

Social Status of Women in Pakistan: Cracking the Glass Walls through a New Societal Contract

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Abstract

Women in Pakistan are facing hardships in achieving equal rights and opportunities as their male counterparts. Patriarchy is deeply rooted in Pakistani society, making women a marginalized group that faces many problems. Despite strides towards gender equality, the glass walls of social limitations and discrimination continue to hinder full participation of women in various aspects of societal performances and restrict the fullest utilization of their potentials. Qualitative and secondary research methods are employed to uncover the multifaceted barriers hindering women's educational development in Pakistan. The critical review of existing literature provided the researchers with a complex landscape of the social status of women in Pakistan, with a specific focus on the formidable barriers usually known as "glass walls." When societal expectations and individual goals don't match up, women's education becomes a problem because it limits their access to knowledge and opportunities. Employment opportunities are similarly curtailed, as traditional norms dictate rigid roles for women, hindering their economic independence. Moreover, the literature review explored how Pakistani women are forced to live according to the ideals set by the men of their households. This study determined that the widespread phenomenon of honor phobia is profoundly ingrained in societal norms, serving as a pivotal theme that significantly influences and dictates the lives of women in Pakistan. Cracking the glass walls that constrain women's lives in Pakistan requires a comprehensive approach. It involves changes to educational programs and systems, economic policies, legal frameworks, and, most importantly, societal attitudes. This can be done only by embracing a new societal contract that is built on equality, inclusivity, and respect for human rights and empowers all members of society, including women. The journey towards a truly equitable society will not be easy, but it is a necessary one for the long-term development and well-being of Pakistan.

Key words: Women in Pakistan, Honor Phobia, Glass Walls, Patriarchy, Women's Education, Gender Equality, Women Education, Societal Contract, Cultural Transformation.

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Introduction

Educated females play a vital part in the overall growth of any society. In today's rapidly evolving and challenging world, no state can prosper unless their females are educated along with men, as education is the master key for the survival and progress of any country. It is a process by which society hopes to pass on its values, habits, abilities and heritage to the younger people. Very essence of education lies in its connection to knowledge. Knowledge is defined as understanding, finding, recognizing or even comprehending an idea. Under such setting, education involves the act of passing on the information, with aim of transforming mirrors into windows or enabling individuals to gain understanding of their surroundings. Educated female possess the ability to bring about beneficial transformation in their home as society as well. Education provides female with information, self-assurance and capabilities, which eventually gives rise to their empowerment. Female with lower or no education are considered as powerless, while education encourages them to make better life decisions for themselves and their families (Ali et al., 2011). Education boosts female position in their families and community. It make them more aware of their rights and allow them to make their due place as a respected member of their community. Education assists female in combating communal prejudice and enables them with the possibilities to contribute to the country's growth (Rani et al., 2019). In the present-day, there can be seen a visible transformation in the lives of female worldwide. In most of the advanced nations female gained economic, societal and political rights to some extent, as equivalent to men. Nowadays females are participating actively in all spheres of life, and marking an outstanding place in numerous arenas, such as education, economics, and politics etc. In spite of the plentiful paybacks of female education, a shadowy and discouraging side of the situation emerges in countries like Pakistan, where women are often demoted to the status of second-class citizens, facing discrimination at every level. Pakistan is a country of diversity. Various cultures and traditions are part of Pakistani society. In Pakistan the issue of discrimination in contrast to gender occurs nearly in each phase of life, but, unluckily the most affected sector is education. According to the Report of the Global Gender Gap for 2023, out of 146 countries, Pakistan stands at 142: being 132nd in secondary education and 104th in tertiary enrollment. Article 25(a); Pakistani 1973 constitution noticeably mentioned that "State shall provide free and compulsory education to all children of the age of 5-16 years, in such way, as may be determined by law (Constitution of Pakistan COP, 1973)." Despite this, a big number of children have been

without schooling and girls are most neglected one. Countless socio-cultural (SC) issues hamper women entrance to schooling in Pakistan which ultimately results in that the ratio of female enrollment in education and the literacy rate of women in Pakistan is much lower and dropout rate higher than boys. According to Pakistan economic survey 2022-2023, the current literacy rate of Pakistan is 62.3%. However, a huge disparity can be seen in rural and urban areas of Pakistan. The literacy percentage in remote areas is 54.0%, though in town this rate is up to 77.3% (Economic Survey of Pakistan, 2022-2023). It is

considered as Pakistan is lacking economically as there female education ratio is very low (Ahmed, 1984). Here exists an acute demand to gain insight into the country's educational system. This research study will not explain the structure of educational institutions in Pakistan but will deal with the debates and arguments surrounding the socio-cultural (SC) issues and challenges that women currently encounter while pursuing education in Pakistan.

Literature Review

Literature reviews is essentially the study of the existing literature that generally compiles evidence/data relating to significant advancement in understanding and investigation of a certain academic problem. It encompasses investigating what other scholars have examined and concluded regarding a topic in particular, such as its theoretical bases, methodologies for research, and their outcomes or findings. The present study aimed at investigating the socio-cultural (SC) limitations to female enrollment in education in Pakistan.

1. Cultural Norms

Cultural norms are those unwritten rules and standards that guide behavior of people in a particular society. Like many other South Asian countries, Pakistani society generally held conservative attitude towards gender roles. These cultural norms not only restrain women's mobility but also their access to education and financial independence. As a result, women in Pakistan are forced to live their life according to the cultural expectations and societal norms, which usually create a difficult environment for women to survive.

1.1. Gender Specific Role of Women

Qamar, (2012) in his work, stated that inn Pakistani society fixed gender roles are prevalent, where men are labeled as breadwinners and women as housewives. Men are traditionally expected to work outside the home, while women have to stay at home and handle all domestic responsibilities. Ali et al. (2011) in their article "Community attitude towards female education" portrayed an ideal Pakistani woman as, the one who is selfless, expert in hiding her emotions and can compromise on her dreams. Additionally, she is expected to do homes chores, take care of her kids, husbands or parents without any complaints. On the other hand, a woman who speaks for her rights is generally looked down upon as silence is regarded as an appropriate behavior of an ideal woman.

onversely, an ideal man is the one, who is mature, strong and a fair decision maker. Such, expectations from females often impose certain responsibilities and limitations on women, which ultimately results in women's low enrollment in education. Alongside, there is a general conception that a son needs education as he is required to help his father to meet the household expenditures, in contrast the responsibility of a daughter is to help her mother in domestic chores, and this thing doesn't need formal education (Purewal and Hashmi, 2014). Mumtaz, F. (1987) in their writing, claimed that female literacy rate

in Pakistan has remained lowest partly because of the cultural constraints that limits them to home errands and disregard their education.

1.2. Home Chores

The societal framework that surrounds us is based on the belief that women have been created solely to oversee family obligations. Thus, women's education is generally regarded as pointless. Uddin et al. (2021) in their article, stated that there is an imbalance in the tasks assigned to women and men. Females are often encouraging to assist their mothers with home duties from a very little age. After coming home from educational institutions, they have to perform the domestic duties, such as washing clothes, cooking, and cleaning etc. Managing home chores while pursuing education becomes challenging for them. These unlimited home duties often left women, with no energy to focus on her studies. On the hand, boys frequently have lots of free time for studying (Parnjape, 1999). Parents often believe that in the end girls have to be homemakers or have to take care of their children. So, instead of wasting their time in education it is better to train them in home affairs (Alam 2018). Unbalanced distribution of work, between boys and girls, tends to encourage women to forego their education and confine themselves to the four walls of their homes (Ronaq, 2018).

2. Social Taboos

In Pakistan, cultural stereotypes often constitute as a major impediment to women's education. These taboos usually revolve around the specified roles and cultural expectations for women and often lead to discrimination and suppression of women in any society.

2.1. Early Marriages

According to a report issued by 'Girls not Brides' organization, 18.3% female in Pakistan, get married before 18 years of age and the situation is worsened in some areas, where 3.6% of female get married even before their 15th birthday (Brides, 2023). Faridi et al. (2009) in their work and Rabia et al. (2019) in their research "Gender inequality: a case study in Pakistan" stated that, child marriage is deeply ingrained in Pakistani society as part of the culture. Parents often perceive their only responsibility towards their daughter as to marry them off as soon as possible. While Maqsood et al, (2012) in his work accessed, parental figures prefer to marry their daughter instead of giving them basic education, as they perceive that the only role women have to play in her practical life is to take care of their kids, husband, or manage household. So, it is better to train them in such matters and education for them is deemed as unnecessary as these home responsibilities doesn't need formal education (Qureshi, 2012).

ehmood et al. (2018) in his work "Female higher education in Pakistan: An analysis of socio-economic and cultural challenges" concluded that societal expectations and anxieties also contribute to this phenomenon. In Pakistani society, particularly in rural areas, marrying off a daughter is considered a matter of pride as it can raise family's social standing

(Rabia et al., 2019). Rajwani & Pachani (2015) in their research “Early marriage of girls in Pakistan” revealed that, in male subjugated culture, females have not been authorized to choose her life partner on their own, if a girl asks for love marriage, such acts are considered shameful and blunt and seen as a threat to family’s honor. In order to protect the honor of their families from premarital relations of their daughter’s parents prefer early marriage of their daughters (Purewal & Hashmi, 2014). Additionally, the age of the daughter is also a contributing factor in this regard. Parents often perceive that girls’ education will increase their age, which can make them fewer desirable brides, and it will be difficult for parents to find a suitable match for their daughter in the biradari (Faridi et al., 2009). The prioritization of home chores and early marriages over education boosts gender inequalities and limits women access to knowledge in Pakistan (Uddin et al., 2021).

2.2. Illiteracy of Parents

Ullah et al. (2019) in their research concluded that when it comes to education, well-educated parents seem more proactive about their children’s education. Educated parents acknowledge the lifelong benefits of education and are motivated to educate their children. They usually make no distinction between sons’ and daughters’ education. On the other hand, mostly uneducated parents believe that girls’ education is a waste of resources and prioritize their sons’ education. The conventional belief that boys will be the future earners of the house force parents to educate their son. There are certain conditions where parents want to educate their daughters too, but because of the societal fear and familial concerns often parents are forced to comply with such conditions that oppose women’s education (Mehmood et al., 2018; Khan et al., 2011). According to Shahazad et al. (2011) in their research “Community attitude towards female education” stated that in urban areas, somehow people have realized the significance of schooling of girls. But, in remote regions, where socio-cultural (SC) taboos persist, the situation is still not so favorable (Husain 1976). In rural areas often illiterate parents are manipulated, that Islamic principles/teachings prohibit female enrollment in education. Such beliefs unfortunately result in, the highest dropout of female from educational institutions (Hoodbhoy 2006).

2.3. Conservative Attitude of Parents

Along with poverty, the conservative attitude of parents also contributes as a barrier to female education in Pakistan. Hussain and Ashiq (2009) found that parents with a lower level of education often stick to traditional values. People with conservative mindsets believe that woman’s ideal role is to serve her family and education can spoil their daughters. Education can make them vulnerable then she can challenge the socio- cultural (SC) standard of community in future (Rafaeli, 2020). Research conducted by Khan, A. (2005) explained that despite being mindful of the worth of female education, parents persist in promoting professional education for males. For paying the amount of tuition fees and conveyance, female need family support as they are usually made dependent on males for their financial needs even for their physical security (Chani et al., 2011). Purewal & Hashmi, (2014) concluded, sometimes parents perceive that if their

daughter will be highly educated then it can become difficult for them to find a perfect match for their daughters within the family, as highly educated matches are rare. As a result, even if a girl wants to study, she will be forced to get married and become a young mother at the age of 17 or 18 years (Ali et al., 2008).

Saqib and Khan (1998) concluded that lack of single sex schools and shortage of female staff also serves as major hurdle in women access to education. Less educated parents, particularly in rural zones, hesitate in sending their daughters to educational institutions. There scarcity in regards of single sex schools is a major setback in our educational system. Fauzia Maqsood et al. (2012) argued, parents regard mix-schooling as a major risk to the dignity of family. Parents believe that mix-gatherings can have bad impacts on their daughters and after studying in mix-gender schools no one will marry their daughter. Visibility of women in public sphere also triggers parents (Purewal & Hashmi, 2014).

2.4. Parents Fear Cultural Erosion

Khan and Ali (2005) highlighted that, traditional Pakistani society, women are portrayed as the honor of the family. The fear of losing control over women forces parents to keep girls within the walls of the house, resulting in low female enrollment in education. Parents perceive that education can make their daughters blunt, and they will not respect the traditional norms of their society. In the end, they will harm themselves and their family's honor. According to Retallick (1999), parents fear that if they send their daughters to educational institutions, then they will have independent access to the outer world. Then there is a possibility that they will have interactions with opposite gender, ultimately leading to their desire for love marriage. Parents believe that proper control on daughters is necessary in order to safeguard the family honor (Purewal and Hashmi, 2014).

Another key impediment was highlighted by Ambreen and Mohyuddin (2012) in "Cultural Factors influencing gender literacy level" that in rural areas parents fear that if a girl is well-educate, so it can be difficult for them to suppress her. Education can provide her with knowledge about her rights. After learning about their legal rights, she may demand for her share in the property. Purewal and Hashmi (2014) concluded that this fear of giving her share in property, forces parents to keep women illiterate. Parents believe that their sons are their real heirs as they will stay with them for their whole life, and if they give a property share to their daughter, their wealth will be transferred to another home, as a daughter in real belongs to her husband's home. In rural areas people usually educate girls to such a level that they can just read or write, they believe that if the girl is more educated then she can demand equal treatment as of boys.

2.5. Limited Mobility of Women

According to Ambreen and Mohyuddin (2012) in article named "Cultural Factors influencing gender literacy level" restricted mobility of women is another variable contributing to the gender disparity in education. To protect the family's honor, male member of the family tries to confine women in home. Mehmood (2018) emphasized upon the negative remarks/words targeting women, while they travel on public

transport. According to them, women have to face several criticisms after coming out of her home and till reaching to the educational institutions. Parents believe that girls should go out of the house only when their mahram is with them, by only this way can their modesty be secured. If a girl violates such restriction, then she has to face mental or physical abuse by males of the family (Ashraf et al., 2015). Such restrictions, makes women completely dependent on men, which can result in women being deprived of the education as males regard women's education as a threat to their honor (Purewal and Hashmi, 2014).

2.6. Parental concern about the safety of their daughters

Ashraf et al. (2015) asserted that due to the fear of sexual harassment in the educational institutions, parents avoid educating their daughters. They perceive that such incidents leave deep scars on girls' mind, ultimately affecting their academic performances or making them mentally ill. Parents believe that a girl's modesty is far more important than education. In order to save them from the potential harm and sexual harassment, parents choose not to allow their daughters to attend the educational institutions (Khan and Ali 2005; Ullah et al., 2019).

2.7. Society and Women Education

Societal attitude is also a leading barrier to women's education in Pakistan. Alam (2017), in his research, concluded that although with the passage of time parents' views are changing, but society still holds a narrow perspective of women's education. The Research revealed that some ignorant people, who still don't know the importance of women's education, raise objections when girls go out to seek education. Such people believe that a girl's only responsibility is to serve her family and those who are going out are less supportive towards their parents. Such people in general are very strict with their own females and only consider them as their unpaid servants. These people often target parents as well and try to make them feel guilty about their decision of sending daughters to educational institutions. Sometimes because of such remarks, girls quit their education and deny their future continuing. Furthermore, often parents believe that the harsh remarks passed by the community can harm their daughters. As it could remain with them forever and ruin their entire lives. Under such circumstances, parents avoid educating their daughters (Ambreen & Mohyuddin, 2012).

2.8. Social Stratification

Social stratification (SS) is the dissection of the social order into numerous assemblies based on criteria such as gender, social status and power. Pakistani society is also impacted by Patriarchy, which favor male dominancy. There is a traditional emphasis on male dominance in patriarchal society and women are considered as subordinates to them. It denotes to the variance of resources, prospects and decision-making power between men as well as women in any society.

2.9. Patriarchal Society

The socio-cultural (SC) dynamics of Pakistan are primarily male dominated. Mehmood (2018) further indicated that, patriarchal society, being the head of the household, man gets the ultimate authority to make decisions for their families. Under such circumstances, women's education becomes a matter of serious concern, where decisions regarding women's education, job, marriage and even her medical care are at men's discretion. Since the concept of 'family's honor' is associated with the actions of women in a patriarchal society, men, fearing that any wrongdoing of women can harm her and their family, try to confine them within the four walls of the house. In such households, where men are regarded as the breadwinner and women as homemakers, sons' education is preferred and daughters are directed to learn domestic chores (Ullah et al., 2019). Ambreen and Mohyuddin (2012) in "Cultural Factors influencing gender literacy level", revealed that, in patriarchal society, men discourage women's education because of the fear that if a girl is educated, she will be more aware of her rights, and she can influence men's decision-making power by giving her opinions. Women in such houses are often manipulated, and they believe that they are incapable of making the right decisions for themselves, as compared to decisions made by men, who have a broader vision or to whom the creator himself has granted double knowledge than women. They justify their backing by asserting that male make rigorous measures just to safeguard their daughters' and family from harm (Rizwana, 2021). Women, who are completely dependent on men, sometimes lacks male support in terms of finances and personal security, which ultimately results in higher dropout of women in education (Chani et al., 2011).

2.10. Tribal Customs

Mehmood (2018) in his work, concluded women's education is a serious concern in far-flung areas of Pakistan, where feudalism still prevails. Men in such cultures are by nature conservative, who perceives themselves as the masters of their family's women (Sajjad et al. 2017). Alam, (2017) in his work, stated that despite having economic resources tribal men often hesitate about female schooling. They believe educational institutions are based on western teachings and after studying in such institutions their daughters can be rebellious. They will not respect the tribe's customs and traditions or can challenge them in future (Jamal, 2016). A study carried out by Khan (2015) in his research "Education and income inequality in Pakistan" stated that promotion of women's education in tribal areas can bring serious consequences and threats to one's life. Rani et al. (2021) in her studies, denied this fact that tribal people are conservative in nature and are against women's education. She stated that lack of schools, Shortage of female faculty, poor transportation services plus ineffective education policies are the major barriers behind women low enrollment in education (Ebrahim, 2022).

2.11. Social Stigma

Social stigma describes society's negative beliefs or stereotypes about a specific group or individuals. Literature revealed that women in Pakistan face societal stigma in all aspects of their life. Their schooling is considered as burden, with the perception that they belong to someone else's home. Earning of women is also considered as an act of humiliation in

such communities.

2.12. Daughter's earning: Unmasking the Toxic Shame in Traditional Values

omen in Pakistan are mostly kept economically dependent on men. "A woman cannot leave the house in search of work", is a general perception in most of Pakistani society towards women's economic empowerment. They can only contribute to household income through embroidery or stitching, as for all these, they don't need to go out of the four walls of the house (Klein & Renate 1992). Qureshi, (2012) in her article, stated that, connection related to daughter's earning with honor phobia raises serious concerns in Pakistani society. There is an assumption that if someone's daughter is earning money then her family's reputation will be ruined in society. The society will not respect the male members of such a family, viewing them as they are dependent on women's earning (Ambreen & Mohyuddin, 2012). They will have an awful reputation in the society, as if they are unable to handle the economic affairs of household on their own, or even they can't afford to feed their women. This linkage of male's honor and female's earning raises serious concerns about the female schooling and financial liberation in Pakistan. As result, people often refuse to educate their daughters, believing that female schooling is waste of time and money, and they will not get anything in return on such expenditure (Qureshi, 2012).

2.13. Education of Daughter is for Social Status not for Skills

Qureshi, S. (2004) in his writings stated that in Pakistani society, parents usually prefer male education over female. Women's education is the discretionary power of parents, where parents decide whether or not to educate their daughter, or how much a daughter needs to be educated. Often parents educate their daughters in order to raise their esteem in society and not for women empowerment. It is a societal stigma that in the present age no one wants to marry an illiterate girl, so parents are forced to educate their daughters for the purpose of a good marriage proposal (T. S. Ali et al., 2011b).

2.14. Daughter as Burden

Rabia et al. (2019) in their research "Gender inequality: a case study in Pakistan" stated that women from economically challenged households are often viewed as burden on their families. These families perceive that education of women is a waste of money, predicting that; there education will not reward them in future. Instead of giving them basic education, parents prefer to marry them off considering them as someone else's property. Amber and Mohyuddin (2012) revealed that, the concept of dowry is another reason behind women low educational enrollment. Even though parents are conscious of the significance of their daughter's schooling, limited financial resources often restraints parents from managing both task, education and dowry of daughters, at the same time. Parents preserve the financial resources to present dowry at the time of their daughter's marriage instead of giving her education. Ghafoor (1994) concluded that parents believe that their daughters are the temporary resident of the house. An investment in women

considered as a waste, as parents assume that women in real belong to her husbands' home. Even if women pursue job after marriage, her earnings will benefit her husband rather than her parents. As a result, parents prefer to educate their sons who are deemed as their real heirs. The practice of women, leaving their maternal home after marriage also impedes women's access to education (Purewal and Hashmi, 2014).

2.15. Sons will Help Daughters will be Married

Amber and Mohyuddin (2012) in their work "Cultural Factors influencing gender literacy level" stated that gender discrimination is highly ingrained in Pakistani society and its roots can be traced in the Pakistani households. A son is better nourished on the ground that he is stronger and intellectual than females. In accordance with presumed gender roles of male and female, parents prefer to educate their sons and daughters are instructed to learn domestic chores. Women compose almost fifty percent citizens of Pakistan, only 1/3rd being financially independent and rest of them are forced to stay at home and become housemaids. People hesitate to enroll their daughters in educational institutions due to various socio-cultural (SC) factors, like security concerns, lack of availability of schools as so on. Whereas Son's educational achievements are celebrated (Purewal & Hashmi, 2014). Sons are regarded as assets of house while daughters perceived as a liability on parents. Parents prefer to educate their sons' believing that anything they spend on their son is an investment, as it is the obligation of males to assist his parents financially in future. Boys are regarded as a "credible post-retirement insurance mechanism (CPRI)" for their parents. On the other hand, investment on girls' education is a waste, as they are assumed to manage homes only (Qureshi 2012). Khan, et al. (2011) in their article "Community attitude towards female education" asserted that parents believe that after acquiring education, boys will serve their family by getting a job, on the other hand, there is a scarcity of jobs for females and societal norms are linked with women's earning, in that way women's education cannot serve their families. This situation also hampers low women access to education Mehmood et al. (2018).

3. Religion

Pakistan is based on Islamic ideology, and majority of people living in Pakistan spend their lives according to the teachings of Islam. Islam does not discriminate between genders. Islamic teachings are same for both men and women.

3.1. Islam and Women Education

"Pursuing knowledge is obligatory upon every believer of Islam" (Source: IbnMajah 1/224; Tirmidhi 218). In Su'rah Az-Zomar, A'ayat 9 (39:9 Quran), Allah asks, "Are those who possess knowledge and others without knowledge comparable?" and the 1st verse of Quran, which was manifested to the last Prophet Muhammad ﷺ, commenced with "Read". Both verses show that Islam is a religion of enlightenment, and Islam emphasizes the obligation of acquiring knowledge for both genders. The Holy Prophet Muhammad ﷺ, explicitly commands, education is mandatory for both genders. On the Day of

Judgment, where both genders will be held accountable for their deeds on an equal footing, one may question why such discrimination persists in this life (Ali, 1987).

3.2. Cultural Islam and Women Education

In many males dominated societies, the family system is often manipulated under the tag of Islam to suppress women (Shah, 2012). Daraz (2023) in his research, stated that religious extremists oppose female education, and try to manipulate the mind of people that Islam forbids female's worldly schooling. They believe; Islamic knowledge is more than enough for them. Zada (2018) in her research "Religious extremism and girls' right to education in Pakistan" concluded that women's education is also restricted by such religious extremists, as they fear that if the woman is educated then she will be aware of her rights and can demand equal status as of men, which is unacceptable to them, as it is against to their interpretation of Islamic principles. These people assume that education can make their women westernized, which they regard as a threat to their honor and religion (Mehmood et al., 2018).

3.3. The Spirit of Islam

Inamullah et al. (2010) in his research, revealed a surprising result that, the perception of people about religious class, that they oppose female education is completely wrong. The research concluded that the religious class is in favor of women's higher education, as they believe that highly educated women can be more productive not in their home life but also for the betterment of the country. They can possess the ability to make a major contribution to the country's economic growth and can manage things more sensibly. The study revealed that educated females can contribute in household's income while being in the boundaries established by Islam. Depriving women from education not only harm their personal growth but also hinders a nation's progress, as female make 1/3rd population of the state. Research suggested that the primary hurdle in women access to education is the co-education system in educational institutions, and developing more same-sex educational institutions can enhance women's educational in the country.

CONCEPTUAL FRAMEWORK

Sr. No.	Major Theme	Sub-Themes
1.	Factors Affecting Women's education	<ul style="list-style-type: none"> i. Poverty ii. Early Marriage iii. Gender Bias attitude of Parents
2.	Barriers to Women's education	<ul style="list-style-type: none"> i. Societal Pressure ii. Financial Constraints iii. Male Honor Phobia
3.	Economic Challenged Households	<ul style="list-style-type: none"> i. Parental Education ii. Mobility iii. Decision Making iv. Cultural Norms

4.	Impediments to Girl's Education	i. Low Job Opportunities ii. Violence & Abuse Against Women iii. Domestic Issue
5.	Societal Roles	i. Un-equal Distribution of Home Chores ii. Economic Constraints
6.	Negative Perception of Girl's Education	i. Socio-cultural (SC) Constraints ii. Misinterpretation of Religious Teachings

Findings and Discussion

The critical review of existing literature provided the researcher with a complex landscape of women's social status in Pakistan, with a specific focus on the formidable barriers usually known as "glass walls," that hinder women's pursuit of education. Literature revealed that the socially prescribed role of women and societal expectations and anxieties serves as major barrier to low female enrollment in education. Society limits her to the four walls of the house: doing all the home chores and taking care of her family. The unbalanced distribution of work tends to encourage women to forego their education. Another barrier which hinders women access to education is Patriarchy, rendering women a marginalized group facing numerous socio-cultural (SC) challenges; seriously affect their productivity, creativity, and, above all, their personality. The socio-cultural (SC) dynamics of Pakistan are primarily male dominated. Women education is often neglected because of the fear that if a girl is educated, she will be more aware of her rights, and she can influence men's decision-making power by giving her opinions so it can be difficult for them to suppress her. The fear of giving her share in property, often forces parents to keep women illiterate. Another barrier revealed by the literature is honor phobia that is deeply entrenched in Pakistani society. Because of the fear of vulnerability, parents confine women in home. Sometimes in order to protect their daughter from premarital relations parents prefer early marriage of their daughters. Early marriage is also an obstacle to female enrollment in education. Literature showed that, the fear of losing control over women forces parents to keep girls within the walls of the house, resulting in low female enrollment in education. Restricted mobility of women is another variable contributing to the gender disparity in education. Illiteracy of parents or their conservative attitude also boosts gender inequalities and limits women access to education in Pakistan. Gender bias is another factor contributing to female enrollment in education. The conventional belief that boys will be the future earners of the house force parents to educate their son. Women from economically challenged households are often viewed as burden on their families. The concept of dowry is another reason behind women low educational enrollment. Parents consider an investment in women considered as a waste, even if women pursue job after marriage, her earnings will benefit her husband rather than her parents. They often stick to traditional values and the practice of women, leaving their maternal home after marriage also impedes female

education. Societal attitude also serves as a leading barrier to female education in Pakistan. Long distance in educational institutions, lack of single sex schools and shortage of female staff trigger parents about the safety of their daughter; resulting, they avoid sending their daughters to educational institutions. The scarcity of jobs for females and societal norms, linked with women's earning also hampers women access to education. Literature revealed that sometimes parents are often manipulated in the name of religion that Islamic principles/teachings prohibit female enrollment in education. Such beliefs unfortunately result in, the highest dropout of female from educational institutions.

Conclusion

In conclusion, we can analyze that honor phobia is deeply entrenched in societal norms of Pakistan. These social norms typically manifest as a key component that influence and limits women's life in Pakistan. Whenever societal expectations and individual aspirations come into conflict, female education, even personal autonomy of women is also curtailed, and women are supposed to live up to the expectations of family honor. The research suggested that an integrated strategy is required for breaking the glass walls, which restricts females in Pakistan. In accordance with findings of study, a number of recommendations are made, that can help to overcome the obstacles that hamper female education in Pakistan. To increase women literacy ratio, the government must develop and implement awareness programs, to orientate parents about the importance of women education. Child marriage must be banned through strict measures and stiff penalties must be implemented to those who breach the laws. Research also suggested that more single-sex schools should be established in remote area and a safe study environment should be provided to girls. So, parents don't hesitate to enroll their daughters in schools. Research suggested that there is dire need to hire more female teachers; it will not only increase parents' trust in schools but will empower females economically. The government can also provide economic incentive to poor household in order to boost female enrollment in education. Government must made initiatives to promote women empowerment and strict actions must be taken about women harassment. Media can also be used as a medium to break the stereotypes of society as it can provide information about the long-term benefits of women education for the individual and society. The Conservative attitudes of families and societies can be minimized through the media. The research concluded that, keeping female deprive of education can bring serious consequences to country's development. Educated female can be more beneficial for any country's economic prosperity, as Aristotle stated, "The state is a unity in diversity, which should be made a community through education." The research suggested that honor phobia can be minimized when men, along with women, make efforts to achieve gender parity in society. This can only be done by adopting a new societal contract, which must be based on equality, inclusiveness and dignity for women as human. The transition of society from a conservative to a completely egalitarian one is a need of the hour, but such transition is not an easy task, but an educated woman can play a crucial role in making it possible.

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