

**EXPLORING THE PERCEPTIONS ABOUT
MARRIAGE AND HIGHER EDUCATION AMONG
TEENAGE GIRLS IN DISTRICT HYDERABAD,
SINDH**



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ABSTRACT

This research study is concerned with particular topic of exploring the perceptions about marriage and higher education among teenage girls in District Hyderabad, Sindh. The researcher explored the reasons that played their role in shaping the perceptions of the respondents for preference of marriage over higher education for girls. The one of most factor was socio-economic stability of parents or families in Latifabad, because in Asian region families use to consider female child as a dowry burden, costly child and economic burden regarding their education, marriage and other expenditures. In Pakistani families people are not focused for female higher academics rather than boys because people think that to provide higher education to girls is only relates to economic investment not to cost benefit analysis later, because women are marked as home maker, subordinate and depended but boys can easily attain their career in our society after getting higher education because sons are considered as bread winner, superordinate, generation runner and care taker of parents in their old age. The researcher chose quantitative research methodology for data collection. In theories of gender and women studies, Theory of Matrix of Domination by Patricia Hill was applied. A sample size of 250 female respondents was chosen who were teenage girls. A survey was conducted with the help of close ended questionnaire. Data was analyzed by SPSS (Statistical Package for Social Science). Descriptive and influential statistical procedures were used to explore the data. The results revealed that most of the family female heads are supportive to patriarchal structure of family and society and prefer marriage of their younger girls over higher education in the families of District Hyderabad, Sindh. The questionnaire was signified with the help of frequency and percentages

Keywords: Gender, Women, Patriarchy, Education, Higher education, Marriage, Religion, Culture

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Chapter No. 1

INTRODUCTION

1.1 Background of Study

The institution of education is one of the most important institutions of society which conveys knowledge in order to improve the lives of people in a society. It plays a major role in creating an impartial society based on gender and in turn empowers the women of the society. In past, the education was mostly segregated on gender basis. There were different schools for male and female members of a community which were separated at academic level. The schools for both genders had different and separate academic subjects, classrooms, and there were different presumptions from each gender based on their performance. The women were considered to be taught moral values, societal gracefulness, norms and behavioral aspects of being women. The teachings of academic subjects to the women were regarded as waste of time. On the other hand, men were allowed to have a choice in learning and continuing any education after their schools while women had mostly the choices of cooking and wearing. Women were expected by the patriarchal structure of the society to have children, raise them and become best housewives while men. In today's society, even though everyone can pursue an education according to their will, the deeply rooted patriarchal structure maintains the gender inequalities in overall education system.

The gender inequalities in educational system in the society are being apparent from within the institution of family to the elementary education system and prevail in higher education system. The inequality of boys and girls is embedded in their minds at homes from childhood. The different behaviors of boys are acceptable in family system of our society but girls are not considered to be possessing such trait. In the schooling systems, girls are being distinguished for being quiet and calm while boys are appreciated for independent thinking, being active and having different opinions. In schooling systems, the girls are socialized in such a way that they consider popularity more important than rather than *educational performance* while boys are socialized in a way that they consider independence and competence more valuable (Bailey 1992).

Similarly, girls while taking admission possess same ambitions and skills as boys but due to biasedness of patriarchal education system in the classroom, they

become victims of lower self-esteem and confidence. The aspirations with which they come to schools as learners are lost by them as they graduate from high schools. The female teachers which are majority in number than male teachers in the schooling system enforces the patriarchal structure of educating the minds of girls. In addition to that most of the female teachers prefer male students over their female students or favour those female students who adapt to the patriarchal behaviour shaping by the female students. This environment of education at elementary school level creates further gender indifferences towards female gender and sustains the patriarchal structure of education system.

The basic reason for such kind of segregated educational system which inherited indifference towards women education was patriarchal structure of the society. This patriarchal structure has been prevailing in societies since primitive ages. Yuri Noah, an Israeli historian, discusses in his book, *Sapiens: A history of mankind*, discusses that the most common theory suggests that men are powerful than women and they have utilized their greater physical power to force women into submission and therefore this strength of men has enabled him to monopolize the tasks which demand hard labour (Noah 2011). As a result, this monopolization provides men with control over food production which in turn translates into political and overall power (Noah 2011). The supremacy of political power has enabled the patriarchal structure to control the social institutions according to whims of the men and in turn play a vital role in sustainability of patriarchal structure of the society. This patriarchal structure has empowered the social institution of education to be patriarchic in itself and thus create segregation in the education system based on academic fields as well as professions.

Historically, in order to empower women, the first book for the women rights which came on main stream literature was *A Vindication of the Rights of Women* by *Mary Wollstonecraft*, an English philosopher and advocate of women rights. It was written in 18th century. According to this book's advocacy, the rights of men and women should be equal regarding education and the education of mothers was emphasized. This education will enable them to get rid of submissive behavior, will become free of any restriction and they will develop their own self-esteem

and personality (Botting 2014). However, the whole debate of women rights and their education started in 18th century with the first wave of feminism which was followed by second and third wave respectively. The second and third waves of feminism had direct impacts on women movements which were intended towards women basic rights, political rights and were addressing social issues. Pakistan, being a postcolonial state, inherited the colonial legacy and as a result the movements for women rights also started in Pakistan. After the inception of Pakistan, the period from 1947 till 1990 was a period of cold war in which the influence of colonial ideology prevailed and the postcolonial nations including Pakistan were directly affected by the happenings of social changes in western nations. The rising bourgeoisie and consequently middle class from 1950s till 1990s developed new modes of thoughts and social values. These interventional impacts of western movements in postcolonial nations were not only confined to politics and economy but it also intervened in culture and societal potential of Pakistani society and played its role in shaping its social fabric especially regarding gender differences.

In order to assimilate these movements in local culture, they were tried to be made adaptable according to Islamic republic of Pakistan and its society by Pakistani political and social intellectuals. The processes of making them adaptable to the society-culture of Pakistan and keeping local culture intact were going hand in hand. This created a contradiction between western cultural values and local cultural values and a kind of mixed social movements, inspired by western modernity, took place. The values of traditional and patriarchal order were questioned in these social movements due to the ideological intervention of West's rationalism, individualism, scientific thought and modernity. At the end, the outcome was the development of new norms and values in society and culture of Pakistan with the passage of time.

The impacts of western movements were over all the aspects of society and culture of Pakistan, in which one of the major aspects was women and their status in the society. The general belief of women being an important part of the society prevailed throughout historically. In the patriarchal structure of Pakistan, the

status of women was tried to improve through legislation, political participation and creation of opportunities for education. The sector of education has more long-lasting effect than legislation and politics because it shapes the mind and behavioral pattern of the women from younger age and enables them to play greater role in society in future. *However, the education, curriculum and its content regarding women was constructed in a careful and confined manner.* In addition to that, the institution of education was restricted for women to some academic fields and professions and in this regard the constructed social norms and values of local culture as well as traditional values of institution of religion played an important role. The movements for women rights tried to change this narrative and they succeeded at many points due to which all the options of academic fields, from elementary education to higher education, became available for women.

1.2 Basis of problem

Pakistan is a developing state which suffers from many problems because of its postcolonial status. The paradoxical situation of social structure in Islamic republic of Pakistan which is a result of intermixing of colonial legacy and religious-cultural values. The outcome of this situation is a patriarchal structure with confusing gender disparities and indifference towards women. According to Human Development Report of UNDP published in 2019, Pakistan ranks at 154 globally with Gender Development Index of 0.745. One of the sectors of society in which there has been progress going on for decades regarding gender disparities is the institution of education. However, the same institution has the most cases of gender inequalities and disparities among other institutions. The gender indifference towards female gender is more influential because it starts from elementary level and goes up to higher education.

According to Article 25 and 25A.of constitution of Pakistan;

- 1) All citizens are equal before law and are entitle to equal protection of law.
- 2) There shall be no discrimination on the basis of sex.

3) Nothing in this article shall prevent the State from making any special provision for the protection of women and children.

25A. Right to Education: The State shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as may be determined by the law.

Similarly, Article 37 of constitution of Pakistan mentions that women's education is the fundamental right of every female citizen of Pakistan. Despite of this, gender indifferences and discrepancies exist in the institution of education of Pakistani society as well as at administrative level. The importance of women education declines in Pakistan as one move towards deprived areas where women are meant to live only domestic life. These women are not allowed to get an education which has become a cultural trait of most of the rural areas and some urban areas of Pakistan. Even if women are allowed in such areas for education, they are either allowed to opt for pre-selected professions which are considered culturally suitable or they are not allowed to pursue further education/higher education after elementary schooling. Therefore, there comes a twofold exploitation of women rights to higher education. One is at governmental and administrative level which is mostly related to gender indifferences, discrepancies and inapplicability of policies while the other is related to the institution of family in society. The female members of the families are not allowed for further higher education and are preferred to be married as soon as possible.

According to Human Rights Watch report of 2018;

'The numbers of out of school children and gender disparities in education is significantly higher in most of the areas while in some areas it is worse. In Baluchistan, 81% of women had not completed their even their primary schools compared to 52% of men. 75% of women had never attended the school as compared to 40% of men. In Khyber Pakhtunkhwa had higher rates of education but huge gender disparities. In similar way Sindh and Punjab had higher rates of education and somewhat lower gender disparities but they were still around 21%.' (HRW 2018)

This research study focuses on exploitation of women rights to education in order to understand the cultural and social norms and its reason in accordance with higher education of women.

1.3 Problem Statement

This research study looks at the cultural and social aspects of institution of family in District Hyderabad to understand the reasons behind the preference of marriage of the girls over their higher education.

1.4 Research question

What is the reason of preference of marriage for younger girls rather than their higher education in District Hyderabad, Pakistan?

1.5 Research objectives:

- Analyzing the socioeconomic profile of the respondents
- Explaining the perceptions of teenage girls regarding marriage
- Explaining the perceptions of teenage girls about higher education

1.6 Locale of the study

District Hyderabad is city located in Hyderabad Division in Sindh province of Pakistan. It is the second largest city in Sindh and eight largest cities in Pakistan. The city was founded by MianGhulam Shah Kalhoro of Kalhoro Dynasty. It has also served as provincial capital until the capital was transferred to Bombay presidency by British in 1847. It is famous for its historical and religious places, food, pearl jewelry and handicrafts. Hyderabad is spread over 292 km square and according to 2017 census its population is 1,732,693. Hyderabad is home to many schools and prestigious universities of Sindh and overall Pakistan. According to

ASER report 2011, 75% children between 6-16 were enrolled in which 37% were girls and 63% boys. Despite of that, there still exist gender discrepancies in education system of Hyderabad.

1.7 Significance of study

This research study is significant in analyzing the family structure in Hyderabad district of Sindh province and emphasizing the rural areas of Hyderabad. There are multiple research work studies that had been conducted on different cities regarding female education in which exploitation of female gender has been analyzed but this research work is more focused on social institution of family and its role in aiding such exploitation. This research study also focuses on analyzing the norms and values of Pakistani culture and specifically local culture of District Hyderabad in order to find out the interdependence of culture and depravity of women education in the region. This study will also analyze the patriarchal structure in society and its hegemony and the role of women of our society in keeping the patriarchal structure intact. This research study will also focus on the roles of women, who are elders of the family and regulate overall female behavior in the family, to prefer the marriage of female members of the family over their higher education.

1.8 Limitations of research study

The research study faced a few limitations. It was difficult to convince some the family male heads to meet the family female head with questionnaire in hand. It was also difficult to specific their responses to generalized questions. This research study is dedicated to exploring the perspectives of teenage girls about marriage and higher education therefore there is possibility of getting responses which are not based on rational choices. The most important and major obstacle was COVID-19 SOPS and precautions. The researcher followed all the SOPs but it was a difficult to conduct survey. However, it was successful at the end.

Chapter No. 2

REVIEW OF RELEVANT LITERATURE

This chapter of the research work discusses the research work done about the understandings of gender issues and a discussion about the issue of gender in education. Feminist sociologists have not given an ultimate detailed attention to the status of women in regard to higher education. This is more relevant with the status of women in Pakistan regarding higher education. Kim Thomas has discussed in his book *Gender and subject in higher education* (1990) by analyzing the perspectives of feminist sociologists that getting higher education is observed to be pursued by elite class females more easily than lower classes which means that finances plays an important role in defining the preference of higher education for the girls in the families. In the same way, Thomas also discusses that the managerial and other positions of higher cadre, in hierarchical system and division of labour in a bureaucratic or semi bureaucratic order, are mostly filled those children who belongs to elite section of society and pursue higher education. However, Thomas has also criticized the emphasis that is put by feminist sociologist on the word 'Elite' as he explains that even women from higher classes of society are not concerned during pursuing higher education that how would the firm and define their professional status in a patriarchal structure of society especially at professional level. In Thomas' view, the higher education reproduces the gender relations in continuity (Thomas 1999). Thomas reaffirms the approach of Radical feminists for whom higher education is not considered as success for women because the patriarchal educational system reproduces the men and women under stereotyping of professional jobs and they are rarely given authoritative powerful jobs despite of their abilities. After the analyzing the approach of Thomas in his work, it is probable to conclude that not only higher education system but also secondary and higher secondary education system is patriarchic and reproduces gender relations and stereotyping which furthers the inequality towards female and 'Other' genders in the society.

There is another study about women's conflicts in professional life and their care-giving role that is being expected from them. This research study was conducted by Mira Komarovsky by the name of *Cultural Contradictions and sex roles* which was published in 1946. According to this study, in higher education women had

contradictory experiences regarding their career goals and tasks that are expected from them by society. Women are expected to be marriageable and feminine in their attire and attitude and their behavioral pattern is expected to be acceptable as feminine by society. It further explores that successful and clever women are disliked by men. This means that the patriarchal structure of our society is not ready for change and intends to keep women passive. Similarly in another study about higher education by Val Walsh and Louise Morley by the name of *Breaking Boundaries: Women in Higher Education* suggest that there exist confusion among women who are higher graduates about their career choices between post graduate professional work and the work which is expected from women in society such as child bearing, being housewife and other feminine work. The women are consistently in pressure from society and are not accepted by society properly if they are in professional field of jobs, business etc. The study is based on exploration of women dropouts in higher education.

Syed (2018) empirically investigated the situation of education and hurdles or barriers especially for girls in the educational system of Pakistan during the period 2017 to 2018. The study is used interviews of students, headmistresses, and parents in Karachi, Quetta, Peshawar, and Lahore to investigate the situation. The outcomes indicated that the situation of education is worst and girls are surviving more than boys. They have many problems such as low-quality education in government schools, on the other hand, education is expensive in the private sector, bribery, corruption, and nepotism is in the public sector for recruitment teachers. Moreover, the government decreased the budget on education last but not the least economic and sociocultural factors involved in the present situation.

Ashraf Shah (2019), the article discussed the educational system of Sindh province and the marked socioeconomic, locality, language, and gender impact on the student in the educational system of Sindh. The authoress disclosed the present situation of the girls' education and compared it with other provinces of Pakistan. She mentioned some reports of the international organization to reveal the actual condition and present circumstances of gender problems in the educational system

of Sindh. Consequently, the condition of the girls' education is even worst compared to the past.

Irum, Bhatti and Munshi (2015). Descriptively studied to discuss the challenges and problems which women confront in higher educational institutions of province Sindh Pakistan to describe the level of discrimination in the higher education and suggested the rock-hard solution for sort out the problems of women and empowered them in higher educational institutions. The qualitative approach was used to search, and surveys were conducted in three public universities of Sindh province. The upshot, the study showed the situation of the urban areas of Sindh is improving rapidly than in rural areas and women are being empowered but slowly and gradually.

UNICEF has given the program to recount the challenges of education and girls' position in Pakistan. And given the key solutions to improve the position of girls' such as Early Childhood Education (ECE), Alternative Learning Pathways (ALP), School-community linkages, and Equity in Education.

Gohar(2012) The purpose of the study was to find the causes of less investment in girls' education than boys', and compared male's and female's financial benefits and outcomes which get to their families after getting the education. The study showed the facts and figures of educated men and women of all provinces of Pakistan, and the standard Mincerian model used to estimate the returns of educated and labor male and female. The results showed that parents spend more money on boys' education than girls', while girls become more productive and financially sound than boys after completing their education, study defined that it is not only in Pakistan but also in India and other South Asian countries, the reason is that parents rely on boys in old age, and girls are not responsible for taking care their parents, and people of this region usually thought that it is morally wrong to depend on daughter and the quotation is used in the Urdu language, "Beti k gharkapani b nahipinachahiye" means, it is morally wrong even to drink a glass of water of daughter's house, and the study showed that just only

six percent of girls' depend on their parents after marriage, and other depend on their in-laws.

Ali(2019)The author urged girls' education and point out the problems of them in the Sindh province of Pakistan, he gave some particular causes of the negligible situation of girls' education in Sindh and defined the role of government in it. He shared some of his personal beliefs about the topic and concluded it with the statement that unless girls will be educated in Sindh especially in rural areas, Sindh cannot prosper.

The government of Sindh has been working on girls' education since 2005 and presented many major policies to enhance the number of girls in schools two of them important policies are Sindh Stipend Policy (SSP) and Differential Stipend Policy (DSP). Through these policies, the government distributed Stipend to school girls per annum throughout the Sindh. Till 2009 (SSP) stipend was one thousand and (DSP) stipend was twenty-four hundred per annum but in 2009-2010 The Government of Sindh enhanced them (SSP) from one thousand to twenty-four hundred and (DSP) from twenty-four hundred to thirty-six hundred According to 2009-2010, thirty lakh and seventy thousand girl students are beneficiaries of these-policy. The government will continue this policy in the 2021-2022 educational annual session under the Sindh Structural Adjustment Credit (SAAC). (Reform Support Unit School Education & Literacy Department. 2020)

PBC (2019) The report of the Pakistan Business council showed that the Pakistan business association has also been working to improve gender equality in Pakistan and took initiative to improve women's position in the country. Pakistan Business Council has been working with International Financing Co-operation (IFC), a member of World Bank Group (WBG) for improving employment opportunities for women in Pakistan since 2017.

UNDP(2020) The Statement of United Nation Development Program demonstrated that Pakistan has been improving in gender equality in recent years.

The position of women has improved in the labor force, decision-making, health, and education sectors in recent years, and the women have strong representation in the parliament of Pakistan, it is the strongest position in the South Asian countries. But just 22.7 percent of women have improved their position and in accordance with new census the population of women is half of the country, So, more than half population of women still need to improve in all aspects of their life. And, the report demonstrated the goals of the United Nation Development program.

Mustafa (2016) The report of the World Economic Forum was discussed in the article and tried to explain the gender gap in Pakistan. The statement disclosed the gap between theory and practice for gender equality and point out the role of political parties and their weaknesses of not raising this important issue of Pakistan's society and showed some legal weaknesses in gender equality. Finally, according to the World Economic Forum's Index report of 2016, Pakistan is the second last position out of 144 countries of the world.

The survey report was presented by Ambassador Paul Jones in Islamabad according to it; Pakistani people's mindsets have been changing day to day for gender equality. The survey showed that seventy percent of men and ninety percent of women now thinking that women should be allowed to work, and the mindsets of people have enhanced by eleven percent, it also discusses the barriers and attitudes and practices gap, the overall result of the survey showed that Pakistan made significant improvement in gender equality. (*U.S. Embassy and consulates in Pakistan. 2019*)

The World's Economic Forum's Global Gender Gap Index report 2020. The report revealed the position of the gender gap in Pakistan. The report studied to know the actual position of gender equality and divulged the position of Pakistan in the world ranking of Global Gender Gap. The report disclosed that Pakistan stands on one fifty-one out of one fifty-three countries of the world, particularly, one fifty in economic co-operation, one forty-one in health survival, and ninety-three in political empowerment. (*World Economic Forum. 2019*).

Alice S U (2019) The article focused on the legal rights of women in Pakistan according to it women in Pakistan now slowly and gradually have known their legal rights which unknown before and they are participating in politics more than before. And, in the 2018 election, the numbers of women voters boosted shockingly, 3.8 million women voters registered newly. The different regions of Pakistan were discussed in this report. And shared some achievements of women in Pakistan and the stories of some NGO activist works and services for women empowerment.

Mahar (2020) The authoress pointed out some key issues which are behind the women's inequality in Pakistan. she described the past and present circumstances of women's equality and the story of the first woman day observed in the world, and she compared the continents of the world for checking the woman's rights situation in the world, and empowerment in the world. The economic and security problems were discussed in the article and gave some suggestions to enhance women's empowerment.

Zahid (2017) The news story explained the sociocultural worried about marriages and disclosed torture on women with the name of "Izat" which means respect, he told the real story of Dania who became the victim of this torture. She said that she had been married in childhood from then her husband tortured her, and he tortured her even while she was pregnant, she had tried many times to go to her parents' house and had shown a desire for divorce due to the torture. Which she had been bearing at her in-law's house, but her parents had made her return to her husband's house with this statement, "*Beta hum izzatdaar lug hain, apni betiyan ghar per nahi bithate.*" This means, we are respectful, and respectful people have no place for their daughter after marriage. She further said that she had been hospitalized many times due to torture and her in-laws 'neighbor had told her parents that her daughter had been hospitalized. When the author asked the victim's family about Dania's situation, "they replied that we live in a village, not in a city, in our village, it seems bad and dishonor to made daughter sit in her family after her marriage." In conclusion, there are many women who live or bear

the same situation as Dania, and it is not a rightful act to torture women like Dania neither the law nor the religion permits them to do so.

Siraj(2018) The report discussed the child marriage issues in Pakistan and showed some international organizations 'facts and figures about child marriages. Moreover, it displayed the efforts of human rights minister Shireen M. Mazari to make new laws for decreasing child marriage numbers and controlling this important issue by which the age of girl increases from 16 to 18 years while in the province of Sindh already have the law According to law the age of girl and boy are 18. But the challenge is that it can be challenged in court if it is in contrast to Shariat law.

Mitchell (2018) The empirically studied showed the consequences of marriage in blood relations like cousin marriage. And told about the numbers of women who married their cousins and faced the diseases and lost their babies. Adding more, the article showed the desire of women for education but they have to marry because of family. Moreover, it happening not just only in Pakistan but also where ever the Pakistani community is living.

Qidwai et al(2008) researched was conducted to know the life of working women and the impact of the working status of working women. The questionnaire was used for the survey and two hundred women were interviewed for the purpose of the study. In conclusion, it is hard for them to continue the responsibility of their family and job together. Often working women would not give time to themselves which impacts their health and indirectly their family and job. There is much space to work on how to improve the condition of working women in society

Hassan and Rafaz(2017) Empirically investigated the impact of female education on economic growth, education expenditure on economic growth, the fertility rate of economic growth, and female labor force and their participation in economic growth. The study conducted to know the impact of female education on the economic growth of Pakistan during the period 1990 to 2016. And, the Ordinary least squares regression used as a methodology, the data was taken from the world bank report from 1990 to 2016. Results showed that a 1 percent improvement or

increase of female education, female labor participation, the expenditure of education of female, the fertility rate of economic growth, and participation of female labor force participation in economic growth increased 96% GDP of Pakistan.

AbrarUIHaq(2019) The research was conducted to explore the resources for women empowerment, and the contribution level of the accumulated family earning. Primary data was used to study, and five hundred families were observed in four districts of Punjab. The multistage random sampling technique was used to study. The outcome of the study showed that the condition of women is not good, through women empowerment women can contribute forty to fifty percent in their family income if they empower in family, society, or in a nation. Furthermore, the author suggested some key point to enhance women empowerment such as at the family level family should be allowed the woman to work which can increase their family income, at the community and nation level he suggested that government should be provided job opportunities for women in every sector, adding more government should enhance wages for women.

In another study of ValeriWalkerdine and June Melody, *Growing up Girl: Psycho-Social Explorations of Gender and Class*, the higher education and urban setting are explored. This study has explored women's opinions and experiences according to geographical settings which is a study in different context than purely patriarchal study and takes the account of development and under development in study. According to this study, geographical set up greatly affect the interest of women in higher education. The study was based on Bangladesh which focused on three to four villages and compared the students of schools of urban region and rural region. The study concluded that parents of a family tend to prefer the schools which are closed to their homes rather than send them to the schools that are far away from their homes and this situation occurs mostly in rural areas. This shows that geographical factor plays an important role in education of a girl in a family and the policies about gender, female education and schools from government side are the basic driving forces that could increase the literacy rate in

women but due to patriarchal structure in our society there isn't any specific progress.

The research work of *Factors Affecting Female Participation in education in seven developing countries* by Colin Brock and Nadine Cammish analyzes that there exists a great gender gap in higher education in South Asian countries and it is quite visible. In this study, the changing pattern of culture, society and trade is analyzed along with transformation in higher education of women due to these factors. However, despite of increase of women in higher education in low and middle classes, these women are not able to find their place in enrolment as well as jobs at elite institutions of the country. The reason behind this situation is their preference of higher education over marriage which delays their marriage. Similarly in India, the socioeconomic factors of families are driving forces behind the selection of subjects by students for their higher education because of existence of caste system in India which marginalize the students belonging to lower castes and thus they could not pursue higher education like upper castes in India. However, the ratio of higher education despite of unavailability of opportunities of higher education for lower caste people, their representation is still better in in regions where there has been encouragement for women's higher education. In the same way, Pakistan being a South Asian underdeveloped state is found to have similar conditions like India. The socioeconomic status of women plays a vital role in their access to higher education. The unavailability of merit scholarships or a very few scholarships for students is also responsible for this situation.

In similar way, the gender gaps in education system of Bangladesh are almost similar to Pakistan. The number of girls who have access to primary education in Bangladesh is very low like Pakistan and the girls who reach higher education are even lower. The poverty line under which majority of population of both countries lie compel the parents to prefer the education of their male children over female children because boys are the offspring who carry on the family tree and further the generation as well as considered strength of the family in our societies. These children become the bread earner of their families. The girls in South Asian

families are considered burden in terms of dowry and investment in their education is considered a futile work therefore child marriage is a common practice in some villages (Brock and Cammish 1999).

The preference of male child over female child is a common trait of South Asian societies. In these South Asian countries, the patriarchal structure of Pakistani society regard male gender as superior in various aspects of life. The male children of the family are given more importance within the family as well as in the society while their parents invest into their education as the social, financial and economic security of them and overall family is dependent upon male members of the families. There is also a prevailing misconception about girls' education that after the marriage of a girl, they do not belong to their parents' home and there could be no advantage to her parents in their lives due to her education because she is ought to be married. (Naz et al. 2011). This mentality is not just a case of single family but it is a common thinking of various families in Pakistan. This mentality is not today's development but a product of subjective transformation of family systems and their norms and value in social structure of our society which has deeper roots in cultural traditions (Haq 2003). This kind of mentality is responsible for degradation of women's education and deprivation of their basic rights.

In Pakistani society, the success of career goals of care-giving roles and professionalism has not seen the women who could become role models for other women. There has always been pressure from patriarchal structure which discourages women from considering professional life instead of care-giving life because in our societies all the domestic work of household is assigned to women rather than men. The women who have been successful in both career goals alike mostly belong to upper classes. In Pakistani society there is not an option of free choice for women to select their family or career. Naz has argued that during the course of domestic life women are barred from advancement in their life especially in professional and educational aspects. The patriarchic structure of our society hold the traditions, norms and values which are centuries old in high esteem which do not allow women's progress in education but support them to

adopt in career of care-giving and domestic household and adapt to such environment of social structure (Naz et al. 2011). According to a national level survey, the professional careers which are related to the field of sciences have lesser compatibility with family norms, values, tradition and structure according to the girls belonging to high schools (EPI 2005). The study further explores the opinions of women, their planning about professional careers, care-giving roles, opinions and perceptions which take into account the conflicts that could be face by them in their lives. By founding the basis on the theory that women are pressured to avoid careers in science, Smith and Powel argue that marriage increases men's wages and do not facilitate women in the same regard despite of the burden of motherhood on them. Therefore, according to women, for economic success, they need to reduce the time which is given by them to their families (Smith and Powell 2000).

In regard to co-education, women and men do not get an education that is equal by sitting with each other (Laser 2007). In Pakistani society, almost all of the public schools are based on same gender education unlike most of the private schools which are based on co-education. There is also presence of biasedness in the administration and teaching faculty which is dominated by male members. It shows that the presence of women in educational institutions and their high percentage of attendance does not gurantee that they would get an education on equal grounds as men. In the same way, it also does not guarantee that they would get same opportunities in professional lives like men. Co-education becomes one of the hindrance for girls to get their education at schools and afterwards their access to higher education especially in the areas of Pakistan which are rural (Qureshi 2007).

In Pakistani society, there is another common perception in the society that the morality, dignity and honour of women are linked to their mobility and immobility. The condition to get higher education requires them to move outside of their home. Therefore, the patriarchal structure of society makes it compulsory that these women should be escorted by a male family member. If such a facility is not available then parents are mostly hesitant to send their daughters to far-

flung located schools. The religion, culture, traditions, norms and values recommend that there should be segregation between male and female in the schools who are strangers. However, the girls who belong to upper class are enrolled in boarding schools in urban towns and are supported by their families. In these schools which are far away from girls' homes, the academic structure, male dominated administration and academia, curriculum and examination furthers the gender gap and keep patriarchal structure intact (Naz et al. 2011). Also these restrictions which are culturally based, make the girls feel uncomfortable in an educational set up which is based on co-education and it affects the academic performance of these girls in a very negative way. Women mostly perform better with best academic grades and achievements in segregated schools rather than co-educational set up (Naz et al. 2011). Naz further explores the importance of adoption of segregated schools for female gender based on her empirical and quantitative research and highlight the gender gaps in co-educational set up.

There are several studies which have supported a separate women's university in the scenario of Pakistan. One of these studies regarding Pakistan include *Perceptions of a sample of Female college students towards their Higher Educational Opportunities in Lahore*. The study is based upon the research work of Sandler (2007) and Lodge (2002) which considers women to be found in difficult position to improve their social and professional statues while studying or studied from a co-educational study environmental. According to this study, the demand and requirement of separate women universities is quite high and popular among women generally. Regardless of presence of a few universities which are dedicated to women and their studies only and are established by government of Pakistan, there is still need of opening up more educational institutions which can facilitate women and provide women with the access to higher education so that those women are facilitated who are reluctant to go to co-educational universities. It is not possible for co-educational universities to provide a setup, which is segregated, for those women who are hesitant towards co-educational set up because it will create further academic difficulties for these educational institutes.

It can also be counted as a factor which contributes in lower percentage of females in higher education.

There is also lacking of professional careers for women in Pakistan. There is a dire necessity for such professional women who could become role models for general women and could be able to revisit the social and educational paradigms that is being constructed by patriarchic social structure of our society in which women should be given equal representation (Renold 2005). However, it could only become possible if the thinking of our women is transformed and they start taking part in all academic professions. In order to do that, the role of religion should be revisited because there is no hindrance to educational and professional preferences for women and it does not put any restrictions on women. Also, women need to work hand in hand with men of the society for the proper progress of overall society. The increasing opportunities for women to have greater access to higher education enable them to work more progressively and to possess a greater role within the family systems of our society as well as in all aspects of the society (Malike and Courtney 2011). Malik and Courtney (2011) research work also suggest that higher education is considered to be a tool that can empower women and give them freedom from various cultural norms and values as well as taboos and obstacles of the society in Pakistan. In their quantitative research work, they observed that higher education empowered their respondents' perspective and practice to consider multiple responsibilities in home and society. Hussain (1995) argues that the governmental authorities who are officially leading, in most of the countries, has centralized the academic hierarchies and they are not based on random selection. Therefore, the issues of complains about lower wages and promotions is found quite higher in women rather than men (Hussain 1995). In addition to that, the institutions of higher education and their administrations suffer more from the problems of gender gap and even if there exist women in higher administrative positions in such educational institutions, they have limited authority. They are unable to utilize their existing authority regarding policy making and decisions regarding women higher education and gender gap issues (Davis and Ausitn 2000).

The administration of higher education in Pakistan has a different set up than most of Western higher education. The table given below explains the age, grade and classification of degree.

Table 2.1: Classification of Higher Education in Pakistan (Khattak 2014)

Institute	Age	Grade	Degree
College	16-18	11012	FA/FSc.
Degree College	16-22	11-14	FA/FSc-BA/BSc
Post Graduate College	16-22	11-16	FA/FSc-BA/BSc- MA/MSc/MS
University	18-22	13-17	BS (16 years education)
University	22-31	16-20	MA/MSc-MPhil-PhD

The degrees of MA/MSc/MS to PhD are considered higher education in Pakistan while lower degrees than these are not considered higher education and some of the universities also offer BS.

In western countries, higher education has different structure than higher education in Pakistan because of BA and BSc, i.e., 14 years education which is still relevant here. The exams for BA/BSc are conducted by universities but they are still not considered higher education. In addition to that, many degree colleges are financially in poor conditions due to unavailability of proper funds from University Grants Commission (Mazari2007). The institutional infrastructure and academic quality is also in jeopardy and facilities for students are lacking. These situations also play an important role in discouragement by parents towards their girls regarding higher education but send their sons to private educational institutions in other provinces where there is availability of better opportunities and facilities (Khan 2007). According to Khan (2007), in degree colleges, the subjects taught as optional subjects and the similar combinations of subjects are

not diverse and unable to play an economic role in society. Thus it affects negatively the productivity and efficiency of students and teachers alike. The ratio of teachers to subjects is also very low which results in division of students in very small groups and are taught by many faculty members which adds up to administrative and financial problems in higher education (Khan 2007). There is also severe criticism over the duration and systemic problems of BA/BSc-14 year education system. Recently HEC has decided to eradicate the 14 year option and convert whole education system to 16 year education regarding graduation. Therefore the conventional system of 14 year education will be completely replaced by 16 year education system in 1-2 years.

There is also lacking in gender studies departments and institutions to create awareness about gender gap in social and educational sector of Pakistani society as well as separate universities for women in Pakistan which is a key issue from a long time. Gender as a subject has not been introduced properly in academic set up despite of its interdisciplinary nature and there is still dire necessity of human resources regarding gender subjects. Also, there is also lacking in the staff and funds for research in gender and education and ministry of women and development is not taking much interest (Safdar 2012). In regard to separate educational institutes for women, the institute of religion and political parties as well as government of Pakistan recommends this for the women education because most of the mainstream parties who have been in government are influenced by traditions, culture and religion. In regard to women education, there is at least one Women University and one medical college which is specifically built for women as separate campuses for the purpose of increasing the contribution and participation of women in higher education. However, there are still problems with these segregated institutes because of their low numbers, their location in faraway regions and offering of limited courses for 16 year education level.

There is also grave injustice regarding availability of educational opportunities for women as compared to men in Pakistan. The comparison of statistics of enrolment between men and women shows that women enrolment are lower at all

educational levels regardless of urban and rural divisions in the country. The overall literacy rate of Pakistan is lower than other developing countries of South Asia due to availability of inadequate educational institutions as well as inadequate access to them. The government policies about education since independence have tried to increase the enrolment of girls in educational institutions but due to improper implementation, religious factors, financial discrepancies, and other development projects have hindered the progress of women education sector (Ahmad and Sajjad 2003). A table of Gender indicators of inequality in education is given below which shows the gender inequality in enrolment, teaching staff and ratio of students to teachers (Khattak 2014).

Table 2.2: Data sheet of enrolment, teaching staff and student teacher ratio:

Type	1999-00	200-01	2001-02	2002-2003
Number of Primary Schools (Total)	162.5	147.7	149.1	150.8
Female	58.7	42.9	43.5	43.9
Enrolment in Primary Schools (Total)	19148	17135	17529	18220
Female	2044	6893	7167	7519
Teachers in Primary Schools (Total)	366.4	408.9	413.9	433.5
Female	127.2	183.6	183.5	191.7
Students Teachers Ratio	52.3	41.9	42.4	42
Teacher per School (Total)	2.3	2.8	2.8	2.8
Teacher per School (Female)	2.2	4.3	4.2	4.4
Student per School	117.8	116	117.6	120.8
Percentage Of Female Teachers	34.7	44.9	44.3	44.2
Number of Middle Schools (Total)	18.4	25.5	26.8	28

Enrolment in Middle Schools (Total)	4112	3759	3821	3918
Female	1615	1705	1506	1551
Teachers in Middle Schools (Total)	91.5	209.6	230.1	238.3
Female	44.3	127.8	139.3	145.8
Student Teacher	44.9	17.9	16.6	16.6
Teachers per School (Total)	5	8.2	8.6	8.4
Teachers per School (Female)	5.5	21.7	22.1	22.4
Student per School	223.5	147.4	142.6	139.9
Percentage of Female Teachers	48.4	61	60.5	61.7
Number of High Schools (Total)	12.6	14.8	15.1	15.6
Female	4.6	2.8	2.8	2.8
Enrolment in High Schools (Total)	1726	1565	1574	1589
Female	653	676	644	658
Teachers in High Schools (Total)	155.7	260.2	270.2	278
Female	52.2	125.3	126.1	132
Student Teacher Ratio	11.1	6	5.8	5.7
Teachers per School (Total)	12.4	17.6	17.9	17.8
Teachers per School (Female)	11.3	44.8	45	47.1
Student per School	137	105.7	104.2	101.9
Percentage of Female Teachers	33.5	48.2	46.7	47.5

Source: Quoted from FBS (2008), Pakistan Demographic Survey, 2008 (Khattak 2014).

This study is an exploration of the perceptions of women about higher education and marriage as a choice for their female children. The social norms and values are solid indicators in this research study as well as the religion. This study also looks for the financial and economic status of the families that in what ways finances play its role in defining the preference of higher education or marriage. It also analyze the women role in maintain the hegemony and domination of male members of the family and their support for the patriarchal structure and cultural traditions about the family while emphasizing on girls and their higher education. This study also explores the role of different social institutions and their role in aiding each other while maintaining male domination and patriarchal structure with the help of Theory of Matrix of Domination.

The available literature about girls' higher education and preference of families for marriage over higher education of girls help us to deduce following assumptions;

1. Government policies are not giving preference to women education and especially higher education for them.
2. Most of the families prefer their girls to continue their education in their own localities and do not want them to go to far flung educational institutes even if they are better.
3. Most of the families prefer the education of their male children rather than female children.
4. Most of the parents consider male children as a token of social security in their old age therefore they are preferred over female children when it comes to higher education.
5. The financially poor families are not able to afford higher education for their girls.
6. Most of the girls going for higher education belong to upper class families.
7. Social norms and values and cultural traditions are driving forces which discourage higher education for women.

8. The patriarchal structure of society and especially educational institutions and their administration discourage women in co-educational set up.
9. There is a higher demand for separate women instructions which is segregated.
10. Girls' education is considered a burden by most of the families and they intend to marry their girls as soon as possible.

Chapter No. 3

THEORETICAL FRAMEWORK

The groundbreaking theory of Matrix of Domination was given by Patricia Hill Collins in her work about Women studies inform of book named as *Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment* which was published in 1990. This work explained the understandings of systems of oppression which surrounds around class structure, race, gender and social identities (Collins 1998). Matrix of domination represents an analysis which mainly focuses the dominant patriarchal structure of Europe and provides legitimacy to black female knowledge's epistemology. The theory of Matrix of Domination has been applied to the people who are powerless such as female, disable persons, transgender, indigenous people, juvenile delinquents and migrants etc. Matrix of Domination is interrelated with Intersectionality theory of Kimberle Williams Crenshaw, an African American feminist scholar, in means of their aims and discourse analysis of oppressive cultures in feminist perspective. In general Matrix of Domination was influenced by the theory of intersectionality.

Patricia Hill Collins is a Professor of Sociology at University of Cincinnati in the department of African American Studies. She has also remained chairperson of the very department. She has done an extensive research and published many articles in professional journals like *Ethnic and Racial Studies*, *Signs*, *Social Problems*, *Sociological Theory* and *Black Scholar*. She has also authored three books which focus on the issues of gender, i.e., *Black Feminist thought: Knowledge, Consciousness and the Politics of Empowerment* (1990), *Race, Class and Gender: An Anthology* (1992) *Fighting Words: Black Women and the Search of Justice* (1998) and *Black Sexual Politics: African Americans, Gender and the New Racism* (2004). She has also wrote three books about Intersectionality and Intellectual activism after 2010. However, the book which was considered her foundational work was the first one which has explored the theory of Matrix of Domination.

3.1 Focus of Theory

The Matrix of Domination put emphasis on marginalization and radicalization of gender and the importance of the uplifting and existence of black feminist thoughts during the analysis of interconnectivity between racial and gender inequality from the experiences of women. However, the most important aspect of the theory of Matrix of Domination is that it found its ground in the aura outside of black feminism due the application of social paradigms in a critical modernist and postmodernist way. This theory does not analyze only the structured systems of oppressions and exploitation, of which black women are victims, but also provide us with new ways of exploring and understanding not only women's but also marginalized 'Others' identity from their own perspective in contrary to externally imposed identity including the ways in which Franz Fanon has discussed Double Consciousness. The production of such kind of knowledge in the process of analyzing the interconnected structural system of oppression further produces a change at the individual and societal level. Collins' theory and perspective surrounds around the segregation of African Americans and the rise of resistance to segregation inform of civil rights movements and their influences on African American women and marginalized class in them. Although, the intensity of marginalization of African American women caused severe problems for them to participate in resistance in private as well as public domains yet they resisted in two different ways, i.e., survival in groups and transformation in institutions while existing in the matrix of domination.

3.2 Matrix of Domination Model

Fig. 3.1 Matrix of Domination Model

VISUAL MATRIX OF DOMINATION (Collins 2009)

Part 1: Intersecting Systems of Oppression

-Colonization-Patriarchy-Sexism-Structural Racism-Nativism-Ableism-

Part 2: Arrangements of Power

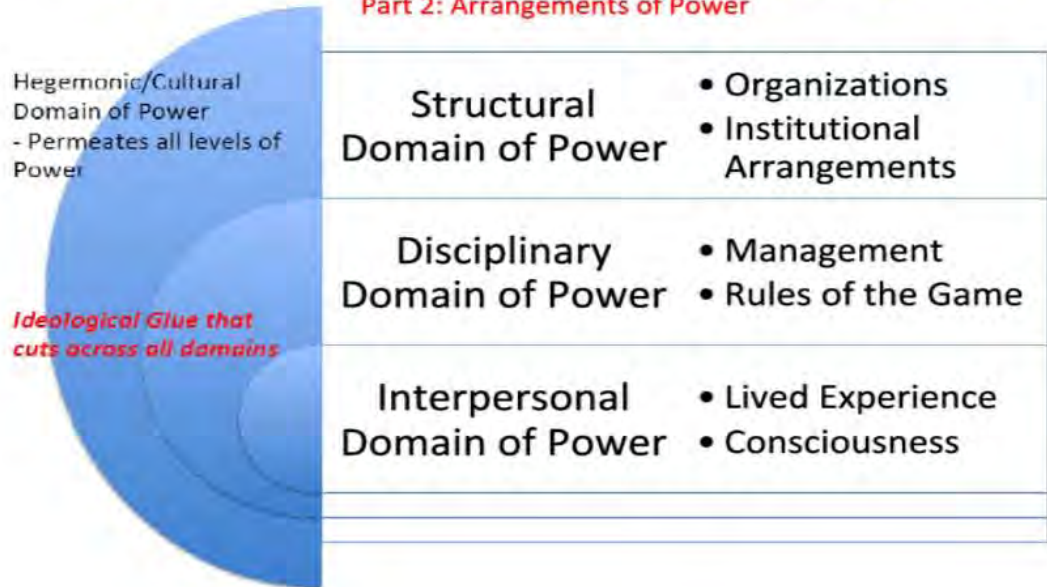
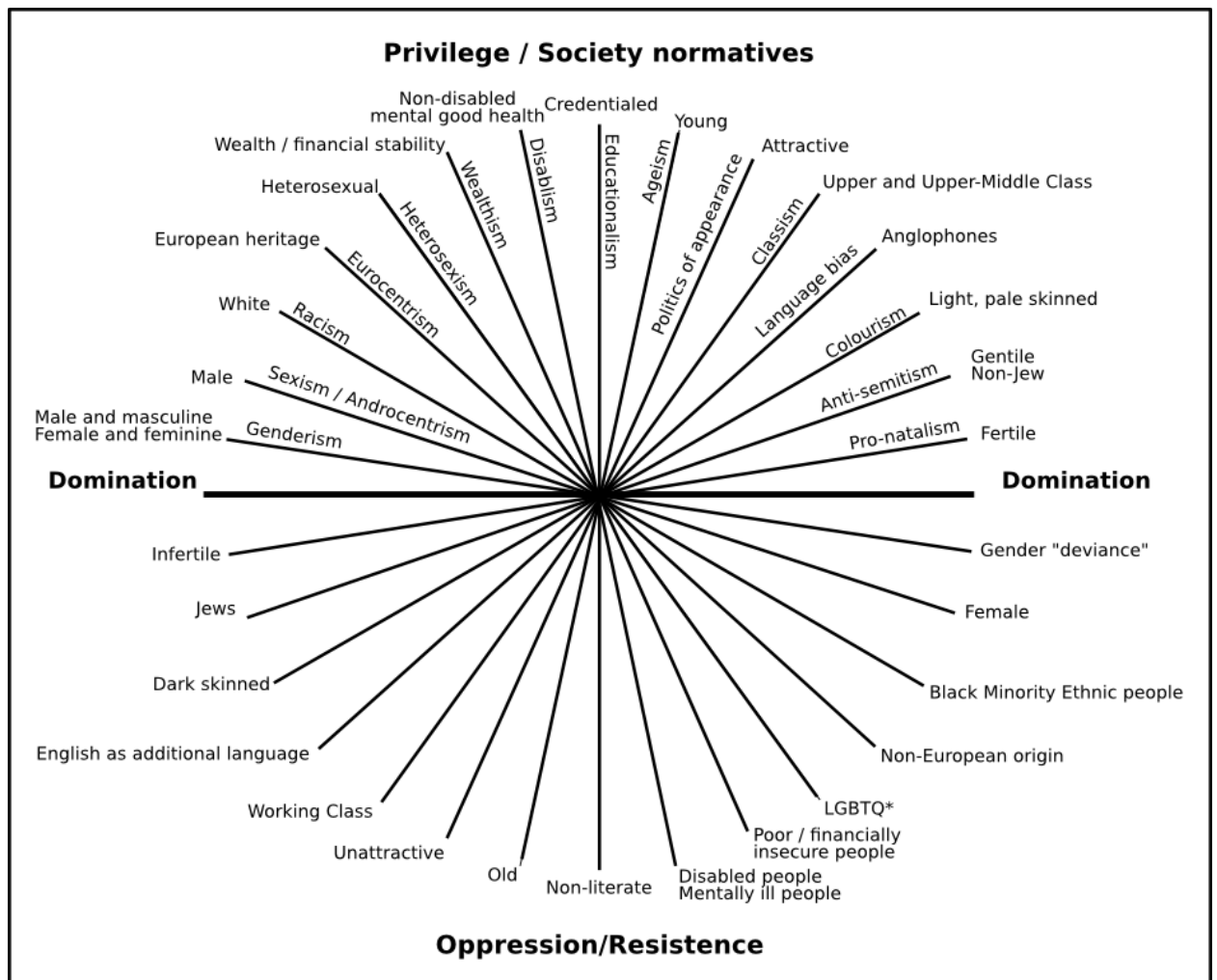


Fig. 3.2 Correlation between Matrix of Domination and Intersectionality:



3.3 Major Themes of Matrix of Domination

The major themes of Matrix of Domination include;

1. Knowledge: In Collins' opinion the systems of knowledge and thoughts are developed patriarchic experts and masuclinist thinking. It suppresses the contribution of women's thinking in the knowledge creation.
2. Interlocking systems of oppression: In Collins' perspective, Class, Gender and race construct interlocking systems of oppression which has been called Matrix of Domination by her. According to this, not only women

are dominated by men but also the poor, coloured, powerless and marginalized people. This domination have various forms but they all form one overarching domination (Collins 1990). The main focus of Collins in this regard is how the systems interact and interconnect. In Collins' view the interlocking oppressions are structured on multiple levels and any individual can belong to single oppressive domain or multiple oppressive domains (Collins 1990).

3. Resistance: The oppression has different dimensions and each operate at different levels such as personal, group, community, cultural, structural and institutional level and each of them create grounds for resistance.
4. Afrocentric: Collins provides Afrocentric models of community regarding stress, care, their personal accountability, day to day activities and especially women behavior who have developed alternative communities who empower them (Collins 1990).

3.4 Application of Theory

This study applies the theory of Matrix of Domination in which the theorist states that the production of knowledge and oppression is done in form of structural interlocking systems which dominates and exploits the powerless at multiple levels. For Collins, the two most basic factors that influence the Matrix of Domination are knowledge under patriarchal structure and Interlocking systems of oppression. These two factors put the foundation for Matrix of domination. This theory overall shows the oppressive and exploitative nature of systems and structures at personal, communal, societal and institutional level.

This study, by utilizing the theory of Matrix of domination, focuses upon specifically the preference of marriage of younger girls before letting them pursue higher education and generally on comparison of preference of marriage for girls with preference of higher education for girls. This study has considered the case of

District Hyderabad in province Sindh of Pakistan for research purposes. There are various reasons for the preference of both of them for the people over one another and it varies from region to region in Pakistan. The major driving force which plays a key role is the patriarchal structure of the family which enable the hegemon or hegemony of a family to prefer marriage over higher education for their female child. The survival of patriarchal structure and its sustainability is also due to the reason that important and influential female with in a family reinforces and legitimize the existence and sustainability of patriarchal family system and thus further creates docile bodies and reform as well as regulate them. Collins' theory of Matrix of Domination has four major themes but this study major focus is interlocking system of oppression with in the social institution of family. The multiple aspects with in a society such as culture, norms and values, traditions, economy, finances, morality, education system and patriarchy affects the family system and structure which creates opportunities to develop multiple levels of interlocking system of oppression for young female members with in a family. This research study will analyze these aspects in the light of theory of Matrix of Domination and the way it compel the family to prefer marriage for their younger girls over their pursuit higher education.

3.5 Hypothesis

3.5.1 Alternate Hypothesis (H₁):

The family heads prefer marriage of their girls instead of their higher education

3.5.2 Null Hypothesis (H₀):

The family heads do not prefer marriage of their girls instead of their higher education.

Chapter No. 4

CONCEPTUALIZATION AND OPERATIONALIZATION

4.1 Conceptualization

The process of defining the variables and concepts in clear and precise definitions which are the core elements of research study is called Conceptualization. It is the process of defining the existing variables according to available literature as these have various dimensions that need clarification.

4.1.1 Marriage

Edvard Westermarck, a Finnish philosopher and sociologist defines marriage in his '*History of Human Marriage*' as; "The more or less durable connection existing between female and male which lasts beyond just the act of propagation till the birth of child."

According to common law related to marriage in Pakistan, It is a civil contract with the conditions that both parties are legally contracting the marriage, both are mutually consent and an actual contract in the form of prescribe.

According to Royal Anthropological Institute; "Marriage is a union between a man and a woman such that the children born to the woman are recognized as legitimate offspring of both parents."

British social anthropologist, Edmund Leach (Late), has given a detailed definition of marriage in "*Polyandry, Inheritance and Definition of Marriage*" which says that marriage can serve any of the following purposes;

“

- a) To establish the legal father of a woman's children.
- b) To establish the legal mother of a man's children.
- c) To give the husband a monopoly in the wife's sexuality.
- d) To give the wife a monopoly in the husband's sexuality.
- e) To give the husband partial or monopolistic rights to wife's domestic and other labour services

- f) To give the wife partial or monopolistic rights to husband's labour services.
- g) To give the husband partial or total rights over property, belonging or potential accruing to the wife.
- h) To give the wife partial or total rights over property belonging or potentially accruing to the husband
- i) To establish a joint fund of property-a partnership-for the benefit of the children of the marriage.
- j) To establish a socially significant 'relationship of affinity' between the husband and his wife's brothers."

4.1.2 Higher Education

According to Britannica, Higher education is any type of education which is given in post-secondary institutions of learning and usually affording at the end of a course of study, a named degree, diploma or certificate of higher studies.

In an article by the name of "*The meaning, idea and history of university/higher education on Africa: A brief literature review*" published in Forum for International Research in Education defines Higher Education as the education that covers a wider range of higher learning institutions including university. These higher learning institutions could be organized in different ways, commonly within a university and in a separate institution as university and other tertiary learning institutions.

According to Cambridge dictionary, Higher education is such an education at a college or university where subjects are studied in great detail and at an advanced level.

4.2 Operationalization

Operationalization is a process of defining strictly the variables into measurable factors. It reforms the definitions of each variable to increase the results' quality and quantity in empirical way and explain the terms according to the research study. It will show the method of measurement of researcher.

4.2.1 Marriage

The researcher has chosen the definition of Edmund Leach for this research study. Marriage is one of the sub institutions of every society in the world. The foundation stone of the social institution of family is marriage. The importance of institution of marriage is sometimes over emphasized which create further problems when it comes untimely. The following questions from questionnaire of this research study show its importance and relevance in life;

26. Should teenage girls be married as early as possible?

32. Will you marry your female child at an early stage rather than giving her higher education?

33. In your opinion, is preference of marriage over higher education a safer choice for the future life of your female child?

In this case, the most important cases that are worth mentioning are child marriage, forceful marriages (without consent) and preferring marriage over education of a female member of society.

4.2.2 Higher Education

The researcher has chosen the definition of higher education as given by "*The meaning, idea and history of university/higher education on Africa: A brief literature review*" published in Forum for International Research in Education.

Higher education means all the education that comes after secondary education. It can include trainings, research guidance in different institutions dedicated to education such as universities, colleges or varsities and are authorized as institutions of higher education under governmental authority of higher education

commission. Higher education includes all the activities which are considered necessary according to the state commission of higher education. It could also include short term course such as polytechnics, junior colleges and various technical schools where there is 2-3years of trainings. The following questions from questionnaire show the importance and relevance of higher education with marriage as well as in other aspects of life;

4. Do girls need further education after secondary and higher secondary education?

18. Do your cultural norms and values agree with girls' higher education?

24. Is higher education necessary for girls to develop their personality and self-esteem?

28. Do you think higher education plays an important role in girls' life after her marriage?

Higher education is necessary part of education which enables a male or female member of society to play their role more efficiently in the community and political economy of society to uplift the social standard of over all the society. It creates awareness in each and every member of society. However, due to traditional norms and values, misuse of religion and patriarchal structure of our society, most of the female population of the society are deprived from higher education which has an overall impact on social institution of family and education as well community.

Chapter No. 5

RESEARCH METHODOLOGY

The research design chosen to carry out this research work was quantitative research design. The choice was made on the basis of getting first hand direct informational and raw data which can be further analysed afterwards. The researcher has applied the Matrix of Domination theory by Patricia Hill Collins. The Research methodology's nature is dependent upon the nature of research question's nature which is being under investigation (Anderson &Schattuck 2012). The researcher was able to collect data from the respondents with the help of questionnaire. The numerical analysis, after collection of data, was based on SPSS. The reason for choosing this research design was also due to quick and easy responses of the respondents towards the questions of questionnaire without any confusion. The focus of the researcher regarding questionnaire and its analysis was mostly in variance of the answers and its relevance with the gender indifference towards higher education with regard to girls' education. The research has focused on investigation to find out the reasons of preference of marriage over higher education rather than giving an ultimate concluding theory.

5.2 Universe of Study

The Universe of the study was Tehsil Latifabadfor this research study. As the education system in Sindh is generally not up to the mark in comparison with Punjab and KP and with lesser gender indifference there is still preference of marriage over higher education, therefore it was suitable to select this city.

5.3 Unit of Analysis

The population from whom data was collected was female members of families. These mostly included the teenage girls of the family who regulate all the female members of the family and their behavior. In first stage random sampling was done through lottery method and one Tehsil Latifabad was selected. Then in second stage, again through lottery method, one Union Council was selected which was. In third stage, systematic random sampling was done in which streets and houses were selected for 250 numbers of respondents through lottery method.

Table 5.3 Unit of Analysis

	Sampling Technique	Sampling method		
a.	Simple random sampling	Through Lottery method, one Tehsil Latifabad was selected.		
b.	Simple random sampling	One UC was selected by lottery method named Latifabad 08, UC-74		
c.	Systematic random sampling	Street, Mohalla was selected in UC-74 by lottery method	Street	Sample size
			Block C-1	90
			Block C-3	54
d.	Systematic random sampling	250 nth were selected in UC-74	Block C-5	82
			Block C-7	24
	Total sampling size			250

5.4 Sampling Technique

The sampling technique adopted to collect data from respondents was multistage sampling. Multistage sampling is a sampling technique in which samples are taken in stages using smaller and smaller sampling unit at each stage.

5.5 Sample Size

The sample size was 250 respondents in which most of them were teenage girls of the family.

5.6 Data Collection Tool

The data collection tool utilized in this research was questionnaire. The questions in this research tool were close ended and were distributed among the respondents for data collection. The questionnaire was also translated in Urdu so that the respondents can understand the questions properly.

5.7 Data Collection Technique

The data collection technique in this research work was Survey. As survey gives more reliable and precise data, therefore this technique was selected.

5.8 Pre-Testing Data Analysis

In order to test the questionnaire before conducting the survey and data collection, a pre-testing of 50 questionnaires was done. Pre-Testing is a tool in which researcher has to check the feasibility and practicality of the questionnaire. The mistakes which were found in the questionnaires were omitted and questionnaire was rewritten.

5.9 Data Analysis Tool

The Data analysis tool utilized for in this research study was descriptive and inferential statistics. It was used to analyze frequencies, percentages and for testing the hypothesis in Statistical Package for Social Sciences (SPSS) which is a key software used for data analysis in social sciences.

5.10 Limitations of Study

The aim of this study was to find out the reasons for preference of marriage over education and to analyze the social institution of family with respect to patriarchal structure of society. The researcher faced many problems while collecting data in which most important was trust issues. It was hard to made them trust on academic nature of research study. The families who were poor considered the researcher to be an employee of an NGO or a social worker who would improve their living and families' conditions. In addition to that, the researcher was also considered by some of them as a government officer. Some of family elders' behaviour was not welcoming and they were unwilling to accept the questionnaire easily.

5.11 Ethical Concerns

During conducting a research, maintenance of ethical standards is a compulsory aspect which must be kept in mind. The information is therefore kept confidential. The researcher kept the conduct of research strictly professional and avoided any hospitality. The data collected will not be used for political purposes. It will only be used for dissertation, academic and research purposes. The SOPs of COIVD were strictly followed.

Chapter No. 6

RESULTS AND FINDINGS

This chapter is to explore the ‘Explaining the perceptions about marriage and higher education among teenage girls in district Hyderabad, Sind’ and the various indicators which play their role in this preference. A sample size of 250 was selected and the questionnaire was filled by all of these respondents. The researcher reviewed all the questionnaires returned by the respondents and if any value was missing then it was mostly given back to be filled again. The research was conducted in the families living in urban and semi urban regions of District Hyderabad.

Descriptive Analysis and Findings:

The descriptive statistical procedure was adopted to explain the data. The method used for analyzing the percentages as well as frequencies of the collected data. The descriptive statistics summarize the collected data with number or in table form. This statistical method deals with collection, tabulation and summarization of data.

6.1 Demographic Profile of Respondents:

S.No	Description	Frequency	Percentage
1	Gender		
	Male	8	3.2
	Female	242	96.8
2	Age		
	Below 30	20	8
	31 to 40	26	10.4
	41 to 50	42	16.8
	51 to 60	122	48.8
	Above 60	40	16
3	Religion		
	Muslim	245	98
	Non Muslim	5	2
4	Family Type		
	Nuclear	35	14
	Extended	162	64
	Joint	53	21.2
5	Education		
	Illiterate	22	8.8
	Secondary	28	11.2
	Higher Secondary	144	57.6
	Graduate	46	18.4
	Higher Education	10	4
6	Monthly Earnings		
	Below 50000	5	2
	50001 to 100000	99	39.6
	100001 to 150000	78	31.2
	150001 to 200000	43	17.2
	Above 200000	25	10

The above given table shows the demographic profile of the respondents. The total size of the respondents or sample size was n=250.

The first category was about the gender of respondent. In 250 respondents, only 3.6% were male which were 9 in number while 96.4% were female, i.e., 246. As the study was designed to target female head of families therefore huge number of female respondents is justified.

The second category was about age of the respondent. In 250 respondents, 8.4% were below 30, 11.6% were from 31-40, 16.4% were between 41-50, 38% were between 51-60 while 25.6% were above 60. Generally, female respondents were majority above 40 years age.

The third category was about religion of the respondent in which 98% were Muslim and 2% were non-Muslim. The region in District Hyderabad, where questionnaire was distributed, mostly had Muslim populations and families.

The fourth category was about family structure and type. In 250 respondents, 16.8% were nuclear families, 61.2% were extended while 22% were joint families.

The fifth category was about education of the respondent. In 250 respondents, 9.6% were illiterate, 12% had secondary education, 46.4% were educated till higher secondary, 23.2% were graduates while 8.8% had done higher education. Most of the respondents belonged to the cadre of female respondents who were educated till higher secondary.

The sixth category was about monthly total earnings. In 250 respondents, 1.2% families had below 5000 earnings, 36% had between PKR 50001-100000, 27.6% had PKR 100001-150000, 22% had PKR 150001-200000 and 13.2% had monthly earnings of above PKR 200000.

6.2 Family Decision's Authority with Male:

Categories	Frequency	Percent
Strongly Disagree	4	1.6
Disagree	8	3.2
Neutral	42	16.8
Agree	165	66.0
Strongly Agree	31	12.4
Total	250	100.0

Most of the respondents responded that the family decisions are made by male member of the family. Some of the responses were against this view. According to demographic profile, these belonged to the upper class or upper middle class of the society. In such families decisions are usually made by mutual consent of male and female heads of the family.

6.3 Decisions Regarding Female by Elder Female:

Categories	Frequency	Percent
Disagree	9	3.6
Neutral	43	17.2
Agree	77	30.8
Strongly Agree	121	48.4
Total	250	100.0

Most of the respondents responded that the decisions regarding female members of the family are mostly made by elder female member of the family. According

to demographic profile, the responses which were not in support of this argument belonged to upper class or upper middle class where the decisions are made by mutual consent. There were also some families from middle classes where every decision was made by male head of the family. The absence of ‘Strongly disagree’ means that no respondent strongly disagreed.

6.4 Man being Decision maker of the Family:

Categories	Frequency	Percent
Strongly Disagree	23	9.2
Disagree	25	10.0
Neutral	14	5.6
Agree	154	61.6
Strongly Agree	34	13.6
Total	250	100.0

Most of the respondents responded that the final decision maker of the family is male head of the family. According to demographic profile, the responses which were not in support of this argument belonged to upper class or upper middle class where the final decision makers can either be male or female by mutual consent.

6.5 Necessity of Education for Girls:

Categories	Frequency	Percent
Strongly Disagree	12	4.8
Disagree	45	18.0
Neutral	10	4.0
Agree	147	58.8
Strongly Agree	36	14.4
Total	250	100.0

Most of the respondents favored education for their girls. These also include the upper class and upper middle class families. The families who were against educating their girls were either too religious of a family or belonged to lower classes as well as belonged to traditional families who do not want their girls to go to school for education.

6.6 Necessity of Higher Education for Girls:

Categories	Frequency	Percent
Strongly Disagree	36	14.4
Disagree	152	60.8
Neutral	22	8.8
Agree	22	8.8
Strongly Agree	18	7.2
Total	250	100.0

In regard to the necessity of higher education for girls, most of the respondents were against this view. These mostly belonged to lower and middle class families. According to demographic profile, the families which belonged to upper and upper middle classes were in favor of higher education for their girls. They were also modernized, liberal and highly educated respondents who were either graduate or post graduate.

6.7 Necessity of Higher Education from religious perspective:

Categories	Frequency	Percent
Strongly Disagree	57	22.8
Disagree	135	54.0
Neutral	22	8.8
Agree	22	8.8
Strongly Agree	14	5.6
Total	250	100.0

Most of the respondents were of the view that higher education is not necessary from religious perspective. These families mostly belonged to conservative, middle and lower middle classes. According to demographic profile, the respondents who considered it necessary from religious perspective mostly belonged to upper class and upper middle class who have their own diverse interpretation of religion and its perspectives.

6.8 Equality in educating boys and girls at Higher Education level:

Categories	Frequency	Percent
Strongly Disagree	18	7.2
Disagree	150	60.0
Neutral	42	16.8
Agree	14	5.6
Strongly Agree	26	10.4
Total	250	100.0

In regard to giving education to female and male children on equal basis, most of the respondents supported higher education for their male children more than female children. Male children, being the bread earner and socioeconomic security of family were preferred regarding higher education. According to demographic profile, the responses which were in support of equal equality in education or remained neutral were mostly from highly educated, upper class and upper middle class respondents.

6.9 Importance of higher education:

For Girls

Categories	Frequency	Percent
Strongly Disagree	19	7.6
Disagree	171	68.4
Neutral	38	15.2
Agree	18	7.2
Strongly Agree	4	1.6
Total	250	100.0

For Boys

Categories	Frequencies	Percentages
Strongly Disagree	32	12.8
Disagree	6	2.4
Neutral	22	8.8
Agree	173	69.2
Strongly Agree	17	6.8
Total	250	100.0

Regarding comparison of importance of higher education for girls and boys in family, most of the respondents considered it important to give higher education to boys rather than girls. The responses which came out neutral or in favor of girls mostly belonged to liberal families, upper and upper middle class families or such families who considered higher education in high regards.

6.10 Higher Education being Expensive:

Categories	Frequency	Percent
Strongly Disagree	4	1.6
Disagree	10	4.0
Neutral	99	39.6
Agree	118	47.2
Strongly Agree	19	7.6
Total	250	100.0

In regard to the query about higher education of children being expensive based on economic status, most of the respondents called it expensive. Due to higher fees of universities play a major role here. The neutral and disagreement responses were mostly from those families whose children were either studying in government institutions where fees are usually lesser or they belonged to upper and upper middle class.

6.11 Preference of Higher Education over Learning Domestic Housewife skills:

Categories	Frequency	Percent
Strongly Disagree	31	12.4
Disagree	161	64.4
Neutral	18	7.2
Agree	14	5.6
Strongly Agree	26	10.4
Total	250	100.0

In regard to the preference of higher education over learning skills which are helpful in managing home as a housewife and care giving roles, most of the respondents did not prefer higher education. According to demographic profile who went neutral or preferred higher education belonged to upper class and upper middle class families who considered higher education important over domestic work of homes as a house wife.

6.12 Educating Girls at higher education level as a Financial Burden:

Categories	Frequency	Percent
Strongly Disagree	6	2.4
Disagree	28	11.2
Neutral	20	8.0
Agree	163	65.2
Strongly Agree	33	13.2
Total	250	100.0

Most of the respondents considered giving higher education to their female children as a burden unlike their female children. According to demographic profile, the responses which were neutral and in disagreement were mostly from highly educated, upper class and upper middle class families.

6.13 Agree with Education system for girls:

Categories	Frequency	Percent
Strongly Disagree	48	19.2
Disagree	164	65.6
Neutral	30	12.0
Agree	8	3.2
Total	250	100.0

Most of the respondents did not agree with education system for girls and were unhappy with it. The respondents who agreed with the education system were mostly belonging to upper class or upper middle class and modern families whose children would have been studying in prestigious educational institutes. The absence of ‘Strongly Agree’ means that no respondent strongly agreed.

6.14 Higher education teaching Life Experience:

Categories	Frequency	Percent
Strongly Disagree	42	16.8
Disagree	152	60.8
Neutral	16	6.4
Agree	32	12.8
Strongly Agree	8	3.2
Total	250	100.0

In regard to the role of higher education in teaching life experience, most of the respondents answered in negative while a few of them agreed with the notion. According to demographic profile, the responses which were positive were given by educated families who considered higher education a must in life.

6.15 Sharing of domestic housewife work between husband and wife:

Categories	Frequency	Percent
Strongly Disagree	16	6.4
Disagree	160	64.0
Neutral	32	12.8
Agree	10	4.0
Strongly Agree	32	12.8
Total	250	100.0

Most of the respondents did not agree with sharing of domestic housewife work between husband and wife. According to demographic profile, these responses were from middle class families as well as from some of the lower classes. The responses which were neutral and were in agreement with the sharing of work between husband and wife were from the families which were liberal and belonged to from upper and upper middle class.

6.16 Necessity of Learning Domestic housewife work for girls:

Categories	Frequency	Percent
Strongly Disagree	7	2.8
Disagree	9	3.6
Neutral	34	13.6
Agree	149	59.6
Strongly Agree	51	20.4
Total	250	100.0

In responses to the importance of learning domestic housewife work and skills for girls, most of the respondents supported the importance and necessity of it. According to demographic profile, the families from upper classes and upper middle classes remained neutral or disagreed.

6.17 Preferring Cultural norms and values over needs and wants:

Categories	Frequency	Percent
Strongly Disagree	16	6.4
Disagree	24	9.6
Neutral	20	8.0
Agree	133	53.2
Strongly Agree	57	22.8
Total	250	100.0

In regard to the preferences of a person's needs and wants over cultural norms, values and traditions, most of the respondents gave negative responses. The positive responses about preference of needs and wants were mostly from upper class and modernized families who did not value culture very much.

6.18 Agreeing of Culture with Girls' Higher education:

Categories	Frequency	Percent
Strongly Disagree	24	9.6
Disagree	154	61.6
Neutral	56	22.4
Agree	13	5.2
Strongly Agree	3	1.2
Total	250	100.0

Most of the respondents agreed with the notion that cultural values do not support girls' higher education. According to demographic profile, the responses which were in agreement and neutral were mostly from upper class families modernized families who did not value culture in high regard.

6.19 Dependency of Morality on bringing up at home:

Categories	Frequency	Percent
Disagree	6	2.4
Neutral	45	18.0
Agree	160	64.0
Strongly Agree	39	15.6
Total	250	100.0

Regarding the role of upbringing at home has a major effect on morality of a girl, most of the respondents agreed to the notion. According to demographic profile, upper class families and modernized families remained neutral or disagreed as they considered morality as a subjective aspect of an individual or they did not consider morality a big issue. The absence of of strongly Disagree in the table means that no respondent strongly disagreed.

6.20 Co-Education:

Categories	Frequency	Percent
Strongly Disagree	28	11.2
Disagree	168	67.2
Neutral	14	5.6
Agree	35	14.0
Strongly Agree	5	2.0
Total	250	100.0

Most of the respondents disagreed with the co-education system in Pakistan. According to demographic profile, the respondents who preferred co-education were modernized families included from upper class and upper middle class. These were also highly educated respondents.

6.21 Separate educational institutions:

Categories	Frequency	Percent
Strongly Disagree	12	4.8
Disagree	28	11.2
Neutral	9	3.6
Agree	143	57.2
Strongly Agree	58	23.2
Total	250	100.0

Most of the respondents preferred separate educational institute. The respondents who answered in negative belonged to modernized, liberal and upper class as well as upper middle class families.

6.22 Impacts of Higher education over moral behavior:

Negative

Categories	Frequency	Percent
Strongly Disagree	24	9.6
Disagree	16	6.4
Neutral	38	15.2
Agree	138	55.2
Strongly Agree	34	13.6
Total	250	100.0

Positive

Categories	Frequency	Percent
Strongly Disagree	37	14.8
Disagree	151	60.4
Neutral	48	19.2
Agree	10	4.0
Strongly Agree	4	1.6
Total	250	100.0

In regard to responses about higher education affecting morality of a female child negatively or positively, most of the respondents agreed with the negative affect while a few agreed with positive affect. The responses regarding positive impact, were mostly from upper class, upper middle class and modernized families.

6.23 Development of Personality and Self-Esteem by Higher Education:

Categories	Frequency	Percent
Strongly Disagree	19	7.6
Disagree	151	60.4
Neutral	38	15.2
Agree	4	1.6
Strongly Agree	38	15.2
Total	250	100.0

In response to the development of personality and self-esteem of a girl by higher education, most of the respondents did not agree with this notion and answered in negation. According to demographic profile, the neutral and agreed responses were mostly from upper class and upper middle class.

6.24 Role of Higher Education in taking important decisions:

Categories	Frequency	Percent
Strongly Disagree	18	7.2
Disagree	143	57.2
Neutral	49	19.6
Agree	8	3.2
Strongly Agree	32	12.8
Total	250	100.0

In regard to the role of higher education enabling a girl in taking important decisions in her life, most of the respondents disagreed with this aspect and negated the role of higher education in taking important decisions by girl in her life. The positive responses were mostly from upper and upper middle class.

6.25 Higher Education specifically for girls:

Categories	Frequency	Percent
Strongly Disagree	24	9.6
Disagree	160	64.0
Neutral	26	10.4
Agree	34	13.6
Strongly Agree	6	2.4
Total	250	100.0

In responses to the necessity of higher education specifically for girls, most of the respondents did not support the view. According to them, it is not important as a specific necessity for girls. According to demographic profile, the responses which were in agreement were mostly from upper and upper middle class.

6.26 Early Marriage:

Categories	Frequency	Percent
Strongly Disagree	38	15.2
Disagree	2	.8
Neutral	34	13.6
Agree	158	63.2
Strongly Agree	18	7.2
Total	250	100.0

In regard to the early marriage of their child, most of the respondents agreed with this view and supported such approach. The respondents which remained neutral or disagreed belong to upper class and upper middle class who either preferred it to be the girls' choice or preferred their marriage to be done after education.

6.27 Importance of Higher education in a girl's life after marriage:

Categories	Frequency	Percent
Strongly Disagree	27	10.8
Disagree	149	59.6
Neutral	34	13.6
Agree	35	14.0
Strongly Agree	5	2.0
Total	250	100.0

In regard to the importance of higher education in a girls' life after marriage, most of the respondents considered the role of higher education not much important. According to demographic profile, the responses that remained neutral or agreed mostly belonged to upper and upper middle class.

6.28 Higher education effecting domestic housewife work of a female:

Categories	Frequency	Percent
Strongly Disagree	10	4.0
Disagree	22	8.8
Neutral	22	8.8
Agree	121	48.4
Strongly Agree	75	30.0
Total	250	100.0

In regard to responses about higher education affecting domestic housewife work and its learning for girls', most of the respondents agreed. The responses which were in negation, were mostly from upper and upper middle class.

6.29 Higher education giving Independence to girls:

Categories	Frequency	Percent
Neutral	46	18.4
Agree	131	52.4
Strongly Agree	73	29.2
Total	250	100.0

In responses to the higher education giving independence to the girls, regardless of socioeconomic class, almost all of them agreed to the notion while a few remained neutral as they did not consider higher education as the only way to independence. The absence of disagreement and strong disagreement means that no one disagreed out of 250 respondents.

6.30 Necessity of Higher education in upbringing of children:

Categories	Frequency	Percent
Strongly Disagree	45	18.0
Disagree	147	58.8
Neutral	18	7.2
Agree	6	2.4
Strongly Agree	34	13.6
Total	250	100.0

In response to necessity of higher education for a girl in order to bring up her children in a better way, most of the respondents disagreed as they did not consider higher education necessary for it. The responses which were in agreement were mostly from highly educated and upper class as well as upper middle class respondents.

6.31 Marriage at early stage rather than Higher Education:

Categories	Frequency	Percent
Strongly Disagree	40	16.0
Neutral	36	14.4
Agree	138	55.2
Strongly Agree	36	14.4
Total	250	100.0

In regard to the marriage at early stage instead of preferring higher education, most of the respondents agreed the notion. According to demographic profile, the neutral and disagreement responses were mostly from modernized, educated, upper class and upper middle class families. The absence of 'Disagree' response in the table means that there was not a single responded who just disagreed but the 40 respondents strongly disagreed.

6.32 Preference of Marriage over Higher Education:

Categories	Frequency	Percent
Strongly Disagree	33	13.2
Disagree	7	2.8
Neutral	12	4.8
Agree	146	58.4
Strongly Agree	52	20.8
Total	250	100.0

In regard to generalized query about preference of marriage over higher education over marriage, most of the respondents preferred marriage. According to demographic profile, the responses which were neutral and in disagreement were mostly from modernized, highly educated, upper and upper middle class respondents.

Chapter No. 7

DISCUSSION, CONCLUSION AND SUGGESTIONS

7.1 Discussion

The purpose of this research was to find out the perceptions about preference of marriage over higher education for girls in the families residing in District Hyderabad, Sindh. By using proper research methods and keeping the research ethics in view, it was possible to successfully achieve the research objectives. The findings of the quantitative methodology show the diversity of results of perceptions about preference of marriage over higher education for the girls in families of District Hyderabad. The findings showed significant amount of aspects and perceptions about patriarchal families, moral behavior of girls, education system, co-education, culture and preference of marriage over higher education. Majority of the respondents were female expect 8 because the study was designed to target the female heads of family because of their involvement in girls' issues with in the family. All the respondents were Muslim except 5 who were non-Muslim. The family types of most of the respondents were extended which were followed by Joint and Nuclear families. The respondents were mostly educated till higher secondary, i.e., 162, 46 were graduates, 28 were educated till secondary, and 22 were illiterate while 10 had done their higher education. Out of 250 respondents, 5 belonged to the families, whose monthly earnings were below PKR 50,000, 99 belonged to the families whose monthly earnings were between 50001 to 100000, 78 belonged to the families who belonged to the families whose monthly earnings were between 100001 to 150000, 43 belonged to the families whose monthly earnings were between 150001 to 200000 and 25 belonged to the families whose monthly earnings were above 200000. This explanation of demographic and socioeconomic profile and variance in it shows that most of the families belonged to middle class families. The responses from the respondents were also found according to the demographic profile's facts and figures.

Most of the respondents responded that their family decisions are made by male members of their families who are actually Alpha male members of the family. It means that most of the families had patriarchal structure where woman has not any special part to play in decisions regarding overall family and especially in

matters of girls. This shows that most of the families in District Hyderabad are patriarchic in nature.

In similar way most of the respondents said that the decisions regarding the girls of the family are being made by an elder female of the family. It shows that most of the families' Alpha male do not interfere much in issues that concern female child of the family. The decisions regarding female child is left for elder female to take. By comparing it with previous query, it is understood that most of the elder women of the family being living in the patriarchic system and supportive to it, make the decisions regarding girls of the family in a patriarchic way. The male domination also found common in the family systems of District Hyderabad. The respondents were asked about their perspective of male member being overall as well as final decision maker of the family and most of the respondents supported the view. It shows that the elder women of the families who hold authority over girls with in the family are supportive to the patriarchic structure of the families. These answers were mostly from the families who fall in the category of middle class families based on socioeconomic status. It means that most of the families residing in District Hyderabad were from middle class.

The relation of religion and perceptions of the respondents about its role in considering the importance of higher education for girls was also explored. It was found the narrative of religion followed by most of the respondents and their families was orthodox and not modernized. According to them, from religious perspective, higher education was not necessary for girls. The responses which suggested that it was important for girls to go for higher education mostly belonged to upper class and middle upper class families. This means that upper and middle upper class families follow a modernized version of religion in District Hyderabad.

In order to understand the perspectives of the respondents about the education of the girls, several commonalities were found which indirectly support patriarchic nature of the families. Most of the respondents considered girls education necessary in general but regarding higher education most of the respondents

responded that higher education was not necessary for the girls. It means that most of the families did not support higher education for the girls of their families. It was also found that most of the families who considered higher education unnecessary after higher secondary education belonged to middle class of the society. In order to know the consideration of boys and girls as equal regarding education, it was found that most of the families do not consider male and female children as equals when it comes to educating them at the level of higher education. According to their responses, it was found that they considered educating male child more important than female child because of family systems in the society in which mostly the male children provide socioeconomic security to the family and especially parents and become bread earner of the family. There was further exploration to this narrative in which it was found out through two counter queries about the importance of higher education for boys and girls according to the respondents. The results after analysis revealed that most of the families preferred the importance of higher education for their male children rather than female children. The responses which supported higher education for girls or went for equality between both in these queries were mostly belonging to highly educated, modernized, liberal and upper class as well as upper middle class families.

In order to understand the relationship between economics-finances of the family with educating the children, it was found that most of the families found it difficult to provide higher education to their children. In the struggle to find out more about specifically the perceptions about girls' higher education and its burden over finances, it was found that most of the families found it more difficult to educate their girls at higher education level. This shows that the fee structures of the educational institutions are mostly high which is usually difficult for the families to manage. It also shows that most of the families belonged to such category of socioeconomic class which cannot manage their finances in an easy way, i.e., middle class. The responses about burden of higher education due to girls were more in affirmative than the query about the higher education overall expensive in a generic way. It shows that most of the families felt lesser financial

pressure regarding higher education of their children in general than specifically for girls. This also points towards patriarchic nature of the thought processes of the respondents and the respondents support for patriarchic nature.

In order to find the relationship between giving higher education to the girls and learning domestic housewives' work and skills was tried to find out. The results after analysis showed that the learning of skills and works that could help in living life as care giver and housewives were preferred over giving higher education to the girls by the families. The necessity of learning such skills was also inquired about to which most of the respondents answered that it was very important for girls to learn such skills. There was further exploration about the effects of higher education over the process of learning domestic skills and the responses were mostly in favor of the view that higher education affects the learning process of domestic works in a negative way. It means that most of the families considered learning domestic housewives' skills and works in high regard and important. There were three other queries about higher education and its role in enabling the girls to get more experience about life, taking important decisions in a better way and about higher education and its role in upbringing children by females in a better way. The results after analysis showed that most of the families negated the importance of higher education at this level. It shows that most of the families were traditional and middle class who keep the traditions in high regard along with earning and improving their socioeconomic class.

In order to understand the perceptions of respondents about education system of the country, co-education and separate institutions to find out the relationship between their perceptions and higher education for girls, it was found out that most of the respondents did not agree with the education system for girls. They were mostly against co-education and majority of them supported separate educational institutions for girls. It means that the educational system in educational institutions is not favorable for the girls of the families according to them. In addition to that, they were not supportive to co-education and preferred separate educational institutions for their girls because of their traditional values

and culture. There were also some respondents who were fine with coeducation but they mostly belonged to upper class and upper middle class families.

In order to understand morality and its relationship with higher education according to the respondents, they were asked about role of upbringing at home on morality of a girl, impacts of higher education on morality of girls, role of higher education in development of personality and self-esteem and role of higher education in making girls independent. The respondents mostly considered upbringing at home a very important factor and did not consider higher education an important factor in development of personality and self-esteem of girls. This means that they valued other factors more than higher education that develops personality of a girl. Most of the respondents considered that higher education has a negative impact on morality of girls and makes them independent. It shows that most of the families had conservative thinking and they considered higher education in coeducation as a negative influencer over their female children's morality and personality. It also shows that the respondents were afraid of their girls' independence as they will be able to make decisions on their own and in respondents' opinion, they could go at fault and bring dishonor to the family.

In order to understand the relationship between culture and higher education for girls, the perceptions of respondents about the culture was explored. Most of the respondents valued cultural norms and values higher than needs and wants. In addition to that they also considered that cultural norms and values do not value higher education for girls in high esteem and considered higher education not important specifically for girls. The respondents were also asked about the sharing of domestic housewives' work between husband and wife to which most of the respondents answered in negative. It shows that most of the families had male dominance and patriarchal structure and thinking. This also means that most of the families were conservative in nature. The responses which were opposite to this narrative were very few and based on demographic profile; these respondents were mostly from upper class and upper middle class families who do not value cultural norms very much. They were also graduate or highly educated.

In order to explore the perceptions directly about marriage and higher education, it was found out that most of the respondents preferred to marry their girls as soon as possible. They also did not support the notion that higher education plays an important role in girl's life after marriage and it do not help them to take important decisions in their life in a major way. In addition to that they preferred to marry their children at an early stage rather than giving them higher education if they get a chance. In a generic way, the respondents were directly asked about preference of marriage over higher education a safer choice to which most of them agreed. This shows that most of the families do not regard higher education as must and preferred to marry their girls rather than giving them higher education. The responses which are opposite to such narrative were mostly from highly educated respondents, non-conservative and modernized families and families from upper and upper middle class socioeconomically.

Theoretical framework of the study was based on Theory of Matrix of Domination which was given by Patricia Hill Collins in her work, i.e., *Black Feminist Thought: Knowledge, Consciousness and Politics of Empowerment* (1990). The theory was first studied, interpreted and then applied to research study. Data was collected through questionnaire with close ended questions and random sampling. The data was then analyzed through Statistical Package for Social Sciences (SPSS).

7.2 Conclusion

The main purpose of this study was to investigate that whether the families of District Hyderabad prefer marriage of their teenage girls over higher education or vice versa. The further investigation was intended to find out the perspectives and indicators that play an important role in preference of one over another. The marriage of is a commonly natural and social necessity but in relevance with preference over higher education of the girls varies from location to location in a region. If the same study was conducted in capital Islamabad or in some other

region which was modernized and industrialized then the results would have been different. However Pakistan, being an underdeveloped state, has mostly underdeveloped regions and therefore this study provide a common picture of thought processes of women of the families, patriarchal family structure and their perspectives about marrying girls of their families and higher education for their girls. The major themes affecting the decision to prefer marriage over higher education for girls or higher education over marriage were found to be culture, patriarchy, religion, education system, socioeconomic class structure and antifeminist view of the women of the families in District Hyderabad. In addition to that separate educational institute was preferred by most of them. Such results shows that most of the families in our country are patriarchal in nature and the women of these families are supportive of such structure consciously as well as unconsciously regardless of their exploitation under male domination and gender suppression. One of the trait of underdeveloped states is that they are not free from cultural norms, values, traditions and religious orthodoxy. These aspects of the social life play an important and effective role in increasing hindrance in progress and development of a state and its people. The wrong implementation of religious principles is also due to hegemony of *Mullahs* in our society who try to maintain their hegemony by such orthodoxy in the religion without any progress, update and adaptation to the changing structure of the world as it progress on. The patriarchal structure in the religion which discourages female scholars to be on mainstream is a practice which is anti-religion but the discourse of religion that is being dominant and controlled by male Mullah Domination is controlling the religious doctrines and their implementation. One of another major reason is the capitalist socioeconomic class structure in which, due to hegemony of elites and upper classes, the lower classes are unable to move up in society. All the results after data analysis show that the female members of the families in our society support the patriarchal structure and family systems directly, indirectly, knowingly, without knowing and struggle to bring up their girls in the same way.

7.3 Suggestions

This research study has shown the preference of marriage over higher education for the girls in the families of District Hyderabad, Sindh. The support for patriarchy, cultural norms and values, religious orthodoxy and no preference for higher education for girls is a worsening situation for the teenage girls of the families who are not independent to take their own decision about their education. The day to day life and its problems and increase the problematic life for the girls and they are stuck in the male domination in our society which exploits the women in different ways. There should be proper planning for women educational institutions, reforms in educational systems and its patriarchal administration, awareness about equality of education for girls and women empowerment, equal rights for women and men and equal representation of women on all forums. This planning should be started at high governmental and social level and should narrow down to local and individualistic level. The exploitation of women in such patriarchal structure do not only exploit women but it affects generations that are growing by directly influencing the girls who become mothers of next generation and keep on supporting such patriarchal structure in society. In order to avoid and counter the patriarchal exploitation and increase the possibilities of equal rights for women and men, there should be overall reformation at all levels of society.

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ANNEXURE

Note: This questionnaire is designed for purely an academic research topic, “Perceptions of Female about preference of marriage over higher education for younger girls in families of District Hyderabad, Sindh.” The research was conducted by keeping research ethics in view.

Section A: Demographic Profile

S. No.	Description	Option A	Option B	Option C	Option D	Option E
1	Gender	Male	Female	-	-	-
2	Age	Below 30	31-40	41-50	51-60	Above 60
3	Religion	Muslim	Non-Muslim	-	-	-
4	Family Type	Nuclear	Extended	Joint	-	-
5	Education	Illiterate	Secondary	Higher Secondary	-	-
6	Monthly Earnings	Below 50000	50001-100000	100001-150000	150001-200000	Above 200000

Section B: List of Union Councils of Tehsil Latifabad

S.No	District	Tehsil	UC-Name
1	Hyderabad	Latifabad	TandoHyder
2	Hyderabad	Latifabad	TandoQaiser
3	Hyderabad	Latifabad	MassuBhurgari
4	Hyderabad	Latifabad	Hatri
5	Hyderabad	Latifabad	Molan
6	Hyderabad	Latifabad	Tando Jam
7	Hyderabad	Latifabad	Latifabad

Section C: Questionnaire designed for Respondents:

1. Are your family's decisions made by male members?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
2. Are the decisions regarding women of the family made by elder female?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
3. Do you think male member should be the head of family and make final decisions?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
4. Do you think that girls' education is necessary?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
5. Do girls need further education after secondary and higher secondary education?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree

6. Do you consider girls' higher education necessary from religious perspective?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
7. Is it important to give education to your male and female children equally?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
8. Is higher education for boys more important than girls' higher education?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
9. Is higher education for girls more important than boys' higher education?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
10. Is educating your children at higher level expensive for your family?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree

11. Do you think educating your girls is the top most priority rather than making them learn other skills which can be fruitful in their lives?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
12. Do you think educating your girls at higher level affects overall finances of your family?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
13. Do you agree with the education system for girls in schools, colleges and universities of your area?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
14. Do you think girls learn more about life in general and have more experience about it if they go for higher education?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
15. Should male members in a family share the burden of domestic works of housewives?
 - i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree

- v. Strongly Agree
16. Are learning domestic works necessary for girls that housewives do in our society such as cooking, washing, cleaning etc.?
- i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
17. Should we follow our cultural norms and values if they go against our needs and wants?
- i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
18. Do your cultural norms and values agree with girls' higher education?
- i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
19. Do you think that moral values of a girl are dependent upon her upbringing at home?
- i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
20. Do you think there should be co-education?
- i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree

21. Do you think that government should establish more educational institutes which should only facilitate female higher education?
- i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
22. Do schools, colleges and universities affect moral behavior of a girl positively in our society?
- i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
23. Do schools, colleges and universities affect moral behavior of a girl negatively in our society?
- i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
24. Is higher education necessary for girls to develop their personality and self-esteem?
- i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree
 - v. Strongly Agree
25. Do you think higher education plays a vital role in girl's life regarding her ability to take important decisions?
- i. Strongly Disagree
 - ii. Disagree
 - iii. Neutral
 - iv. Agree

v. Strongly Agree

26. Should girls be married as early as possible?

i. Strongly Disagree

ii. Disagree

iii. Neutral

iv. Agree

v. Strongly Agree

27. Is higher education, in specific, important for girls?

i. Strongly Disagree

ii. Disagree

iii. Neutral

iv. Agree

v. Strongly Agree

28. Do you think higher education plays an important role in girl's life after her marriage?

i. Strongly Disagree

ii. Disagree

iii. Neutral

iv. Agree

v. Strongly Agree

29. Does getting higher education affect the domestic work of the girls?

i. Strongly Disagree

ii. Disagree

iii. Neutral

iv. Agree

v. Strongly Agree

30. Do you think higher education make girls independent?

i. Strongly Disagree

ii. Disagree

iii. Neutral

iv. Agree

v. Strongly Agree

31. Do you think that higher education is necessary for girls in order to up bring their children after marriage in a better way?

- i. Strongly Disagree
- ii. Disagree
- iii. Neutral
- iv. Agree
- v. Strongly Agree

32. Would you prefer to marry your female child at an early stage rather than get them higher education?

- i. Strongly Disagree
- ii. Disagree
- iii. Neutral
- iv. Agree
- v. Strongly Agree

33. In your opinion, is preference of marriage over higher education a safer choice for the future life of your female child?

- i. Strongly Disagree
- ii. Disagree
- iii. Neutral
- iv. Agree
- v. Strongly Agree