma) is a social evil prevailing in NWFP and Baluchistan societies. When someone's belonging female is being disrespected in one or in another sense- and some outsider come to her relative and realizes this disrespect in a challenging manner (with sense that- whether the relative of the disrespected female can do anything as a revenge?). This Paighoor- the challenging stigma results either in the educational discontinuation or even in the creation of a feud between the relatives of the female and the individual who caused disrespect to the female. The community people perceive themselves safe from these evils if their females remain in safe and secure four-walls of home, which as a result deprives females from acquiring education. In this context it does not mean that the community disfavours females education directly, rather it can be assumed that that the orthodox social values, which are unfavourable for females free mobility in the society, become the real cause of retarding female education.<sup>161</sup>

In Pakistan, patriarchal socioeconomic arrangement has come into play across the two major discourses of feudalism and fundamentalism. While the two systems represent conflicting interests and the emergence of fundamentalism as a major contender in the class struggle since 1977 reflects changes with the political and economic power hierarchy, there is no conflict between the two in so far as females' status is concerned. The promulgation of state backed discriminatory legislation from 1978 onwards and a systematic media campaign that focused on the females' reproductive role simultaneously reinforced the male bias in society led to an increase in the incidence of discrimination against females and encouraged the erosion of their rights. It is generally stated that Pakistani culture is very discriminatory towards females. However an ordinary citizen may deny it strappingly and say that Pakistani females are very well protected and very well cared of. He may quote the Islamic injunctions that underscore the protection of females and basic human rights. But the fact stands that females due to their delicate

<sup>160</sup>. Khyber Mail, 29-03-1977, Peshawar, Pakistan, P.3.

<sup>161</sup>. I. N. Hassan, 1982, "Psychological Profile of Rural Women", Women's Division, Islamabad, Pakistan, P.76.

physical structure face discrimination of both physical and mental nature in the society. This discrimination has reduced their capacity for growth and socialization. Whether they are inside home or outside the four-walls, they are not provided with the conducive environment for development. Although they can make difference but they are ranked at secondary social strata. There is a great imbalance in the attitudes and opinions of the community people regarding females.<sup>162</sup> The society has a lenient attitude towards male members and strict attitude towards female members, which is an obvious form of discrimination. It has caused frustration and feeling of deprivation in the female members of the community who are subjected to this discriminatory attitude.<sup>163</sup> Some forms of discrimination made with females in Pakistani, especially in NWFP community against females are discussed as following: -

### **1. The un-welcomed birth of female children**

The most important event in the life of a child is the way she is being received by her parents and family. The birth of girl child is not welcomed even in our educated middle class families contrary to their public stance. These are not the biological parents who form the immediate environment of a child but it is also the grand parents, relatives, neighbours and friends who jointly influence the climate of a home in which a child feels welcomed or otherwise. The females are considered as an economic liability due to parent's obligation to find a suitable match for the daughters and the custom of daughters joining the in-laws family. The parents of female children think that their daughter will at last join others family after being married, and the expenditure incurred on their education will be of no return to them. Due to this reason, the education of females is dismally low as compared to males. And at worst hit for low literacy rate are the females of the rural areas in Pakistan, particularly in NWFP. The dowry to be given to the daughters is such a cultural practice that it could be considered as one of the biggest factor for unwelcoming attitude of family to the birth of a female child. The birth of a son

<sup>162</sup>. M. Anwar, 1982, "Images of Male and Female Roles in School and College Textbooks", Women's Division, Islamabad, Pakistan, P.45.

<sup>163</sup>. M. A. Javed, 1992, "Risk Factors for Depression", Journal of Pakistan Medical Association, Islamabad, Pakistan, 42(3), P.57.

on the other hand is celebrated with distribution of sweets and gifts whereas the birth of the daughter is under played. Every body keeps silent and no greetings are exchanged.

Even the medical and para-medical staff does not welcome the birth of a girl child, born at the hospital. The length of breast-feeding of girl babies is much shorter than for the male children. The immunization is preferred for male child on the part of rural parents who say that girl children are hardy and do not need immunization, which reflects low importance given to the girl babies. The neglect of nutrition and health of female child is reflected in very high mortality rates amongst female children which has resulted in an unfavourable female to male ratio from ages five years and above over the years.<sup>164</sup> Studies has revealed that there are very less lullabies for baby girls whereas there are whole collections of them for baby boys. After much effort, the lullabies collected for girls were in single digit and the themes of these lullabies were more an expression of apprehension about the future life of the girls and prayers for their safety and better life. The lullabies for the boys on the other hand, were full of joy and spontaneous expressions of pleasure on their birth.<sup>165</sup>

Every culture has certain norms of behavior, which are expressed in words of wisdom and folklore. In Pakistani folklore there are sayings, which state that girls are hardier than boys and don not need much care. Girls grow like weeds, which do not need much water. Feed less to the girls or else they will grow too fast. If you love your daughters, they will start arriving (more girls will be born).<sup>166</sup> When a daughter is born, the foundation of the house trembles. These quotes about the girl child reflect the social ways of caring of female children. More female babies die in infancy than male babies simply because they are given less attention and care. Fewer female children are brought to the hospital than the boys for medical treatment. The female children are brought to the hospitals only in serious conditions. Regarding their education and socialization, very less attention is

<sup>164</sup>. M. A. Chaudhri, 1985, "Psychiatric Illnesses Following Childbirth", Pakistan Armed Forces Medical Journal, Vol. No. 4.5-11, Rawalpindi, Pakistan, P.74.

<sup>165</sup>. A. Michel, 1986, "Down with Stereotypes, Eliminating Sexism from Children's Literature and School Textbooks", UNESCO, France, P.98.

<sup>166</sup>. K. Simorgh, 1986, "The Women in the Media in Pakistan, the Pacific and Asian Women's Forum", Women Resource and Publication Centre, Lahore, Pakistan, P.21.

given to female children. Thus the girl child is a victim of deprivation. This becomes a form of discrimination against the basic rights of female children in our society, which affects their later life inversely. Her basic (human) rights of being loved, nourished, educated and protected unconditionally by her own family are denied mainly because of being a female.<sup>167</sup>

## **2. The physical insecurity of female children**

The female children being neglected by their parents are easy victims of street violence and social crimes like assault, molestation and kidnapping. Added to this vulnerability is a strange value of family honour, which dictates that the violence against the female child is not to be reported to police in order to avoid shame, dishonour and to protect the name of the victim's family. This non-reporting behaviour encourages criminals' attacks on female children, as criminals know that they have lesser chances of being apprehended or/and reported. While on general psychological aspect the society suffers from a collective guilt of neglecting its female children. This is reflected in overprotection of the female child to the extent of damaging her development. This begins early in childhood limiting her geographic space and curbing many of her natural talents and expression of her normal feelings. She is not allowed for getting education or to play outside her home. She cannot visit her friends' house without shaperon, and cannot take part in vigorous co-curricular activities or physical games essential for psychological, social and physical development. This is more to compensate for the guilt rather than to "protect" the female child or to safeguard her well-being.

## **3. The early marriages of female children**

The subcontinent had been subjected to constant invasion from the West in the past and people had to protect their own females from outsiders. This led to keeping the females confined to home and marrying them off early to free the parents from the duty of safety of the young girls. Later this became part of the local traditions of the pre-dominantly agrarian society of that time. The daughters were not only married off early, they were also taught to sever all connections with their parental family which is reflected in the

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<sup>167</sup> S. Hafeez, 1993, "The Girl Child in Pakistan: Priority Concerns", UNICEF, Islamabad, Pakistan, P.28.

folk songs of marriage and married life. Islam, which is the religion of the majority in Pakistan, does not allow child marriage, while the child marriages are practiced predominantly in the community of NWFP. There are clear injunctions, which say that parents should wait till the girl reaches the age of adulthood for getting her married off. Of course it is this word adulthood (Balughat), which gives a leeway to different groups who consider different ages for adulthood. The Holy Quran also elaborates Balughat (adulthood) as the age of understanding and ability to make a decision. While, the females have a lesser say regarding selection of their mates. When a female child is pushed into marriage with a man too older than her, one can imagine its physical and psychological effects upon her. Ironically not even the child protection laws can help because the whole community- including the girls' parents are party to this factor. The early marriages often result into stunting of physical, emotional and intellectual growth of females. There are many ways in which these child brides deal with the situation such as committing suicide, running away from home generally with a paramour, murdering their husbands, murdering their in-laws. The researchers state that the most serious crime committed by females originates from marital maladjustment arising out of a mismatch of the marriage partners. Some of the crimes are being committed by wives when they are of minor age. This may indicate a violent reaction of young females to get out of a difficult situation. However, the number of actually convicted females in Pakistani prisons is much less as it takes years for a criminal to get convicted. Similarly a large number of cases do not get registered because female criminals of other forms of offences are protected by their parents from the police and the law for a number of reasons. This situation indicates the fact that females are married in too younger ages, wherein they have not completed even their primary education. They are unable to cope with an unwanted condition, which they face in practical life because of their less education and meager socialization.<sup>168</sup>

#### **4. The imbalance of power and responsibility in marriage**

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<sup>168</sup>, Tariq Mehmood, 1987, "A study of Female Crime in Rural and Urban Areas of Pakistan", National Institute of psychology, Islamabad, Pakistan, P.171.

Pakistan has very old traditions and cultural values evolved through a history extending several thousand years. The society has survived many systems and ideologies and what has emerged is a highly oppressive patriarchal system in which males enjoy absolute power over females and children.<sup>169</sup> However the winds of change are blowing across the world, affecting every society. But females of Pakistan (and of NWFP) have yet no awakened fully. They have made no particular struggle to change their secondary status in the society. Pakistan is an ideological state, based on religion Islam. Islam gives equal rights to females in the areas of choice of life partner, holding property in their names, getting education and entering into business or earning a living. Being in close proximity with Hindu religion for hundreds of years in the Indo-Pak subcontinent under Muslim rulers and later British occupation, quite a few customs has made inroads into Muslim society. This is evident from certain beliefs and customs which are so firmly established in Pakistani culture that one is likely to associate it with Islamic ideology, e.g. the stigma attached to divorce. The wives are given almost no power to dissolve the marriage even if they wish so. This violation of their Islamic right is due to their low education and awareness level.<sup>170</sup>

##### **5. The imbalance in economic matters and family life**

The males are traditionally economic providers of the family and females carry on the role of a homemaker and child bearer. This division of labour has not changed in Pakistan and males continue to act as the provider of the family. A few cases in which females also work outside the home their average salaries are much less than the average salaries of males.<sup>171</sup> Similarly, although almost hundred percent of rural females work on the farms, the type of work they are assigned to in farming is less income generating than of males. The experts attribute females' secondary status in Pakistan to their low economic status. In the ultimate analysis it is the size of the purse that decides who is more important or powerful in a family. Sociologists attribute this phenomenon of relegating females to low paid chores as an outcome of feudal system in which males have more

<sup>169</sup>. Rubina Saigol, 1993, "Feminism and Research Methodology", Allama Iqbal Open University, Islamabad, Pakistan, P.46.

<sup>170</sup>. F. Shaheed, 1990, "An Analytical Description of Women in Pakistan", The Royal Norwegian Press, Islamabad, Pakistan, P.11.

<sup>171</sup>. S. Hafeez, 1981, "Metropolitan Women in Pakistan", Royal Book Company, Karachi, Pakistan, P.70.

importance due to their muscle power consequently they choose economically more rewarding tasks and give less paying activities to females. For example males are more involved in harvesting and selling of grain whereas females are limited to selling of eggs and chickens. If it is a question of buying or selling of land, taking a loan etc. a male is preferred to a female who needs a male to stand surety for any such activity. With the comparative advantage of getting education, males get good jobs while the females being uneducated are deprived of the economically productive jobs. The allocation of lower jobs is not particularly a phenomenon of third world only but gender orientation of jobs is more rigid in Pakistan and in Asian region as a whole. In order to understand this situation one has to look around in the cities and see what kind of jobs are offered to females. The lowest jobs in the informal sector are the jobs of sweepers and housemaids. Almost hundred percent of these jobs are held by females. What is more is that if the same work is done by a male he is likely to be paid a higher salary by the same employer e.g. cook. Secondly the wages are less in non-formal sector; therefore more females work in this sector than males. When it comes to the job of a sweeper employed by the local administration the majority will be of males because it is better paying job than cleaning job in a private home.<sup>172</sup>

## **6. The phenomenon of battering females**

A battered female is that who does at least twice seriously battered by a male to whom she is married, either physically or psychologically. It can also be in the form of intense fear, guilt and damage to self-esteem that comes from psychological abuse, which can be just as damaging as physical abuse.<sup>173</sup> The physical battering although considered more of a phenomenon in lower socioeconomic classes is not very uncommon amongst well to do families as well. The struggle for supremacy begins with the marriage unless the wife accepts the secondary position voluntarily. She is not only the target of husband but also of the other family members of her husband. If the female is educated well she is less likely to be battered by her husband. It is because of the reason that she may raise her

<sup>172</sup> A. M. Weiss, 1985, "Pakistani Women in 1980's and Beyond", Columbia University Press, New York, United States of America, P.33.

<sup>173</sup> J. K. Brown, 1992, "Introduction in Sanctions and Sanctuary: Cultural Perspectives on the Beating of Wives", Westview Press, Colorado, P.66.

voice and complaint to her elders of the violence made with her. Physical violence exists in all strata of society and the main target is wife, the ratio of sisters, mothers and other females in the family is much less. Attitude of friends and neighbours is as silent spectators, while children are frightened. The battering serves as a retarding force to the physiological and psychosocial development of females. It is probably the worst form of discrimination with females prevailing in Pakistani society.<sup>174</sup>

### **7. The incident of divorce**

In Pakistan (and in NWFP especially), a male is free to divorce his wife but a female is not so free to get Khulah (Islamic right of female to seek divorce). Pakistani females prefer to stay within the marriage bond, no matter how unkind and unpleasant their husbands are. If a female seeks dissolution of marriage, she has to go to court and to face long drawn-out litigation due to hostile attitude of judiciary and legal authorities. Consequently they are being blackmailed by their husbands, of the litigations, which are difficult for an uneducated female in our society to proceed, if they seek divorce through court of law. While in the tradition of divorce and remarriage in Saudi Arabia, Iran or Egypt both males and females are given a free hand and no stigma is attached to a divorced female. The father is the economic subsistence provider to the children after divorce. The incident of leaving the wife and children without economic assistance after divorce is non-existent in those Islamic countries. A divorced female has very slim chances of remarriage due to the negative attitude of community in Pakistan. Society puts blame of dissolution of marriage on wife, in spite of the fact, that she may be totally justified in seeking a divorce. This is because of low level of education among females that they do not know about what are their rights and how to safeguard their rights.<sup>175</sup>

### **8. The problem of eve teasing**

Eve teasing exists in every society but in conservative societies where segregation of the sexes is a norm, it is a common thing. Every female from an older to a grand mother

<sup>174</sup>. K. Deaux, 1984, "Structure of Gender Stereotypes: Interrelationship Among Components and Gender Label", *Journal of Personality and Social Psychology*, Vol. No. 46, New York, United States of America, P.992.

<sup>175</sup>. Feroza Ahmad, 1999, "Community Matters", APNS Printers, Islamabad, Pakistan, P.7.

becomes a target the moment she steps out of the house. The people on streets, bus stops, and market places pass all kind of un-parliamentary remarks on them. The harassment and teasing is considered legitimate by the society, which a female should face if she chooses to come out of the house or seclusion. Incidentally eve teasing is not considered as an offence. This attitude has serious negative implication for females' education and their employment opportunities.<sup>176</sup>

### **9. The sexual harassment and harassment at workplaces**

It may involve unwanted sexual attention that may include staring, passing remarks, following a girl or women in public places, touching, trying to coerce a female into sexual behavior. The harassment is an offence, which is punishable under law, but many cultures do not take any notice unless a formal complaint is lodged with the police. The harassment of females in public places is such a common occurrence that public has stopped to take notice of it. As the female baby becomes able to walk in the street her personal security becomes a big problem for the family. The cases of female children's molestation, kidnapping and murder are more than that of male children's because the culprits know that their chances of getting punished are less in the case of a female than in that of a male. This harassment of females serves as a cause of retarding females' formal education for attainment of which they have to go outside their homes and to pass through public places.<sup>177</sup> Social discourse in patriarchal societies continues to uphold not only the false division of social space into the domestic- as reproductive area, which is economically unproductive. Public space, which belongs to males, females who step outside the home are immediately suspected. According to this schema, good females stay non-productively at home and the only females who step into the public world are either prostitutes or rebels as a result females are sexually harassed at the workplace. Harassment in the offices expressed verbally in the form of catcalls, sexist remarks, obscene remarks or gestures, unwanted sexual overtures. Female employees working in

<sup>176</sup>. Muntaz Shaheed, 1988, "Women of Pakistan: Two Step forward, one step back", vanguard, Lahore, Pakistan, P.31.

<sup>177</sup>. Anila, Noor, 1992, "Attribution of Female Harassment as Related to Serve Role Attitudes" National Institute of Psychology, Islamabad, Pakistan, P.78.

the offices are facing lack of facilities and lack of rest rooms. Promotions and job security is withheld on the basis of sexual favours and females' work is not recognized.<sup>178</sup>

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<sup>178</sup>. S. Zari, 1986, "Report of the Pakistan Commission on Status of Women", Women's Division, Islamabad, Pakistan, P.4.

### **3.3 Philosophical Rationalization Evolved Throughout Historical Eras Justifying Discrimination against Females and their Education**

The right to become educated has long been sought out by females. Low education has been the stumbling block keeping females away from attaining equal status in society, separating them from their male counterparts. Education has also been the door to elusive dream of equality. Until females gain right and privilege of education they will be believed as lower-class citizens, not worthy of voting, having property, making decisions or any number of other inalienable rights. It is not only man who believe that females should hold a lower position in society, but a majority of females also believe that they cannot have equal rights, forgetting every sense of womanly feelings and propriety. The male members of the society believe that females should not hold power to make decisions of their own concern. They fear that females will surely perish without male protection. Females are tripped of their dignity and privileges by males of community and even by their own husbands. Females are expected to line up to a feminine ideal. This ideology requires females to be pure, pious, domestic and submissive. And none of these ideals would be achieved if females were educated.<sup>179</sup>

In fact, receiving education by females is considered as an act of nonconformity with the values of society.<sup>180</sup> It is thought that a female cannot fill her preordained place in society if she is wasting her time in gaining knowledge. It is because of the fact that education will make females discontented with their current status. Education will give them a sense of self-worth and power to change the community's attitude. However, females have to become too able to break free from these social constraints through education because it is the source of socialization and empowerment.<sup>181</sup> Education for females is thought in the community as to disrupt the social balance of the time. Community feared

<sup>179</sup>. Sara Delemont, 1996, "A Woman's Place in Education", Avebury, Great Britain, P.57.

<sup>180</sup>. Barbara Miller, 1985, "In the Company of Educated Women", Yale University Press, New Haven, United States of America, P.134.

<sup>181</sup>. Rachel Finnegan, 1995, "The Professional Career: Women Pioneers and the Male Image Seduction", University College Dublin, Ireland, P.365.

that the social system would break down if females were allowed to be educated. The community worried that females would cease to fulfill their traditional roles if they received education. It is even thought that a female risks brain fever or sterility if she becomes educated. These ideas of the community seem ridiculous from present century point of view, but educated females today still have to deal with a certain measure of social stigma. It is often overlooked, however, because it has been adapted to fit the social constraints of today. They are forced to choose to live up to the dreams of their education or to live up to the societal implications of being a mother and wife. This is one of the many reasons that the fight for adequate female's education is far from over.<sup>182</sup>

For the universal explanation of the phenomenon, that why females are being subjected to discriminatory treatment, Karl Marx has given "The Deficient Feminine Nature Theory". On the basis of this discrimination their equality of rights is discarded in every wake of life, whether, social, educational, economic or political. The theory explains the basis of community's discriminatory attitude towards female education. According to this theory community perceives female as a deficient being who should not be empowered through education because if she is being educated, she will no more be submissive to male.<sup>183</sup> Marx has said that throughout time the exploiting classes have preached the "deficient feminine nature". Sustaining themselves in idealist concepts they have reiterated the existence of a "feminine nature" independent of social conditions, which is part of the anti-scientific "human nature" thesis; but this so-called "feminine nature" eternal and invariable essence, is also called "deficient" to show that the condition of females, their oppression and patronage is the result of their "natural inferiority compared to males". With this pseudo-theory it is intended to maintain and "justify" submission of the females.<sup>184</sup> Due to this reason education for females is thought in the community to upset the social equilibrium of the time. The community has reservations that females would cease to fulfill their conventional roles if they received education. Marx has said that in the course of the centuries the exploiting classes have sustained and imposed the pseudo-

<sup>182</sup>. Averil Evans, 1992, "The Education of Women in the United States", Garland Publishing Incorporation, New York, United States of America, P.78.

<sup>183</sup>. Geoffery Bles, 1962, "The Theory and Practice of Communism", Carew Hunt, London, P.56.

<sup>184</sup>. Michele Barret, 1980, "Women's Oppression Today- Problems in Marxist Feminist Analysis", Verso Editions and NLB, London, P.91.

theory of the "deficient feminine nature", that has served to justify the oppression, which up to now females experience in societies in which exploitation continues to prevail.<sup>185</sup>

These ideas of the community seem unreasonable from present century point of view but still these are being practiced. That way, the Jewish men's prayer: "Blessed be God, our Lord and Lord of all the worlds, for not having made me a female" and conformity by the Jewish females who pray "Blessed be the Lord who has created me according to his will", clearly express the contempt the ancient world had for the females' condition. These ideas also predominated in Greek slave society; the famous Pythagoras has said "There is a good principle which has created order, light and male and there is a bad principle which has created chaos, darkness and female. This ideology evolved with it the females' image as source of sin and evil. The females are overlooked and discarded with hate as the evil is hated. The great philosopher Aristotle pronounced: "the female is female by virtue of certain qualitative fault" and "the character of females suffers from a natural defect". Aristotle's vision was predicated on the biased premise that females are an incomplete form of males, which did not yield the possibilities of equal opportunities for males and females. Aristotle, most certainly sees an intrinsic inferiority of females, not only in physiology, but also in the analysis of the very character of females as being deformed males, without spirit as whole as that of males. This philosophy has inculcated in the females a sense of inferiority and in males, a sense of superiority, which has resulted in imbalance in their relationship.<sup>186</sup> The advanced ideologist of the French Revolution John Jacques Rousseau has insisted: "All education of females must be relative to that of males because female is made to yield to male and endure his injustices. The females are conceived as dependent beings with reference to males. Females are abstained from accessing to the political process, their politicization is suppressed and they see themselves blamed and urged to return to the home."<sup>187</sup>

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<sup>185</sup>. Seton Watson, 1954, "From Lenin to Maenkov (The History of World Communism)", Frederick A. Praeger, New York, United States of America, P.65.

<sup>186</sup>. E. Barker, 1906, "Political Thought of Plato and Aristotle", New York, United States of America, P.37.

<sup>187</sup>. J. Miller, 1984, "Rousseau: Dreamer of Democracy", Yale University Press, London, P.87.

Another famous philosopher Bonald has said: "Male is to female as female is to child". Females' chores are to tend to infants, the details of the home and the diverse challenges of motherhood. They are forced to choose to live up to the dreams of their education or to live up to the societal implications of being a mother and wife. A French scholar August Comte who is considered as the "father of sociology", proposed that femininity is a sort of continued infancy and that this biological infancy is expressed as intellectual weakness. Balzac has written in his inscription: "The destiny of females and their only glory is to make the hearts of males beat. The female is a mobile property acquired by contract, because the possession is worth a title. In all, female is an annex to male. All this reactionary ideology is synthesized in the following words by Napoleon: "Nature wanted for females to be our slaves. They are our property. Female is nothing, but a machine to produce children". The German ruler Hitler has endorsed a slogan in previous century that a female is a character for whom feminine life should be oriented by "Kitchen, Church and Children".<sup>188</sup>

Some feminists say that females have been oppressed for 30,000 years. But in order to dissipate misapprehensions, which appear to be rife on this subject, it may be well to remind or inform the reader that the ancient and widespread custom of tracing descent and inheriting property through the mother alone does not by any means imply that the government of the tribes which observe the custom was in the hands of females. In short, it should always be borne in mind that mother-kin does not mean mother-rule. On the contrary, the practice of mother-kin prevails most extensively amongst the lowest savages, with whom female, instead of being the ruler of male, was always his drudge and often little better than his slave. Indeed, so far is the system from implying any social superiority of females that it probably took its rise from what we should regard as their deepest degradation, to wit, from a state of society in which the relations of the sexes were so loose and vague that children could not be fathered on any particular man.<sup>189</sup>

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<sup>188</sup>. Peter A. Piccione, 1997, "The Status Of Women in Ancient Egyptian Society", Greenwood Press, London, P.139.

<sup>189</sup>. Christine Delphy, 1984, "A Materialist Analysis of Women's Oppression", Hutchusion and Co. Ltd, London, P.56.

Proudhon has believed that female was inferior to male physically, intellectually and morally. He represented his perception numerically and argued that a female have a value of  $\frac{8}{27}$  the value of a male. So in this term a female represents less than a third of the value of a male. The feminine condition becomes more reactionary as time goes on and in fact confirms the social, economic, political and ideological oppression of females. Education for females is thought in the community as to disrupt the social balance of time.<sup>190</sup> Societies gave females a secondary status due to their smaller physical strength however they are respected and had rights, which made them an associate of their spouse. On this subject Tacitus wrote: "in peace and in war she shares his luck; she lives with him and dies with him". Females are in a situation of absolute dependence with respect to the father and husband; "Females developed their lives completely submitted, although protected by the laws "as property of male and mother of children; The female needs a lord who "protects" her and her rights; "her value increases with fertility, being worth triple the value of a free male, a value she loses when she can no longer bear offspring. The female continues to be a slave of the home, despite all the liberating laws, because she is overburdened, oppressed, stupefied, humiliated by the menial domestic tasks, which has made her a cook and a nurse. It is thought that female cannot play her destined roles in society if she is educated. It is because of the fact that education will make females improve their current status and possibly annoy males. Discrimination in female's access to education persists in many areas, owing to customary attitudes, early marriages and lack of adequate accessible schooling facilities.<sup>191</sup>

On the other side there are philosophers in the world who supported females, and endeavored to bring symmetry in the attitudes of people against females. Plato was one of them. He was the first thinker who advocated emancipation of females, their exaltation and enlistment in the service of the community. He was the first feminist who argued that female must be taken out of her household drudgery and allowed a full and varied development of intellect and character. She must be rescued from ignorant servitude and

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<sup>190</sup>. Cynthia Harrison, 1988, "On Account of Sex: The Politics of Women's Issues- 1945 to 1968", University of California Press, United States of America, P.95.

<sup>191</sup>. Nancy Cott, 1987, "The Grounding of Modern Feminism", New Heaven- Yale University Press, United States of America, P.132.

granted intelligent independence.<sup>192</sup> Plato was of the view that females were the equal of males and had the same nature as of males. There was no fundamental difference between females and males entities. Like males, females had the three psychological elements of Reason, Courage and Appetite though in different degrees. They could perform the same functions as males did. The difference between females and males is one of degree and not of kind. Plato held that there must be equality between males and females of functions and social status. Females must receive the same education as the males. It must be realized that Plato's advocacy for emancipation of females from the household was only to secure their services for the community at large. As such, Plato was thinking more of their duties than of their rights. Besides, he was having a plea for the political equality of females with males, for to deprive females of their political status and functions was to deprive the state of the services of half of the community. He was convinced of the necessity, usefulness and feasibility of bringing females out into public life, which would perfect the unity and strength of the nation.<sup>193</sup>

Plato has asserted that, ignoring the physiological characteristics of human being; there should be egalitarian society in which females, given the same opportunities, as males shall have their true nature discovered. Plato has the assumption, that females tend to have natures that are diversified, but not inferior to the natures of males in any field, and these diversities in particular natures are not truly the deficiencies, but indicators that the true nature of a person lays in some other place. The Plato has insisted in his famous book 'Republic' that females should be given the same liberal education that males are given is so that their true natures might be discovered. It seems then that he believed that there is not an intrinsic and predisposed nature for females, or if it does seem to imply that, it at least leaves open the strong possibility that such a nature is not static and thus the call for equal education.<sup>194</sup> Plato has argued: "of course no two people are fully equal". There are differences of taste, preference and ability that play on each other in such a way that they create wholly complex individuals who, when you pair them off,

<sup>192</sup>. Bosanquet, 1895, "A Comparison to Plato's Republic", London, P.132.

<sup>193</sup>. D. R. Bhandari, 1988, "History of European Political Philosophy", Bangalore Press, Bangalore, India, P.39.

<sup>194</sup>. C. D. Burns, 1919, "Political Ideals", Oxford, London, P.95.

even if they seem plainly equal, may well prove to have inequity between them. So, if we put two people together, even when equalizing gender and sex by educating them in the same way and giving them the same acculturation, as Plato has suggested, there will still be a lack of balance between them in some way. It is the case, however, that the person who has more submissive and often times feminine characteristics within the pairing will pick up more than an even share of the domestic tasks.<sup>195</sup>

The eminent intellectual Candorcet has pointed out that females lack a sense of justice, and that they obey their feelings rather than their conscience. He insisted that this difference has been caused by education and social existence, not by nature. In his point of view, the females are not by nature deficient, but they are kept as deficient by keeping them ignorant. He declared that if the females have got sound education, they could also perform the tasks, which an intelligent male can. On this particular, it suffices to say that the analysis of the condition of female through history shows her as subject to tutelage and in a situation of submission with respect to the male. It has made a female a being that finds herself in a situation of inferiority with respect to him, an inferiority which the laws bless, sanctify and impose while belonging to the same class as her husband or the man she has a relationship with.<sup>196</sup>

The great materialist Diderot has said that I feel sorry for females and in all customs the cruelty of civil laws joined the cruelty of nature against females. They have been treated as imbeciles. He declared that the females are being oppressed by the society willingly, but the nature is made responsible for females wretched condition, although it is not so.<sup>197</sup>

Deborah Tannen in her simple thesis stated that men basically use conversation to establish status and women use it to establish closeness. She does not commit herself to whether this difference is the result of nature or socialization. She simply thinks that because it is there, it must be dealt with. Her theory, however, raises intriguing questions.

<sup>195</sup>. E. Barker, 1918, "Greek Political Theory of Plato and his Predecessors", Oxford, London, P.57.

<sup>196</sup>. Cheri Kramarae, 2000, Routledge International Encyclopedia of Women, Vol. No. 2, New York, United States of America, P.367.

<sup>197</sup>. Hele Tierney Women's Studies, Encyclopedia: History, Philosophy, and Religion, Vol. No. 3, P.187.

Tannen admits that males actually do care about closeness, and females do actually care about status. Very rough and tumble competition can create friendships for boys and men and status for girls and women can be determined by their closeness to the core of a prestigious social group. That leads to Jung's theory that there is a female archetype, the anima, in the male unconscious and a male archetype, the animus, in the female unconscious. If we apply that to Tannen's theory about conversation, it simply means that the *overt* seeking of status by men or closeness by women is complemented by the *covert* seeking of closeness by men and status by women.<sup>198</sup>

Thus typifying the feminine condition in the society as serfdom of females, the semi-feudal and semi-colonial background which is its root is established, discarding all interpretation sustained by the supposed "deficient feminine nature." Capitalist civilization provided females with the means of increasing their capacity and improving their position in life." And it was the Russian revolution, which explicitly and categorically conferred on females the equality and the liberty that for more than a century, from Babeuf and the egalitarians of the French Revolution, she had in vain clamored for. Finally, it is indispensable, even if only in passing, to make note that Marx, Engels, Lenin and Mao Tse-tung set forth the thesis of the emancipation of females.<sup>199</sup>

To conclude, the conservative communities may preserve their cultural inheritance, which makes it distinctive from rest of the world, but it should not preserve or develop such values, which retard the development of individuals living in it, especially females. While male and female should live a just, equal and balanced life, it is not bad if in a family a husband and wife willingly live, one superior and other sub-ordinate life. It is necessary for smooth functioning of a family, one will lead and other will follow, due to the fact that two equal forces if contradict, cannot run (the family unit) in one direction. It is suggested that male or female whosoever is wiser, may or definitely, will decide family matters or it is also favourable that matters should be decided with the consent of both

<sup>198</sup>. Marry Alle Waithe, 1978, "A History of Women Philosophers", Matinus Nijhoff Publishers, Lancaster, Boston, P.56.

<sup>199</sup>. Raya Dunayevskaya, 1981, "Women's Liberation and Marx's Philosophy of Revolution", Humanities Press, New Jersey, United States of America, P.66.

family members, the decisions should be just and fair. It is erroneous when females due to their submission are deprived from most of their rights, especially from the rights of education. When females are deprived of education, they do not pass the stages of socialization and they remain underdeveloped, uncivilized, un-socialized and deprived. Although existing social mores change as time passes, an underlying social tendency to oppress females remains. Despite the progress have been made for females towards their equal opportunities in education, the bias in favor of males has not been erased. The struggle must be continue for the sake of females to receive the education they deserve.<sup>200</sup>

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<sup>200</sup>. Hele Tierney, 1978, "Women's Studies: History, Philosophy and Religion", Oxford, London, P.189.

## **CHAPTER - 4**

# **RESEARCH METHODOLOGY**

## **CHAPTER - 4: RESEARCH METHODOLOGY**

This research falls into the context of subject of Social Sciences. It is being conducted through descriptive form of research, in which survey research method was used. While the detailed research methodology adopted in the research study is explicated as following: -

### **4.1 Topic of the Research Study**

The topic of this research study was “Community Attitude Towards Females Education in NWFP”.

### **4.2 Aims of the Study**

The main aim of this research study was to find out those factors that were related to the community attitude, which has created problems in the way of females’ education promotion. The major purposes of the study were to find out the underlying causes for the community’s attitude towards females education, to compare the attitude of urban community with that of the rural community regarding females’ education, to investigate the effects of low educational level upon females socioeconomic status and to suggest some policy implications to be considered by the educational planners and implementers while working on females’ education improvement.

### **4.3 Hypotheses Developed for the Study**

The following hypotheses were developed for the subject study:-

- 1. The community has negative attitude towards females' education.**

This hypothesis was aimed at to present mere a test of the community's attitude in terms of its positivity or negativity towards females' education.

- 2. The community attitude has negatively affected the females' education.**

This hypothesis was closely linked with the first hypothesis. It sought the type of effect of the community attitude upon females' education i.e. whether positive or negative.

- 3. The community's negative attitude towards females' education is due to the socio-cultural values.**

This hypothesis was aimed at to through light on the community's socio-cultural values as causative factors of the community attitude towards females' education.

- 4. Low literacy level among females has brought them at low socioeconomic status.**

This hypothesis was aimed at to test the phenomenon that whether low literacy level among females has brought them at low socioeconomic status.

- 5. The community's negative attitude has retarded the implementation of educational policies related to females.**

In this hypothesis it was intended to find out that whether there are any implication of the community's attitude for the educational planners and implementers either of government or non-government sector who work for females' education.

**6. The urban community has a different attitude than that of the rural community towards females' education.**

This hypothesis was aimed at to make comparative analysis of rural community attitude with that of the urban community attitude towards females' education in terms of its type (whether it is positive or negative towards females education), effect (whether the respective community' attitude has positive or negative effects on females education), causes (what are the causative factors for such community attitude), outcomes (what are the low literacy level impacts on socioeconomic status of females) and implications (whether community attitude can effect implementation of education policies for females). In a sense this hypothesis was aimed at to cover all of the rest of hypotheses for comparison of the rural and urban community's attitude.

The following sources were used for the formulation of hypotheses, in order to make a strong base, right direction and clear objectivity of the research study: -

- i. The existing females literacy rate was analyzed of the respective region in which the study was to be conducted. The literacy rate was desperately low, while in rural areas it was extremely low.
- ii. The existing literature related to the context of research study was critically analyzed and studied. For this purpose different books, articles, and journals of both local and foreign publications were referred.
- iii. The Karl Marx's "The Deficient Feminine Nature Theory" was taken as the theoretical framework/ support of the study, which was the most relevant theory in connection to this research. The said theory was critically analyzed in the context of the research study- and the study area's community view.
- iv. Verbal discussions were made with the scholars and general community view was analyzed.

#### **4.4 Theoretical Framework of the Research Study**

The theoretical framework of the research was composed of the Karl Marx's "The Deficient Feminine Nature Theory". Karl Marx has said that throughout time the exploiting classes have preached this pseudo theory for their self interests. It has based for discarding females rights in every wake of life i.e. social, educational, religious, political and economic. The community people think that the female is inferior to male physically, intellectually and morally. This theory has provided guidelines regarding the nature, type, underlying causes and the effects of community attitude upon females' education. This theory was taken as philosophical base of the research and its concept was discussed through out the research proceedings. At the closing stages in light of literature and particularly through findings, the judgment about validity of the theory was discussed and tested.

#### **4.5 Universe of the Research Study**

The universe of this research study was the whole population of NWFP, covering both rural and urban areas. So that the subsequent findings and implications of the research study could be generalized for the community of NWFP, and the likely conservative developing communities of the world.

#### **4.6 Sampling and Sampling Procedure Adopted in the Study**

Different types of sampling technique were used in the sampling procedure.

##### **1. Number of respondents**

A total 600 respondents were interviewed within the community of NWFP. The respondents were subdivided into the categories of rural and urban. 300 respondents were interviewed from the rural community and 300 respondents were interviewed from the urban community of NWFP. This equal division was made due to the reason of making

comparison of the rural community attitude with that of the urban community attitude towards females' education.

## 2. Number of respondents in each region

The NWFP has four administrative regions namely Southern, Central, North-Western and Northern. The number of respondents from each region was selected proportionately on the basis of its percentage population out of total population of NWFP, so that an equivalent representation could be given to each region, and subsequent generalization of results. The details of districts included in each region, its total population and samples selected from each region are presented below in the **Table-6** as following: -

**Table-6: Proportionate Selection of Number of Respondents according to Region Wise Population in NWFP**

Region	Districts	Population in Millions (%)	No. of Respondents selected population proportion wise		
			Total (%)	Rural (%)	Urban (%)
Southern	Kohat, Hangu, Karak*, Bannu, Lakki Marwat, Tank and Dera Ismail Khan	3.57 (20.12)	122 (20.3)	61 (10.15)	61 (10.15)
Central	Peshawar, Nowshera, Charsada*, Mardan and Swabi	6.40 (36.08)	216 (36)	108 (18)	108 (18)
North-Western	Malakand, Swat, Shangla, Bunair, Dir Lower*, Dir Upper and Chitral	4.26 (24.01)	144 (24)	72 (12)	72 (12)
Northern	Haripur, Abbottabad, Mansehra, Battagram and Kohistan*	3.51 (19.79)	118 (19.7)	59 (9.85)	59 (9.85)
NWFP	Twenty Four Districts	17.74 (100)	600 (100)	300 (50)	300 (50)

a. The selected districts for the study

Source: "Population Census Report 1998", 2000, Population Census Organization- Statistics Division, Islamabad, Pakistan.

\*Sample Size Selection Formula (given by Warwick P.D. and Linger C.A. 1975 in "The Sample Survey Theory & Practice", McGraw Hill):

$f=n/N$ : Where  $f$  stands for fraction of population,  $n$  stands sample size and  $N$  stands for population. (Ideal sample size is 15-20% of the population).

### 3. Selection of sampling areas

The method of stratified random sampling was used in selecting the sampling areas, out of the whole population of NWFP. For this purpose the NWFP's four administratively divided regions were considered as four stratum. From each region/stratum one district was selected randomly. In the each selected four districts, one rural and one urban area were selected randomly for interviewing purpose. The weightage was given equal to the rural area and the urban area, so that the comparison of rural and urban community's attitude towards females' education could be made. In this way total four districts, out of which eight localities of province NWFP were selected for sampling. The district Karak was selected among the districts included in the Southern region. The district Charsada was selected among the districts included in the Central region. The district Dir Lower was selected among the districts included in the North-western region. The district Kohistan was selected among the districts included in the Northern region. The respective detail is as following: -

**Table-7: Rural and Urban Areas in Various Districts Selected for the Present Study**

Region	Selected District	No. of Respondents	Rural areas	No. of Respondents	Urban areas	No. of Respondents
Southern	Karak	122	Sarat Khel	61	Tappi Kanda	61
Central	Charsada	216	Batgram Chura Khel	108	Ghunda Karkana	108
North Western	Dir Lower	144	Larcham Manial	72	Balambat	72
Northern	Kohistan	118	Baikuz	59	Dassu	59
NWFP	Four Districts	600 samples	Four Rural areas	300 samples	Four Urban areas	300 samples

#### **4. Selection criteria of the respondents**

The samples included in the study were selected through technique of purposive sampling on the basis of predetermined criteria. The NWFP has a male-dominated patriarchal society where males have more powerful roles, which ultimately affect the lives of females. For this reason the respondents selected for interview were males who were married and were within the age group of 25-55 years. This purposive sampling was due to the reason that this age group was assumed to have a more influential role in the community over their females.

#### **5. Procedure of respondents' selection**

The respondents were selected accidentally at random during interview process in the respective areas of the community. The respondents were selected purposefully on the basis of already fixed criteria for them, with keeping the community's cooperation and ease in approaching the areas- under consideration.

### **4.7 Data Collection**

The primary data was collected from the respondents through interview method. The interview was used as method of data collection. The face-to-face interviews were conducted of the respondents through questioning-answering process. Before conducting the interview, the purpose of the study, its need and importance was briefly explained to the respondents. For this purpose an interview schedule was prepared in accordance with the objectives of the study. It was close ended and comprised of 78 questions. All the questions included in the interview schedule were close-ended with a multiple preset responses, which have made the interview's nature as structured and objective. The responses of the interviewees were recorded on a response sheet. The interview schedule was improved and modified with some changes after it's pre-testing in order to make it sufficiently objective, purposive and suitable to the interviewees' level.

## **4.8 Data Analysis**

After collecting the data through interview schedule, the data was put on the classification sheets to make the responses easy to analyze. After classification, the data was properly tabulated. After tabulation standard statistical analysis were made of the data. The responses were counted and stated in numerical form, then converted into percentage form. In order to make deep and exact analysis, and to draw findings of accurate nature from the collected data, the significance of the responses- made by the respondents, was then checked. For this purpose two standard statistical tests namely Chi Square Test and Z Test were applied.

The Chi Square Test of Significance was applied to the responses made by the rural community, responses made by the urban community and to the sum of the responses- made by rural and urban community (these all three categories were analyzed separately, independent of each other). Here the purpose of applying the test of significance was to check the significance of the responses made by each category separately. While the Z Test of Significance was applied for the comparison of the responses made by the rural community with that of the responses made by the urban community. Here the purpose of applying the test of significance was to check the significance of difference of opinion of these two communities.

## **4.9 Presentation of Findings and Recommendations**

The tabulated data- with standard statistical analysis was explained in text/descriptive terms in common comprehensible form. On the basis of this analysis of data, the research findings were drawn. With the systematic description of findings, the hypotheses and the theory (that was used as theoretical framework of this research study) were tested and conclusions were drawn. The suggestions and recommendations were made on the basis of these findings.

#### **4.10 Derivation of Theory**

In consequences of the whole research work, a new theory was generated. This theory has been termed as "The Dismal Circle of Femaleism". This will serve as a contribution in the sphere of social theories.

## **CHAPTER - 5**

### **RESPONDENTS' INFORMATION**

## CHAPTER - 5: RESPONDENTS INFORMATION

Before giving the details of findings related to hypotheses, brief introduction about the respondents' background, economic status, family system, educational level etc. is given. All these factors are very important to be identified in order to take account of the real representation of the community attitude. It is so because of the fact that these factors have great impacts on the community's thinking and attitude formation. The respective demographic information of the respondents collected during interview is as following: -

### Respondents' Dwelling

The respondents were sub-divided into two groups on the basis of their dwellings. The respondents were selected from the rural and the urban dwellings of the NWFP. This was done in order to make comparison of the attitudes of the rural-urban communities. The following table shows the respondents division on the basis of their dwelling.

**Table-8: Division of the Respondents on the Basis of Their Relative Dwellings**

Belongingness	No. of Respondents
Rural	300
Percentage	50
Urban	300
Percentage	50
Total	600
Percentage	100

Table-8 shows that a total 600 (100%) respondents were interviewed for the whole research study. While 300=50% respondents were from the rural dwelling and 300=50% respondents were from the urban dwelling of the province.

### Respondents' Age Groups

The age group of respondents was given a significant importance in the study. The respondents interviewed were male of married status belonging to the age group of 25 to 55 years. Because it was assumed that this age group has influential role in the community over their females. This age group was subdivided in the age groups of 25-35, 36-45 and 46-55. The following table shows the respondents different age groups.

**Table-9: Division of the Respondents on the Basis of Their Relative Age Groups**

Belongingness	No. of Respondents	Age Groups		
		25-35	36-45	46-55
Rural	300	84	110	106
Percentage	50	14	18.3	17.7
Urban	300	90	100	110
Percentage	50	15	16.7	18.3
<b>Total</b>	<b>600</b>	<b>174</b>	<b>210</b>	<b>216</b>
<b>Percentage</b>	<b>100</b>	<b>29</b>	<b>35</b>	<b>36</b>

The classification in the **Table-9** shows that among overall 100% respondents: 29% respondents were from the age group of 25-35 years, 35% respondents were from the age group of 36-45 years and 36% respondents were from the age group of 46-55 years.

Regarding comparison of rural and urban respondents (50% respondents in each subdivision) data shows that: in age group of 25-35 years 14% respondents were from rural areas while 15% were from urban areas, in the age group of 36-45 years 18.3% respondents were from rural areas while 16.7% were from urban areas and in the age group of 46-55 years 17.7% respondents were from rural areas while 18.3% were from urban areas.

## Respondents' Education

The respondents educational status was subdivided into six categories indicating uneducated, primary level educated, matric level educated, intermediate level educated, bachelor level educated and master/professionally educated. The following table shows the respondents educational status.

**Table-10: Division of the Respondents on the Basis of Their Educational Status**

Belongingness	No. of Respondents	Educational Status					
		Uneducated	Primary	Matric	Intermediate	Bachelor	Master/ Professional
Rural	300	147	56	41	32	18	6
Percentage	50	24.6	9.3	6.8	5.3	3	1
Urban	300	124	60	49	37	22	8
Percentage	50	20.6	10	8.2	6.2	3.7	1.3
<b>Total</b>	<b>600</b>	<b>271</b>	<b>116</b>	<b>90</b>	<b>69</b>	<b>40</b>	<b>14</b>
<b>Percentage</b>	<b>100</b>	<b>45.2</b>	<b>19.3</b>	<b>15</b>	<b>11.5</b>	<b>6.7</b>	<b>2.3</b>

The **Table-10** indicates that from overall 100% respondents: 45.2% respondents were uneducated, 19.3% respondents were primary level educated, 15% respondents were matric level educated, 11.5% respondents were intermediate level educated, 6.7% respondents were bachelor level educated and 2.3% respondents were master/professionally educated.

Regarding comparison of the education status of the rural and urban respondents (50% respondents in each subdivision) data shows that 24.6% rural while 20.6% urban respondents were uneducated, 9.3% rural while 10% urban respondents were primary level educated, 6.8% rural while 8.2% urban respondents were matric level educated, 5.3% rural while 6.2% urban respondents were intermediate level educated, 3% rural while 3.7% urban respondents were bachelor level educated, 1% rural while 1.3% urban respondents were master/professionally educated.

### Respondents' Occupational Status

The occupational status is subdivided into the categories of unemployed, Govt. servant, private service, business and farming, which is elaborated in the table as following: -

**Table-11: Division of the Respondents on the Basis of Their Occupational Status**

Belongingness	No. of Respondents	Occupational Groups				
		Unemployed	Govt. Servant	Private Service	Business	Farmer
Rural	300	58	22	49	43	128
Percentage	50	9.7	3.7	8.1	7.2	21.3
Urban	300	51	45	73	108	23
Percentage	50	8.5	7.5	12.2	18	3.8
Total	600	109	67	122	151	151
Percentage	100	18.2	11.2	20.3	25.2	25.1

The Table-11 shows the respondents occupational status. It indicates that that from overall 100% respondents: 18.2% respondents were unemployed, 11.2% respondents were Govt. servants, 20.3% respondents were doing private service, 25.2% respondents were doing their own businesses and 25.1% respondents were engaged with farming.

Regarding comparison of the rural and urban respondents' occupational status (50% respondents in each subdivision) data shows that: 9.7% rural while 8.5% urban respondents were unemployed, 3.7% rural while 7.5% urban respondents were Govt. servants, 8.1% rural while 12.2% urban respondents were having private service, 7.2% rural while 18% urban respondents were having their own businesses and 21.3% rural while 3.8% urban respondents were engaged with farming.

### Respondents' Monthly Income

The respondents' monthly income details are given as following:

**Table-12: Total Monthly Income of the Respondents' Family from All Sources**

Belongingness	No. of Respondents	Income Level in Rupees				
		0001-5000	5001-10000	10001-15000	15001-20000	20000+
Rural	300	46	83	69	63	39
Percentage	50	7.7	13.8	11.5	10.5	6.5
Urban	300	35	66	88	67	44
Percentage	50	5.8	11	14.7	11.2	7.3
<b>Total</b>	<b>600</b>	<b>81</b>	<b>149</b>	<b>157</b>	<b>130</b>	<b>83</b>
<b>Percentage</b>	<b>100</b>	<b>13.5</b>	<b>24.8</b>	<b>26.2</b>	<b>21.7</b>	<b>13.8</b>

The **Table-12** reveals monthly income status of whole family of the respondent from all sources. The table shows that from overall 100% respondents: 13.5% respondents belonged the income group of Rs.0001-5000, 24.8% respondents belonged to the income group of Rs.5001-10000, 26.2% respondents belonged to the income group of Rs.10001-15000, 21.7% respondents belonged to the income group of Rs.15001-20000 and 13.8% respondents belonged to the income group of Rs.20000+.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze income status of the whole family of the respondents from all sources data shows that: 7.7% rural while 5.8% urban respondents belonged to the income group of Rs.0001-5000, 13.8% rural while 11% urban respondents belonged to the income group of Rs.5001-10000, 11.5% rural while 14.7% urban respondents were of the income group of Rs.10001-15000, 10.5% rural while 11.2% urban respondents were of the income group of Rs.15001-20000 and 6.5% rural while 7.3% urban respondents were of the income group of Rs.20000+.

### Respondents' Marital Status

The respondents only of married status were interviewed. The marital status of the respondents is subdivided into the categories of unmarried, married, widowed and divorced. The following table shows the respondents marital status.

**Table-13: Division of the Respondents on the Basis of Their Marital Status**

Belongingness	No. of Respondents	Marital Status			
		Unmarried	Married	Widowed	Divorced
<u>Rural</u>	300	00	276	11	13
Percentage	50	00	46	1.8	2.2
<u>Urban</u>	300	00	265	19	16
Percentage	50	00	44.2	3.2	2.6
<b>Total</b>	600	00	541	30	29
Percentage	100	00	90.2	5	4.8

The **Table-13** table shows that from overall 100% respondents: 0% respondents were unmarried, 90.2% were married, 5% were widowed and 4.8% were divorced.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their marital status data shows that: 0% rural while 0% urban respondents were unmarried, 46% rural while 44.2% urban respondents were married, 1.8% rural while 3.2% urban respondents were widowed and 2.2% rural while 2.6% urban respondents were divorced.

### **Respondents' Family System**

The family system of respondents is subdivided into the categories of nuclear, joint, and extended. The following table shows the respondents family system.

**Table-14: Division of the Respondents on the Basis of Their Family System**

Belongingness	No. of Respondents	Family System		
		Nuclear	Joint	Extended
Rural	300	53	68	179
Percentage	50	8.9	11.3	29.8
Urban	300	158	72	70
Percentage	50	26.3	12	11.7
<b>Total</b>	<b>600</b>	<b>211</b>	<b>140</b>	<b>249</b>
<b>Percentage</b>	<b>100</b>	<b>35.2</b>	<b>23.3</b>	<b>41.5</b>

The **Table-14** shows that from overall 100% respondents- 35.2% respondents belonged to nuclear family system, 23.3% respondents belonged to joint family system and 41.5% respondents belonged to extended family system.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their family system data shows that: 8.9% rural while 26.3% urban respondents belonged to nuclear family system, 11.3% rural while 12% urban respondents belonged to joint family system and 29.8% rural while 11.7% urban respondents belonged to extended family system.

### Respondents' Family Members

The following table shows the different groups of number of total family members of the respondents.

**Table-15: Division of Respondents on the Basis of Total Number of Their Family Members**

Belongingness	No. of Respondents	Total Number of Family Members				
		01-05	06-10	11-15	16-20	21+
Rural	300	22	28	69	78	103
Percentage	50	3.6	4.7	11.5	13	17.2
Urban	300	46	72	80	53	49
Percentage	50	7.7	12	13.3	8.8	8.2
<b>Total</b>	<b>600</b>	<b>68</b>	<b>100</b>	<b>149</b>	<b>131</b>	<b>152</b>
<b>Percentage</b>	<b>100</b>	<b>11.3</b>	<b>16.7</b>	<b>24.8</b>	<b>21.8</b>	<b>25.4</b>

The Table-15 exhibits shows that from overall 100% respondents: 11.3% respondents were having their total family members number between 01-05, 16.7% respondents were having their total family members number between 06-10, 24.8% respondents were having their total family members number between 11-15, 21.8% respondents were having their total family members number between 16-20 and 25.4% respondents were having their total family members number as 21+.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze different groups of number of their total family members data shows that: 3.6% rural while 7.7% urban respondents were having their total family members number between 01-05, 4.7% rural while 12% urban respondents were having their total family members number between 06-10, 11.5% rural while 13.3% urban respondents were having their total family members number between 11-15, 13% rural while 8.8% urban respondents were having their total family members number between 16-20 and 17.2% rural while 8.2% urban respondents were having their total family members number as 21+.

### Respondents' Female Family Members

The following table shows different groups of number of female family members of the respondents.

**Table-16: Division of Respondents on the Basis of Number of Their Female Family Members**

Belongingness	No. of Respondents	Number of Female Family Members of Respondents			
		01-05	06-10	11-15	16+
Rural	300	40	137	93	30
Percentage	50	6.7	22.9	15.5	5
Urban	300	113	128	44	15
Percentage	50	18.8	21.3	7.3	2.5
<b>Total</b>	<b>600</b>	<b>153</b>	<b>265</b>	<b>137</b>	<b>45</b>
<b>Percentage</b>	<b>100</b>	<b>25.5</b>	<b>44.2</b>	<b>22.8</b>	<b>7.5</b>

The Table-16 exhibits that from overall 100% respondents- 25.5% respondents were having their female family members number between 01-05, 44.2% respondents were having their female family members number between 06-10, 22.8% respondents were having their female family members number between 11-15 and 7.5% respondents were having their female family members number as 16+.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze different groups of number of their female family members data shows that: 6.7% rural while 18.8% urban respondents were having their female family members number between 01-05, 22.9% rural while 21.3% urban respondents were having their female family members number between 06-10, 15.5% rural while 7.3% urban respondents were having their female family members number between 11-15 and 5% rural while 2.5% urban respondents were having their female family members number as 16+.

## **CHAPTER - 6**

# **TABULATION AND DATA ANALYSIS**

## CHAPTER - 6: TABULATION AND DATA ANALYSIS

The data was collected through interview method from the community, using interview schedule as tool for data collection. The collected data was then classified and tabulated. After tabulation standard statistical analysis were made. The responses were counted and stated in numerical form, then converted into percentage form. In order to make deep and exact analysis, and to draw findings of accurate nature from the collected data the significance of the responses made by the respondents was then checked. For this purpose two standard statistical tests namely Chi Square Test and Z Test were applied.

The Chi Square Test of Significance was applied to the responses made by the rural community, responses made by the urban community and to the sum of the responses-made by rural and urban community. These all three categories were analyzed separately, independent of each other. Here the purpose of applying the test of significance was to check the significance of the responses made by each category separately. While the Z Test of Significance was applied for the comparison of the responses made by the rural community with that of the responses made by the urban community. Here the purpose of applying the test of significance was to check the significance of difference of opinion of these two communities.

### **Description of the tables/ how to read it?**

The data included in **Table-17** to **Table-57** are related to hypotheses and findings of the research. All the included tables are described/explained in a homogeneous way. A comprehensive/suitable title is given to every table. The tables, which are divided into two component parts, first part possesses respondents view regarding specific question,

while the second portion possess the respective indicators/reasons for the answers given in first portion.

Let us take example of the **Table-17**, in which first component part of the table has shown the willingness status of the respondents regarding educating their females. The second adjacent component of the table has possessed the reasons for respondents' unwillingness to educate their females. Each question/indicator/variable has four columns and eight rows, besides the above row- used for enlistment of the variable. The columns are titled as Yes, No, Chi Square Value and P Value (Probability Value), respectively. The rows are titled as Rural, Percentage, Urban, Percentage, Total, Percentage, Z Value, and P Value, respectively.

In the columns, by Yes it is meant that the respondents' number entered below Yes has given yes/affirmation response. While by No it is meant that the respondents' number entered below No has given No/non-affirmation response. By Chi Square Value it is meant that the Chi Square Value (was) calculated for the test of significance of Yes-No responses, made out of total responses. While the P value means the probability value of the calculated Chi Square value. If it is  $\geq .05$  or  $> .05$  (equal to or greater than .05) then there will be no significance of the Yes-No response's difference while if it is  $< .05$  (less than .05) then there will be significance of the difference of Yes-No responses.

In the rows, by Rural it is meant that the row-wise number of response in (relation to) column belongs to rural respondents and the Percentage below Rural means the Percentage of the number of responses made out of the total rural respondents. The Urban means that the row-wise number of responses in (relation to) column belongs to urban respondents and the Percentage below Rural means the Percentage of the number of responses made out of the total rural respondents. The Total means that the row-wise responses in (relation to) column are the sum of the number of responses made by the

rural and urban respondents out of the total sum of rural and urban respondents. The Percentage below Total means that the row-wise responses in (relation to) column are the sum of the percentage of the number of responses made by the rural and urban respondents out of the total sum percentage of rural and urban respondents. By Z Value it is meant that the Z Value (was) calculated for the test of significance in order to analyze the significance of difference of two proportions i.e. rural and urban respondents' responses. The P Value (Probability Value) means the probability value calculated for the Z Value for checking its significance. If it is  $=.05$  or  $>.05$  (equal to or greater than  $.05$ ) then the difference will not be significant while if it is  $<.05$  (less than  $.05$ ) then the difference will be significant. And so on.

**Table-17: Willingness Status of Respondents regarding Educating Their Females and Subsequent Causes for Their Unwillingness to Educate Their Females**

Belongingness	No. of Respondents	Opinion of respondents regarding educating their females				Reasons for unwillingness to educate females											
		Willing	Unwilling	Chi Sq Value	P Value	There is no use of females education			Females should be restricted to four walls for domestic chores			Females education will disturb established social order			Religion restricts females only to religious education		
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	82	218	60.75	0	216	84	57.20	0	200	100	32.67	0	198	102	30.08	0
Percentage	50	13.6	36.4			36	14			33.4	16.6			33	17		
Urban	300	134	166	3.20	.074	154	146	.163	.69	123	177	9.36	.02	143	157	.56	.45
Percentage	50	22.4	27.6			25.7	24.3			20.5	29.5			23.8	26.2		
Total	600	216	384	46.48	0	370	230	32.20	0	323	277	3.38	.07	341	259	10.94	.001
Percentage	100	36	64			61.7	38.3			53.8	46.2			56.8	43.2		
Z Value		-4.42				5.21				6.31				4.53			
P Value		0				0				0				0			

**EXPLANATION:**

The **Table-17** demonstrate the respondents willingness status regarding educating their females. It also illustrates causes of unwillingness of the respondents to educate their females

The table shows that from overall 100% respondents- 36% (with P-Value=0) respondents were willing to educate their females. The remaining 64% (with P-Value=0) of the respondents were not willing to educate their females. Among them 61.7% (with P-Value=0) respondents have given the reason for their unwillingness that females education is of no use, 53.8% (with P-Value=.07) have given the reason that females are to be restricted to the four walls of the house for domestic chores, 56.8% (with P-Value=.001) have given the reason that females education will disturb established social order of the society and 55.3% (with P-Value=.01) respondents have given the reason that religion restricts females to religious education only. Regarding comparison of the rural and urban respondents' (50% respondents in each subdivision) to evaluate their willingness to educate their females the data shows that 13.6% (with P-Value=0) rural while 22.4% (with P-Value=0) urban respondents (with comparison significance P-Value=0) were willing to educate their females. The remaining 36.4% (with P-Value=0) rural while 27.6% (with P-Value=0) urban respondents (with comparison significance P-Value=0) were not willing to educate their females. Among them 36% (with P-Value=0) rural while 25.7% (with P-Value=.69) urban respondents (with comparison significance P-Value=0) have given the reason for their unwillingness that females education is of no use, 33.4% (with P-Value=0) rural while 20.5% (with P-Value=.002) urban respondents (with comparison significance P-Value=0) have given the reason that females are to be restricted to four walls of the house for domestic chores, 33% (with P-Value=0) rural while 23.8% (with P-Value=.45) urban respondents (with comparison significance P-Value=0) have given the reason that females education will disturb established social order of the society and 35.3% (with P-Value=0) rural while 20% (with P-Value=.001) urban respondents (with comparison significance P-Value=0) have given the reason that religion restricts females to religious education only.

**Table-18: View of the Respondents regarding Negative Impact Caused by Lack of Community People's Interest upon Females Education and the Respective Impacts**

Belongingness	No. of Respondents	Lack of community people interest has negatively effected females education				Respective impacts of lack of community people interest in females education											
		Yes	No	Chi Sq Value	P Value	Females infrastructure became useless			Problems have occurred in females educational projects implementation			Donors have roll backed their support from females education					
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	279	21	220.16	0	275	25	206.67	0	245	55	119.07	0	239	61	104.43	0
Percentage	50	46.5	3.5			45.8	4.2			40.8	9.2			39.8	10.2		
Urban	300	287	13	248.43	0	279	21	220.16	0	257	43	151.23	0	270	30	190.40	0
Percentage	50	47.8	2.2			46.5	3.5			42.9	7.1			45	5		
Total	600	566	34	460.07	0	554	46	428.42	0	502	98	270.68	0	509	91	289.82	0
Percentage	100	94.3	5.7			92.3	7.7			83.7	16.3			84.8	15.2		
Z Value		-1.41				-.614				-1.33				-3.53			
P Value		.159				.539				.184				.0004			

## EXPLANATION:

The **Table-18** indicates the respondents' view regarding whether lack of community people interest has negatively effected females education. It also shows the respective negative impacts, which were caused by lack of community people interest in females' education. The table shows that from overall 100% respondents, 94.3% (with P-Value=0) respondents were of the view that lack of community people interest has negatively effected females' education. Among them 92.3% (with P-Value=0) respondents have argued that the females educational infrastructure has become useless, 83.7% (with P-Value=0) respondents have argued that problems have occurred in females educational projects implementation and 84.8% (with P-Value=0) respondents have argued that donors have roll backed their support.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether lack of community people interest has negatively effected females education, data shows that 46.5% (with P-Value=0) rural while 47.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.159) were having view that lack of community people interest has negatively effected females education. Among them 45.8% (with P-Value=0) rural while 46.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.539) have argued that the females educational infrastructure has become useless, 40.8% (with P-Value=0) rural while 42.9% (with P-Value=0) urban respondents (with comparison significance P-Value=.184) have argued that problems have occurred in females educational projects implementation and 39.8% (with P-Value=0) rural while 45% (with P-Value=0) urban respondents (with comparison significance P-Value=.0004) have argued that donors have roll backed their support from females education.

**Table-19: View of the Respondents regarding whether if They were Willing to Educate Females, Their Literacy Rate Would have been Better than that of Present and Respective Reasons**

Belongingness	No. of Respondents	Your willingness could have increased literacy rate of females				Respective reasons for how community's willingness could have increased literacy rate of females											
		Yes		No		There would have no barrier in way of females' education				Females would have community's support				Financial resources would have been provided by community for females' education			
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	259	41	156.96	0	245	55	119.07	0	255	45	145.60	0	238	62	102.08	0
Percentage	50	43.2	6.8		40.9	9.1			42.5	7.5			39.7	10.3			
Urban	300	267	33	180.96	0	260	40	159.87	0	263	37	168.75	0	252	48	137.36	0
Percentage	50	44.5	5.5		43.3	6.7			43.8	6.2			42	8			
Total	600	526	74	339.00	0	505	95	278.80	0	518	82	315.38	0	490	110	239.40	0
Percentage	100	87.7	12.3		84.2	15.8			86.3	13.7			81.7	18.3			
Z Value		-.993			-1.68				-.951					-1.48			
P Value		.321			.093				.342					.139			

## EXPLANATION:

The **Table-19** presents the respondents' view regarding whether if they were willing to educate females, their literacy rate would have been better as that of present. It also shows the respective reasons for why if the community was willing to educate females- the females literacy rate would have been better than that of present.

The table shows that from overall 100% respondents, 87.7% (with P-Value=0) respondents were of the view that if they were willing to educate females, their literacy rate would have been better than that of present. Among them 84.2% (with P-Value=0) respondents have given the reason that then there would have no barrier in way of females' education, 86.3% (with P-Value=0) respondents have given the reason that then the females would have got their support and 81.7% (with P-Value=0) respondents have given the reason that then the financial resources would have been provided by them to females for their education.

In comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view regarding whether if they were willingness to educate females, their literacy rate would have been better than that of present, data shows that 43.2% (with P-Value=0) rural while 44.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.321) were having view that if they were willing to educate females, their literacy rate would have been better than that of present. Among them 40.9% (with P-Value=0) rural while 43.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.093) have given the reason that then there would have no barrier in way of females' education, 42.5% (with P-Value=0) rural while 43.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.342) have given the reason that then females would have got their support and 39.7% (with P-Value=0) rural while 42% (with P-Value=0) urban respondents (with comparison significance P-Value=.139) have given the reason that then the financial resources would have been provided by them to females for their education.

**Table-20: View of Respondents Regarding Reasons due to which Even if They were Willing to Educate Females- Their Literacy Rate would have not been Affected/ Improved**

Belongingness	No. of Respondents	Your willingness would not have increased literacy rate of females				Respective reasons for how community's willingness could have not increased literacy rate of females							
		Yes		No		Yes		No		Yes		No	
		Chi Sq Value	P Value	Chi Sq Value	P Value	Chi Sq Value	P Value	Chi Sq Value	P Value	Chi Sq Value	P Value	Chi Sq Value	P Value
Rural	300	41	259	156.96	0	37	263	168.75	0	17	283	234.08	0
Percentage	50	6.8	43.2			6.2	43.8			2.9	47.1		
Urban	300	33	267	180.96	0	26	274	203.36	0	14	286	244.80	0
Percentage	50	5.5	44.5			4.3	45.7			2.3	47.7		
Total	600	74	526	339.00	0	63	537	372.88	0	31	569	480.62	0
Percentage	100	12.3	87.7			10.5	89.5			5.2	94.8		
Z Value		.993				1.46				.553			
P Value		.321				.144				.580			

**EXPLANATION:**

The **Table-20** presents the respondents' view regarding the reasons due to which even if they were willing to educate females, their literacy rate would have not been affected/improved.

The table shows that from overall 100% respondents, 12.3% (with P-Value=0) respondents were of the view that even if they were willing to educate females, their literacy rate would have not been affected/improved. Among them 10.5% (with P-Value=0) have given reason that it is so because if females wished, they would have improved their education themselves and 5.2% (with P-Value=0) respondents have given reason that the community's willingness has no affect upon females education.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that even if they were willing to educate females, their literacy rate would have been affected/improved, data shows that 6.8% (with P-Value=0) rural while 5.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.321) were having view that even if they were willing to educate females, their literacy rate would have not been affected/improved. Among them 6.2% (with P-Value=0) rural while 4.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.144) have given the reason that it is so because if females wished, they would have improved their education themselves and 2.9% (with P-Value=0) rural while 2.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.580) have given reason that community's willingness has no affect upon females education.

**Table-21: View of the Respondents regarding whether Social Structure Elements of our Society Serves as Abstaining Force to Females Education and the Respective Elements**

Belongingness	No. of Respondents	Social structure elements serves as abstaining force to females education				Respective social structure elements serving as abstaining force to females education											
		Yes	No	Chi Sq Value	P Value	Conformity to purdah			Eve teasing			Integrity of family					
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	270	30	190.40	0	232	68	88.56	0	265	35	174.80	0	251	49	134.07	0
Percentage	50	45	5			38.6	11.4			44.2	5.8			41.8	8.2		
Urban	300	268	32	184.08	0	217	83	58.96	0	245	55	119.07	0	247	53	124.16	0
Percentage	50	44.7	5.3			36.2	13.8			40.8	9.2			41.2	8.8		
Total	600	538	62	376.04	0	449	151	147.02	0	510	90	292.60	0	498	102	260.04	0
Percentage	100	89.7	10.3			74.8	25.2			85	15			83	17		
Z Value		.268				1.41				2.29				.435			
P Value		.789				.159				.022				.664			

**EXPLANATION:**

The **Table-21** exhibits the respondents' view regarding whether social structure elements of our society serves as abstaining force to females' education. It also shows the respective elements serving as barrier to females' education.

The table shows that from overall 100% respondents- 89.7% (with P-Value=0) respondents were having view that the social structure elements of our society serves as abstaining force to females' education. Among them 74.8% (with P-Value=0) respondents have considered conformity of purdah as responsible, 85% (with P-Value=0) respondents have considered the element of eve teasing in our society as responsible and 83% (with P-Value=0) respondents have considered the integrity of family in our society as responsible.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether social structure elements of our society serves as abstaining force to females' education, data shows that 45% (with P-Value=0) rural while 44.7% (with P-Value=0) urban respondents (with comparison significance P-Value=.789) were having view that social structure elements of our society serves as abstaining force to females' education. Among them 38.6% (with P-Value=0) rural while 36.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.159) have considered conformity of purdah as responsible, 44.2% (with P-Value=0) rural while 40.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.022) have considered the element of eve teasing in our society as responsible and 41.8% (with P-Value=0) rural while 41.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.664) have considered the integrity of family in our society as responsible.

**Table-22: View of the Respondents about Conduciveness of Socio-Cultural Values for Females Education and Reasons for their In-Conduciveness**

Belongingness	No. of Respondents	Socio-cultural values are conducive for females education				Reasons for in-conduciveness of socio-cultural values for females education															
		Yes	No	Chi Sq Value	P Value	Females roles in society are restricted- so they need not to be educated			No economic/job prospect for educated females			Females obedience to males is preferable which may be disturbed through their education			Females harassment occurs if they go out for education						
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value				
Rural	300	39	261	162.80	0	234	66	92.96	0	259	41	156.96	0	231	69	86.40	0	245	55	119.07	0
Percentage	50	6.5	43.5			39	11			43.2	6.8			38.5	11.5			40.8	9.2		
Urban	300	65	235	95.20	0	221	79	66.27	0	210	90	47.20	0	201	99	34.00	0	231	69	86.40	0
Percentage	50	10.8	39.2			36.8	13.2			35	15			33.5	16.5			38.5	11.5		
Total	600	104	496	254.80	0	455	145	159.14	0	469	131	189.28	0	432	168	115.28	0	476	124	205.34	0
Percentage	100	17.3	82.7			75.8	24.2			78.2	21.8			72	28			79.3	20.7		
Z Value		-2.80				1.24				4.84				2.73				1.41			
P Value		.005				.215				0				.006				.159			

**EXPLANATION:**

The **Table-22** expresses the respondents' view about conduciveness of the socio-cultural values of the society for females' education. It also gives respective reasons for in-conduciveness of the socio-cultural values.

The table shows that from overall 100% respondents, 17.3% (with P-Value=0) respondents were having view that the socio-cultural values of the society are conducive for females' education. The remaining 82.7% (with P-Value=0) respondents were having view that the socio-cultural values of the society are in-conducive for females' education. Among them 75.8% (with P-Value=0) respondents have given reason in support of their view that it is so because the females roles in the society are restricted so they need not to be educated, 78.2% (with P-Value=0) have given reason that the females do not have economic/job opportunities after being educated, 72% (with P-Value=0) respondents have given reason that the females obedience to males is preferable which may be disturbed through their education and 79.3% (with P-Value=0) respondents have given reason that the females harassment occurs if they go out of home for acquiring education.

In comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view regarding whether our socio-cultural elements are conducive for females' education, data shows that 6.5% (with P-Value=0) rural while 10.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.005) were having their view that socio-cultural values of our society are conducive for females education. The remaining 43.5% (with P-Value=0) rural while 39.2% (with P-Value=0) urban respondents were having their view that the socio-cultural values of our society are in-conducive for females education. Among them 39% (with P-Value=0) rural while 36.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.215) have given reason in support of their view that it is so because the females roles in the society are restricted so they need not to be educated, 43.2% (with P-Value=0) rural while 35%

(with P-Value=0) urban respondents (with comparison significance P-Value=0) have given reason that the females do not have economic/job opportunities after being educated, 38.5% (with P-Value=0) rural while 33.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.006) have given reason that the females obedience to males is preferable which may be disturbed through their education and 40.8% (with P-Value=0) rural while 38.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.159) have given reason that the females harassment occurs if they go outside their homes for acquiring education.

**Table-23: View of the Respondents regarding Prevalence of such Stereotypes in Society- Which Retards Females Education and Their Willingness Status to Change these Stereotypes**

Belongingness	No. of Respondents	Such stereotypes prevails in society which retards females education				You want to change the in-conductive orthodox societal stereotypes harming females education			
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	234	66	92.96	0	73	227	78.03	0
Percentage	50	39	11			12.2	37.8		
Urban	300	211	89	48.80	0	101	199	31.36	0
Percentage	50	35.2	14.8			16.8	33.2		
Total	600	445	155	139.20	0	174	426	105.00	0
Percentage	100	74.2	25.8			29	71		
Chi Sq Value		2.15				-2.52			
P Value		.032				.012			

**EXPLANATION:**

The **Table-23** reveals the respondents' view regarding whether such stereotypes prevails in society which retards females' education. It also presents the respondents view that whether they want to change the in-conducive orthodox societal stereotypes harming females education.

The table shows that from overall 100% respondents, 74.2% (with P-Value=0) respondents were of the view that stereotypes prevails in society which retards females' education. Among them 29% (with P-Value=0) respondents have shown their agreement that they want to change the in-conducive orthodox societal stereotypes harming females' education.

In comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view regarding whether stereotypes prevails in society which retards females' education and whether they want to change the in-conducive orthodox societal stereotypes harming females education, data shows that 39% (with P-Value=0) rural while 35.2% with P-Value) urban respondents (with comparison significance P-Value=.032) were having view that such stereotypes prevails in society which retards females' education. Among them 12.2% (with P-Value=0) rural while 16.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.012) have shown their agreement that they want to change the in-conducive orthodox societal stereotypes harming females education.

**Table-24: View of Respondents regarding Reasons of Their Unwillingness to Change Stereotypes Prevailing in Society Retarding Females Education**

Belongingness	No. of Respondents	You do not want to change the in-conductive orthodox societal stereotypes harming females education				Respective reasons for not changing stereotypes harming females education															
		Yes	No	Chi Sq Value	P Value	We do not want to change our values at all			Our elders practiced these values			Our culture is our identity			We are pragmatic and want to preserve our values						
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value				
Rural	300	227	73	78.03	0	213	87	52.08	0	221	79	66.27	0	225	75	74.00	0	224	76	72.03	0
Percentage	50	37.8	12.2			35.5	14.5			36.8	13.2			37.5	12.5			37.4	12.6		
Urban	300	199	101	31.36	0	188	112	18.75	0	183	117	14.08	.0002	195	105	26.40	0	178	122	10.08	.002
Percentage	50	33.2	16.8			31.3	18.7			30.5	19.5			32.5	17.5			29.6	20.4		
Total	600	426	174	102.99	0	401	199	67.34	0	404	196	71.42	0	420	180	95.20	0	402	198	68.68	0
Percentage	100	71	29			66.8	33.2			67.3	32.7			70	30			67	33		
Z Value		2.52				2.17				3.31				2.67				3.99			
P Value		.012				.03				.001				.008				.0001			

**EXPLANATION:**

The **Table-24** presents the respondents' view regarding reasons of their unwillingness to change stereotypes prevailing in society, which retards females' education.

The table shows that from overall 100% respondents, 71% (with P-Value=0) respondents were of the view that they are unwilling to change stereotypes prevailing in society, which retards females' education. Among them 66.8% (with P-Value=0) respondents have given the reason that it is so because they do not want to change their values at all, 67.3% (with P-Value=0) respondents have given reason that their elders practiced these values, 70% (with P-Value=0) respondents have given reason that their culture is their identity and 67% (with P-Value=0) respondents have given reason that they are pragmatic and want to preserve their values.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze the reasons of their unwillingness to change stereotypes prevailing in society, which retards females' education, data shows that 37.8% (with P-Value=0) rural while 33.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.012) were unwilling to change stereotypes prevailing in society, which retards females' education. Among them 35.5% (with P-Value=0) rural while 31.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.03) have given reason that it is so because they do not want to change their values at all, 36.8% (with P-Value=0) rural while 30.5% (with P-Value=.0002) urban respondents (with comparison significance P-Value=.001) have given reason that their elders practiced these values, 37.5% (with P-Value=0) rural while 32.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.008) have given reason that their culture is their identity and 37.4% (with P-Value=0) rural while 29.6% (with P-Value=0) urban respondents (with comparison significance P-Value=.0001) have given reason that they are pragmatic and want to preserve their values.

**Table-25: View of the Respondents about Prevalence of Their Apprehensions from Females Education and the Respective Apprehensions**

Belongingness	No. of Respondents	Have apprehensions from females education				Respective apprehensions											
		Yes	No	Chi Sq Value	P Value	Females honour is insecure if they go out for education		By getting education they will start disobeying males		Females responsibility of rearing children will be disturbed		Chi Sq Value	P Value				
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	265	35	174.80	0	258	42	154.08	0	249	51	129.36	0	260	40	159.87	0
Percentage	50	44.2	5.8			43	7			41.5	8.5			43.3	6.7		
Urban	300	245	55	119.07	0	243	57	114.08	0	234	66	92.96	0	231	69	86.40	0
Percentage	50	40.8	9.2			40.5	9.5			39	11			38.5	11.5		
Total	600	510	90	292.60	0	501	99	268.00	0	483	117	222.04	0	491	109	241.94	0
Percentage	100	85	15			83.5	16.5			80.5	19.5			81.8	18.2		
Z Value		2.29				1.65				1.55				3.07			
P Value		.022				.099				.121				.002			

**EXPLANATION:**

The **Table-25** expresses the respondents' apprehensions, which are linked with the females' education.

The table shows that from overall 100% respondents, 85% (with P-Value=0) respondents were having apprehensions from females' education. Among them 83.5% (with P-Value=0) of the respondents were having apprehension that females honour is not secure if they go out for education, 80.5% (with P-Value=0) respondents were having apprehension that females will start disobeying their males if they got education and the 81.8% (with P-Value=0) respondents were having apprehension that the responsibility of females regarding rearing their children will be disturbed if they are being educated.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their apprehensions from females' education, data shows that 44.2% (with P-Value=0) rural while 40.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.022) were having apprehensions from females' education. Among them 43% (with P-Value=0) rural while 40.5% (with P-Value=0) urban respondents have expressed their apprehension that females honour will not be secure if they go out for acquiring education, 41.5% (with P-Value=0) rural while 39% (with P-Value=0) urban respondents (with comparison significance P-Value=.0121) have expressed their apprehension that females will start disobeying their males if they got education and 43.3% rural while 38.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.002) have expressed their apprehension that the responsibility of females regarding rearing their children will be disturbed if they are being educated.

**Table-26: View of Respondents regarding Expected Fearful Consequences of Females Education Serving as Barrier to it and the Expected Consequences**

Belongingness	No. of Respondents	Expected fearful consequences serves as barrier to females education				Expected fearful consequences of females education											
		Yes	No	Chi Sq Value	P Value	Females education may invoke community's stigmas for females		Females education's economic un-productivity		Post education marriage problems		Chi Sq Value	P Value				
Rural	300	276	24	210	0	267	33	180.96	0	271	29	193.60	0	265	35	174.80	0
Percentage	50	46	4			44.5	5.5			45.2	4.8			44.2	5.8		
Urban	300	255	45	145.60	0	234	66	92.96	0	237	63	99.76	0	246	54	121.60	0
Percentage	50	42.5	7.5			39	11			39.5	10.5			41	9		
Total	600	531	69	354.20	0	501	99	268.00	0	508	92	287.04	0	511	89	295.40	0
Percentage	100	88.5	11.5			83.5	16.5			84.7	15.3			85.2	14.8		
Z Value		2.69				3.63				3.85				2.18			
P Value		.007				.0003				.0001				.029			

**EXPLANATION:**

The **Table-26** exhibits the respondents' view regarding whether expected fearful consequences of females' education serves as barrier to it. It also shows the expected fearful consequences of females' education.

The table shows that from overall 100% respondents- 88.5% (with P-Value=0) respondents were having view that the expected fearful consequences of females' education serve as barrier to it. Among them 83.5% (with P-Value=0) respondents have expressed their apprehension that females education may invoke community's stigmas for females, 84.7% (with P-Value=0) respondents have expressed their apprehension that females' education is economically unproductive and 85.2% (with P-Value=0) respondents have expressed their apprehension that females may face problems related to their marriage after their education.

In comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view regarding whether expected fearful consequences of females' education serve as barrier to it, data shows that 46% (with P-Value=0) rural while 42.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.007) were having view that the expected fearful consequences of females' education serve as barrier to it. Among them 44.5% (with P-Value=0) rural while 39% (with P-Value=0) urban respondents (with comparison significance P-Value=.0003) have expressed their apprehension that the females education may invoke community's stigmas for females, 45.2% (with P-Value=0) rural while 39.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.0001) have expressed their apprehension that females' education is economically unproductive, 44.2% (with P-Value=0) rural while 41% (with P-Value=0) urban respondents (with comparison significance P-Value=.029) have expressed their apprehension that females may face problems related to their marriage after their education.

**Table-27: View of Respondents regarding Disturbing of Females Obligatedness for Males through Females Education and the Ways in Which Obligatedness will Affect**

Belongingness	No. of Respondents	Females disturbs through education				Ways of females obligatedness affect											
		Yes	No	Chi Sq Value	P Value	Females education may bring them at equal level with males			Educated females will demand for their rights			Educated females may give less care to males			Males fear to lose services of cheap subordinate i.e. females		
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	231	69	86.40	0	220	80	64.40	0	219	81	62.56	0	219	81	62.56	0
Percentage	50	38.5	11.5			36.5	13.3			36.5	13.5			36.5	13.5		
Urban	300	201	99	34.00	0	198	102	30.08	0	187	113	17.76	0	178	122	10.08	.002
Percentage	50	33.5	16.5			33	17			31.2	18.8			29.7	20.3		
Total	600	432	168	115.28	0	418	182	92.04	0	406	194	74.20	0	397	203	62.08	0
Percentage	100	72	28			69.7	30.3			67.7	32.3			66.2	33.8		
Z Value		2.73				1.95				2.79				3.54			
P Value		.006				.051				.005				.0004			

**EXPLANATION:**

The **Table-27** expresses the respondents' view about whether disturbance of males obliged-ness by females occur if females are being educated. It also gives detail about how females' obliged-ness for males will be disturbed when females become educated.

The table shows that from overall 100% respondents- 72% (with P-Value=0) respondents were having view that females' obliged-ness for males will be disturbed when females become educated. Among them 69.7% (with P-Value=0) respondents have given justification in support of their view that the education among females may bring them at equal status with males, 67.7% (with P-Value=0) respondents have given justification that educated females will demand for their rights, 68.5% (with P-Value=0) respondents have given justification that the educated females are expected to give less care to males and 66.2% (with P-Value=0) respondents have given justification that males fear to lose services of cheap subordinates i.e. females.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether disturbance of males obliged-ness by females occur if females are being educated, data shows that 38.5% (with P-Value=0) rural while 33.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.006) were having view that females' obliged-ness for males will be disturbed when females become educated. Among them 36.5% (with P-Value=0) rural while 33% (with P-Value=0) urban respondents (with comparison significance P-Value=.051) have given justification in support of their view that the education among females may bring them at equal status with males, 36.5% rural while 31.2% urban respondents (with comparison significance P-Value=.005) have given justification that the educated females will demand for their rights, 37.2% (with P-Value=0) rural while 31.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.002) have given justification that the educated females are expected to give less care to males and 36.5% (with P-Value=0) rural while 29.7% (with P-Value=.002) urban respondents (with comparison significance P-Value=.0004) have given justification that the males fear to lose services of cheap subordinates i.e. females.

**Table-28: View of the Respondents regarding whether Females' Restricted Role in Society has Limited Their Chances of Education and Respective Reasons for this Impact**

Belongingness	No. of Respondents	Females restricted role in society has limited their chances of education				Respective reasons due to which restricted role of females in society limit their chances of education											
		Yes	No	Chi Sq Value	P Value	Their in-involvement in nation building activities			Their increasing role may disrupt smooth social functioning of society			Their interaction is with a limited number of individuals			They are not accountable for any flaws in their socialization		
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	234	66	92.96	0	211	89	48.80	0	215	85	55.47	0	231	69	86.40	0
Percentage	50	39	11			35.2	14.8			35.8	14.2			38.5	11.5		
Urban	300	221	79	66.27	0	201	99	34.00	0	209	91	45.63	0	219	81	62.56	0
Percentage	50	36.8	13.2			33.5	16.5			34.9	15.1			36.5	13.5		
Total	600	455	145	159.14	0	412	188	82.88	0	424	176	101.68	0	450	150	149.00	0
Percentage	100	75.8	24.2			68.7	31.3			70.7	29.3			75	25		
Z Value		1.24				.880				.538				1.13			
P Value		.215				.379				.591				.259			
														-1.25			
														.211			

**EXPLANATION:**

The **Table-28** expresses the respondents' view about whether females' restricted role in the society has limited their chances of education. It also gives detail about ways in which females' role is restricted in the society.

The table shows that from overall 100% respondents, 75.8% (with P-Value=0) respondents were having their view that the females' restricted role in the society has limited their chances of education. Among them 68.7% (with P-Value=0) respondents have given reason in support of their view that it is so because the females are not involved in the nation building activities, 70.7% (with P-Value=0) respondents have given reason that the females' increasing role may disrupt smooth social functioning of the society, 75% (with P-Value=0) respondents have given reason the females have to interact with a limited number of individuals in the society and 70% (with P-Value=0) respondents have given reason that the females are not accountable for any flaws in their socialization.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether females' restricted role in society has limited their chances of education, data shows that 39% (with P-Value=0) rural while 36.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.215) were having their view that the females' restricted role in the society has limited their chances of education. Among them 35.2% (with P-Value=0) rural while 33.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.379) have given reason in support of their view that it is so because the females are not involved in the nation building activities, 35.8% (with P-Value=0) rural while 34.9% (with P-Value=0) urban respondents (with comparison significance P-Value=.591) have given reason that the females' increasing role may disrupt smooth social functioning of the society, 38.5% (with P-Value=0) rural while 36.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.259) have given reason that the females have to interact with a limited number of individuals in the society and 33.8% (with P-Value=0) rural while 36.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.211) have given reason that the females are not accountable for any flaws in their socialization.

**Table-29: View of the Respondents regarding Availability of Economic Prospects for Educated Females in Our Society and Reasons of In-Availability of Economic Opportunities for Educated Females**

Belongingness	No. of Respondents	There is no economic prospects for educated females in our society				Reasons for in-availability of economic prospects for educated females													
		Yes	No	Chi Sq Value	P Value	Females employment is not considered good in our society			Females are not socially responsible for earning			Social environment for working females is not conducive			Economic independence may give females wider decision making power which is not acceptable to males				
				Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	259	41	156.96	0	148.40	0	253	47	140.08	0	247	53	124.16	0	245	55	119.07	0
Percentage	50	43.2	6.8	42.7	7.3			42.2	7.8			41.2	8.8			40.8	9.2		
Urban	300	210	90	47.20	0	10.08	.002	187	113	17.76	0	164	136	2.43	.12	176	124	8.67	.003
Percentage	50	35	15	29.6	20.4			31.1	18.9			27.3	22.7			29.4	20.6		
Total	600	469	131	189.20	0	121.01	0	440	160	129.74	0	411	189	81.40	0	421	179	96.80	0
Percentage	100	78.2	21.8	72.3	27.7			73.3	26.7			68.5	31.5			70.2	29.8		
Z Value		4.84		7.11				6.09				7.29				6.16			
P Value		0		0				0				0				0			

**EXPLANATION:**

The **Table-29** exhibits the respondents' view regarding availability of economic prospects for educated females in our society. It also shows view of the respondents regarding reasons of in-availability of economic opportunities for educated females.

The table shows that from overall 100% respondents- 78.2% (with P-Value=0) respondents were having view that there are no economic prospects for educated females in our society. Among them 72.3% (with P-Value=0) respondents have given reason that the females employment is not considered as good in our society, 73.3% (with P-Value=0) respondents have given reason that the females are not considered socially responsible for earning, 68.5% (with P-Value=0) respondents have given reason that the social environment in our society is not conducive for working females and 70.2% (with P-Value=0) respondents have given reason that the economic independency may give females wider decision making power which is not acceptable to males.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether economic prospects are available for educated females in our society, data shows that 43.2% (with P-Value=0) rural while 35% (with P-Value=0) urban respondents (with comparison significance P-Value=0) were having view that there are no economic prospects for educated females in our society. Among them 42.7% (with P-Value=0) rural while 29.6% (with P-Value=.002) urban respondents (with comparison significance P-Value=0) have given reason that the females employment is not considered as good in our society, 42.2% (with P-Value=0) rural while 31.1% (with P-Value=0) urban respondents (with comparison significance P-Value=0) have given reason that the females are not considered socially responsible for earning, 41.2% rural while 27.3% (with P-Value=.12) urban respondents (with comparison significance P-Value=0) have given reason that the social environment in our society is not conducive for working females and 40.8% (with P-Value=0) rural while 29.4% (with P-Value=.003) urban respondents (with comparison significance P-Value=0) have given reason that the economic independency may give females wider decision making power which is not acceptable to males.

**Table-30: View of the Respondents regarding whether Religion Islam Permits Females for Acquiring Modern Education**

Belongingness	No. of Respondents	Religion Islam permits females for acquiring modern education			
		Yes	No	Chi Sq Value	P Value
Rural	300	289	11	255.76	0
Percentage	50	48.2	1.8		
Urban	300	293	7	270.75	0
Percentage	50	48.8	1.2		
Total	600	582	18	528.28	0
Percentage	100	97	3		
Z Value		-.957			
P Value		.339			

### EXPLANATION:

The **Table-30** exhibits view of the respondents regarding whether religion-Islam permits females for acquiring modern education. The table shows that from overall 100% respondents, 97% (with P-Value=0) respondents were having view that the religion-Islam permits females for acquiring modern education.

In comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view regarding whether religion-Islam permits females for acquiring modern education, data shows that 48.2% (with P-Value=0) rural while 48.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.339) were having view that religion-Islam permits females for acquiring modern education.

Table-31: View of Respondents regarding whether Religion-Islam is made a Gratuitous Source of Exploiting Females Rights especially of Education and Respective Reasons

Belongingness	No. of Respondents	Religion is made a gratuitous source of exploiting females rights especially of education				Respective reasons for making Islam a gratuitous source of exploiting females rights															
		Yes	No	Chi Sq Value	P Value	Because no one can raise his voice against religion			Because religious values are fused with the cultural values			Because religious scholars are less in number			Because our community is less educated						
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value				
Rural	300	279	21	220.16	0	277	23	213.36	0	253	47	140.08	0	275	25	206.67	0	276	24	210.00	0
Percentage	50	46.5	3.5			46.1	3.9			42.1	7.9			45.8	4.2			46	4		
Urban	300	284	16	237.63	0	283	17	234.08	0	271	29	193.60	0	281	19	227.07	0	282	18	230.56	0
Percentage	50	47.3	2.7			47.2	2.8			45.2	4.8			46.9	3.1			47	3		
Total	600	563	37	459.38	0	560	40	448.94	0	524	76	333.02	0	556	44	435.20	0	558	42	442.04	0
Percentage	100	93.8	6.2			93.3	6.7			87.3	12.7			92.7	7.3			93	7		
Z Value		-849				-.982				-2.21				-.940				-.960			
P Value		.396				.326				.027				.347				.337			

**EXPLANATION:**

The **Table-31** exhibits the respondents' view regarding whether religion is made a gratuitous source of exploiting females' rights especially of education. It also shows the respective reasons for making religion as a gratuitous source of exploiting women's rights especially for education.

The table shows that from overall 100% respondents, 93.8% (with P-Value=0) respondents were having view that the religion is made a gratuitous source of exploiting females' rights especially for education. Among them 93.3% (with P-Value=0) respondents have revealed that it is because no one can raise his voice against religion, 87.3% (with P-Value=0) respondents have given reason that the religious values are fused with the cultural values, 92.7% (with P-Value=0) respondents have given reason that the authentic religious scholars are less in number and 93% (with P-Value=0) respondents have given reason that our community is less educated.

In comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view regarding whether religion-Islam is made a gratuitous source of exploiting females' rights especially for education, data shows that 46.5% (with P-Value=0) rural while 47.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.396) were having view that the religion is made a gratuitous source of exploiting females' rights especially for education. Among them 46.1% (with P-Value=0) rural while 47.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.326) have given reason that it is so because no one can raise his voice against religion, 42.1% (with P-Value=0) rural while 45.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.027) have given reason that the religious values are fused with the cultural values, 45.8% (with P-Value=0) rural while 46.9% (with P-Value=0) urban respondents (with comparison significance P-Value=.347) have given reason that the authentic religious scholars are less in number and 46% (with P-Value=0) rural while 47% (with P-Value=0) urban respondents (with comparison significance P-Value=.337) have given reason that our community is less educated.

**Table-32: View of the Respondents about Occurrence of Females Harassment when they go out of Their Homes for Education and the Ways in Which Harassment Occurs**

Belongingness	No. of Respondents	Females harassment occurs upon their going out of home for education				Ways of females harassment occurrence															
		Yes	No	Chi Sq Value	P Value	They are harassed on the way to educational institutions				Their honour do not remain safe				It is considered as violation of purdah				Females character becomes doubtful due to their going out			
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	245	55	119.07	0	233	67	90.75	0	241	59	109.20	0	232	68	88.56	0	222	78	68.16	0
Percentage	50	40.8	9.2		38.8	11.2			40.2	9.8			38.6	11.4				37	13		
Urban	300	231	69	86.40	0	219	81	62.56	0	225	75	74.00	0	217	83	58.96	0	221	79	66.27	0
Percentage	50	38.5	11.5		36.5	13.5			37.5	12.5			36.2	13.8				36.8	13.2		
Total	600	476	124	205.34	0	452	148	153.02	0	466	134	182.60	0	449	151	147.02	0	443	157	135.38	0
Percentage	100	79.3	20.7		75.3	24.7			77.7	22.3			74.8	25.2				73.8	26.2		
Z Value		1.41			1.33				1.57				1.14					9.3E-2			
P Value		.16			.18				.12				.16					9.26			

**EXPLANATION:**

The **Table-32** expresses the respondents' view about females' harassment occurrence when they go out of their homes for education. It also shows view of respondents regarding ways in which females' harassment occurs.

The table shows that from overall 100% respondents- 79.3% (with P-Value=0) respondents were having view that females' harassment occurs when they go out of their homes for education. Among them 75.3% (with P-Value=0) respondents have revealed that the females are harassed on their ways to educational institutions, 77.7% (with P-Value=0) respondents have revealed that the females honour do not remain safe when they go out for getting education, 74.8% (with P-Value=0) respondents have revealed that the females going out of home for getting education is considered as the violation of purdah and 73.8% (with P-Value=0) respondents have revealed that the females character becomes doubtful due to their going out of home for education.

In comparison of the rural and urban respondents (50% respondents in each subdivision) to evaluate their view regarding whether females' harassment occurs when they go out of their homes for education the data shows that 40.8% (with P-Value=0) rural while 38.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.16) were having view that females' harassment occurs when they go out of their homes for education. Among them 38.8% (with P-Value=0) rural while 36.5% urban respondents (with comparison significance P-Value=.18) have revealed that the females are harassed on their ways to educational institutions, 40.2% (with P-Value=0) rural while 37.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.12) have revealed that the females honour do not remain safe when they go out for getting education, 38.6% (with P-Value=0) rural while 36.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.16) have revealed that the females going out of home for getting education is considered as violation of purdah and 37% (with P-Value=0) rural while 36.8% (with P-Value=0) urban respondents (with comparison significance P-Value=9.26) have revealed that the females character becomes doubtful due to their going out of home for education.

**Table-33: View of Respondents regarding whether Females are Deficient of Psychosocial Characteristics as Compared to Males and Whether Community is Agree to Provide Chances of Psychosocial Development to Females because of Females Respective Psychosocial Deficiency**

Belongingness	No. of Respondents	Females are deficient as compared to males in psychosocial characteristics				If females are deficient, then whether they should be given lesser chances of psychosocial development			
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	243	57	114.08	0	66	234	92.96	0
Percentage	50	40.5	9.5			11	39		
Urban	300	259	41	156.96	0	55	245	119.07	0
Percentage	50	43.2	6.8			9.2	40.8		
Total	600	502	98	270.68	0	121	479	212.42	0
Percentage	100	83.7	16.3			20.2	79.8		
Z Value		-1.77				1.12			
P Value		.077				.263			

#### EXPLANATION:

The **Table-33** reveals the respondents' view regarding whether females are deficient as compared to males in psychosocial characteristics. It also shows view of the respondents that if females are deficient psychosocially, then whether females should be given lesser chances of psychosocial development.

The table shows that from overall 100% respondents, 83.7% (with P-Value=0) respondents were having view that females are deficient as compared to males in terms of psychosocial characteristics. While 20.2% respondents were having view that females are deficient psychosocially so they should be given lesser chances of psychosocial development.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether females are deficient as compared to males in psychosocial characteristics and if females are deficient psychosocially in their view then whether females should be given lesser chances of psychosocial development, data shows that 40.5% (with P-Value=0) rural while 43.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.077) were having their view that the females are deficient as compared to males in terms of psychosocial characteristics. And 11% (with P-Value=0) rural while 9.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.263) were having their view that the females are deficient psychosocially so females should be given lesser chances of psychosocial development.

**Table-34: View of the Respondents regarding Females Inability to Develop Well the Following personality Characteristics because of Deficient Feminine Nature**

Belongingness	No. of Respondents	Females cannot develop sociability skills well				Females cannot become strong psychologically				Females cannot become as strong as men emotionally			
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	241	59	109.20	0	234	66	92.96	0	240	60	106.80	0
Percentage	50	40.2	9.8			39	11			40	10		
Urban	300	257	43	151.23	0	256	46	144.64	0	254	46	142.83	0
Percentage	50	42.8	7.2			42.7	7.3			42.3	7.7		
Total	600	498	102	260.04	0	490	110	239.40	0	494	106	249.62	0
Percentage	100	83	17			81.7	18.3			82.3	17.7		
Z Value		-1.74				-2.32				-1.49			
P Value		.082				.020				.136			

**EXPLANATION:**

The **Table-34** reveals the respondents' view regarding whether due to deficient feminine psychosocial nature females cannot develop certain personality characteristics well.

The table shows that from overall 100% respondents: 83% (with P-Value=0) respondents were having their view that due to deficient feminine psychosocial nature females cannot develop sociability skills well, 81.7% (with P-Value=0) respondents were having their view that due to deficient feminine psychosocial nature females cannot become strong psychologically and 82.3% (with P-Value=0) respondents were having their view that due to deficient feminine psychosocial nature females cannot become as strong as men emotionally.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether due to deficient feminine psychosocial nature females cannot develop certain personality characteristics well, data shows that: 40.2% (with P-Value=0) rural while 42.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.082) were having their view that due to deficient feminine psychosocial nature females cannot develop sociability skills well, 39% (with P-Value=0) rural while 42.7% (with P-Value=0) urban respondents (with comparison significance P-Value=.020) have given their view that due to deficient feminine psychosocial nature females cannot become strong psychologically and 40% (with P-Value=0) rural while 42.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.136) were having their view that due to deficient feminine psychosocial nature females cannot become as strong as men emotionally.

Table-35: View of Respondents regarding whether our Society's Cultural Element of Females' Psychosocial Deficiency is of Undue Advantage for Males and Respective Unfavourable Outcomes for Females

Belongingness	No. of Respondents	Cultural element of females' psychosocial deficiency is of undue advantage for males				Respective unfavourable outcomes for females due to undue advantage of males because of our cultural element of females psychosocial deficiency																			
		Yes	No	Chi Sq Value	P Value	Females should never be educated			Females should never be strengthened			Females should always live a life of meager status			Females should always serve males			Females should stick to prevailing feminine stereotyped roles in society							
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value				
Rural	300	238	62	102.08	0	236	64	97.47	0	233	67	90.75	0	231	69	86.40	0	229	71	82.16	0	235	65	95.20	0
Percentage	50	39.6	10.3			39.3	10.7			38.9	11.1			38.5	11.5			38.2	11.8			39.2	10.8		
Urban	300	245	55	119.07	0	240	60	106.80	0	239	61	104.43	0	238	62	102.08	0	236	64	94.47	0	238	62	102.08	0
Percentage	50	40.8	9.2			40	10			39.8	10.2			39.6	10.3			39.3	10.7			39.6	10.4		
Total	600	483	117	222.04	0	476	124	205.34	0	472	128	196.08	0	469	131	189.28	0	465	135	180.40	0	473	127	198.38	0
Percentage	100	80.5	19.5			79.3	20.7			78.7	21.3			78.2	21.8			77.5	22.5			78.8	21.2		
Z Value		.721				.403				.598				-.692				.684				.299			
P Value		.471				.687				.550				.489				.494				.765			

**EXPLANATION:**

The **Table-35** reveals the respondents' view regarding whether our society's cultural element of females' psychosocial deficiency is of undue advantage for males. It also shows that whether this undue advantage becomes a base for the given unfavourable outcomes for females. The table shows that from overall 100% respondents, 80.5% (with P-Value=0) respondents were having view that our society's cultural element of females' psychosocial deficiency is of undue advantage for males. Among them 79.3% (with P-Value=0) respondents have revealed in support of their view that it is so because it serves as base for outcome that females should never be educated, 78.7% (with P-Value=0) respondents revealed that it serves as base for outcome that females should never be strengthened, 78.2% (with P-Value=0) respondents have revealed that it serves as base for outcome that females should always live a life of meager status, 77.5% (with P-Value=0) respondents have revealed that it serves as base for outcome that females should always serve males and 78.8% (with P-Value=0) respondents have revealed that it serves as base for outcome that females should always stick to prevailing feminine stereotyped roles in society.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether our society's cultural element of females' psychosocial deficiency is of undue advantage for males and whether this undue advantage becomes a base for the given unfavourable outcomes for females, data shows that 39.6% (with P-Value=0) rural while 40.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.471) were having their view that our society's cultural element of females' psychosocial deficiency is of undue advantage for males. Among them 39.3% (with P-Value=0) rural while 40% (with P-Value=0) urban respondents (with comparison significance P-Value=.687) have revealed in support of their view that it is so because it serves as base for outcome that females should never be educated, 38.9% (with P-Value=0) rural while 39.8% (with P-Value=0) urban

respondents (with comparison significance P-Value=.550 ) have revealed that it serves as base for outcome that females should never be strengthened, 38.5% (with P-Value=0) rural while 39.6% (with P-Value=0) urban respondents (with comparison significance P-Value=.489) respondents have revealed that it serves as base for outcome that females should always live a life of meager status, 38.2% (with P-Value=0) rural while 39.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.494) have revealed that it serves as base for outcome that females should always serve males and 39.2% rural while 39.6% (with P-Value=0) urban respondents (with comparison significance P-Value=.765) responded that it serves as base for outcome that females should always stick to prevailing feminine stereotyped roles in society.

**Table-36: View of Respondents regarding whether our Society's Cultural Element of Females' Psychosocial Deficiency is of Disadvantage for Females**

Belongingness	No. of Respondents	Cultural element of females' psychosocial Deficiency is of disadvantage for females			
		Yes	No	Chi Sq Value	P Value
Rural	300	238	62	102.08	0
Percentage	50	39.7	10.3		
Urban	300	245	55	119.07	0
Percentage	50	40.8	9.2		
Total	600	483	117	222.04	0
Percentage	100	80.5	19.5		
Z Value		-.721			
P Value		.471			

#### EXPLANATION:

The **Table-36** reveals the respondents' view regarding whether our society's cultural element of females' psychosocial deficiency is of disadvantage for females. The table shows that from overall 100% respondents, 80.5% (with P-Value=0) respondents were having view that our society's cultural element of females' psychosocial deficiency is of disadvantage for females.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether our society's cultural element of females' psychosocial deficiency is of disadvantage for females, data shows that 39.7% (with P-Value=0) rural while 40.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.471) were having their view that our society's cultural element of females' psychosocial deficiency is of disadvantage for females.

**Table-37: View of Respondents regarding Relative Disadvantages, which are due to our Society's Cultural Element of Females' Psychosocial Deficiency**

Belongingness	No. of Respondents	Relative disadvantages for females due cultural element of females psychosocial deficiency																							
		Educational disadvantages			Cultural disadvantages			Economic disadvantages			Political disadvantages			Religious disadvantages			Social disadvantages								
		Yes	No	P Value	Yes	No	P Value	Yes	No	P Value	Yes	No	P Value	Yes	No	P Value	Yes	No	P Value						
Rural	300	226	74	76.00	0	235	65	95.20	0	229	71	82.16	0	223	77	70.08	0	220	80	64.40	0	225	75	74.00	0
Percentage	50	37.7	12.3		39.2	10.8		38.2	11.8		37.2	12.8		36.7	13.3		42.5	12.5							
Urban	300	237	63	99.76	0	233	67	90.75	0	232	68	88.56	0	230	70	84.27	0	231	69	86.40	0	228	72	80.08	0
Percentage	50	39.5	10.5		38.8	11.2		38.6	11.4		38.3	11.7		38.5	11.5		38	12							
Total	600	463	137	176.04	0	468	132	187.04	0	461	139	171.74	0	453	147	155.04	0	451	149	151.00	0	453	147	155.04	0
Percentage	100	77.2	22.8		78	22		76.8	23.2		75.5	24.5		75.2	24.8		75.5	24.5							
Z Value		1.07			.197			.290			.664			1.04								.285			
P Value		.285			.844			.772			.507			.298								.776			

**EXPLANATION:**

The **Table-37** reveals the respondents' view regarding the relative disadvantages for females due to our society's cultural element of females' psychosocial deficiency.

The table shows that from overall 100% respondents who were having their view that our society's cultural element of females' psychosocial deficiency is of disadvantage for females: 77.2% (with P-Value=0) respondents have agreed that the females are educationally disadvantaged, 78% (with P-Value=0) respondents have agreed that the females are culturally disadvantaged, 76.8% (with P-Value=0) respondents responded have agreed that the females are economically disadvantaged, 75.5% (with P-Value=0) respondents have agreed that the females are politically disadvantaged, 75.2% (with P-Value=0) respondents have agreed that the females are religiously disadvantaged and 75.5% (with P-Value=0) respondents have agreed that the females are socially disadvantaged.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) who were having their view that our society's cultural element of females' psychosocial deficiency is of disadvantage for females, the data shows that: 37.7% (with P-Value=0) rural while 39.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.285) have agreed that the females are educationally disadvantaged, 39.2% (with P-Value=0) rural while 38.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.844) have agreed that the females are culturally disadvantaged, 38.2% (with P-Value=0) rural while 38.6% (with P-Value=0) urban respondents (with comparison significance P-Value=.772) have agreed that the females are economically disadvantaged, 37.2% rural while 38.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.507) have agreed that the females are politically disadvantaged, 36.7% (with P-Value=0) rural while 38.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.298) have agreed that the females are religiously disadvantaged and 42.5% (with P-Value=0) rural while 38% (with P-Value=0) urban respondents (with comparison significance P-Value=.776) have agreed that the females are socially disadvantaged.

**Table-38: View of Respondents regarding whether Low Literacy Level among Females is a Cause for Their Low Socioeconomic Status**

Belongingness	No. of Respondents	Low literacy level is a cause for females low socioeconomic status			
		Yes	No	Chi Sq Value	P Value
Rural	300	267	33	180.96	0
Percentage	50	44.5	5.5		
Urban	300	286	14	244.80	0
Percentage	50	47.7	2.3		
Total	600	553	47	425.04	0
Percentage	100	92.2	7.8		
Z Value		-2.89			
P Value		.004			

**EXPLANATION:**

The Table-38 exhibits the respondents' view regarding whether low literacy among females is a cause for their low socioeconomic status. The table shows that from overall 100% respondents, 92.2% (with P-Value=0) respondents were having their view that the low literacy level among females is a cause for their low socioeconomic status.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether low literacy level among females is a cause for their low socioeconomic status, data shows that 44.5% (with P-Value=0) rural while 47.7% (with P-Value=0) urban respondents (with comparison significance P-Value=.004) were having their view that low literacy level among females is a cause for their low socioeconomic status.

**Table-39: View of the Respondents regarding whether Improvement of Females' Education will Lead Them Towards Their Socioeconomic Betterment**

Belongingness	No. of Respondents	Improvement of females education will lead them towards their socioeconomic betterment			
		Yes	No	Chi Sq Value	P Value
Rural	300	247	53	124.16	0
Percentage	50	41.2	8.8		
Urban	300	270	30	190.40	0
Percentage	50	45	5		
Total	600	517	83	312.48	0
Percentage	100	86.2	13.8		
Z Value		-2.72			
P Value		.007			

#### EXPLANATION:

The **Table-39** exhibits the respondents' view regarding whether improvement of females' education will lead them towards their socioeconomic betterment. The table shows that from overall 100% respondents, 86.2% (with P-Value=0) respondents were of the view that improvement of females' education will lead them towards their socioeconomic betterment.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view regarding whether improvement of females' education will lead them towards their socioeconomic betterment, data shows that 41.2% (with P-Value=0) rural while 45% (with P-Value=0) urban respondents (with comparison significance P-Value=.007) were having their view that the improvement of females' education will lead them towards their socioeconomic betterment.

**Table-40: View of Respondents regarding Prevalence of Distinct Gap between Socioeconomic Status of Males and Females in which Females are at Disfavour and whether They Want to Improve Present Socioeconomic Status of Females**

Belongingness	No. of Respondents	There is a distinct gap in socioeconomic status of males and females in which females are at disfavour				You want to improve present socioeconomic status of females			
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	249	51	129.36	0	237	63	99.76	0
Percentage	50	41.5	8.5			39.5	10.5		
Urban	300	271	29	193.60	0	256	44	148.40	0
Percentage	50	45.2	4.8			42.7	7.3		
Total	600	520	80	321.20	0	493	107	247.04	0
Percentage	100	86.7	13.3			82.2	17.8		
Z Value		-2.64				-2.03			
P Value		.008				.042			

### EXPLANATION:

The Table-40 presents the respondents' view regarding whether there is a distinct gap in socioeconomic status of males and females in which females are at disfavour. It also shows that whether the respondents want to improve present socioeconomic status of females.

The table shows that from overall 100% respondents, 86.7% (with P-Value=0) respondents were of the view that there is a distinct gap in socioeconomic status of males and females in which females are at disfavour. Among them 82.2% (with P-Value=0) respondents have expressed their willingness to improve present socioeconomic status of females.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether there is a distinct gap in socioeconomic status of males and females in which females are at disfavour data shows that 41.5% (with P-Value=0) rural while 45.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.008) were having view that there is a distinct gap in socioeconomic status of males and females in which females are at disfavour. Among them 39.5% (with P-Value=0) rural while 42.7% (with P-Value=0) urban respondents (with comparison significance P-Value=.042) have expressed their willingness to improve present socioeconomic status of females.

**Table-41: View of Respondents regarding Females Low Social Respect due to Low Educational Level as Compared to Their Male Counterparts and the Respective Indicators Expressing Low Social Respect of Females**

Belongingness	No. of Respondents	Females receive low social respect due to low education level				Respective indicators of females less social respect due to their low level of education											
		Yes	No	Chi Sq Value	P Value	Females say is less valued			Females are considered of inferior mental maturity			Females get exposure to outward society			Females get lower social ranking		
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	247	53	124.16	0	225	75	74.00	0	243	57	114.08	0	238	62	102.08	0
Percentage	50	41.2	8.8			37.5	12.5			40.5	9.5			39.6	10.4		
Urban	300	261	39	162.80	0	253	47	140.08	0	259	41	156.96	0	251	49	134.67	0
Percentage	50	43.5	6.5			42.2	7.8			43.2	6.8			41.9	8.1		
Total	600	508	92	287.04	0	478	122	210.04	0	502	98	270.68	0	489	111	236.88	0
Percentage	100	84.7	15.3			79.7	20.3			83.7	16.3			81.5	18.5		
Z Value		-1.59				-2.84				-1.77				-1.37			
P Value		.112				.005				.077				.171			

**EXPLANATION:**

The **Table-41** exhibits the respondents' view regarding whether due to low educational level, females receive low social respect as compared to their male counterparts. It also shows the indicators expressing females' low social respect.

The table shows that from overall 100% respondents, 84.7% (with P-Value=0) respondents were having their view that due to low educational level females receive less social respect as compared to their male counterparts. Among them 79.7% respondents have mentioned the indicator in support of their view that the females say is less valued, 83.7% (with P-Value=0) respondents have mentioned the indicator that the females are considered of inferior mental maturity, 81.5% (with P-Value=0) respondents have mentioned the indicator that the females get less exposure to outward society and 79.5% respondents have mentioned the indicator that the females get lower social ranking.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether due to low educational level females receive less social respect as compared to their male counterparts, data shows that 41.2% (with P-Value=0) rural while 43.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.112) were having their view that due to low educational level females receive less social respect as compared to their male counterparts. Among them 37.5% (with P-Value=0) rural while 42.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.005) have mentioned the indicator in support of their view that the females say is less valued, 40.5% (with P-Value=0) rural while 43.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.077) have mentioned the indicator that the females are considered of inferior mental maturity 39.6% (with P-Value=0) rural while 41.9% (with P-Value=0) urban respondents (with comparison significance P-Value=.171) have mentioned the indicator that the females get less exposure to outward society and 38.6% (with P-Value=0) rural while 40.9% (with P-Value=0) urban respondents (with comparison significance P-Value=.190) have mentioned the indicator the females get lower social ranking.

**Table-42: View of the Respondents regarding whether Compromise on Females Education can Serve as a Substitute for Their so-called Honour given to Them in Our Society as Mother, Daughter, Sister and Wife**

Belongingness	No. of Respondents	Females so-called honour given to them in our society can serve as a substitute for compromise on their education			
		Yes	No	Chi Sq Value	P Value
Rural	300	33	267	180.96	0
Percentage	50	5.5	44.5		
Urban	300	15	285	241.20	0
Percentage	50	2.5	47.5		
Total	600	48	552	421.68	0
Percentage	100	8	92		
Z Value		2.71			
P Value		.007			

#### EXPLANATION:

The Table-42 exhibits the respondents' view regarding whether the females so called honour given to them in our society as mother, daughter, sister and wife, can serve as substitute for compromising on their education.

The table shows that from overall 100% respondents, 8% (with P-Value=0) respondents were having view that the females so called honour in our society as mother, daughter, sister and wife can serve as substitute for compromising on their education.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether females so called honour in our society as mother, daughter, sister and wife can serve as substitute for compromising on their education, data shows that 5.5% (with P-Value=0) rural while 2.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.007) were having view that the females so called honour in our society as mother, daughter, sister and wife can serve as substitute for compromising on females' education.

**Table-43: View of the Respondents regarding Low Literacy Level as a Cause for Females Deprivation from Decisions Related to Their Own Fate and the Relative Deprivations**

Belongingness	No. of Respondents	Low literacy level is a cause for females deprivation from right of making decisions related to their own fate				Relative deprivations of females from making decisions related to their own fate due to their low literacy level											
		Yes	No	Chi Sq Value	P Value	Females have inferior role in decisions of family			Females are not free in deciding about their marriages			Females are deprived of their right to decide for their educational attainment			Females are abstained from selecting carrier of their own choice		
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	265	35	174.80	0	256	44	148.40	0	261	39	162.80	0	264	36	171.76	0
Percentage	50	44.2	5.8			42.7	7.3			43.5	6.5			44	6		
Urban	300	278	22	216.75	0	263	37	168.75	0	256	44	148.40	0	270	30	190.40	0
Percentage	50	46.3	3.7			43.8	6.2			42.7	7.3			45	5		
Total	600	543	57	392.04	0	519	81	318.28	0	517	83	312.48	0	534	66	363.48	0
Percentage	100	90.5	9.5			86.5	13.5			86.2	13.8			89	11		
Z Value		-1.81				-.836				.591				-.783			
P Value		.07				.403				.555				.382			

**EXPLANATION:**

The **Table-43** exhibits the respondents' view regarding whether due to low literacy level, females are deprived of their right to decide matters related to their own fate. It also shows the relative deprivations.

The table shows that from overall 100% respondents, 90.5% (with P-Value=0) respondents were having view that due to low literacy level females are deprived of their right to decide the matters related to their own fate. Among them 86.5% (with P-Value=0) respondents have revealed the deprivation in support of their view that that the females have inferior role in the decisions of the family, 86.2% (with P-Value=0) have revealed the deprivation that the females are not free in deciding about their marriages, 87.8% (with P-Value=0) respondents have revealed the deprivation that the females are deprived of their right to decide for their educational attainment and 89% respondents have revealed the deprivation that the females are abstained from selecting carrier of their own choice.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether low literacy level among females is a cause for deprivation of right-to decide matters related to their own fate, data shows that 44.2% (with P-Value=0) rural while 46.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.07) were having their view that due to low literacy level females are deprived of their right to decide the matters related to their own fate. Among them 42.7% (with P-Value=0) rural while 43.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.403) have revealed the deprivation in support of their view that the females have inferior role in the decisions of the family, 43.5% (with P-Value=0) rural while 42.7% (with P-Value=0) urban respondents (with comparison significance P-Value=.555) have revealed the deprivation that the females are not free in deciding about their marriages, 43.3% (with P-Value=0) rural while 44.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.382) have revealed the deprivation that the females are deprived of their right to decide for their educational attainment and 44% (with P-Value=0) rural while 45% (with P-Value=0) urban respondents (with comparison significance P-Value=.434) have revealed the deprivation that the females are abstained from selecting carrier of their own choice.

**Table-44: View of the Respondents regarding Females Deprivation of Their Right of Property due to Low Literacy Level and the Ways of Deprivation**

Belongingness	No. of Respondents	Females are deprived from right of property due to their low literacy level				Ways of deprivation											
		Yes	No	Chi Sq Value	P Value	Share is not given from the property of their parents				Abstained from sale or purchase of any major property				Whatever they earn they are deprived of it			
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	287	13	248.43	0	267	33	180.96	0	284	16	237.63	0	283	17	234.08	0
Percentage	50	47.8	2.2			44.5	5.5			47.3	2.7			47.2	2.8		
Urban	300	273	27	200.08	0	256	44	148.40	0	267	33	180.96	0	271	29	193.60	0
Percentage	50	45.5	4.5			42.7	7.3			44.5	5.5			45.1	4.9		
Total	600	560	40	448.94	0	523	77	330.04	0	551	49	418.34	0	554	46	428.42	0
Percentage	100	93.3	6.7			87.2	12.8			91.8	8.2			92.3	7.7		
Z Value		2.29				1.34				2.53				1.84			
P Value		.022				.180				.011				.066			

**EXPLANATION:**

The **Table-44** exhibits the respondents' view regarding whether due to the low literacy level, females are deprived of their right of property. It also shows the relative deprivations.

The table shows that from overall 100% respondents, 93.3% (with P-Value=0) respondents were having view that due to low literacy level, females are deprived of their right of property. Among them 87.2% (with P-Value=0) respondents have revealed the deprivation in support of their view that the females are not given share in the property of their parents, 91.8% (with P-Value=0) respondents have revealed the deprivation that the females are abstained from sale or purchase of any major property and 92.3% (with P-Value=0) respondents have revealed the deprivation that whatsoever females earn- they are deprived of it.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether low literacy level is a cause for females deprivation of their right of property, data shows that 47.8% (with P-Value=0) rural while 45.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.022) were having their view that due to low literacy level females are deprived of their right of property. Among them 44.5% (with P-Value=0) rural while 42.7% (with P-Value=0) urban respondents (with comparison significance P-Value=.180) have revealed the deprivation in support of their view that the females are not given share in the property of their parents, 47.3% (with P-Value=0) rural while 44.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.011) have revealed the deprivation that the females are abstained from sale or purchase of any major property and 47.2% (with P-Value=0) rural while 45.1% (with P-Value=0) urban respondents (with comparison significance P-Value=.066) have revealed the deprivation that whatsoever females earn- they are deprived of it.

**Table-45: View of the Respondents regarding Females Deprivation of Their Right to Vote due to Low Literacy Level and the Ways of Their Deprivation from Vote**

Belongingness	No. of Respondents	Females are deprived from right to vote due to their low literacy level				Ways of females deprivation from right to vote due to low literacy level											
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	243	57	114.08	0	180	120	11.60	.001	223	77	70.08	0	229	71	82.16	0
Percentage	50	40.5	9.5			30	20			37.2	12.8			38.2	11.8		
Urban	300	201	99	34.00	0	147	153	8.33	.004	188	112	18.75	0	179	121	10.83	.001
Percentage	50	33.5	16.5			24.5	25.5			31.3	18.7			29.8	20.2		
Total	600	444	156	137.28	0	327	273	4.68	.031	411	189	81.40	0	408	192	77.04	0
Percentage	100	74	26			54.5	45.5			68.5	31.5			68	32		
Z Value		3.91				2.71				3.08				4.38			
P Value		.0001				.007				.002				0			

**EXPLANATION:**

The **Table-45** exhibits the respondents' view regarding whether due to the low literacy level females are deprived of their right to vote. It also shows the relative deprivations.

The table shows that from overall 100% respondents, 74% (with P-Value=0) respondents were having their view that due to low literacy level, females are deprived of their right to vote. Among them 54.5% (with P-Value=.031) respondents have revealed the deprivation in support of their view that the females are abstained from voting, 68.5% (with P-Value=0) respondents have revealed the deprivation that the females are influenced to vote for the desired party of the males and 68% (with P-Value=0) respondents have revealed the deprivation that the females are misguided during voting.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether low literacy level is a cause for females deprivation of their right to vote, data shows that 40.5% (with P-Value=0) rural while 33.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.0001) were having their view that due to low literacy level females are deprived of their right to vote. Among them 30% (with P-Value=.0001) rural while 24.5% (with P-Value=.004) urban respondents (with comparison significance P-Value=.007) have revealed the deprivation in support of their view that the females are abstained from voting, 37.2% (with P-Value=0) rural while 31.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.002) have revealed the deprivation that the females are influenced to vote for the desired party of the males and 38.2% (with P-Value=0) rural while 29.8% (with P-Value=0) urban respondents (with comparison significance P-Value=0) have revealed the deprivation that the females are misguided during voting.

**Table-46: View of Respondents regarding whether Government's Machinery is Fulfilling its Responsibility Relating to the Provision of Facilities for Females Education**

Belongingness	No. of Respondents	Government machinery is fulfilling its responsibility regarding provision of facilities for females education			
		Yes	No	Chi Sq Value	P Value
Rural	300	180	120	11.60	.001
Percentage	50	30	20		
Urban	300	230	70	84.27	0
Percentage	50	38.3	11.7		
Total	600	410	190	79.94	0
Percentage	100	68.3	31.7		
Z Value		-4.39			
P Value		0			

#### EXPLANATION:

The **Table-46** presents the respondents' view regarding whether government's machinery is fulfilling its responsibility regarding provision of facilities for females' education. The table shows that from overall 100% respondents, 68.3% (with P-Value=.001) respondents were of the view that government's machinery is fulfilling its responsibility regarding provision of facilities for females' education.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether government's machinery is fulfilling its responsibility regarding provision of facilities for females' education, data shows that 30% (with P-Value=0) rural while 38.3% (with P-Value=0) urban respondents (with comparison significance P-Value=0) were having view that government's machinery is fulfilling its responsibility regarding provision of facilities for females' education.

**Table-47: Knowledge of the Respondents about Availability of Educational Facilities for Females, Their Satisfaction and Aspects of Lack of Facilities**

Belongingness	No. of Respondents	Educational facilities are available for females				These facilities are enough upto your satisfaction				Aspects of lack of educational facilities for females															
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Educational institutions are lacking			Educational institutions has less facilities			Teachers are rarely available			Standard of curriculum is low						
										Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	167	133	3.63	.057	123	177	9.36	.002	115	185	15.87	.0001	121	179	10.83	.001	129	171	5.60	.018	70	230	84.27	0
Percent age	50	27.8	22.2			20.5	29.5			19.2	30.8			20.2	29.8			21.5	28.5			11.7	38.3		
Urban	300	223	77	70.08	0	205	95	39.60	0	73	227	78.03	0	75	225	74.00	0	76	224	72.03	0	60	240	106.80	0
Percent age	50	37.2	12.8			34.2	15.8			12.2	37.8			12.5	37.5			12.7	37.3			10	40		
Total	600	390	210	53.40	0	328	272	5.04	.02	188	412	82.88	0	196	404	71.42	0	205	395	59.54	0	130	470	191.54	0
Percent age	100	65	35			54.7	45.3			31.3	68.7			32.7	67.3			34.2	65.8			21.7	78.3		
Z Value		4.79				6.72				3.69				4.00					4.56				.991		
P Value		0				0				.0002				.0001					0				.322		

**EXPLANATION:**

The **Table-47** exhibits the respondents' view about the availability of educational facilities for females and respondents satisfaction from these facilities. It also shows respondents view about the reasons of their un-satisfaction from these facilities.

The table shows that from overall 100% respondents, 65% (with P-Value=0) respondents were of the view that they are being provided with the educational facilities for females and 54.7% (with P-Value=.02) respondents were satisfied from these educational facilities available for females. While 45.3% (with P-Value=.02) respondents were not satisfied from these educational facilities available for females. Among them 31.3% (with P-Value=0) respondents have given reason for their un-satisfaction that the educational institutions for females lacks, 32.7% (with P-Value=0) respondents have given reason for their un-satisfaction that the educational institutions of females have very less facilities, 34.2% (with P-Value=0) respondents have given reason for their un-satisfaction that the teachers in the available educational institutions for females are rarely available and 21.7% (with P-Value=0) respondents have given reason for their un-satisfaction that the curriculum's standard is low.

In comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view regarding availability of educational facilities for females, their satisfaction status from these facilities and reasons for their un-satisfaction from these facilities, data shows that 27.8% (with P-Value=.057) rural while 37.2% (with P-Value=0) urban respondents (with comparison significance P-Value=0) were of the view that educational facilities for females are available and 20.5% (with P-Value=.002) rural while 34.2% (with P-Value=0) urban respondents (with comparison significance P-Value=0) were satisfied from the facilities available for females' education. And 29.5% (with P-Value=.002) rural while 15.8% (with P-Value=0) urban respondents (with comparison significance P-Value=0) were un-satisfied from the facilities available for females education. Among them 19.2% (with P-Value=.0001) rural while 12.2% (with P-Value=0) urban respondents (with comparison significance P-Value=.0002) have given

reason for their un-satisfaction that the educational institutions for females lacks, 20.2% (with P-Value=.001) rural while 12.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.001) have given reason for their un-satisfaction that the educational institutions for females have very less facilities, 21.5% (with P-Value=.018) rural while 12.7% (with P-Value=0) urban respondents (with comparison significance P-Value=0) have given reason for their un-satisfaction that the teachers in the available educational institutions for females are rarely available and 11.7% (with P-Value=0) rural while 10% (with P-Value=0) urban respondents (with comparison significance P-Value=.322) have given reason for their un-satisfaction that the curriculum's standard is low.

Table-48: View of the Respondents regarding Importance of Their Cooperation in Achieving Objectives of the Educational Policies and Respective Reasons

Belongingness	No. of Respondents	Community's cooperation is necessary in achieving objectives of educational policies				Respective reasons for why community's cooperation is necessary in achieving objectives of educational policies																
		Yes	No	Chi Sq Value	P Value	Because community is the target		Implementation becomes oriented		Implementation of educational policies become less expensive		Implementation of educational policies become easy										
						Yes	No	Yes	No	Yes	No	Yes	No	Chi Sq Value	P Value	Chi Sq Value	P Value					
Rural	300	287	13	248.43	0	287	13	248.43	0	278	22	216.75	0	279	21	220.16	0	286	14	244.80	0	
Percentage	50	47.8	2.2			47.8	2.2	46.4	3.6	46.5	3.5			46.5	3.5			47.7	2.3			
Urban	300	290	10	259.47	0	290	10	259.47	0	287	13	248.43	0	285	15	241.20	0	288	12	252.08	0	
Percentage	50	48.4	1.6			48.4	1.6	47.8	2.2	47.5	2.5			47.5	2.5			48	2			
Total	600	577	23	509.68	0	577	23	509.68	0	565	35	466.40	0	564	36	462.88	0	574	26	498.68	0	
Percentage	100	96.2	3.8			96.2	3.8	94.2	5.8	94	6			94	6			95.7	4.3			
Z Value		-.638				.638		1.57						-1.03					-.401			
P Value		.524				.524		.116						.303					.688			

**EXPLANATION:**

The **Table-48** exhibits the respondents' view regarding whether community's cooperation is necessary in achieving objectives of educational policies. It also shows the respective reasons.

The table shows that from overall 100% respondents, 96.2% (with P-Value=0) respondents were having view that the Community's cooperation is necessary in achieving objectives of educational policies. Among them 96.2% (with P-Value=0) respondents have given justification in support of their view that it is so because the community is the target of the educational policies implementation, 94.2% (with P-Value=0) respondents have given justification that the educational policies implementation becomes objective oriented, 94% (with P-Value=0) respondents have given justification that the implementation of educational policies becomes less expensive and 95.7% (with P-Value=0) respondents have given justification that the implementation of educational policies become easy.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether community's cooperation is necessary in achieving objectives of educational policies data shows that 47.8% (with P-Value=0) rural while 48.4% (with P-Value=0) urban respondents (with comparison significance P-Value=.524) were having their view that the community's cooperation is necessary in achieving objectives of educational policies. Among them 47.8% (with P-Value=0) rural while 48.4% (with P-Value=0) urban respondents (with comparison significance P-Value=.524) have given justification in support of their view that it is so because the community is the target of the educational policies implementation, 46.4% (with P-Value=0) rural while 47.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.116) have given justification that the educational policies implementation becomes objective oriented, 46.5% (with P-Value=0) rural while 47.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.303) have given justification that the implementation of educational policies becomes less expensive and 47.7% (with P-Value=0) rural while 48% (with P-Value=0) urban respondents (with comparison significance P-Value=.688) have given justification that the implementation of educational policies become easy.

**Table-49: View of the Respondents regarding Need for Females Active Participation in Community Development Activities and Possibility of Their Active Participation without Sound Education**

Belongingness	No. of Respondents	Females should actively participate in the community development activities				Females active participation in the community development activities is possible without their sound education			
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	265	35	174.80	0	39	261	162.80	0
Percentage	50	44.2	5.8			6.5	43.5		
Urban	300	287	13	248.43	0	17	283	234.08	0
Percentage	50	47.8	2.2			2.8	47.2		
Total	600	552	48	421	0	56	544	395.28	0
Percentage	100	92	8			9.3	90.7		
Z Value		-3.31				3.09			
P Value		.001				.002			

#### EXPLANATION:

The Table-49 exhibits the respondents' view regarding whether females should actively participate in the community development activities and whether females' active participation in the community development activities is possible without their sound education.

The table shows that from overall 100% respondents, 92% (with P-Value=0) respondents were having their view that females should actively participate in the community development activities and 9.3% (with P-Value=0) respondents were having their view

that females' active participation in the community development activities is possible without their sound education.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether females should actively participate in the community development activities and whether females active participation in the community development activities is possible without their sound education, data shows that 44.2% (with P-Value=0) rural while 47.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.001) were having their view that females should actively participate in the community development activities. And 6.5% (with P-Value=0) rural while 2.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.002) were having their view that females active participation in the community development activities is possible without their sound education.

**Table-50: View of the Respondents regarding Their Cooperation with Government in Provision of Females Education and Cooperation's Impact for Increasing Success Chances of Projects**

Belongingness	No. of Respondents	You also cooperate with government in provision of females education				Due to your cooperation with government, success chances of females educational projects increase			
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	62	238	102.08	0	62	238	102.08	0
Percentage	50	10.3	39.7			10.3	39.7		
Urban	300	87	213	52.08	0	87	213	52.08	0
Percentage	50	14.5	35.5			14.5	35.5		
Total	600	149	451	151.00	0	149	451	151.00	0
Percentage	100	24.8	75.2			24.8	75.2		
Z Value		-2.36				-2.36			
P Value		.018				.018			

### EXPLANATION:

The Table-50 presents the respondents' view regarding their cooperation with government in provision of females' education and their cooperation's impact for increasing success chances of females' educational projects implemented by government.

The table shows that from overall 100% respondents, 12.3% respondents were of the view that they cooperate with government in provision of females' education. Among them 10.5% respondents were of the view that their cooperation has increased success chances of females educational projects implemented by government.

In comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view regarding their cooperation with government in provision of females' education and their cooperation's impact for increasing success chances of females educational projects, data shows that 10.3% (with P-Value=0) rural while 14.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.018) were of the view that they cooperate with government in provision of females' education. And all of the 10.3% (with P-Value=0) rural while 14.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.018) have agreed that their cooperation have positive impacts for increasing success chances of females educational projects implemented by government.

Table-51: View of the Respondents regarding Forms of Their In-Cooperation with Government in Provision of Females Education

Belongingness	No. of Respondents	You do not cooperate with government in provision of females education				Forms of respondents in-cooperation with Government in provision of females education											
		Yes	No	Chi Sq Value	P Value	We refuse provision of land for establishment of females educational institutions in our area			We abstain sending our female children to educational institutions			We do negative propaganda in order to retard females education					
						Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	238	62	102.08	0	201	99	34.00	0	156	144	.40	.53	137	163	2.08	.18
Percentage	50	39.7	10.3			33.5	16.5			26	24			22.8	27.2		
Urban	300	213	87	52.08	0	76	224	72.03	0	123	177	9.36	.002	129	171	5.60	.02
Percentage	50	35.5	14.5			12.7	37.3			20.5	29.5			21.5	28.5		
Total	600	451	149	151.00	0	277	323	3.38	.066	279	321	2.80	.094	266	334	7.48	.006
Percentage	100	75.2	24.8			46.2	53.8			46.5	53.5			44.3	55.7		
Z Value		2.36				10.24				2.70				.657			
P Value		.018				0				.007				.511			

**EXPLANATION:**

The **Table-51** presents the respondents' view regarding forms of their in-cooperation with government in provision of females' education.

The table shows that from overall 100% respondents, 75.2% (with P-Value=0) respondents were of the view that they do not cooperate with government in provision of females' education. Among them 46.2% (with P-Value=.066) respondents revealed as a form of their in-cooperation that they refuse provision of land for establishment of females educational institutions in their area, 46.5% (.094) respondents have revealed that they abstain sending their female children to educational institutions and 44.3% (with P-Value=.006) respondents have revealed that they do negative propaganda in order to retard females' education.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view regarding forms of their in-cooperation with government in provision of females' education, data shows that 39.7% (with P-Value=0) rural while 35.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.018) were of the view that they do not cooperate with government in provision of females' education. Among them 33.5% (with P-Value=0) rural while 12.7% (with P-Value=0) urban respondents (with comparison significance P-Value=0) have revealed as a form of their in-cooperation that they refuse provision of land for establishment of females educational institutions in their area, 26% (with P-Value=.53) rural while 20.5% (with P-Value=.002) urban respondents (with comparison significance P-Value=.007) have revealed that they abstain sending their female children to educational institutions and 22.8% (with P-Value=.18) rural while 21.5% (with P-Value=.02) urban respondents (with comparison significance P-Value=.511) have revealed that they do negative propaganda in order to retard females' education.

**Table-S2: View of Respondents regarding whether Their In-Cooperation has Served as a Cause for Failure to Government in Provision of Females Education and Reasons for How Their In-Cooperation Became a Cause for Failure**

Belongingness	No. of Respondents		Respective reasons for how respondents in-cooperation serves as a cause for failure to government in provision of females education																	
	Your in-cooperation causes failure to implementation of government's educational policies		Educational planners and implementers face failure			Implementation is prolonged			It remains no more objectives oriented			Educational infrastructure becomes useless			High financial losses occur					
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Chi Sq Value	P Value
Rural	238	62	231	69	236	64	97.47	0	210	90	47.20	0	230	70	84.27	0	229	71	82.16	0
Percentage	39.7	10.3	38.5	11.5	39.3	10.7			35	15			38.3	11.7			38.2	11.8		
Urban	213	87	197	103	210	90	47.20	0	201	99	34.00	0	200	100	33.67	0	186	114	16.80	0
Percentage	35.5	14.5	32.8	17.2	35	15			33.5	16.5			33.3	16.7			31	19		
Total	451	149	428	172	446	154	141.14	0	411	189	81.40	0	430	170	111.80	0	415	185	87.40	0
Percentage	75.2	24.8	71.3	28.7	74.3	25.7			68.5	31.5			71.7	28.3			69.2	30.8		
Z Value	2.36		3.07		2.43				.791				2.72				3.80			
P Value	.018		.002		.015				.429				.007				.000			

## EXPLANATION:

The **Table-52** presents respondents' view regarding whether their in-cooperation serves as cause for failure to government in provision of females education. It also shows respondents view regarding how their in-cooperation becomes a cause of failure to government in provision of females' education.

The table shows that from overall 100% respondents, 75.2% (with P-Value=0) respondents were of the view that their in-cooperation serves as cause for failure to government in provision of females' education. Among them 71.3% (with P-Value=0) respondents have revealed that educational planners and implementers face failure, 74.3% (with P-Value=0) respondents have revealed that implementation process is prolonged, 68.5% (with P-Value=0) respondents have revealed that it remains no more objectives oriented, 71.7% (with P-Value=0) respondents have revealed that educational infrastructure becomes useless and 69.2% (with P-Value=0) respondents have revealed that high financial losses occur.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether their in-cooperation serves as cause for failure to government in provision of females education and how their in-cooperation becomes a cause for failure to government in provision of females education, data shows that 39.7% (with P-Value=0) rural while 35.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.018) were of the view that their in-cooperation serves as cause for failure to government in provision of females education. Among them 38.5% (with P-Value=0) rural while 32.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.002) have revealed that educational planners and implementers face failure, 39.3% (with P-Value=0) rural while 35% (with P-Value=0) urban respondents (with comparison significance P-Value=.015) have revealed that implementation is prolonged, 35% (with P-Value=0) rural while 33.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.429) have revealed that it remains no more objectives oriented, 38.3% (with P-Value=0) rural while 33.3% (with P-Value=0) urban respondents (with comparison significance P-Value=.007) have revealed that educational infrastructure becomes useless and 38.2% (with P-Value=0) rural while 31% (with P-Value=0) urban respondents (with comparison significance P-Value=.0001) have revealed that high financial losses occur.

**Table-53: View of Respondents regarding whether Educational Implementers have faced Problems due to Their Un-carefulness of Social Factors of Community while Working for Females Education and Respective Social Factors**

Belongingness	No. of Respondents	Educational implementers have faced problems because of their un-carefulness regarding social factors of the community while working on females education				Social factors about which educational implementers has not taken consideration and faced problems while working on females education											
		Yes	No	Chi Sq Value	P Value	Islamic values were not cared of			Community awareness was not generated for females educational importance			Females education was not adopted as a priority area of government			Chi Sq Value	P Value	
Rural	300	280	20	223.60	0	280	20	223.60	0	276	24	210.00	0	280	20	223.60	0
Percentage	50	46.7	3.3			46.7	3.3			46	4			46.7	3.3		
Urban	300	285	15	241.20	0	285	15	241.20	0	282	18	230.56	0	285	15	241.20	0
Percentage	50	47.5	2.5			47.5	2.5			47	3			47.5	2.5		
Total	600	565	35	466.40	0	565	35	466.40	0	558	42	442.04	0	565	35	466.40	0
Percentage	100	94.2	5.8			94.2	5.8			93	7			94.2	5.8		
Z Value		-871				-871				-960				-871			
P Value		.384				.384				.337				.384			

**EXPLANATION:**

The **Table-53** displays the respondents' view regarding whether educational implementers have faced problems due to not taking consideration of the social factors of the respective community while working on females' education. It also shows the respective social factors.

The table shows that from overall 100% respondents, 94.2% (with P-Value=0) respondents were of the view that the educational implementers have faced problems due to un-consideration of the social factors of the respective community while working on females' education. Among them 94.2% (with P-Value=0) respondents have mentioned the respective social factor in support of their view that the Islamic values were not cared of, 93% (with P-Value=0) respondents have mentioned that the community awareness was not generated for females' education and 94.2% (with P-Value=0) respondents have mentioned that the females' education was not made a priority area by the government.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether the educational implementers have faced problems due to their un-consideration of the social factors of the respective community while working on females education, data shows that 46.7% (with P-Value=0) rural while 47.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.384) were having view that the educational implementers have faced problems due to their un-consideration of the social factors of the respective community while working on females education. Among them 46.7% (with P-Value=0) rural while 47.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.384) have mentioned the respective social factor in support of their view that the Islamic values were not cared of, 46% rural while 47% urban respondents (with comparison significance P-Value=.337) have mentioned that the community awareness was not generated for females' education and 46.7% (with P-Value=0) rural while 47.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.384) have mentioned that the females' education was not made a priority area of the government.

**Table-54: View of Respondents regarding whether due to In-Generation of the Given Elements by the Educational Implementers- the Females Education was not Improved Sufficiently**

Belongingness	No. of Respondents	Females education was not linked with economic prospect				Essentialism was not made as base for females education promotion				Females education's need was not generated in the community			
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	240	60	106.80	0	244	56	116.56	0	246	54	121.60	0
Percentage	50	40	10			40.7	9.3			41	9		
Urban	300	261	39	162.80	0	267	33	180.96	0	270	30	190.40	0
Percentage	50	43.5	6.5			44.5	5.5			45	5		
Total	600	501	99	268.00	0	511	89	295.40	0	516	84	309.60	0
Percentage	100	83.5	16.5			85.2	14.8			86	14		
Z Value		-2.31				-2.64				-2.82			
P Value		.021				.008				.005			

**EXPLANATION:**

The **Table-54** presents the respondents' view regarding whether due to in-generation of the given elements by the educational implementers related to females education, it was not improved sufficiently.

The table shows that from overall 100% respondents, the respondents who have favoured the statement: 83.5% (with P-Value=0) respondents have supported the element that the females education was not improved sufficiently because it was not linked with economic prospect, 85.2% (with P-Value=0) respondents have supported the element that the females education was not improved sufficiently because the essentialism was not made as base for it and 86% (with P-Value=0) respondents have supported the element that the females education was not improved sufficiently because its need was not generated in the community.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether due to the in-generation of the given elements by educational implementers related to females education, it was not improved sufficiently, data shows that among the respondents who has favoured the statement 40% (with P-Value=0) rural while 43.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.021) have supported the element that the females education was not improved sufficiently because it was not linked with economic prospect, 40.7% rural while 44.5% (with P-Value=0) urban respondents (with comparison significance P-Value=.008) have supported the element that the females education was not improved sufficiently because essentialism was not made as base for it and 41% (with P-Value=0) rural while 45% (with P-Value=0) urban respondents (with comparison significance P-Value=.005) have supported the element that the females education was not improved sufficiently because its need was not generated in the community.

**Table-55: View of Respondents regarding whether due to Un-Carefulness of the Educational Implementers about the Given Elements has Created Problems in Achieving Objectives of Females Education**

Belongingness	No. of Respondents	Community's values were not cared of				Community's sensitivities were not cared of				Drastic changes were made while dealing with females' education				Gradual developments were not made in females education			
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	278	22	216.75	0	288	12	252.08	0	283	17	234.08	0	283	17	234.08	0
Percentage	50	46.4	3.6			48	2			47.2	2.8			47.2	2.8		
Urban	300	269	31	187.23	0	276	24	210.00	0	275	25	206.67	0	275	25	206.67	0
Percentage	50	44.8	5.2			46	4			45.8	4.2			45.8	4.2		
Total	600	547	53	405.08	0	564	36	462.88	0	558	42	442.04	0	558	42	442.04	0
Percentage	100	91.2	8.8			94	6			93	7			93	7		
Z Value		1.29				2.06				1.28				1.28			
P Value		.197				.039				.201				.201			

**EXPLANATION:**

The **Table-55** presents the respondents' view regarding whether due to un-carefulness of the educational implementers about the given elements related to females education has created problems in achieving objectives of females' education.

The table shows that from overall 100% respondents, the respondents who have favoured the statement that due to un-carefulness of the educational implementers about the given elements related to females education has created problems in achieving objectives of females' education: 91.2% (with P-Value=0) respondents have supported the element that the community's values were not cared of, 94% (with P-Value=0) respondents have supported the element that the community's sensitivities were not cared of, 93% (with P-Value=0) respondents have supported the element that the drastic changes were made while dealing with females' education, 93% (with P-Value=0) respondents have supported the element that the gradual developments were not made in females education.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether due to un-carefulness of the educational implementers about the given elements related to females education has created problems in achieving objectives of females' education, data shows that among the respondents who have favoured the statement that the problems created in achievement of objectives of females education because the following elements were not cared of: 46.4% (with P-Value=0) rural while 44.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.197) have supported the element that the community's values were not cared of, 48% (with P-Value=0) rural while 46% (with P-Value=0) urban respondents (with comparison significance P-Value=.039) have supported the element that the community's sensitivities were not cared of, 47.2% (with P-Value=0) rural while 45.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.201) have supported the element that the drastic changes were made while dealing with females' education and 47.2% (with P-Value=0) rural while 45.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.201) have supported the element that the gradual developments were not made in females education.

**Table-56: View of the Respondents regarding whether In-Consideration of the Following Important Matters while Implementing Educational Projects for Females has Contributed Negatively**

Belongingness	No. of Respondents	Un-implementation of pilot projects of females education has contributed negatively				Females' educational projects were not planned and implemented according to need of the community, so it has contributed negatively				Females' educational projects were lacking the composition of supply enforcement and demand drive, so it has contributed negatively			
		Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value
Rural	300	256	44	148.40	0	245	55	119.07	0	263	37	168.75	0
Percentage	50	42.7	7.3			40.8	9.2			43.9	6.1		
Urban	300	281	19	227.07	0	274	26	203.36	0	287	13	248.43	0
Percentage	50	46.8	3.2			45.7	4.3			47.8	2.2		
Total	600	537	63	372.88	0	519	89	302.70	0	550	50	415.00	0
Percentage	100	89.5	10.5			86.5	13.5			91.7	8.3		
Z Value		-3.33				-3.46				-3.55			
P Value		.001				.001				.0004			

**EXPLANATION:**

The **Table-56** presents the respondents' view regarding whether in-consideration of given important matters have contributed negatively while implementing educational projects for females.

The table shows that from overall 100% respondents, the respondents who has have favoured the statement that in-consideration of given important matters have contributed negatively while implementing educational projects for females: 89.5% (with P-Value=0) respondents have supported the matter that the pilot projects of females education were not introduced first, 86.5% (with P-Value=0) respondents have supported the matter that the females' educational projects were not planned and implemented according to need of the community and 91.7% (with P-Value=0) respondents have supported the matter that the females' educational projects were lacking the composition of supply enforcement and demand drive.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether in-consideration of given important matters have contributed negatively while implementing educational projects for females, data shows that among the respondents who have favoured the statement that in-consideration of given important matters have contributed negatively while implementing educational projects for females: 42.7% (with P-Value=0) rural while 46.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.001) have supported the matter that the pilot projects of females education were not introduced first, 40.8% (with P-Value=0) rural while 45.7% (with P-Value=0) urban respondents (with comparison significance P-Value=.001) have supported the matter that the females' educational projects were not planned and implemented according to need of the community and 43.9% (with P-Value=0) rural while 47.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.0004) have supported the matter that the females' educational projects were lacking the composition of supply enforcement and demand drive.

**Table-57: View of Respondents regarding whether In-Consideration of Certain Facts about Community by Educational Implementers has Decreased Chances of Success of Females' Educational Projects**

Belongingness	No. of Respondents		Community's geographic location was not cared of, so it has decreased success chances of females educational projects				Community's history was not studied, so it has decreased success chances of females educational projects				Community's demographic facts were not cared of, so it has decreased success chances of females educational projects				Local community was not involved so it has decreased success chances of females educational projects			
	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value	Yes	No	Chi Sq Value	P Value		
Rural	267	33	180.96	0	291	9	263.20	0	285	15	241.20	0	288	12	252.08	0		
Percentage	44.5	5.5			48.5	1.5			47.5	2.5			48	2				
Urban	274	26	203.36	0	282	18	230.56	0	292	8	266.96	0	281	19	227.07	0		
Percentage	45.7	4.3			47	3			48.7	1.3			46.8	3.2				
Total	541	59	385.60	0	573	27	495.00	0	577	23	509.68	0	569	31	480.62	0		
Percentage	90.2	9.8			95.5	4.5			96.2	3.8			94.8	5.2				
Z Value	-959				1.77				-1.49				1.29					
P Value	.338				.077				.136				.197					

**EXPLANATION:**

The **Table-57** presents the respondents' view regarding whether in-consideration of the given facts about community have decreased success chances of females' educational projects.

The table shows that from overall 100% respondents, among the respondents who has favoured the statement that in-consideration of the given facts about community have decreased success chances of females' educational projects: 90.2% (with P-Value=0) respondents have supported the fact that the community's geographic location was not cared of, 95.5% (with P-Value=0) respondents have supported the fact that the community's history was not studied, 96.2% (with P-Value=0) respondents supported the fact that the community's demographic facts were not cared of and 94.8% (with P-Value=0) respondents supported the fact that the local community was not involved.

Regarding comparison of the rural and urban respondents (50% respondents in each subdivision) to analyze their view that whether in-consideration of the given facts about community have decreased success chances of females' educational projects, data shows among the respondents who has favoured the statement that in-consideration of the given facts about community have decreased success chances of females' educational projects: 44.5% (with P-Value=0) rural while 45.7% (with P-Value=0) urban respondents (with comparison significance P-Value=.338) have supported the fact that the community's geographic location was not cared of, 48.5% (with P-Value=0) rural while 47% (with P-Value=0) urban respondents (with comparison significance P-Value=.077) have supported the fact that the community's history was not studied, 47.5% (with P-Value=0) rural while 48.7% (with P-Value=0) urban respondents (with comparison significance P-Value=.136) have supported the fact that the community's demographic facts were not cared of, and 48% (with P-Value=0) rural while 46.8% (with P-Value=0) urban respondents (with comparison significance P-Value=.197) have supported the fact that the local community was not involved.

## **CHAPTER - 7**

### **RESEARCH FINDINGS AND CONCLUSION**

## CHAPTER - 7: RESEARCH FINDINGS AND CONCLUSION

These findings were drawn from the data collected through the interview schedule. These findings were framed with the support of already existing (cited) literature, in the context of theoretical framework, of study. The interview schedule was designed in accordance with the theoretical framework of the thesis, on the basis the literature reviewed. All the developed hypotheses to be tested were covered in form of questions in the interview schedule. These findings are presented after applying statistical tests of significance to them. In order to assure the authenticity and convenience of the reader the reference of each finding is given accordingly. The table number and the respective page number are given so that the actual finding could be cited from the source, whenever required.

In order to make systematic analysis of the findings of this research study, a sequential arrangement is given to it. The findings are being presented categorically. The categories are made of all the findings on the basis of the hypotheses. Each hypothesis-statement is being followed by the findings related to it. The presentation of each hypothesis with its relevant findings is followed by a conclusion which expresses the test of hypothesis that whether the hypothesis is being accepted and proved as true as a result of the findings, or rejected and proved as untrue as a result of the findings. At the end of this discussion a comprehensive conclusion is given, which concludes the entire study covering all hypotheses. In addition to hypotheses testing, the theory, which was taken as theoretical framework of the research, is also tested and conclusion about its validity is also given. After conclusion, the researcher has given his derived theory being formulated in the light of his (entire) research findings.

The major findings of the research related to various hypotheses are as follows: -

## 7.1 Findings Related to Hypothesis 1

### HYPOTHESIS 1

**"The community has negative attitude towards females education".**

#### **The community is unwilling to educate their females**

The significant majority of the respondents were unwilling to educate their females. They were not in favour of female's education. The community people due to various reasons did not want to educate and promote females. The females were not on priority of the community. The community people have justified their unwillingness to educate females by simply arguing that the females' education is of no use. This conception is based on the patriarchal system of society. The females are considered as economic burden and heavy social responsibility by their parents. The parents of female children do not want to educate them because they know that one day they will be married to other family and the expenditure incurred on their education will benefit the others family. The community think that whatsoever spending is made upon her, will be of no use and return to them.

The community as a whole is less educated even ignorant to an extent. The females spend life of secondary importance in the community. The community has not realized the justified importance of education even for their male members- and the matter of female education is too far to be realized. However, the education's importance and supremacy is never discarded but the struggle and courage to make education a priority area is remained discarded most often. Most of community people argue that when their parents did not educate them then how can they educate their children. So this condition makes the number of females in education too beyond to be even thought of.

The community perceived females' education as useless and unproductive activity. They thought that females are to be restricted to the four walls of the house for domestic chores, instead of being educated. The community people have misconceived that the religion-Islam restricts

females only to religious education. They thought that religion do not permit females to acquire modern education of any kind. They have considered acquiring of modern education as an irreligious activity. The community have argued that the females should be given education and training by their mothers, only to become good daughters, sisters, wives, mothers- and nothing more. They argued that females' education would disturb the established social order of the society. The community is so preserving that it did not want to change its social order, regardless of the fact that the social order of the society is in-conducive for human development. (Table-17, Page-119)

## **7.2 Conclusion Related to Hypothesis 1**

The findings of the research study have revealed that the community has a negative attitude towards females' education. The community did not want to see the females as educated and empowered, with different reasons for it. The community has considers females' education as useless, non-productive, irreligious and a cause for disturbing social order of the society. So, it is concluded that the research hypothesis "*The community has negative attitude towards females education*", is proved and verified as true.

### 7.3 Findings Related to Hypothesis 2

#### HYPOTHESIS 2

*"The community attitude has negatively affected the females' education".*

##### **Lack of interest of community people has negatively affected the females education**

The significant majority of the respondents were of the view that lack of community people interest has negatively effected the females' education. The lack of community people interest has made the educational infrastructure as useless. Absence of community's support has created enormous problems in the implementation of educational projects. The donors have observed lack of interest and demand from the side of community for investment in females education, as a result they have roll backed their support. Consequently burden has increased upon the government, which is already in shortage of finances, and this has resulted in a negative impact upon females' education. (Table-18, Page-121)

The significant majority of the respondents were of the view that if they were willing to educate females, their literacy rate would have been better than that of present. This is due to the reason that if the community was willing and involved then there would have been no barrier in way of females' education, because the barriers are built mostly from inside of the community. Through community's willingness the females would have got their support. The community involvement would also have supported the cause of females' education financially, if it were in demand of females' education, because then the community would have owned this cause. (Table-19, Page-123)

The insignificant number of respondents was of the view that even if they were willing to educate females, their literacy rate would have not been improved. The logic behind this was the community's thought that if females wished, they would have improved their education themselves. (Table-20, Page-125)

## 7.4 Conclusion Related to Hypothesis 2

The findings of the research study have shown that the community's negative attitude towards females' education has made negative effects upon it. If the community were willing to educate their females, then it would have provided support to it. The willing community may have welcomed and participated in the governments activities for females' education through sending their females to educational institutions, would have provided financial support. Hence the nonexistence of community participation has resulted in negative impacts for females' education. So it is concluded that the research hypothesis "*The community attitude has negatively affected the females' education*" is proved and verified as true.

## 7.5 Findings Related to Hypothesis 3

### HYPOTHESIS 3

*"The Community's negative attitude towards females' education is due to the socio-cultural values".*

#### **1. Social structure elements of our society have served as abstaining force to females' education**

The significant majority of the respondents were of the view that the social structure elements of our society have served as abstaining force to females' education. The social structure elements like conformity to purdah unduly have kept females very backward. The community people have considered it as the element of integrity of family. They thought that if females go out of their homes, the families' integrity would turn out to be on risk. The community does not permit females to go out of home for getting education because they fear that their family's respect will be at stake. Our community observes purdah- as a religio-social obligation for female, in which she practices not to expose herself to the strangers/male individuals other than her family members. She used to remain inside home in order to avoid look of any stranger. This is a religious practice but is fused with the cultural values of intense severity. Islam intends in its injunction of purdah the avoidance of any misconduct of character on part of both believer male and female. But in our society purdah custom is intensified to such a level that female cannot even socialize herself well. By its malpractice and fake interpretation it became a hindrance in females education and development. The formal education is provided in the educational institutions, which are built outside homes. The females must go outside their homes to educational institutions, if they want to get education. In practical terms if females go out of homes for education attainment, their purdah will not be disturbed in the context of Islamic perspective. Islam says to cover full body and to avoid character misconduct, which is possible and must be practiced by every individual regardless of sex. But problem is created when our outdated social values are at severity state and do not permit females presence outside home- by seizure of their movement utterly. While it is fact that unless she moves, she cannot reach to the educational institution for education attainment. To stay at home by females is a value- and value

is expected to be practiced by each individual of the community. The community thinks that if their females are seen outside their homes, it will be bad. The female's going out of home is uncustomary, which is disliked by the community. The deviant from the custom of the society is border-lined, the condition every individual and family wants to avoid. The purdah conformity does not allow community to let their females out of home, for getting education. The community people think that their respect will be at stake and females going out may bring stigmas with them. They think that their females will be discussed in the public places, and in fact it happens in our society. The overall social environment is such that the individual families cannot come across with it. They do oppose females' education due to the simple reason because it is against their cultural values. Their cultural values do not favour females' education. Culture does not permit females' free mobility in the community, without which educational attainment is almost next to impossible. Added to it is the phenomenon of eve teasing in our society, through which females are made victims of harassment when they go out of their homes which gives them a sense of insecurity. (Table-21, Page-127)

## **2. Socio-cultural values are in-conducive for females' education**

The significant majority of the respondents were of the view that the socio-cultural values of the society are in-conducive for females' education. The reasons provided by the community were that females' roles in the society are restricted so they need not to be educated and the females do not have economic responsibilities after being educated. Our community is too preserving of its social values and social order and is reluctant to the process of change. It is because of the fact that social change process disturbs the social setup of the society. It becomes a cause of changing roles and statuses of the community members. The individual who are ranked at high social strata enjoy more decisive and crucial role in the community, and resist social change because their powerful status is at stake. The male is exercising the authority and power, in almost every human society over the female community members. Male community members do not want to lose this authoritative status. The male community members are also less educated in our society. They fear that if females are being educated they may get a superior or at least an equal role in the society. It is because of the fact that education not only serves the purpose of educating female individuals with certain knowledge, but it possesses a process of social change. The educated females are expected to have more respect and less dependency over the male members of their family. The education among females will relieve them from the males' undue

superiority of which they are being targeted due to their lack of education. While females are having a sense of inferiority complex due to which they consider themselves unable to get education. Male community members do not want to empower females through education because they fear that they may lose their absolute control over females. Females obedience to males is preferable which may be disturbed through their education and that the females harassment occurs if they go out of home for acquiring education. (Table-22, Page-129)

### **3. Stereotypes prevails in society which retards females' education**

The significant majority of the respondents were of the view that such stereotypes prevails in society which retards females' education. While among them an insignificant number of respondents have expressed their willingness to change these in-conducive orthodox societal stereotypes, which have harmed females' education. (Table-23, Page-132)

The respondents who were unwilling to change the stereotype prevailing in society, which retards females' education, have given reasons that they do not want to change their values at all because their elders have practiced these values. The community people have considered their culture as their identity. They have considered themselves as pragmatic and want to preserve their values. The community people have refused females education simply by saying that they cannot deviate from the whole community's norms and values. They argued that they would change themselves if the whole community has adopted the changes. This was totally a lame excuse on part of male community members regarding educating their females. At large the community people have expressed their fear of the possible opposition that may be created by the rest of community, if they are educating females. No one is ready to become the first drop for the process of such community change, through which females' education can be promoted. The will for positive change can be generated and explored in the community members, but they hesitate to initiate the process of change. The community people are unable to set their direction and choose method for initiating change. The segment of the community, which was in favour of females' education, did not know how to make rest of the community agree for the cause. Even they feared that the community would sideline them if they stepped for females' education promotion and they will be isolated in the society, which they cannot afford at any cost. (Table-24, Page-134)

#### **4. The community's apprehensions prevails from females education**

The significant majority of the respondents were having apprehensions from females' education. They were having apprehensions that females' honour will not be secure if they go out for education. The community has feared that females would start disobeying their males if they got education. The responsibility of females regarding rearing their children will be disturbed if they are being educated. Sometimes the community people come to know about educated females who can become role model for females' education promotion. But problem occurs when they perceive those females in a distinct social state, which most often the community considers as controversial to local cultural values. The community people argue that they want females' education but not of such type, which creates deviance in females from the community's social values. This has also expressed a number of flaws in our education system. Major of them, in the context of study is that it disturbs the socio-cultural values of our society. Instead of removing bad orthodox social values and introducing new social values conducive for development- it rather creates clash within the existing values. The community perceives that if females are educated then the established social order of the society will be disturbed. The prevailing culture is male dominated based on the system of patriarchy. Here females have a subordinate role while males have a dominant role. Privilege is of the males'-will while females spend their lives dependent on the males-will. The females are forced to live an incomplete social life. Wherever and whenever male and female's difference of opinion occurs- the female is forced to take her claim back. Most of the time male wins the argumentation based on difference of opinion due to the privilege given to him by the society. The male members of the community do not want this favourable situation to be altered, in favour of the females. They want to preserve this biased social order, which they think will surely be disturbed if females got education. (Table-25, Page-136)

#### **5. Expected fearful consequences of females education serves as barrier to it**

The significant majority of the respondents argued that expected fearful consequences of females' education serve as barrier to it. The education may invoke community's stigmas for females, because the community perceives educated females as immoral. This phenomenon also prevails in our society that the females may face problems related to their marriage after they are being educated. The community apprehends that the educated females may not find their matches for marriage and they may remain unmarried. The community people has expressed

their fear that if the wives were educated and their husbands were uneducated, then the problems may occur in creation of understanding between the couple. So the fear of unfavourable consequences on males' part, create their opposition for females' education. (Table-26, Page-138)

#### **6. Community perceives that females obligedness will be disturbed for males through females education**

The significant majority of the respondents were of the view that disturbance of males obligedness by females will occur if females are being educated. In order to go on with attaining the exploiting benefit the community has considered it necessary to sustain females in the prevalent static conditions. The community has perceived that education among females will bring them at equal status with males. The education among females will empower them and will inculcate in them a sense of independence and self-respect. The educated females are expected to give less care to males because they will realize about undue advantage taken by males of them. The males fear to lose services of cheap subordinates i.e. females. They fear that the females thinking pattern will be changed by their education. They will start thinking and acting in more a vigorous way. This will oust the passivity from their personalities, which can lead them toward raising their voices and doing efforts for attainment of their valid rights. This educated status will be a starting point for females to demand for their rights.

The community perceives females' free and developmental status as an odd phenomenon. The community is not capable of to even think over the possibility of change in the status of females in society. The community associates the education and socialization of females with the destruction of established social order of the society. The community argues that how a female can be educated when she has nothing to do with practical life situations in the society. The community people perceive females' education and freedom as against their ideology. The outcome of education process will serve as a base and cause of ending females' subservience for males, while the community did not desire this in any way. (Table-27, Page-140)

#### **7. Females restricted role in the society has limited their chances of education**

The significant majority of the respondents were of the view that the restricted role of females in the society has limited their chances of education. They have judgment about females that they

are not accountable for any flaws in their development and socialization. They have given arguments in support of their claim that females are not involved in the nation building activities. As per their view the females are not capable of doing any developmental tasks in the mainstream society. They thought that the females have to interact with a limited number of individuals in the society. The community people rather feared that the females' increasing role might disrupt smooth social functioning of the society. So this situation limits the chances of females' education. (Table-28, Page-142)

#### **8. Economic prospects are not available for educated females**

The significant majority of the respondents argued that there is lack of sufficient economic prospects for educated females in our society. It is because of the reason that our society is based on the system of patriarchy and the females are not considered socially responsible for earning. The community has feared that educated status and economic independency may give females wider decision-making power, which is not acceptable to male members of the community. Due to this reason females' employment is not considered as good in our society. The Females who do jobs and earn for their families are perceived as disrespectful. In addition to this phenomenon, if some female is compelled by the state of her affairs to do job and earn for herself or for her family, she faces enormous confrontation. These resistances are because of the reason that the social environment in our society is not conducive for working females. The females are harassed at their workplaces and are pressurized for illicit relationships. (Table-29, Page-144)

#### **9. Religion-Islam is misused for retarding females education**

The significant majority of the respondents were of the view that religion-Islam permits females for acquiring modern education. The Islam obligates the seeking of knowledge and attainment of education upon all Muslim males and all Muslim females. (Table-30, Page-146)

A significant majority of the respondents has agreed that the religion-Islam is made a gratuitous source of exploiting females' rights especially of their education. The community people have a profound respect in their hearts for Islam, while it is less educated. Due to its low level of education, it is unable to understand the religious orders itself regarding females' rights. They have not studied even the basics of the religion and do not know the pros and cons of it. Due to lack of knowledge they have very less space in their hearts for religions other than Islam and this

results in the condition of intolerance. Added to it, the authenticity of knowledge of most of the religious scholars is also supposed to be suspected. In fact there is scarcity of authentic religious scholars. The religious scholars are trained in a stereotyped way in a framework of restricted mental sphere, without having exposure to the broader Islamic contexts and to the global world at large. In our society the religious clergy has got a strong hold over thought, opinion and conduct of the community. This is because of the reason that no one can raise his voice against religion, whatsoever they are told by the religious clergy, they consider it perfectly all right and according to the injunctions of Islam. This clergy has a biased and narrow opinion about females' education. They propagate that the females' education is a negative phenomenon and Allah Almighty will condemn the community people who support females' education. The general public cannot even think about deviating from teachings and injunctions of these clergies and consequently they do not support females' education. The religious instructions are misinterpreted regarding rights and roles of females. Due to low education level of the community it is unable to distinguish between the religious and the social values. The community has wrongly understood the teachings of Islam. They have fused the religious values with the cultural values. Purdah is the most ideal practice of Islam, having a number of benefits with it, while in our society between the poor-uneducated and the educated class there is a controversy over it. The educated class presents Islam in their own perceived context while the poor-uneducated class presents Islam in their own manner. The community people argue that educated females deviate from the social values of the society, and it is true to an extent. The logic behind this fact is that the educated females strive for positive change while the uneducated preserve their values, which create a situation of contrasts within the interests of community members. A balance in practices of the religious codes is absent. There is lack of flexibility among the thinking of the both schools of thought, which worsens the situation. As a result they oppose females' education. The community has not realized the fact that the religion should be explained and practiced with regard to the presently prevailing circumstances in the community but is should not affirm to all the social values even forbidden by it. They have stopped identifying the religiously prohibited values and have not endeavored to root out these values from the society. The community is not ready to bring positive and religiously affirmative changes in the society regarding females' education. (Table-31, Page-147)

### **10. Females are harassed on their ways to educational institutions**

The significant majority of the community was of the view that the females are made victims of harassment when they go out of their homes for education attainment. They were of the view that that females are disrespected and harassed on the passageways of educational institutions, which serves as threat to their honour and security. In the community's point of view the females' character become doubtful when they go out of home for education. This was a threat associated to the females' internal expected misconduct that females due to their going out of home, may get involved in immoral activities, while staying at home may keep them protected from these activities. This phenomenon has negatively effected females' education in our society. (Table-32, Page-149)

## **7.6 Conclusion Related to Hypothesis 3**

The findings of the research study have shown that the community's negative attitude towards females' education was due to the conservative and in-flexible socio-cultural values' prevalence in society. The community did not want to see the empowered status and role of females. The patriarchal social structure of society did not authorize females to lead in the family. The social structure elements of our society are not conducive for her education, socialization and development. The community wanted to preserve its value and education of females is not a social value. The socio-cultural values were in-conducive for females' education. The females were not considered as secure and protected in mainstream society outside their homes. The community has attached apprehensions with females' education, such as its economic un-productivity, expected change in females' roles and violation of purdah etc. All these socio-cultural elements prevailing in our society has affected females' education badly. So, it is concluded that the research hypothesis "*The Community's negative attitude towards females' education is due to the socio-cultural values*", is proved and verified as true.

## **7.7 Findings Related to Hypothesis 4**

### **HYPOTHESIS 4**

**"Low literacy level among females has brought them at low socioeconomic status".**

#### **1. Low literacy level among females has served as a cause for their low socioeconomic status**

The significant majority of the respondents were of the view that low literacy among females is one of the chief causes for their low socioeconomic status in the society. The increase in literacy rate of females is followed by raise in their socioeconomic status, while decrease in females' literacy level is followed by decline in their socioeconomic status. (Table-38, Page-161)

The significant majority of the respondents were of the view that improvement of females' education will lead them towards their socioeconomic betterment. A number of socioeconomic benefits are attached with the education attainment. The education is not only a process of fair socialization but it also develops and empowers the individuals of the society. (Table-39, Page-162)

#### **2. Unfair gap prevailed in socioeconomic status of males and females**

The significant majority of the respondents were of the view that there was a distinct gap in socioeconomic status of males and females in which females were at disfavoured. It is because of the reason that females literacy rate is low as compared to the male members of the society. The significant number of respondents agreed with the prevalence of need of improving present socioeconomic status of females. This was because of the reason that the community was having sense of oneness regarding females and they have considered females as the member of the same community. (Table-40, Page-163)

#### **3. Low education has given females low social respect**

The significant majority of the respondents were of the view that due to the low educational level females receive low social respect as compared with their male counterparts. Due to lack of

educational opportunities the females have got less exposure to outward societies. Consequently their mental horizon has remained restricted and they were considered of inferior mental maturity. Due to this reason their say is less valued and their opinions are not taken into account. As a result females have got lower social ranking in society as compared with males. (Table-41, Page-165)

#### **4. The females' education cannot serve as a substitute for their so-called honour given to them in our society**

The insignificant number of the respondents was of the view that females so called honour, which is given to them in our society as mother, daughter, sister and wife, could serve as substitute for compromising on females' education. While significant majority of the respondents were of the view that females' education should never be compromised on any so-called honor given to females in our society as mother, daughter, wife and sister. (Table-42, Page-167)

#### **5. Low literacy level has served as a cause for females' deprivation from privilege of making decisions related to their own fate**

The Significant majority of the respondents were of the view that due to low literacy level females are deprived of their right to decide the matters related to their own fate. Due to low literacy level they have assumed an inferior role in the decisions of their family. The females were not involved and consulted when the family matters are decided. The females were not liberated in deciding about their marriages. The males select mates for the female members of their family. They have given less weightage to the will of females in mate selection. The females were deprived of their right to decide for their education attainment. If there were some lucky females who have got education, they were abstained from selecting carrier of their own choice. (Table-43, Page-169)

#### **6. Females are deprived of their right of property due to low literacy level**

The significant majority of the respondents were of the view that due to the low literacy level females are deprived of their right of property. The females were not given share in the inherited property of their parents. The process of inheritance transfer is so difficult to be carried out that the ordinary illiterate females avoid it. Further this is the social value of our society that the

property of parents is given only to their male children. The female children have to marry to others' families. This is perceived as against the family's integrity to take one's parents property to the others' family. If some family has to sale or purchase any of its major property, the females are withheld to give any verdict or judgment. If females somewhere females were earning hands of the family whatsoever they earn- they were deprived of it by the male members of the family. (Table-44, Page-171)

#### **7. Females have deprived of their right to vote due to low literacy level**

The significant majority of the respondents were of the view that due to low literacy level females are deprived of their right to vote. The females were not permitted to participate in the political activities. They were abstained from voting. They were not allowed by their family's male members to pole their votes. The females' voting in public places was considered as violation of purdah. If sometimes they were allowed for poling their votes, they were influenced to vote for the desired party of their males. Most often they were misguided during voting. (Table-45, Page-173)

### **7.8 Conclusion Related to Hypothesis 4**

It is fact that education not only educates and socializes individual but it also gives them empowerment and senses of independence, while majority of our society's females are illiterate. The findings of the research study have revealed that the low literacy among females was one of the major causes for their low socioeconomic status in the society. This state of illiteracy has driven them into such a socio-economically disadvantaged status that they were being deprived from most of their rights i.e. rights regarding property, rights related to economic earnings and holdings, political rights, socio-educational rights etc. So, it is concluded that the research hypothesis "Low literacy level among females has brought them at low socioeconomic status", is prove and verified as true.

## **7.9 Findings Related to Hypothesis 5**

### **HYPOTHESIS 5**

**"The community's negative attitude has retarded the implementation of educational policies related to females".**

#### **1. Government's machinery has fulfilled its responsibility regarding provision of facilities for females' education**

The significant majority of the respondents were of the view that the government's machinery has fulfilled its responsibility regarding provision of facilities for females' education. If there are deficiencies in educational the available facilities for females that are due to the compulsions of the government, not because of the reason that the government is ignoring these state of affairs. (Table-46, Page-175)

#### **2. The state of community's satisfaction from facilities provided by government for females' education**

The significant majority of the respondents were of the view that they were provided with the educational facilities for females. They were also satisfied from these educational facilities available for females.

While an insignificant number of respondents expressed their un-satisfaction regarding that the government's machinery has fulfilled its responsibility of provision of facilities for females' education. They argued that the educational institutions were lacking for females. The available educational institutions have very less facilities. The teachers in the available educational institutions were rarely available. Most often either the teachers were not employed, or the employed teachers were absent of their duties. The curriculum's standard was low and it has played less role in the socialization of the individuals of the community. (Table-47, Page-176)

### **3. The community's cooperation was important in achieving objectives of the educational policies**

The significant majority of the respondents were of the view that the community's cooperation was necessary in achieving objectives of educational policies. It was so because the community was the target of the educational policies implementation. Whatsoever educational policies are framed and implemented, are for the sake of development of the community. If the community has cooperated then the educational policies implementation would have become objective oriented, because of the reason that the community itself would have identified its disadvantaged areas in which government or donor agencies could have worked for females' education. If the community has participated in females' education promotion then the implementation of the educational policies would have becomes less expensive. This would also have given ease to the process of implementation of educational policies. (Table-48, Page-179)

### **4. There was a need for females active participation in the community development activities and their active participation is not possible without their sound education**

The significant majority of the respondents were of the view that females should have actively participated in the community development activities. The females' involvement in the community development activities has greater significance. But it was also a dire fact that the females' active participation in the community development activities was not possible without their sound education. It is because of the reason that education gives the individuals awareness and motivation for development. (Table-49, Page-181)

### **5. The community has not cooperated with government in provision of females education and its impact**

An insignificant number of community people were of the view that they cooperate with government in provision of females' education. They also argued that their cooperation has increased success chances of educational projects related to females. (Table-50, Page-183)

### **6. Types of community's in-cooperation**

The significant majority of the respondents were of the view that they did not cooperate with government in provision of females' education. The community did not participate in

government's struggle to eradicate females' state of illiteracy. The community has refused for provision of land for establishment of females' educational institutions in their respective areas. They have also abstained sending their female children to established educational institutions in their areas. In order to fail the cause, they did negative propaganda against females' education. (Table-51, Page-185)

#### **7. Effects of community's in-cooperation upon females' education**

The significant majority of the respondents were of the view that community's in-cooperation has served as cause for failure to government in provision of females' education. They have argued that the educational planners and implementers faced failure, because community has given them tough time through their in-cooperation and resistance on both the planning and implementation sides. By means of this circumstance the implementation process was most often prolonged and remained no more objectives oriented. If the educational infrastructure was built for females' education in such an area where community did not cooperate, it became useless and as an end result high financial losses have occurred. (Table-52, Page-187)

#### **8. In-carefulness of educational implementers regarding social factors of the community while working for females education has created problems and caused failure to them**

The significant majority of the respondents were of the view that the educational implementers have faced problems because they have not cared for the important social factors of the respective community while working on females' education. They have faced problems when they did not care for the Islamic values in the community. The government has faced failure in educational projects' implementation because she has not made females' education as its priority area. The problems were created when it was endeavored to impose the governments' will upon community instead of generating awareness for females' education in the community. (Table-53, Page-189)

The significant majority of the respondents were of the view that because of the reason that the given elements related to females' education were not generated by the educational implementers; enough improvement could not have been made in females' education. The community's attraction was not achieved because females' education was not linked with

economic prospect. The females' education was not improved satisfactorily because the essentialism was not made as base for it. The cause was not achieved because the need for females' education was not generated in the community. **(Table-54, Page-191)**

The significant majority of the respondents were of the view that the problems were created for females' educational implementers when the community's values were disturbed while dealing with females' education. Troubles were created when the community's sensitivities were not cared of. The making of drastic changes instead of gradual developments while dealing with females' education, has created obstacles from the side of community. It was because of the rationale that the community was not prepared mentally for radical changes in their social setup and females' education. **(Table-55, Page-193)**

The significant majority of the respondents were of the view that embarrassments were emerged for educational implementers when pilot projects of females' education were not introduced first. It was because of the reason that pilot projects could have served as an experience and base for planning of mega projects related to females' education. By doing so the respective planning and implementation could have been made according to the needs of community. As a result it could have helped in framing the females educational projects as both supply enforced and demand driven. **(Table-56, Page-195)**

The significant majority of the respondents were of the view that in-involvement of the local community, has decreased chances of success of females' educational projects. The community's involvement could not have been assured because the facts of community's geographic location, its evolution's history and its demographic facts were not studied by the educational implementers. **(Table-57, Page-197)**

## **7.10 Conclusion Related to Hypothesis 5**

The findings of the research study have shown that the community's negative attitude and in-cooperation with the educational implementers for females' education has served as a cause for retarding females' educational projects. The community did not welcome the initiatives made by government. Consequently, the females' educational facilities, physical educational infrastructure and the investments incurred on their education, all have gone into futility. It was because of the reason that the relative community was the target of these educational policies and even when the community was not involved then there was no output of the government's efforts. The unwilling community has abstained sending their female children to these established educational institutions and the community people have made negative propaganda against females' education. The community's this attitude has made the educational policies non-objective and non-achievement oriented. Consequently the females' education has remained supply enforced, not the demand driven. So, it is concluded that the research hypothesis "*The community's negative attitude retards implementation of the educational policies related to females*", is proved and verified as true.

## **7.11 Findings Related to Hypothesis 6**

### **HYPOTHESIS 6**

**"The urban community has a different attitude than that of the rural community towards females' education".**

The comparison of the views of the rural community respondents and the urban community respondents on different points is given as follows:

#### **1. Willingness status regarding educating females**

The significant majority of the respondents from the rural community i.e. 36.4% and significant majority of the respondents from the urban community i.e. 27.6% were not in favour of females' education. Both the communities have given the reasons in support of their view that the females education is of no use, the females should be restricted to four walls of the house for domestic chores, the females education will disturb established social order of the society and the religion restricts females to religious education only. But a significant difference was also prevailing between both of the communities' views. (Table-17, Page-119)

#### **2. Negative impact caused by lack of community people's interest upon females education and the respective impacts**

The significant majority of the respondents from the rural community i.e. 46.5% and significant majority of the respondents from the urban community i.e. 47.8% were having view that lack of community people's interest has negatively effected females' education.

Both of the communities have given justifications in support of their view that in this way the females educational infrastructure has become useless, problems has occurred in females educational projects implementation and the donors has roll backed their support from females education. But there was insignificant difference between the numbers of respondents of both the communities. (Table-18, Page-121)

### **3. If community was willing to educate females, their literacy rate would have been better than that of present and respective reasons**

The significant majority of the respondents from the rural community i.e. 43.2% and significant majority of the respondents from the urban community i.e. 44.5% were having view that if they were willing to educate females; their literacy rate would have been better than that of present. Both of the communities have given justifications in support of their view that in this way there would have no barrier in way of females' education from the side of community, the females would have got community's support and the community would have provided the financial resources to females for their education. But there was insignificant difference between the numbers of respondents of both the communities. (Table-19, Page-123)

### **4. Reasons due to which even if community was willing to educate females- their literacy rate would have not been affected/ improved**

The significant minority of the respondents from the rural community i.e. 6.8% and significant minority of the respondents from the urban community i.e. 5.5% were having view that even if they were willing to educate females, their literacy rate would have not been affected/improved. Both of the communities have given justifications in support of their view that it is so because if females wished, they would have improved their education themselves and the community's willingness has no affect upon females' education. But there was insignificant difference between the numbers of respondents of both the communities. (Table-20, Page- 125)

### **5. Social structure elements of our society serving as abstaining force to females' education**

The significant majority of the respondents from the rural community i.e. 45% and significant majority of the respondents from the urban community i.e. 44.7% were having view that social structure elements of our society serves as abstaining force to females' education. Both of the communities have mentioned the respective social elements that abstain females' education as the conformity of purdah, eve teasing in our society and the integrity of family in our society. But there was insignificant difference between the numbers of respondents of both the communities. (Table-21, Page-127)

#### **6. Conduciveness of socio-cultural values for females' education**

The significant majority of the respondents from the rural community i.e. 43.5% and significant majority of the respondents from the urban community i.e. 39.2% were having their view that socio-cultural values of our society are not conducive for females' education. Both of the communities have given justifications in support of their view that it is so because the females' roles in the society are restricted so they need not to be educated, the females do not have economic/job opportunities after being educated, the females' obedience to males is preferable which may be disturbed through their education and the females harassment occurs if they go outside their homes for acquiring education. But a significant difference was prevailing between both of the communities' views. (Table-22, Page-129)

#### **7. Prevalence of such stereotypes in society, which retards females' education and community's willingness status to change these stereotypes**

The significant majority of the respondents from the rural community i.e. 39% and significant majority of the respondents from the urban community i.e. 35.2% were having view that such stereotypes prevails in society which retards females' education. But a significant difference was prevailing between both of the communities' views.

Among them the significant minority of the respondents from the rural community i.e. 12.2% and significant minority of the respondents from the urban community i.e. 16.8% have shown their agreement that they want to change the in- conducive orthodox societal stereotypes harming females education. But a significant difference was prevailing between both of the communities' views. (Table-23, Page-132)

#### **8. Reasons of community's unwillingness to change stereotypes prevailing in society retarding females' education**

The significant majority of the respondents from the rural community i.e. 37.8% and significant majority of the respondents from the urban community i.e. 33.2% were unwilling to change stereotypes prevailing in society, which retards females' education.

Both of the communities have given reasons in support of their view that it is so because they do not want to change their values at all, their elders have practiced these values, their culture is their identity, and they are pragmatic and want to preserve their values. But a significant difference was prevailing between both of the communities' views. (Table-24, Page-134)

#### **9. Prevalence of community's apprehensions from females education**

The significant majority of the respondents from the rural community i.e. 44.2% and significant majority of the respondents from the urban community i.e. 40.8% were having apprehensions from females' education. Both of the communities have revealed their apprehensions in support of their view that the females' honour will not be secure if they go out for acquiring education, the females will start disobeying their males if they got education and the responsibility of females regarding rearing their children will be disturbed if they are being educated. But a significant difference was prevailing between both of the communities' views. (Table-25, Page-136)

#### **10. Expected fearful consequences of females education serving as barrier to it and the expected consequences**

The significant majority of the respondents from the rural community i.e. 46% and significant majority of the respondents from the urban community i.e. 42.5% were having view that the expected fearful consequences of females' education serve as barrier to it. Both of the communities have revealed their apprehensions in support of their view that the females' education may invoke community's stigmas for females, the females' education is economically unproductive and the females may face problems related to their marriage after their education. But a significant difference was prevailing between both of the communities' views. (Table-26, Page-138)

#### **11. Disturbing of females obligedness for males through females education**

The significant majority of the respondents from the rural community i.e. 38.5% and significant majority of the respondents from the urban community i.e. 33.5% were having view that females' obliged-ness for males will be disturbed when females become educated. Both the communities have given justifications in support of their view that the education among females

will bring them at equal status with males, the educated females will demand for their rights, the educated females are expected to give less care to males and the males fear that in this way they will lose services of cheap subordinates i.e. females. But a significant difference was prevailing between both of the communities' views. (Table-27, Page-140)

#### **12. Females' restricted role in society has limited their chances of education**

The significant majority of the respondents from the rural community i.e. 39% and significant majority of the respondents from the urban community i.e. 36.8% were having their view that the females' restricted role in society had limited their chances of education. Both of the communities have given justifications in support of their view that it is so because the females are not involved in the nation building activities, the females' increasing role may disrupt smooth social functioning of the society, the females have to interact with a limited number of individuals in the society and the females are not accountable for any flaws in their socialization. But there was insignificant difference between the numbers of respondents of both the communities. (Table-28, Page-142)

#### **13. Availability of economic prospect for educated females in our society**

The significant majority of the respondents from the rural community i.e. 43.2% and significant majority of the respondents from the urban community i.e. 35% were having view that there are no economic prospects for educated females in our society. Both of the communities have given justifications in support of their view that the females employment is not considered as good in our society, the females are not considered socially responsible for earning, the social environment in our society is not conducive for working females and the economic independency may give females the wider- decision making power which is not acceptable to males. But a significant difference was prevailing between both of the communities' views. (Table-29, Page-144)

#### **14. Religion Islam permits females for acquiring modern education**

The significant majority of the respondents from the rural community i.e. 48.2% and significant majority of the respondents from the urban community i.e. 48.8% were having view that

religion-Islam permits females for acquiring modern education. But there was insignificant difference between the numbers of respondents of both the communities. (Table-30, Page-146)

**15. Religion-Islam is made a gratuitous source of exploiting females rights especially of education**

The significant majority of the respondents from the rural community i.e. 46.5% and significant majority of the respondents from the urban community i.e. 47.3% were having view that the religion is made a gratuitous source of exploiting females' rights especially for education. Both of the communities have given justifications in support of their view that it is so because no one can raise his voice against religion, the religious values are fused with the cultural values, the authentic religious scholars are less in number and that our community is less educated. But there was insignificant difference between the numbers of respondents of both the communities. (Table-31, Page-147)

**16. Occurrence of females' harassment when they go out of their homes for education**

The significant majority of the respondents from the rural community i.e. 40.8% and significant majority of the respondents from the urban community i.e. 38.5% were having view that females' harassment occurs when they go out of their homes for education. Both the communities have revealed the conceptions in support of their view that the females are harassed on their ways to educational institutions, the females honour do not remain safe when they go out for getting education attainment. It is because that the females going out of home for getting education is considered as violation of purdah and the females character becomes doubtful due to their going out of home for education. But there was insignificant difference between the numbers of respondents of both the communities. (Table-32, Page-149)

**17. Females are considered as deficient of psychosocial characteristics as compared to males and community's consent to provide chances of psychosocial development to females because of females' respective psychosocial deficiency**

The significant majority of the respondents from the rural community i.e. 40.5% and significant majority of the respondents from the urban community i.e. 43.2% were having their view that the

females are deficient as compared to males in terms of psychosocial characteristics. But there was insignificant difference between the numbers of respondents of both the communities.

The significant minority of the respondents from the rural community i.e. 11% and significant minority of the respondents from the urban community i.e. 9.2% were having their view that the females are deficient psychosocially so females should be given lesser chances of psychosocial development. But there was insignificant difference between the numbers of respondents of both the communities. (Table-33, Page-151)

**18. Females inability to develop well the following personality characteristics because of deficient feminine nature**

The significant majority of the respondents from the rural community and from the urban community were of the view that due to deficient feminine psychosocial nature females cannot develop the following personality characteristics well: the females cannot develop sociability skills well, the females cannot become strong psychologically and the females cannot become as strong as men emotionally. But there was insignificant difference between the numbers of respondents of both the communities. (Table-34, Page-153)

**19. Our society's cultural element of females' psychosocial deficiency is of undue advantage for males which results in disadvantages for females**

The significant majority of the respondents from the rural community i.e. 39.6% and significant majority of the respondents from the urban community i.e. 40.8% were having their view that our society's cultural element of females' psychosocial deficiency is of undue advantage for males, which results in disadvantages for females. Both of the communities have revealed the following relative disadvantages for females in support of their view that the females should always stick to prevailing feminine stereotyped roles in society, the females should always serve males, the females should always live a life of meager status, the females should never be strengthened and consequently the females should never be educated. But there was insignificant difference between the numbers of respondents of both the communities. (Table-35, Page-155)

## **20. Our society's cultural element of females' psychosocial deficiency is of disadvantage for females**

The significant majority of the respondents from the rural community i.e. 39.7% and significant majority of the respondents from the urban community i.e. 40.8% were having their view that our society's cultural element of females' psychosocial deficiency is of disadvantage for females. Both of the communities have revealed the following disadvantages for females in support of their view that the females are educationally disadvantaged, the females are culturally disadvantaged, the females are economically disadvantaged, the females are politically disadvantaged, the females are religiously disadvantaged and the females are socially disadvantaged. But there was insignificant difference between the numbers of respondents of both the communities. (Table-36, Page-158 & Table-37, Page-159)

## **21. Low literacy level among females as a cause for their low socioeconomic status**

The significant majority of the respondents from the rural community i.e. 44.5% and significant majority of the respondents from the urban community i.e. 47.7% were having their view that low literacy level among females is a cause for their low socioeconomic status. But a significant difference was prevailing between both of the communities' views. (Table-38, Page-161)

## **22. Improvement of females' education will lead them towards their socioeconomic betterment**

The significant majority of the respondents from the rural community i.e. 41.2% and significant majority of the respondents from the urban community i.e. 45% were having their view that the improvement of females' education will lead them towards their socioeconomic betterment. But a significant difference was prevailing between both of the communities' views. (Table-39, Page-162)

## **23. Prevalence of distinct gap between socioeconomic status of males and females in which females are at disfavour and whether community want to improve present socioeconomic status of females**

The significant majority of the respondents from the rural community i.e. 41.5% and significant majority of the respondents from the urban community i.e. 45.2% were having view that there is

a distinct gap in socioeconomic status of males and females in which females are at disfavour. But a significant difference was prevailing between both of the communities' views.

Among them the significant majority of the respondents from the rural community i.e. 39.5% and significant majority of the respondents from the urban community i.e. 42.7% were having their view that the improvement of females' education will lead them towards their socioeconomic betterment. But a significant difference was prevailing between both of the communities' views. (Table-40, Page-163)

#### **24. Females low social respect due to low educational level as compared to their male counterparts**

The significant majority of the respondents from the rural community i.e. 41.2% and significant majority of the respondents from the urban community i.e. 43.5% were having their view that due to low educational level females receive less social respect as compared to their male counterparts. Both of the communities have revealed the following relative deprivations due to females' low literacy, in support of their view that the females say is less valued, the females are considered of inferior mental maturity, the females get less exposure to outward society and the females get lower social ranking. But there was insignificant difference between the numbers of respondents of both the communities. (Table-41, Page-165)

#### **25. Compromise on females' education can serve as a substitute for their so-called honour given to them in our society as mother, daughter, sister and wife**

The significant minority of the respondents from the rural community i.e. 5.5% and significant minority of the respondents from the urban community i.e. 2.5% were having view that the females so called honour in our society as mother, daughter, sister and wife can serve as substitute for compromising on females' education. But there was insignificant difference between the numbers of respondents of both the communities. (Table-42, Page-167)

#### **26. Low literacy level as a cause for females deprivation from decisions related to their own fate**

The significant majority of the respondents from the rural community i.e. 44.2% and significant majority of the respondents from the urban community i.e. 46.3% were having their view that due to low literacy level females are deprived of their right to decide the matters related to their own fate. Both of the communities have revealed the following relative deprivations due to females low literacy level, in support of their view that the females have inferior role in the decisions of the family, the females are not free in deciding about their marriages, the females are deprived of their right to decide for their educational attainment and the females are abstained from selecting carrier of their own choice. But there was insignificant difference between the numbers of respondents of both the communities. (Table-43, Page-169)

#### **27. Females deprivation of their right of property due to low literacy level**

The significant majority of the respondents from the rural community i.e. 47.8% and significant majority of the respondents from the urban community i.e. 45.5% were having their view that due to low literacy level females are deprived of their right of property.

Both of the communities have revealed the following relative deprivations due to females low literacy level, in support of their view that the females are not given share in the property of their parents, the females are abstained from sale or purchase of any major property and whatsoever females earn- they are deprived of it. But a significant difference was prevailing between both of the communities' views. (Table-44, Page-171)

#### **28. Females deprivation of their right to vote due to low literacy level**

The significant majority of the respondents from the rural community i.e. 40.5% and significant majority of the respondents from the urban community i.e. 33.5% were having their view that due to low literacy level females are deprived of their right to vote. Both of the communities have revealed the following relative deprivations due to females' low literacy, in support of their view that the females are abstained from voting, the females are influenced to vote for the desired party of the males and the females are misguided during voting. But a significant difference was prevailing between both of the communities' views. (Table-45, Page-173)

### **29. Government's machinery is fulfilling its responsibility regarding provision of facilities for females' education**

The significant majority of the respondents from the rural community i.e. 30% and significant majority of the respondents from the urban community i.e. 38.3% were having view that government's machinery is fulfilling its responsibility regarding provision of facilities for females' education. But a significant difference was prevailing between both of the communities' views. (Table-46, Page-175)

### **30. Availability of educational facilities for females, their satisfaction and aspects of lack of facilities**

The insignificant majority of the respondents from the rural community i.e. 27.8% and significant majority of the respondents from the urban community i.e. 37.2% were having their view that educational facilities for females were available in their area. But a significant difference was prevailing between both of the communities' views.

The significant majority of the respondents from the rural community i.e. 29.5% and significant minority of the respondents from the urban community i.e. 15.8% were un-satisfied from the facilities available for females' education. Both of the communities have given justifications in support of their view that the educational institutions for females lacks, the educational institutions for females have very less facilities, the teachers in the available educational institutions for females are rarely available and the curriculum's standard is low. But a significant difference was prevailing between both of the communities' views. (Table-47, Page-176)

### **31. Importance of community's cooperation in achieving objectives of the educational policies**

The significant majority of the respondents from the rural community i.e. 47.8% and significant majority of the respondents from the urban community i.e. 48.4% were having their view that the community's cooperation is necessary in achieving objectives of educational policies. Both of the communities have given justifications in support of their view that it is so because the community is the target of the educational policies implementation, the educational policies

implementation becomes objective oriented, the implementation of educational policies becomes less expensive and the implementation of educational policies become easy. But there was insignificant difference between the numbers of respondents of both the communities. (Table-48, Page-179)

### **32. Need for females active participation in community development activities and possibility of active participation without females sound education**

The significant majority of the respondents from the rural community i.e. 44.2% and significant majority of the respondents from the urban community i.e. 47.8% were having their view that females should actively participate in the community development activities. But a significant difference was prevailing between both of the communities' views.

The significant minority of the respondents from the rural community i.e. 6.5% and significant minority of the respondents from the urban community i.e. 2.8% were having their view that females' active participation in the community development activities is possible without their sound education. But a significant difference was prevailing between both of the communities' views. (Table-49, Page-181)

### **33. Community's cooperation with government in provision of females education and cooperation's impact for increasing success chances of projects**

The significant minority of the respondents from the rural community i.e. 10.3% and significant minority of the respondents from the urban community i.e. 14.5% were of the view that they cooperate with government in provision of females' education. But a significant difference was prevailing between both of the communities' views.

The significant minority of the respondents from the rural community i.e. 10.3% and significant minority of the respondents from the urban community i.e. 14.5% have agreed that their cooperation have positive impacts for increasing success chances of females educational projects implemented by government. But a significant difference was prevailing between both of the communities' views. (Table-50, Page-183)

#### **34. Forms of community's in-cooperation with government in provision of females' education**

The significant majority of the respondents from the rural community i.e. 39.7% and significant majority of the respondents from the urban community i.e. 35.5% were of the view that they did not cooperate with government in provision of females' education. Both of the communities have revealed as their forms of in-cooperation that they refuse provision of land for establishment of females educational institutions in their area, they abstain sending their female children to educational institutions and they do negative propaganda in order to retard females' education. But a significant difference was prevailing between both of the communities' views, in which the number of rural respondents was greater than that of the urban respondents. (Table-51, Page-185)

#### **35. Community's in-cooperation has served as a cause for failure to government in provision of females education**

The significant majority of the respondents from the rural community i.e. 39.7% and significant majority of the respondents from the urban community i.e. 35.5% were of the view that their in-cooperation serves as cause for failure to government in provision of females' education. Both of the communities have revealed the consequences of their in-cooperation with government that the educational planners and implementers face failure because implementation is prolonged, it remains no more objectives oriented, educational infrastructure becomes useless and high financial losses occur. But a significant difference was prevailing between both of the communities' views, in which the number of rural respondents was greater than that of the urban respondents. (Table-52, Page-187)

#### **36. Educational implementers have faced problems because of their un-carefulness of social factors of community while working for females education**

The significant majority of the respondents from the rural community i.e. 46.7% and significant majority of the respondents from the urban community i.e. 47.5% were having view that the educational implementers have faced problems due to their un-consideration of the social factors of the respective community while working on females education. Both of the communities have mentioned the respective social factors that the Islamic values were not cared of, the community

awareness was not generated for females' education and the females' education was not made a priority area of the government. But there was insignificant difference between the numbers of respondents of both the communities. (Table-53, Page-189)

**37. Due to in-generation of the given elements by the educational implementers, the females' education was not improved sufficiently**

The significant majority of the respondents from the rural community and from urban community were having their view that due to the in-generation of the following given elements by educational implementers related to females' education, it was not improved sufficiently, and the elements are as follows: the females education was not improved sufficiently because it was not linked with economic prospect, the essentialism was not made as base for it and the females' education need was not generated in the community. But a significant difference was prevailing between both of the communities' views, in which the number of urban respondents was greater than that of the rural respondents. (Table-54, Page-191)

**38. Due to un-carefulness of the educational implementers about the given elements has created problems in achieving objectives of females education**

The significant majority of the respondents from the rural community and from urban community were having their view that due to un-carefulness of the educational implementers about the given elements related to females education has created problems in achieving objectives of females' education, and the elements are as follows: the community's values were not cared of, the community's sensitivities were not cared of, the drastic changes were made while dealing with females' education and the gradual developments were not made in females education. But there was insignificant difference between the numbers of respondents of both the communities. (Table-55, Page-193)

**39. In-consideration of the following important matters while implementing educational projects for females has contributed negatively**

The significant majority of the respondents from the rural community and from urban community were having their view that due to in-consideration of given important matters have contributed negatively while implementing educational projects for females, and the elements are

as follows: the pilot projects of females education were not introduced first, the females' educational projects were not planned and implemented according to need of the community and the females' educational projects were lacking the composition of supply enforcement and demand drive. But a significant difference was prevailing between both of the communities' views, in which the number of urban respondents was greater than that of the rural respondents. (Table-56, Page-195)

**40. In-consideration of certain facts about community by educational implementers has decreased chances of success of females' educational projects**

The significant majority of the respondents from the rural community and from urban community were having their view that due to in-consideration of the given facts about community have decreased success chances of females' educational projects, and the facts are as follows: the community's geographic location was not cared of, the community's history was not studied, the community's demographic facts were not cared of and the local community was not involved. But there was insignificant difference between the numbers of respondents of both the communities. (Table-57, Page-197)

**Prior Summary/Comments for Conclusion**

In actual it is comparison of the rural community's attitude and the urban community's attitude towards females' education but it in a sense covers whole of the research study. It discusses findings of all the research hypotheses, which includes the type, effect, underlying causes, resultant outcomes and impacts of community attitude upon females' education. Finally a conclusion is given on the basis of comparative analysis of rural and urban communities' attitudes.

The both of the communities were not in favour of females' education while between them the number of rural respondents was comparatively greater. The both of the communities were of the view that the religion-Islam is made a gratuitous source of exploiting females' rights especially for education, in this context the religious values are fused with the cultural values. The communities have considered females' education as of no use. The both of the communities have

agreed that the lack of community people's interest has negatively effected females' education. The both of the communities were of the view that social structure elements like conformity of purdah and eve teasing has served as abstaining force to females' education, while between them the number of rural respondents was comparatively greater.

*The negative attitude towards females' education was comparatively greater in the rural community and this may be due to the reason that the rural community is comparatively much culture preserving.*

The both of the communities have agreed that the females' restricted role in society has limited their chances of education, in which the number of rural respondents was comparatively greater. They have thought that females' increasing role may disrupt smooth social functioning of the society so the females are not involved in the nation building activities. The both of the communities were unwilling to change stereotypes prevailing in society, which retards females' education, while between them the number of rural respondents was comparatively greater. The communities have considered their culture as their identity and they do not want to change the values, which were practiced by their elders. The both of the communities were having apprehensions from females' education, while between them the number of rural respondents was comparatively greater. They have thought that the females would start disobeying their males if they got education and the responsibility of females regarding rearing their children will be disturbed. They have thought that the education among females will bring them at equal status with males and they will demand for their rights.

*The societal values in-conduciveness was greater in the rural community as compared to the urban community because the social ties were stronger in the rural community. There was an overall lack of economic opportunities for educated females in both the communities.*

The both of the communities have perceived the females as deficient as compared to males in terms of psychosocial characteristics. They have thought that due to deficient feminine psychosocial nature females cannot develop their certain personality characteristics well. They have thought that due to our society's cultural element of females' psychosocial deficiency the females are disadvantaged educationally, culturally, economically, politically, religiously and socially.

*The both of the communities were having the same perception about capabilities of females. They have perceived the females as deficient in terms of psychosocial characteristics and this perception has brought unfavourable attitudinal outcomes for females in the society.*

The both of the communities have agreed that the low literacy level among females is a cause for their low socioeconomic status while between them the number of urban respondents was comparatively greater. They have thought that due to low educational level females receive less social respect. They have thought that due to low literacy level females were deprived of their right to decide the matters related to their own fate, they were deprived of their right of property and they were deprived of their right to vote while between them the number of rural respondents was comparatively greater.

*As per as the females' deprivation from most of their rights due to low education/literacy was concerned, the urban community was more aware of the fact. While the degree of deprivation was comparatively greater in the rural community because the females were less aware of their privileged rights.*

The both of the communities have agreed that the community's cooperation is necessary in achieving objectives of educational policies, while they did not cooperate with government in provision of females' education. They have thought that their in-cooperation has served as a cause for failure to government in provision of females' education while between them the number of rural respondents was comparatively greater. The both of the communities were of the view that the educational implementers have faced problems due to un-consideration of the social factors of the respective community while working on females' education. *The rural community's cooperation was comparatively lesser with the educational implementers. Due to their conservativeness they were more reactive to the disturbance of their values in the process of females educational promotion.*

## **7.12 Conclusion Related to Hypothesis 6**

By support of research findings it was discovered that the rural and the urban community have a difference in their attitudes toward females' education. But this was also fact that this difference was more of number, less of kind and both of the communities were having attitudinal inclinations in same direction. The rural community has shown comparatively added number of respondents for negative attitude towards females' education. They have a lesser amount of realization for importance of their involvement and cooperation for promotion of females' education. They resist more intensely to the government's educational policies planned and implemented for females' education. The urban community was also less involved as rural community in female education promotion but it was also less resistant to it. It was because of the reason that in the urban community the social ties were less integrated and it spent comparatively busy life. Here also the community does not put down the economic responsibility upon their females. Both the communities has provided in-conducive environment through its orthodox socio-cultural values for females' education. But the rural community was more resistant and problematic, which has shown lesser cooperation for females' education due to its comparative cultural conservancy. Both the communities i.e. rural and urban have perceived females in the context of deficient feminine nature. They perceived that females could never play the roles, which the males were playing in the society. In both the communities the females due to low literacy level have assumed a lower socioeconomic status, while in the rural community the situation is more miserable. So, it is concluded that the research hypothesis "*The urban community has a different attitude than that of the rural community towards females' education*", is proved and verified as true.

## **7.13 Findings Related to Karl Marx's Theory**

### **The Deficient Feminine Nature Theory**

#### **1. Females are considered of deficient psychosocial characteristics as compared to males**

The dominant majority of the community was of the view that females are deficient as compared to males in terms of psychosocial characteristics. While an insignificant number of respondents were of the view that due to females' deficient psychosocial characteristics they should be given lesser chances of psychosocial development. (Table-33, Page-151)

#### **2. Females are considered as unable to develop certain personality characteristics**

The dominant majority of the community was of the view that due to deficient feminine psychosocial nature females cannot develop certain personality characteristics well. The females cannot develop sociability skills well. They cannot become strong psychologically. They cannot become as strong as men emotionally. (Table-34, Page-153)

#### **3. Society's cultural element of females' psychosocial deficiency is of undue advantage for males**

The dominant majority of the community was of the view that our society's cultural element of females' psychosocial deficiency is of undue advantage for males. It results in the condition that the males should be given priority for education while the females should never be educated. The males do paid jobs outside home and their work is recognized. So the males are educated for getting paid jobs. They are technically trained and professionally educated. While females are not educated because they are not required to do paid jobs for which education is required. The males get a stronger status while the females are not strengthened and always live a life of meager status. The community people do not want to lose cheap female subordinates- who serves them wordlessly, meagerly without any specific reward. In order to sustain the social order and the exploiting benefit attaining, community considers it necessary to keep females in the prevalent static conditions. This is possible only when the females are retained in the same psychosocial state - through seizure of their socialization. By means of sticking to the prevailing

feminine stereotyped role in society, females should always serve the males. (Table-35, Page-155)

#### **4. Society's cultural element of females' psychosocial deficiency is of disadvantage for females**

The dominant majority of the community was of the view that our society's cultural element of females' psychosocial deficiency is of disadvantage for females. The females are educationally disadvantaged. They are not given enough educational opportunities. The females are socially and culturally disadvantaged. The females are economically disadvantaged. In our society male members of the family are considered responsible for earning while rest of the members live their lives of dependency. This is due to males' physical strength and comparative suitability for the laborious/physical exertion demanding work. Females are of course doing economically productive but unrewarding jobs while males are doing rewarding jobs. Females remain at home and serve their family members- doing although tedious works but poorly visible, of which no reward is given to them in shape of wages or remuneration. Most of the time their work is not recognized. It is settled by the community that females need no education because they do work of such nature, which is economically less productive. Due to this rationalization the females are kept uneducated, ill-socialized and underdeveloped. This injustice gives further edge to males of having dominance over females. The females are politically disadvantaged. They are given almost no political freedom to conduct or to involve in the political activities. The females are religiously disadvantaged. Their religiously valid rights are not given to them. Their religiously privileged roles are misinterpreted in the society. (Table-36, Page-158 & Table-37, Page-159)

## **7.14 Conclusion Related Karl Marx's Theory**

The Theory Deficient Feminine Nature was taken as theoretical framework of this research study. This theory has given description about the nature, type and effects of community attitude upon females and their education. It elucidates the basis of community's negative attitude towards females, which resultantly harms their education. The findings of the study shows that the community people were of the view that females are deficient of psychosocial characteristics as compared to their male counterparts in the society. They are considered of inferior mental maturity. Consequently they are given lesser chances of socialization, development and education. This self-adopted discernment of the community enables the male members of the society to confiscate unjustified advantage over their females. They endeavor to attain females' subservience, educational advantage, socioeconomic advantages, religious and political advantages etc., which has pushed the females at a disadvantageous status in the society. So on the basis of finding of the study it is concluded that "*The theory of Deficient Feminine Nature*" serves as an authentic explanation of the community's negative and discriminatory attitude toward females, which as a corollary impedes their education.

## **7.15 The Comprehensive Conclusion**

This conclusion is the summarized derivation of the entire research study findings. It encompasses the type, effect, underlying causes, resultant outcomes, and impacts of community attitude upon females' education. The discussion is as following: -

The community was having negative attitude towards females' education. It was not in favour of educating the females. The community's such attitude has negatively effected the females' education. The community due to different reasons did not want to see the females as educated and empowered. The community people have thought that the females have to interact with a limited number of individuals in the society and if some flaws are remained in their personalities, they will not be accountable for it, so they need not to be educated. The community people have thought that the females should be restricted to four walls of the house for domestic chores so the females' role was very less in the nation building activities. The community has feared that the females' increasing role may disrupt smooth social functioning of the society. Consequently the females' restricted role in society has limited their chances of education. The community has not provided support for promotion of females' education. The unwilling community have neither welcomed nor participated in the government's activities carried out for promotion of females' education. The community has considered the females' education as useless, non-productive, irreligious and a cause for disturbing the established social order of the society. The community people have abstained sending their females to educational institutions. In this way the females educational infrastructure has become useless and problems have occurred in females' educational projects implementation. Hence the nonexistence of community participation and lack of community people's interest has resulted in negative impacts for females' education.

The community's negative attitude towards females' education was due to the cultural conservativeness and prevalence of in-flexible socio-cultural values in the society. The community wanted to preserve its value and educating females was not a social value. The community was unwilling to change stereotypes prevailing in society, which has retarded females' education. The community people did not want to change the values, which their elders have practiced. They have considered their culture as their identity. The religion-Islam was made

a gratuitous source of exploiting females' rights especially for education. Due to lack of education in the community the religious values were fused with the cultural values. The authentic religious scholars were less in number and no one could raise his voice against religion instruction made by them. The patriarchal social structure of society did not authorize females to lead in the family institution. The community did not want to see the empowered status and roles of females in the society. The social structure elements of the society were in-conducive for females' education, socialization and development. The females were not considered as secure and protected while moving freely in mainstream society, outside their homes. The community has attached apprehensions with females' education, such as its economic un-productivity, expected change in females' roles and violation of purdah etc. All these socio-cultural elements prevailing in our society has affected females' education badly. The females' roles in the society were restricted i.e. the females do not have economic/job opportunities so the community thought that the females need not to be educated.

The community people have feared that the females' honour will not be secure if they go out of their homes for acquiring education. The females were harassed on their ways to educational institutions and the community has thought that the females' honour did not remain safe when they go out of homes for getting education. The community has thought that the females' character will become doubtful due to their going out of home for education and females' education may invoke community's stigmas for females. The community has feared that the females may face problems related to their marriage after their education. The community has thought that there were no economic prospects for educated females in the society. They have not considered females socially responsible for earning and the females' employment was considered as bad in the society. They have thought that the social environment in the society was not conducive for working females and the economic independency may give females the wider decision-making power, which was not acceptable to males. The community has apprehended that the females' obliged-ness for males will be disturbed when females became educated. They have thought that the education among females will bring them at equal status with males and they will demand for their rights. The community's expected fearful consequences of females' education have served as barrier to it. They have feared that the females would start disobeying their males if they got education and the responsibility of females

regarding rearing their children will be disturbed if they are being educated. They have thought that the educated females will give less care to males and in this way they will lose services of cheap subordinates i.e. females.

The community perceived females as deficient as compared to males in terms of psychosocial characteristics. The community was of the view that due to deficient feminine psychosocial nature the females cannot develop their certain personality characteristics well. The community people have considered the females possessing of inferior mental maturity. They have thought that the females cannot develop sociability skills well, the females cannot become strong psychologically and the females cannot become as strong as men emotionally. Consequently they were given lesser chances of socialization, development and education. The society's cultural element of females' psychosocial deficiency was of undue advantage for males, which has resulted in giving disadvantages to females. This self-adopted discernment of the community has enabled the male members of the society to confiscate unjustified advantage over their females. They endeavor to attain females' subservience, educational advantages, socioeconomic advantages, religious and political advantages etc., which has pushed the females at a disadvantageous status in the society. The community has thought that the females should always stick to prevailing feminine stereotyped roles in society and they should always serve males. They have thought that the females should always live a life of meager status and they should never be strengthened through education. The society's cultural element of females' psychosocial deficiency was of disadvantage for females and through this the females were disadvantaged educationally, culturally, economically, politically, religiously and socially.

It is fact that through the process of education the individuals are not only educated but are also empowered and gain sense of independence. Whereas, the majority of females were illiterate in our society and this low literacy level was one of the major causes for their low socioeconomic status in the society. There was a distinct gap in socioeconomic status of males and females where the females were at disfavour. The females so called honour in our society as mother, daughter, sister and wife could never serve as substitute for compromising on their education. Due to lack of education females have received less social respect as compared to their male counterparts. The females have got less exposure to outward society and they have got lower

social ranking. The females' say was less valued because they were considered of inferior mental maturity. This state of illiteracy has driven the females into such a socio-economically disadvantaged status that they were being deprived from most of their privileged rights i.e. rights regarding property, rights related to economic earnings and holdings, political rights, socio-educational rights etc. Due to low literacy level females were deprived of their right to decide the matters related to their own fate. The females have to play inferior role in the decisions of the family and they were not free in deciding about their marriages. The females were deprived of their right to decide for their educational attainment and they were abstained from selecting carrier of their own choice. Due to low literacy level females were deprived of their right of property. They were not given share in the property of their parents, the females were abstained from sale or purchase of any major property and whatsoever females have earned- they were deprived of it. Due to low literacy level females were deprived of their right to vote and they were misguided during voting.

The community's negative attitude and in-cooperation with females' educational implementers has served as a cause for retarding the process of females' education promotion. The educational implementers have faced problems due to un-consideration of the social factors of the respective community while working on females' education. They have not cared for the community's values and sensitivities. The educational implementers have made drastic changes while dealing with females' education and they have not introduced pilot projects of females' education first. The females' educational projects were not planned and implemented according to need of the community and were lacking the composition of supply enforcement and demand drive. The community's geographic location, historical evolution and demographic facts were not cared of. This all has reduced the success chances of females' educational projects implemented by government and the community people did not welcome the initiatives made by government in this context. Consequently, the females' educational facilities, physical educational infrastructure and the investments incurred on their education, all have gone into futility. The unwilling community people have abstained their female children from these established educational institutions and have made negative propaganda against females' education. The community's this attitude has made the educational policies non-objective and non-achievement oriented. Consequently the females' education has remained supply enforced but not the demand driven.

The rural and the urban community have had a difference in their attitudes toward females' education. But this was also fact that this difference was more of number, less of kind. The rural community has shown comparatively added number of respondents for negative attitude towards females' education. They have a lesser amount of realization for importance of their involvement and cooperation for promotion of females' education. They resist more intensely to the government's educational policies planned and implemented for females' education. The urban community was also less involved as rural community in female education promotion but it was also less resistant to it. It was because of the reason that the social ties were less integrated in the urban community and it spent comparatively busy life. The urban community also did not put down the economic responsibility upon their females. Both the communities have provided inconducive environment through its orthodox socio-cultural values for females' education. But the rural community was more resistant and problematic, which has shown lesser cooperation for females' education due to its comparatively added cultural conservancy. Both the communities i.e. rural and urban have perceived females in the context of deficient feminine nature. They perceived that females could never play the roles, which the males were playing in the society. In both the communities the females due to low literacy level have assumed a lower socioeconomic status, while in the rural community the situation was more miserable.

However, it is fact that life without education is like committing of suicide and the illiterate's example is as a crippled person, who always searches for a support. Grooming is not possible only through external liberty rather is also requires internal independence. Half of our population i.e. females is paralyzed due to illiteracy. They have to consult their males for every matter of their lives. Cruelty is added here, although less, but that the males are also victims of the same disease. They were not socialized well because their mothers were not educated. Now, there is a difficulty within their minds that how they can educate and guide females well. This is a dilemma, which has captured whole of the nation; one person's effect is upon other- like the accelerator's example in Economics with the supposition that one illiterate produces five illiterates- one literate produces five literates. The community's biased and negative attitude towards females' education has made the situation very miserable. Females are half of the population. But in NWFP they have 19% literacy rate only and the remaining 81% of females are illiterate (while this literacy rate was measured by the definition of the mere (even) ability of

individual to write his name in any one language). It is a known fact that in our community, people have very low reading habits, while the knowledge is in written form. Further, the valuable knowledge is in foreign language, which a minority out of 19% literate females may be able to read. So how they can be benefited or can contribute in knowledge. So the uneducated females' example is as of sugar without taste, as they have intelligence, of course, but of no use. The matter do not ends upto the females. This half of the population has to play a significant role in the development of society. They have to train and socialize their children. It is absolutely insensible that a completely or partially illiterate female can train or socialize her child well for the challenges of modern global world. While in this world there are nations who has achieved almost 100% male-female literacy rate (with passing of Matric grade as qualification for a literate). The condition should be imagined that today in twenty first century, where European Scientists- males and females are searching life expectancies in Mars and other Planets, while our females are almost completely illiterate. Added to it is that there is no will on part of females or on part of their caretakers that they should ever be educated.

The struggle for females' education will be an uphill battle that will not easily reach its stronghold. This journey has a long root to go on. Giving freedom to human beings, leads to flourish and develop their potentials. Female is also human-being and she also needs freedom-freedom of getting education, freedom of thought, freedom of choice in marriage, freedom in career selection, freedom of speech, freedom of expression- and this all is possible only when she has education. Only the education gives freedom from slavery and mental subordination. The presently crippled segment of society i.e. female can be made active, useful and beneficial member of the society. The females can play a vital role in national development process if they are soundly educated. Firstly, it is because of the reason that the females are the half of the population of the world, secondly, the children's early development is in the hands of the mothers, thirdly, females as wives are the backbone of the family- which is the universal social institution. Keeping these factors in view, if the females are being educated, these all sectors will be improved and national development will be accelerated. If the male members of the community start perceiving females' education as positive and they do start to promote it, then they themselves will be benefited of it. If females, the companions of males are socialized and educated well, they will be able to help their males effectively. They may become able to rear

their children well and may develop better understanding with males. Educated females may become better in a position to manage family matters and are supposed to support their families in economically better and productive ways. Educated females may get good foresight and perception of the societal phenomena and can play better reformatory roles in the society. They can fully involve themselves in nation building activities and can serve well in case of emergencies. They can serve and be served well if they are being educated.

Now it is important to establish a trend on what is going on in society right now and what happened hundreds of years ago. The understanding of community and how it behaves in different parts of the world is the first step to the learning of new cultures. Things have changed through the years and fortunately the world communities have started accepting more and more the way females are succeeding in business, education, agriculture and many others tasks now established. Educated females have got the opportunity that enabled them to read, write and above all, to think. To achieve these objectives, the changes are required in the behaviour, beliefs and attitudes of the individuals living in the community. In this way the active participation of local community could be achieved for making the process of promoting the females education success.

Hence, all the hypotheses were proved as true, which consequently has affirmed the soundness of Karl Marx's "The Deficient Feminine Nature Theory". The theory in which the attitude and relative causes are explained of the community for the females, stood affirmed but not valid and justified. The researcher is of the claim that the community's this perception/thinking and relative attitude, which consequently effects females' education and their psychosocial development negatively, is not desirable. Researcher, in support of his viewpoint, furthers the idea of the philosopher Plato- who is known as first feminist in human's recorded history, says that there is no difference in the mental capacity of a male and a female- both can socialize well. So a female should be given fullest chances of education, as a male is given. The more authentic source supporting this claim is that The Allah Almighty and The Holy Prophet Muhammad Peace Be Upon Him has considered the acquisition of knowledge/education as obligatory for all Muslim males and all Muslim females. This logic is sufficient that if there were some problem with the psychosocial state/nature of females, then the religion would have not made acquisition

of knowledge as obligatory upon them. Rather it is fact that if a human being is not educated, he remains raw and rough- not socializes well. This is very natural that without education, a human being remains deficient in most of his qualities. He will be refined, groomed, developed, matured and socialized, but only when he is educated. There is no consideration of the sex here, rather human development and socialization is linked with the education. They are wrong in their supposition that due to the changed (gender sensitized) role of the females, they are not capable of getting social, psychological or emotional maturity, which community makes a justification for keeping females uneducated and ignorant. Rather the fact is that the community does not want to empower females through education, socialization and awareness because this empowerment will set them free from the reigns of males' slavery. By this argument, in no way it is meant that the roles should necessarily be changed of males or particularly of females, after they are being educated. The religious and cultural values are not necessary to be changed, but should be refined. These values should be brought into their original form and should be made conducive for human development. The education should aim at searching out better solutions to the problems of life. The females' education should never be aimed for the community's disturbance, deformation or tension.

*To conclude the discussion, there are not two opinions throughout the world on the importance of education either for males or for females. The individuals can contribute in national and global development only when they are soundly educated. The education sector implementers whether of government or of non-government sector, should make sincere efforts for promotion of females' education. They should exercise all their potentials, invest all their resources and should make strategic planning and implementation for promotion of females education. The females' education promotion should be their indispensable priority. It is fact that the community due to their socio-cultural values and a stereotyped in-conducive psychosocial state do not support the cause of females' education. The community's perception of females as psychosocially deficient and the attitude based on this perception has very negatively effected the females' education. The lack of education among females has thrown them into such a socio-economically disadvantaged status wherein females are deprived from most of their privileged rights. Only improvement in their education can make them able to improve their socioeconomic status. The in-cooperation and resistance from the side of community has created enormous*

*problems related to females' education. The educational implementers should make the community aware of the importance of females' education. While in the process of females' education promotion the respective community should be consulted. The community people should be fully involved and their participation should be ensured in process of females' education promotion. The community's sensitivities should be cared of and their values should not be disturbed. The gradual developments should be made in females' education promotion, so that the community may get acquaintance with the process and start accepting social change mentally. Their perception of females as deficient in psychosocial terms should be corrected and they should be made realized that the females' development would be beneficial to them. They should be conceptually cleared that the females' psychosocial deficiency is the outcome of the community's discrimination, not a natural phenomenon. It is anticipated that the community's cooperation and involvement will be a landmark in promotion of females' education.*

## **7.16 Derivation of New Theory Titled “The Dismal Circle of Femaleism”**

The following theory is the researcher's theoretical contribution for the society. This theory is derived on the basis of findings of the research study. It is an expansive addition to “Karl Marx's- The Deficient Feminine Nature Theory”.

### **Theory**

This theory provides rationalization for prevalence of females' psychosocial deficiencies in society. In the communities, where females oppression persists, there “the deliberate erroneous perception of the community regarding females as psychosocially deficient, serves as a cause to sustain them deficient in psychosocial terms”. The community intentionally keeps the females as deficient, and terms this unnatural deficiency of females as their natural deficiency. The community itself traps females in an unfavourable and disadvantaged condition, which is inconducive for their psychosocial development. It's example is like a ravenous person who is not provided with foodstuff for a sufficient period of time, will definitely be showing the symptoms of corporal weakness. In the same way the females are kept deprived of education while it is necessary for socialization and development, they will surely remain deficient in terms of psychosocial characteristics.

### **Logic**

The negative attitude of community towards females' education is due to the absence of egalitarian form of society, in which individuals may have equal rights regardless of any discrimination. This type of attitude is the product of patriarchal structure of society in which males have dominant positions due to the reason that females are less educated and less socialized as compared to them. The male community members want to preserve the existing social order, which is favourable to them. They do not want to lose cheap female subordinates, who serve them wordlessly and meagerly, without any specific reward. In order to sustain the social order and the exploiting benefit attaining as continue, community considers it indispensable to sustain females in the prevalent static conditions. This is possible only when the females are retained in the same psychosocial state, through seizure of their socialization. In case

even if females' socialization is not seized, the radius of their social life in which females live, should not be let to be broken. The male community members crave that the females may not be left out of their unfavourable conditions of social life. The community socializes females with stereotyped predefined and preexistent roles in the society. The females' traditional role in the society is that they live a life of meager status with a submissive dealing with males.

What is made additionally immoral with the females and their education is through religion's misinterpretation regarding status and role of females in society. The sequence of male Prophets is considered a source of derivation of the societal law that female is deficient, cannot lead, cannot become saint, cannot be worthy of becoming a scholar- a scientist- or a self sufficient being. While the role, status and respect of Hadhrat Aishah, Fatima, Khadija, Aasia and Maryam (Allah Almighty has pleased with Them) and other great Faithful females is forgotten- who have reached at the peak of humanity by the grace of Allah Almighty and by their self-struggle and sound moral character. Those females are not made as role models in the society.

The male community members do not want to authorize the females to come out of "The Dismal Circle of Femaleism", in which the females are kept deprived from the chances of education and socialization, which consequently makes them incapable of expressing and using their potentials in mainstream societal and national development. Rather it forces females to be in a fixed magnitude for a meager growth and development. They are trapped in "The Dismal Circle of Femaleism", with elucidation of this phenomenon that females are deficient beings; and are kept at the status, which they deserve and are capable of. The community in its passion of negative attitude towards females has reached to such a climax that it rejects females' rights just by arguing "*There should be no dialogue for females rights because of this simple and enough reason that the females are females*". The community people even realize importance of education more specifically of females' education, but due to the fear of unfavourable consequences on their part, they oppose females' education. They fear that the females thinking pattern will be changed through the process and as an outcome of education. They fear that the females will start thinking and acting in more an active way. This will oust the passivity from females' personalities, which can lead them toward raising their voices and doing efforts for attainment of their legitimate rights. The outcome of education process will serve as a base and

cause of ending female subservience for male, while the community does not desire this in any way. Due to this reason community do not permit their females to be educated.

It is a lucid fact that no individual can reach to his socialization peak without attaining education. No female can play her role to serve the society unless she gets sound education. Yes, in case female is not educated, she can become a source of evil and societal deformation. She can become a source of retardation to the process of development. She cannot inculcate high moral qualities in the personalities of her children and cannot socialize them well. She will be unable to support her husband, family and the community at large without education. Consequently, she will definitely remain deficient, without education.

### **Conceptual description of cause and effect**

So it implies a circular constellation of forces tending to act and react upon one another in such a way as to keep a disfavoured female as disfavoured. "*A deprived female is deprived because she is a female*". Let us suppose that while other social factors remain static and ineffective, the concept of "The Dismal Circle of Femaleism Theory" can be explicated from the subsequent fractionary statement based example as following: -

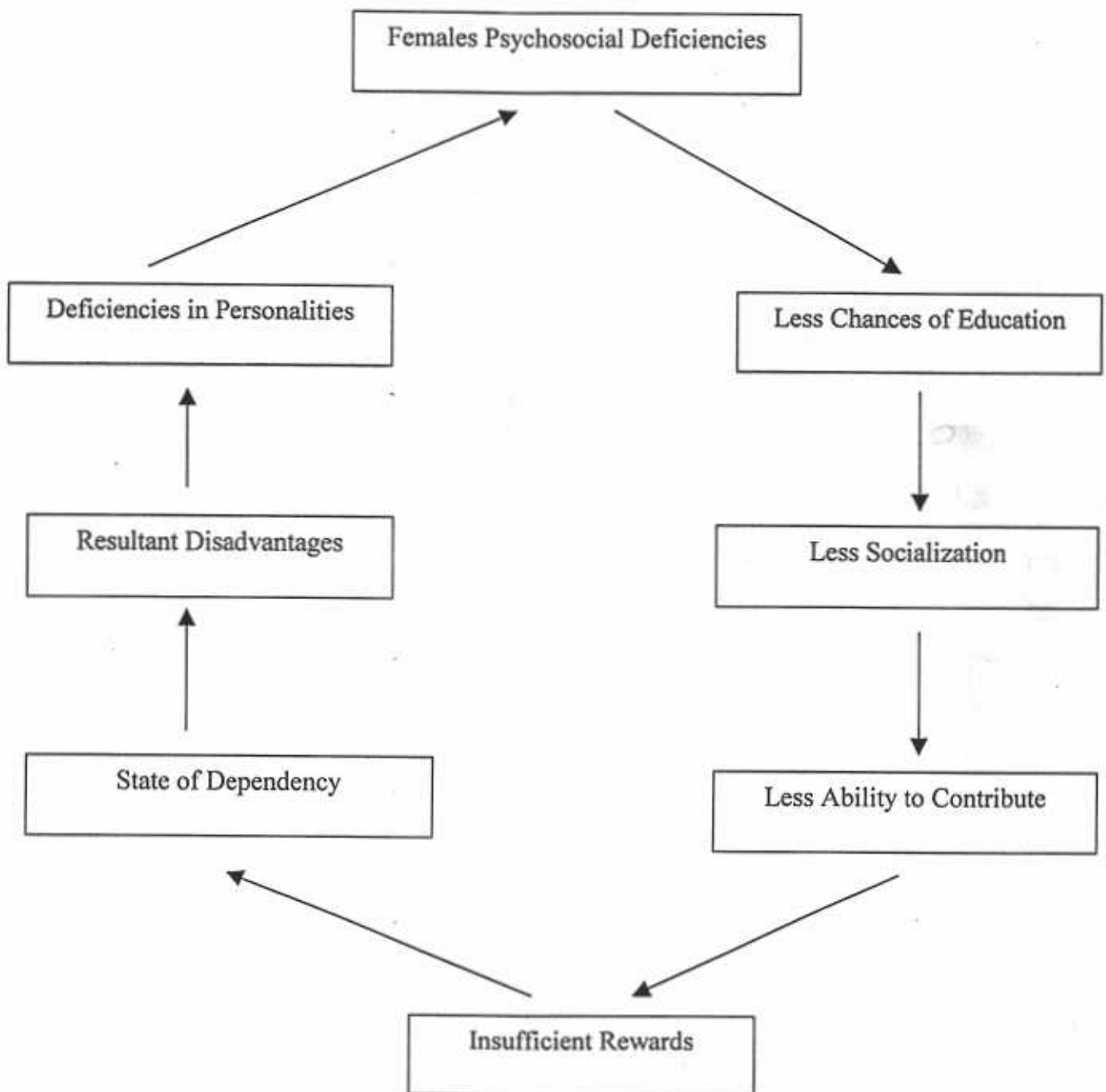
(Females Psychosocial Deficiencies-----Less Chances of Education-----Less Socialization-----  
Less Ability to Contribute-----Insufficient Rewards-----State of Dependency-----Resultant  
Disadvantages-----Deficiencies in Personalities-----Females Psychosocial Deficiencies)

The fractionary statement is opened (explicated) in a descriptive format, in order to make the concept easy and clear to understand, as following: -

It is perceived by the community that the females are by nature psychosocially deficient. Respectively they are given lesser chances of education. As a result of less education, females are less socialized. Due to lesser socialization, females have less ability to contribute in the community/national development. Due to lesser contribution made by them, females get lesser rewards. Due to the insufficient rewards, females fell into a state of dependency. The state of dependency gives them enormous disadvantages. These disadvantages sustain females as unnaturally psychosocially deficient. The community considers these unnatural deficiencies of females as their natural psychosocial deficiencies.

## Diagrammatic Presentation of "The Dismal Circle of Femaleism Theory"

(The theory derived as consequence of the subject study)



## **CHAPTER - 8**

### **SUGGESTIONS AND RECOMMENDATIONS**

## CHAPTER – 8: SUGGESTIONS AND RECOMMENDATIONS

There were two major variables under study in this research. One variable was community attitude, which was taken as independent variable, while the other was females' education, which was taken as dependant variable. The answer to the question was sought in the study that in which category the attitude of the community falls, whether in positive or in negative towards females education. What were the bases of this attitude and what were its outcomes. For this purpose the related literature was reviewed, statistical facts were gathered, and consequently a correlation was built of the state of females education as an effected outcome of community attitude. This interrelationship was made by the almost exactly relevant theory proposed by Karl Marx's "The Deficient Feminine Nature Theory", in which he has explained the nature of community attitude towards females in general terms, its bases and resultant outcomes for females. By taking the help of historical facts, literature and theories, an interview schedule was designed, which has served the purpose of reaching the research objectives, satisfying research questions and testing of the hypotheses. The collected data was compiled and classified into tables, on which standard statistical analysis were applied, and the data was explained in the terms of text with statistics incorporated in it- which has elucidated the significance of the responses made by community respondents. From this data's explanation the research findings were drawn, which were discussed, the hypotheses and the theory (used as theoretical framework) were tested and the researcher generated a new theory. On the basis of the findings, conclusion, researcher's derived theory and suggestions made by the respondents, the following policy oriented suggestions and recommendations are provided, which if adopted can make community' attitude positive and participatory and can consequently lead towards the promotion of females education. The respective suggestions and recommendations are as following: -

### **1. The community should be made willing to educate their females**

Awareness about various matters of social significance among community people is necessary for development process. Awareness should be raised through various means among community people. The community should be motivated for realization of

importance of females' education. The cause of females' education cannot be achieved unless and until the community is made willing to educate their females. It should be endeavored that the community has started giving personal and sincere favour for females' education promotion. The community people's will, interest and support should be increased in females' education. They should be persuaded to avoid making negative propaganda, which retard females' education. This will be a source of avoidance of the expected community side problems concerned to projects implementation related to females' education. This will also help in continuation and sustenance of the donors' support. Consequently the educational infrastructure will become useful and safe.

## **2. The participatory community approach should be adopted**

The maximization of community's participation in their welfare activities brings fruitful results always. A large segment of the activity of socioeconomic development of community is in the hands of the inhabitants living in it. So their active participation should be attained through various means and ways. The government should convince local community for cooperation, in order to increase chances of success of the females' educational projects. She should ensure involvement of local community while providing them educational facilities for females. The community should be made convinced by the government to provide land and other facilities for establishment of infrastructure for females' education. The community should be persuaded to send their female children to educational institutions. The government and the respective community should go side by side for promotion of females' education.

## **3. The females should be motivated for their education promotion**

The females are the half of total population. They should actively participate in the process of national development. This fact is not ignorable that the females' personal willingness is also necessary for promotion of their education. The development of trends of self-support in females is very necessary. The females community members' state of mind should be developed in such a manner that they could work effectively for their own development. They should be made independent in most of the affairs of their lives because the habit of dependency will effect their development negatively. This is possible

only through their sound education. They should be undoubtedly convinced that their so-called honour in society, which is given to them as a mother, daughter or wife in our society, can never serve as substitute for their education. So they should make no compromise on their education and development.

#### **4. The community's apprehensions should be removed regarding females' education**

The apprehensions of the community urge its members to obstruct females' education, so these apprehensions should be removed. The community people should be convinced that there is nothing of such nature that a female or her family's honour turn out to be in trouble if she goes out for getting education. The community's this apprehension should also be removed that females will stop cooperating and obeying males if they get education; rather they will be able to serve their families more effectively. Male community members fear should be removed that they will lose the services of cheap female subordinates, if they are being educated. The males' expectations from females for undue obliged-ness should be removed and a balance of mind-set should be brought in the community. The females' education will not disturb their conventional job of rearing the children. The community people should be convinced that females would be able to serve the community better if they are being educated. By promoting females' education they should be given their valid status and rights in the community.

#### **5. The community should be taught that the females' education would not disturb social order of the society**

The community should be convinced that the females' education would not disturb the established social order of the society. Whatsoever changes will come through females' education will be constructive and advantageous to the society. The community's fears of negative consequences, which they expect will result from females' education, should be removed. The community people should be convinced that the females' education would not be stigmatized in the society; rather it will be a matter of honour for a family, which possess educated female individuals. The community should be persuaded that the educated females would get good matches for their marital lives. The educated females will have a judicious mind-set, which will give them to have a marital life of good

understanding with her husband and wife, as compared to an ignorant female. This all will be positive social reformations and will not disturb the established social order of the society.

#### **6. The religious injunctions regarding females education should be made lucid and purified**

The religion Islam is a complete code of life. The Islamic teachings should be brought into practice sincerely. Islamic teachings and practices provide satisfaction to the social life and psychological state of the communities. It leads the communities towards their social, economic, moral and spiritual development. It is a phenomenon of our society that religion-Islam is made a gratuitous source of exploiting females' rights, especially for their education. This situation needs correction. The religious values should not be fused with the cultural values regarding females' education. The religious injunctions should be purified and made clear to the community. It should be preached to the community that the religion-Islam not only permits females for acquiring modern education; rather it makes the educational attainment/ knowledge seeking obligatory for both- all Muslim males and all Muslim females. In order to implement religious teachings and religious system in true terms, the community education is necessary. For this purpose authentic religious scholars should be produced. This thought should be inculcated in the community that acquiring of religious knowledge and practicing the right religious values is the right and duty of every Muslim. Every Muslim should raise his voice wherever and whenever he observe any disruption regarding religious malpractice related to females rights, particularly for their education.

#### **7. The social atmosphere should be made favourable for females' education**

The prevailing in-conducive orthodox stereotypes of our society should be eliminated, which retards females' education. The social structure elements of our society like conformity to undue purdah observance should be normalized so that it may not abtain the process of females' education promotion. The community should be convinced that there is no threat to the honour of females and there is no violation of purdah when they go out of their homes for educational attainment. The integrity of family should not be

attached superfluously to the conformity of purdah. The community should be convinced to stop thinking females' character as suspicious when they go to educational institutions for education acquisition. An atmosphere of social respect should be generated so that the community's environment be made such conducive that there remain no females harassment and teasing when they go out of their homes for getting education. The community should be educated regarding benefits of adapting conducive social values prevailing in the world. They should be convinced that the values, which retard smooth functioning of the society should be eliminated regardless of the consideration that either their forefathers practiced these values or these values are their identity. The philosophy behind doing so is that undue restrictions to females' education caused by unfair and unjustified social values will be removed.

#### **8. The community's perception of The Deficient Feminine Nature should be eliminated**

The community's perception of females- in the context of The Deficient Feminine Nature Theory, has given females a great setback in terms of attainment of socioeconomic privileges. It has served the purpose of justifying the males' oppressions and discriminations towards females. Due to this phenomenon females are by no means allowed to be educated, because education will definitely give them fair strength and empowerment. This status force females to serve slavery to males. The perception of females' as psychosocially deficient being should be eliminated so that the males may discontinue taking undue advantage of it. By doing so the females' sufferings would be stopped, which will save them from unfavourable outcomes of educational, cultural, economic, political, religious and social disadvantages. Females should be made free from these unfavourable societal stereotypes, which give them meager status in the society. It should be made clear to the community that females are not deficient as compared to males in any sphere in terms of psychosocial characteristics. If they are backward, it is only because that they are given fewer chances of education and socialization. The females should be given fullest chances of psychosocial development. Through this females will become capable of attaining their rights of social,

psychological, emotional, moral, religious, political, and economic spheres of their lives. This will enable females to serve their society well.

#### **9. Sufficient facilities should be provided for females education**

The government should fulfill her responsibility regarding provision of females' education. The government should ensure provision of adequate educational facilities to all the localities of a community. The government should ensure establishment of enough educational institutions for females so that no community may remain deprived of the females' educational facilities. The established educational institutions should be provided with sufficient facilities, which are required in the education/ teaching-learning process. The government should ensure the availability, presence and punctuality of qualified and priorly experienced teachers in females' educational institutions. The curriculum should be standardized with the modern qualities so that the females' education may become useful and productive.

#### **10. The females' education should be made productive**

The females' education should be made functional and useful in both the material and in the non-material terms. It should be more than a conventional and literary education, which must possess economic viability. This will be helpful in convincing and attracting the community for females' education. Females should not be unduly restricted to four-walls for only domestic chores; rather they should be given fullest chances of socialization. The community should be made aware of the fact that educated females are economically more productive as compared to the uneducated females. The community should be convinced that there is no harm if females are involved in the economically productive activities when conducive environment is provided to them. The community should be made aware that economic independency will give females wider decision-making power and they will shoulder the burden with their males in their daily life matters. The females' role should be broadened in the society by involving them in nation building activities. This will augment their chances of education.

**11. The methodology of females' education promotion should be reformed**

The cause of females' education should be the priority of the government. The government should assume the responsibility of providing education to females as mandatory. The pilot projects should be introduced first while dealing with females' education. The educational projects for females should be planned and implemented according to the needs of the community. She should ensure participation and cooperation of each segment of society in it. In this way the females' educational projects will be made demand driven. The element of the supply enforcement should also be there in which the government's priorities should be taken into consideration. Females' education should be promoted by making the philosophy of essentialism as base for it. Attainment of education should be made obligatory through legal enforcement. One other factor regarding methodology of females' education promotion is setting of appropriate pace of projects implementation process. The educational implementers should avoid drastic changes in females' education because it is apprehended that it may create a sense of uncertainty in the community, which can result in the shape of emergence of harmful consequences. They should make gradual and systematic developments in females' education. The philosophy behind doing so is that the community will accept changes with the passage of time, their uncertainties will be removed and they will start supporting the cause.

**12. Every effort should be made to increase literacy rate of females**

The literacy level of the females should be increased so that they may gain a fairly higher socioeconomic status in the society. The increased literacy rate will not only serve the purpose of becoming a source of addition in their knowledge but will make them independent and empowered. The rise in females' literacy level will make them able to decide their matters independently. It will enable them to get a hold over their economic, political and social rights.

**13. The educational projects for females should be made objectives oriented**

The educational projects designed and implemented for females should be made objectives oriented. This is possible merely when the community's particular

requirements are identified related to females' education. The educational implementers should consult the community before formulation of educational policies and designing educational projects for females. The respective community members have more knowledge about their local needs and problems. The community' cooperation, involvement and guidance will make educational provision objective oriented. The community involvement can reduce the cost of females' educational projects. The implementation process of educational projects related to females becomes easy, through community's cooperation. The philosophy behind this fact is that the ultimate target and beneficiary of such projects is the relative community itself.

#### **14. The socio-cultural elements of the community should be cared of**

The educational implementers should be careful about the socio-cultural factors of the community while working on females' education. The religious differences and sensitivities are the flashpoints of every society. They should be very much careful of the Islamic/religious values, which are practiced by the community. Before starting any education promotion activity the educational implementers should create awareness in the community for importance of females' education. They should take the community into confidence that their activity is only for the community development and females' education promotion. They are not bringing any social revolution or attacking on the local culture. While working on females' education the community's values should not be disturbed because it can invoke community's antagonism. The community's compassions should be cared of. The respective community's sensitivities and flash points should be well known, which should not be touched by the educational implementers. This will minimize the community's resistance to females' education. The logic behind doing so is that the community will feel secure and un-interrupted, which will provide smoothness to the process of females' education promotion.

#### **15. The respective community's features and traits should be well known**

It is very essential to know the particulars and facts about a community before planning and onward implementation of females' education projects in it. The community's geographic location should be investigated well before working on females' education.

This will enhance straightforward understanding of the needs and limitations of the community, which will provide ease in approaching the community. The community's historical background should be known through studying it and through other different sources. This will help in understanding the historical evolution of psychological, sociological, economic and other factors in the community's own. This will facilitate in approaching their mental, cognitive, perceptive and understanding levels, from where an atmosphere of mutual understanding could be created. The community's demographic facts should be analyzed because this will help in designing the volume, time frame, finances and other resources required for to educate females in a certain community.

#### **16. Special movements through mass media and exposure to outer world**

The human being learns and adopts most of habits through imitating. Media is a great source of bringing changes in the attitudes and lives of community people. Our community people's underdeveloped socioeconomic state should be made clear to them. The modern world challenges should be uncovered to the community through media. The ways, methods and means through which the socioeconomic development is attained by the developed nations should also be revealed to them. The exposure to outer world will possibly make them enter into mainstream of competition and development. Then the individuals will start deciding about their career in the modern world by their own. Various programmes should be run on media so that the negative social values of the community can be brought before them, which become a cause of females' education retardation. The identification of social evils could too serve as a step towards its eradication.

#### **17. The socio-cultural reforms should be made**

The culture of an area affects much the behaviour of the inhabitants living in it. The individuals who deviate from their culture are punished most often in one or in some other way. There are some social elements being developed with the passage of time, which hinders the development process and unease social life of the female members of the community. These socio-cultural elements consequently effects females' education negatively. The negative socio-cultural elements should be removed from the patterns of

living of the society. Social roles and statuses should be re-established according to the need of modern world. The emerged values, which are being practiced by the community, should be brought to a reasonably fair and moderate state, so that these values may not hinder females' education. For this purpose social reform movements for females' education promotion should be run through religious, educational and family institutions. For positive psychosocial changes these institutions should be used as platform. It is because of the rationale that these basic social institutions affect much on the individual's psychological state and social life.

#### **18. The local leaders should be taken into confidence**

The community people are subject to their local elders and influentials to a greater extent, in many matters of their common concern. The attainment of these local leaders 'cooperation in promotion of females' educations will be valuable and advantageous to a greater degree. Local social control should be patronized through these leaders in the community in order to achieve the objective of promoting females' education. Social control is a source for peace, and peace provides platform for carrying out the developmental activities. In addition to local leaders, there are certain intellectuals and positive thinking people prevailing in every community, if they are involved and consulted for developmental activities, can furnish excellent results. These intellectuals should be provided with a platform of opportunities of rendering services in their respective areas of influence, for females' education promotion.

#### **19. Special programmes for extensively traditional and conservative communities**

Before bringing any changes in the lives of community people, the most primitive and conservative areas of the community should be allocated. Special strategies should be evolved and implemented in those areas regarding females' education because these communities are more rigid to changes. The debates should be made between the cultures of local community and the other communities. This kind of discussions will bring the community's shortcomings and lacking in front of the people. Then the community will realize its shortcomings and a need will be generated in them to overcome these shortcomings.

### **20. Presentation of acceptable role models to the community**

The presentation of role models plays an imperative role in setting a direction for the activities of the community people. Every individual sets a distinctive type of ideal role for himself. By taking this philosophy into consideration, the preferred roles of the community people should be set through presenting them their role models. For promotion of females' education, role models should be presented to the community from within it and from the Islamic history. There are a number of Muslim female scholars who have achieved a great fame and the community should be given knowledge of them. In this way the community's this fear will be removed that their females will adopt an alien and paradoxical style of life, which will contrast to the local values, after they are being educated. The philosophy behind this is that it will make community ready to accept the cause of females' education because it will be able to perceive education of females' in their own cultural contexts.

### **21. Dynamic attitudes should be developed of the community people**

Primitive communities are reluctant to transformations, which effect their development very unconstructively. The community people's attitudes should be made dynamic which could adjust with the rapid development and social change process. Their minds should be developed in such a way that they could absorb the social changes occurring with the passage of time and with the development process. A sense of endurance, sacrifice and preference for collective interests should be created in them. These values should be brought into the practice of community people. These moral values will harmonize the community much in its socioeconomic development process, and then the community people will stop opposing females' education. The philosophical reason behind this is that the emergence of these values will make the community much flexible and stronger, consequently they will not acknowledge females' education in narrower terms.

### **22. Development of values like honour, trust, respect and sense of responsibility should be made in the community**

The social evils hinder the development of the community and worsen the psychosocial state of the community people. These social evils should be eliminated for the smooth

functioning and enhancement of the socioeconomic development process in a community. The community people should be provided with such outlets that could exert their extra held energies in positive activities. This will increase their efficiencies and inculcate in them the spirit of competition and positive thinking. The creation and prevalence of moral values in the inhabitants of any community like trust, honour, respect and responsible nature are very much necessary for their development. These values could make their social life and psychological state fulfilled and satisfied. These values will be a source for strong interaction among community people that will lead them towards development. They will start considering females as respectable and of equal status members of society and will discontinue their discrimination towards females and their education.

### **23. The community should be provided with general physical facilities**

The provision of enough modern facilities will bring positive attitudinal changes in the community. The up-gradation in the standard of living will change the thinking patterns and needs of the community people. Their efforts will be diverted toward attaining mainstream socioeconomic development instead of making only their personal living conditions better. The structured installations of the educational institutions, roads, streets, houses, electricity and other material resources will effect the life of community people much and will contribute to their socioeconomic development process. The all levels enough religious and educational institutions of modern need will give the community a great change in positive direction and they will ultimately realize the importance of females' education.

The travel makes connections of community people with rest of the world. The facilities like telephone, postal and internet communications, if provided to the community people will make their lives easy and speedy. Messages will be sent and received very swiftly. When the people are provided the facility of smooth communication and transportation, they will travel much for attainment of education, employment and other facilities. In this way the unnecessary travel can be avoided. It will save a lot of energy and time of the individuals, which could be used on other productive activities. The people of other

communities will also come with new and positive ideas for the development of the respective community. In this way interaction will increase between the local community with comparatively developed communities and it will promote positive psychosocial changes. As much frequent will be interaction among individuals of a community that much effect will be upon their social lives. The exchange of thoughts and experiences set directions for their development. By the process of knowing the positive benefits of the communities where females are educated, the respective community will also start promoting females' education in its own jurisdictions.

There should be systematic residences and the lodges should be constructed according to the maps keeping in view the local customs, with wide constructed streets, which may give ease in access to these residential lodges from local main roads. It will give smooth functioning to life and will provide mental satisfaction as well. The local available resources should be well identified. These available resources should be explored and utilized upto their maximum level for the community benefit. Technical and professional training should be imparted to develop human resource of the community. This will also serve the cause of females' education promotion.

The provision of these physical facilities to the community people will bring a positive change in their attitudes. They will be satisfied with their lives. The community people's priorities will be changed and they will be able to think on females' development as well, because at present they are engaged in the acquisition of basic facilities of life.

## **CHAPTER - 9**

### **ANNEXURES**

## CHAPTER -9: ANNEXURES

### 9.1 Interview Schedule for Research Study

ON

"COMMUNITY ATTITUDE TOWARDS FEMALES EDUCATION IN NWFP"

Date \_\_\_\_\_

1. **Where do you live?**
  - i. Rural area
  - ii. Urban area
  
2. **What is your age?**
  - a) 25-35
  - b) 36-45
  - c) 46-55
  
3. **What is your educational status?**
  - i. Uneducated
  - ii. Primary
  - iii. Matric
  - iv. Intermediate
  - v. Bachelor
  - vi. Master/Professional
  
4. **Occupation of the respondent?**
  - i. Unemployed
  - ii. Govt. Servant
  - iii. Private service
  - iv. Business
  - v. Farmer
  
5. **Total monthly income of the family from all sources? \_\_\_\_\_**
  
6. **What is your marital status?**
  - i. Unmarried
  - ii. Married
  - iii. Widowed
  - iv. Divorced

7. What kind of family system you live in?

- i. Nuclear
- ii. Joint
- iii. Extended

8. Total number of family members of the respondent \_\_\_\_\_.

9. Number of female family members of the respondent \_\_\_\_\_.

10. Are you willing to educate your family females?

Yes/No

11. If no, how?

- i. There is no use of females' education.
- ii. Females should be restricted to four walls of house for domestic chores.
- iii. Females' education will disturb established social order of society.
- iv. Religion restricts females only to religious education.

12. Do you agree that lack of community people's interest has negatively affected the females' education?

Yes/No

13. If yes, how?

- i. Educational infrastructure prepared for females became useless.
- ii. Problems have occurred in implementation of females' educational projects.
- iii. Donors have rolled back their support from projects of females' education.

14. Do you think that if you were willing to educate females, then their literacy rate would have been better than that of present?

Yes/No

**15. If yes, why? Because**

- i. Then there would have been no barrier in females' way for getting education.
- ii. Then females would have got our support.
- iii. We would have made financial resources available for females' education.

**16. If no, what were the reasons due to which even if you were willing to educate females, their literacy rate would have not been better than that of present?**

- i. If females had wished, they would have improved their education by themselves.
- ii. Community's willingness makes no affect upon females' education.

**17. Whether social structure elements of our society serve as abstaining force to females' education?**

Yes/No

**18. If yes, what are these?**

- i. Conformity to Purdah.
- ii. Eve teasing.
- iii. Integrity of family.

**19. Do you think that socio-cultural values of our society are conducive for females' education?**

Yes/No

**20. If no, why?**

- i. Females' roles in society are considered very restricted- so they need not to be educated.
- ii. Females have no economic/job prospect in our society after being educated.

- iii. Females' obedience to males is preferable which may be disturbed through their education.
- iv. Females' harassment is made in case they go outside home for getting education.

21. Do you agree that such stereotypes prevail in our society, which retards females' education?

Yes/No

22. If yes, do you want to change the in-conducive orthodox stereotypes prevailing in our society harming females' education?

Yes/No

23. If no, why? Because

- i. We do not want to change these values at all.
- ii. Our elders practiced these values.
- iii. Our culture is our identity.
- iv. We are pragmatic and want to preserve our values.

24. Do you have some apprehensions from females if they are being educated?

Yes/No

25. If yes, what are these apprehensions?

- i. Females' honour is not safe if they go out for education.
- ii. Females may not obey the males if they get education.
- iii. Females' responsibility of rearing children will be disturbed.

26. Whether any expected fearful consequences of females' education serve as barrier to it?

Yes/No

27. If yes, what are these?

- i. Community's stigmas attached to educated females.
- ii. Females' education's economic un-productivity.
- iii. Post education marriage problems for females.

28. Do you think that females' obliged-ness for males will be disturbed through females' education?

Yes/No

29. If yes, how?

- i. Education among females may bring them to equal status with males.
- ii. Educated females will demand for their rights.
- iii. Educated females are expected to give less care to males.
- iv. Males fear to lose services of cheap subordinates i.e. females.

30. Do you think that females restricted role in the society has limited their chances of education?

Yes/No

31. If yes, why? Because

- i. Females are not involved in nation building activities.
- ii. Females increasing role may disrupt smooth social functioning of society.
- iii. Females have to interact with a limited number of individuals.
- iv. Females are not accountable for any flaws in their socialization.

32. Do you think that there are no economic prospects for educated females in society?

Yes/No

33. If yes, how?

- i. Females' employment is not considered as good in our society.
- ii. Females are not considered socially responsible for earning.
- iii. Social environment for working females is not conducive.
- iv. Economic independency may give females wider decision-making power, which is not acceptable to males.

34. Do you think that religion-Islam permits females for acquiring modern education?

Yes/No

35. Do you agree that religion-Islam is made a gratuitous source of exploiting females' rights, especially for education?

Yes/No

36. If yes, why?

- i. No one can raise his voice against religion.
- ii. Religious values are fused with the cultural values.
- iii. Authentic religious scholars are less in number.
- iv. Our community is less educated.

37. Do you think that females' harassment occurs when they go out of their homes for education?

Yes/No

38. If yes, how?

- i. Females are harassed on their way to educational institutions.
- ii. Females' honour does not remain safe.
- iii. It is considered as violation of purdah.
- iv. Females' character becomes doubtful due to their going out.

39. Do you think that females are deficient as compared to males in terms of psychosocial characteristics?

Yes/No

40. If deficient, then do you think that whether they should be given lesser chances of psychosocial development?

Yes/No

41. Do you think that due to the deficient feminine psychosocial nature, females cannot?

- i. Develop sociability skills well.
- ii. Become strong psychologically.
- iii. Become as strong as men emotionally.

42. Do you think that our society's cultural element of females' psychosocial deficiency is of undue advantage for males?

Yes/No

43. If yes, whether this undue advantage becomes a base for the following unfavourable outcomes for females?

- i. Females should never be educated.
- ii. Females should never be strengthened.
- iii. Females should always live a life of meager status.
- iv. Females should always serve males.
- v. Females should always stick to prevailing feminine stereotyped roles in society.

44. Whether our society's cultural element of females' psychosocial deficiency is of disadvantage for females?

Yes/No

45. **If yes, what nature of disadvantages it gives to females?**
- i. Educational disadvantages.
  - ii. Cultural disadvantages.
  - iii. Economic disadvantages.
  - iv. Political disadvantages.
  - v. Religious disadvantages.
  - vi. Social disadvantages.
46. **Do you agree that low literacy level among females has brought them at low socioeconomic status?**
- Yes/No
47. **Do you agree that improvement of females' education will lead them towards their socioeconomic betterment?**
- Yes/No
48. **Do you agree that there is a distinct gap in the socioeconomic status of males and females, where females are at disadvantage?**
- Yes/No
49. **If yes, do you want to improve the present socioeconomic status of females?**
- Yes/No
50. **Do you agree that females receive less social respect as compare to their male counterparts due to low educational level?**
- Yes/No
51. **If yes, how?**
- i. Females' say is less valued.
  - ii. Females are considered of inferior mental maturity.
  - iii. Females get less exposure to outward society.
  - iv. Females get lower social ranking.

52. Whether the females' so-called honour given to them in our society as a mother, daughter, sister and wife can serve a substitute for compromising on their education?

Yes/No

53. Do you agree that due to low literacy level of females, they are deprived of their right to decide the matters related to their own fate?

Yes/No

54. If yes, how?

- i. Females have inferior role in the decisions of family.
- ii. Females are not free in deciding about their marriages.
- iii. Females are deprived of their right to decide for their educational attainment.
- iv. Females are abstained from selecting carrier of their own choice.

55. Do you agree that due to low literacy level of females, they are deprived of their right of property?

Yes/No

56. If yes, how?

- i. Females are not given share in the property of their parents.
- ii. Females are abstained from sale or purchase of any major property.
- iii. Whatsoever females earn, they are deprived of it.

57. Do you agree that due to low literacy level females are deprived of their right to vote?

Yes/No

58. If yes, how?

- i. Females are abstained from voting.
- ii. Females are influenced to vote for the desired party of their males.
- iii. Females are misguided during voting.

59. Whether the governmental machinery is fulfilling its responsibility regarding provision of females' education in your area?

Yes/No

60. Whether sufficient facilities are available for females' education in your area?

Yes/No

61. If yes, are you satisfied from these facilities?

Yes/No

62. If no, why? Because

- i. Educational institutions are lacking.
- ii. Educational institutions have very less facilities.
- iii. Teachers are rarely available.
- iv. Curriculum's standard is low.

63. Do you consider your cooperation necessary for achieving objectives of the educational policies implemented for females?

Yes/No

64. If yes, why? Because;

- i. Community is the target of the educational policies implemented for females.
- ii. Implementation of educational policies for females becomes objective oriented.

- iii. Implementation of educational policies for females becomes less expensive.
- iv. Implementation of educational policies for females becomes easy.

65. Do you think that females should actively participate in the community development activities?

Yes/No

66. If yes, whether active participation in the community development is possible without their sound education?

Yes/No

67. If yes, whether you also cooperate with the government in promotion of females' education?

Yes/No

68. If yes, whether due to your cooperation, chances of success of the females educational projects increases?

Yes/No

69. If no, what are the forms of your in-cooperation?

- i. You refuse provision of land for establishment of females' educational institutions in our area.
- ii. You abstain sending our female children to educational institutions.
- iii. You do negative propaganda in order to retard females' education.

70. Whether your in-cooperation serves as a cause in bringing failure to the government policies regarding females' educational provision?

Yes/No

71. **If yes, how your in-cooperation becomes a cause for failure of females' educational programmes?**

- i. Educational planners and implementers face failure.
- ii. Implementation is prolonged.
- iii. It remains no more objectives oriented.
- iv. Educational infrastructure becomes useless.
- v. Huge financial losses occur.

72. **Do you think that the educational implementers have faced problems when they have not cared the important social factors of community while working on females' education?**

Yes/No

73. **If yes, which social factors were not cared of? Whether**

- i. Islamic values were not cared of.
- ii. Community's awareness was not generated regarding females' education importance.
- iii. Females' education was not made a priority area of government.

74. **In your opinion which of the following elements' in-generation by the educational implementers has contributed negatively in females' education's sufficient improvement?**

- i. Females' education was not linked with economic prospect.
- ii. Essentialism was not made as base for promotion of females' education.
- iii. Need for females' education was not generated in the community.

75. In your opinion which of the following elements' in-consideration by the educational implementers has created problems in achievement of objectives of females' education?
- i. Community's values were not be cared of.
  - ii. Community's sensitivities were not cared of.
  - iii. Drastic changes were made while dealing with females' education.
  - iv. Gradual developments were not made in females' education.
76. In your opinion which of the important matters' in-consideration has created problems in the implementation of females' educational projects?
- i. Pilot projects of females' education were not introduced first.
  - ii. Females' educational projects were not planned and implemented according to the need of the community.
  - iii. Females' educational projects were lacking the composition of both supply enforcement and demand drive.
77. In your opinion which of the following fact's in-consideration about the community has decreased the success chances of females' educational projects?
- i. Community's geographic location was not cared of.
  - ii. Community's history was not studied.
  - iii. Community's demographic facts were not cared of.
  - iv. Local community was not involved.
78. Please provide some suggestions to increase community participation for promotion of females' education. \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

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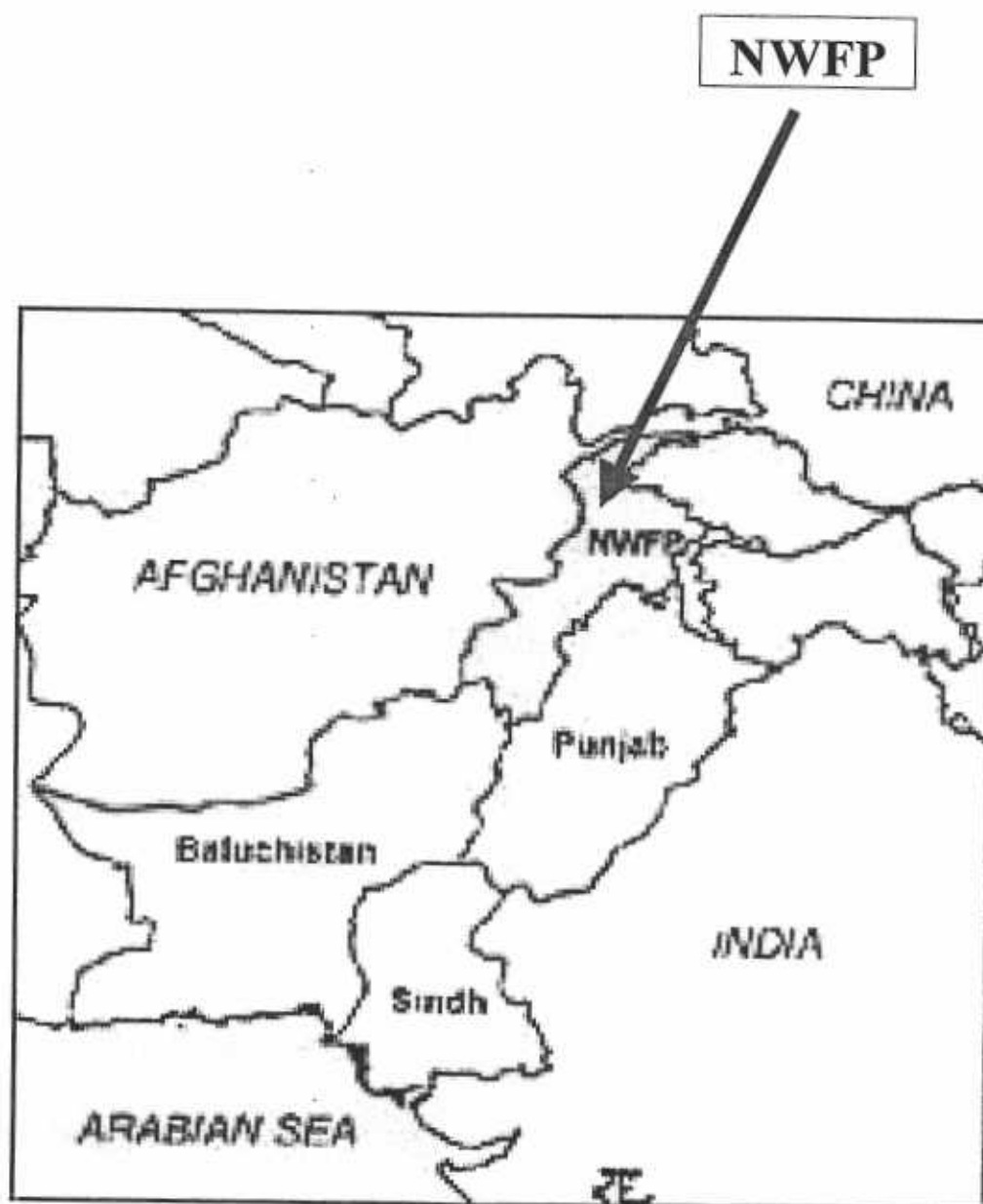
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9.3 Atlas Map of Pakistan Showing Various Provinces



**9.4 Atlas Map of NWFP Showing Selected Areas for the Research Study**



## 9.5 NWFP Community



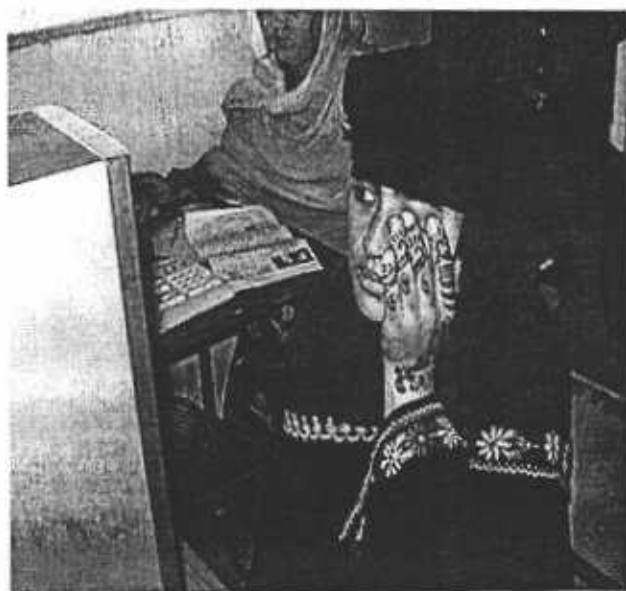
Status of Females in NWFP Community



**Status of Females in NWFP Community**



Status of Females in NWFP Community



**Females' Literacy Rate in NWFP is 19%**



**Females' Literacy Rate in NWFP is 19%**



**Females' Literacy Rate in NWFP is 19%**



Females' Literacy Rate in NWFP is only 19%, but still there is Hope