

Son Preference and Status of Girl Child in Layyah, Pakistan



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QUAID-I-AZAM UNIVERSITY, ISLAMABAD

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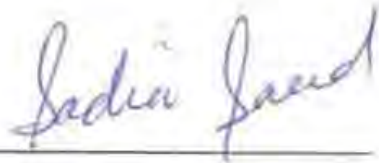
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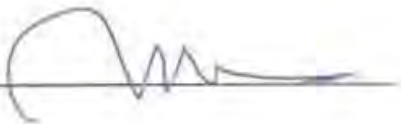
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ABSTRACT

The preference for sons is widespread in Pakistan. This study examines changing attitudes of society towards son preference and the status of a female child. They employed primary data from the Layyah district of Punjab, Pakistan, to collect this data questionnaire. The researcher devised several metrics to track the evolution of revealed and expressed preferences for male infants throughout time. The researcher finds strong evidence for both the revealed and the stated intention for male offspring in the literature reviewed. In Pakistan, son preference still exists, and it significantly impacts actual and declared fertility. Although the total sex ratio in the country has decreased, the sex ratio at birth and the sex ratio at last birth have both increased, indicating a greater dependence on differential birth stopping. The preference for sons reduces as the couple's educational level rises. Middle-class and rural households are particularly affected by it. The expressed desire for boys has also decreased. The chances of having a second child are unaffected by the gender of the firstborn. Mothers with one or more sons at higher parities, on the other hand, are up to 14 percent less likely than women without sons to pursue subsequent fertility. The chance of resuming childbearing reduces as the number of sons born increases. Through their research, most researchers had examined a high ratio worldwide where several families and communities consider a baby girl a burden. But, on the other hand, having a baby male is a good sign for many reasons. This misconception was common due to a lack of knowledge. But, as this world is evolving day by day, same as people are leveling up their maturity and promoting gender equality. But unfortunately, several nations or religious obligations still exist where there is less value for female children in their society, and they only prefer male children. Therefore, this research highlights and analyses a female child's status and the preferences of a male child in the Layyah district of Punjab, Pakistan.

Table of Content

Chapter No. 1 INTRODUCTION	1
1.1 Overview of Pakistan's Demography	4
1.2 Statement of the Problem.....	7
1.3 Research Questions.....	7
1.4 Objectives of the Study.....	8
1.5 Significance of the Study.....	8
Chapter No. 2 REVIEW OF LITERATURE.....	10
2.1 Son Preference and Status of Girl Child in South Asia	14
2.2 Son Preference and Girl Status in Pakistan	21
2.3 Family Size and Sex Preference	24
2.4 Religious Beliefs and Cultural Obligations	29
2.5 Value of Children	31
2.6 Preference and Demand for Male Child in Pakistan	34
2.7 The Impact of Son Preference on Birth Needs and Expectations.....	36
2.8 Analysis of Literature Review	39
Chapter No: 3 THEORETICAL FRAMEWORK.....	41
3.1 The Structural-Functional Perspective	42
3.2 Social Exchange Theory	43
3.3 Application of the Theory.....	46
3.4 Assumptions	47
CHAPTER NO. 4 CONCEPTUALIZATION AND OPERATIONALIZATION	48
4.1 Son Preference	49
4.2 Conceptualization	49
4.3 Operationalization.....	50
4.3.1 Patriarchy	50
4.3.2 Masculinity	51
4.3.3 Socialization	52
Chapter No: 5 RESEARCH METHODOLOGY	53
5.1 Research Design	54
5.2 Universe of the Study	55
5.3 Unit of Analysis.....	55

5.4 Sample Design	55
5.5 Sampling Technique	56
5.6 Sample size	56
5.7 Tools for Data Collection	57
5.8 Pre-testing	57
5.9 Data Analysis.....	58
5.10 Opportunities/Limitations of the Study and Ethical Concerns	58
Chapter No: 6 FINDINGS.....	59
Chapter No: 7 DISCUSSION & CONCLUSION	77
7.1 Discussion.....	78
7.2 Conclusion	80
REFERENCES.....	86
ANNEXURE.....	91

List of Tables

Table 6.1. Gender of respondents	59
Table 6.2. Age categories of respondents	59
Table 6.3. Educational Status of the Respondents	60
Table 6.4. Family structure of the respondents	61
Table 6.5. Occupation of the respondents.....	61
Table 6.6. Heads of the family	62
Table 6.7. Age of the respondents at the time of the marriage	63
Table 6.8. Number of the daughters of the respondents	64
Table 6.9. Number of the sons of the respondents.....	65
Table 6.10. The birth of a daughter is celebrated like the birth of the son.	66
Table 6.11. Spouse reactions of happy and unhappy at the time of first daughter's birth.....	67
Table 6.12. Parents reactions at the time of first daughter's birth.....	68
Table 6.13. Parents do son preferences for their social security in future.	69
Table 6.14. In-law's reaction at the birth of a daughter.	69
Table 6.15. The respondent's urge for the son instead of daughter.	70
Table 6.16. Son preferred over daughters in the surrounding of respondents.	71
Table 6.17. Family seeks an ultrasound before the birth of a child.	72
Table 6.18. Abortion after learning about your child's sex.....	73
Table 6.19. Family reacts in a different mood at the birth of daughter and son.	73
Table 6.20. Discrimination against the health of your son and daughter. .	74
Table 6.21. Satisfaction with the facilities provide for female childbirth.	75

Chapter No. 1

INTRODUCTION

The past few centuries have witnessed social development and significant positive changes, but the status and level of women have not been improved with the pace of development. The women status can be seen in the larger family framework that is regarded as the foundation of society. The family will be analyzed under the framework of patriarchy and matriarchy. Under the patriarchal social system, men have the supreme power in the family; they dominate political leadership and enjoy privileges and property rights. On the other hand, women have authority in matrilineal societies, limited to a few organizations. In addition, there are gendered social roles in society. Men are socialized to take care of the family and fulfil all family responsibilities. On the other hand, a woman is actively involved in housework, even though demoted to a subordinate role and status in a male-headed household (Hasra 2017).

Moreover, in Indian society, women's lives are deeply rooted in the family and the family. It is impossible to analyze the status of women beyond this reference point. Therefore, understanding the structure and function of this social matrix is an essential step in understanding women status in Indian society. The reality is that the quality of women cannot be examined in isolation because it is related to the social, economic, political, and cultural conditions of society (Hellsten 2000).

Preference for sons over parents, want one or more sons, is an ancient widespread phenomenon. Patriarchal Patriarchy is a dimension of

patrilineal lineage in a patriarchal society. There are many economic, social and religious reasons for preferring sons over daughters: Parents regard sons as financial assets and pension insurance because the son stays in the family and makes a significant contribution to the family economy, and provides parents with old-age support and care. This is essential in developing countries that lack insurance markets and social safety nets. In contrast, daughters are considered the family's financial burden: parents must save money for the dowry, and they leave home to reunite with their husbands; their financial and human capital, therefore, become the property of their marriage and family.

In contrast, the sons inherited the family heritage. In some societies, the son can only carry important religious activities (Lin 2013). Moreover, in some cultures, only sons can inherit family assets (Zimmermann 2012). This patriarchal approach has significant economic and demographic consequences. Son preference is reflected in gender selection methods such as differential stopping behavior, gender-selective abortion, and female infanticide. In an early study on this issue, A. Sen (1990) pointed out that because of this practice, millions of girls are missing in such a society, and there are too many boys. Since the 1990s, the ratio of male fertility to female fertility has risen abnormally in some countries in East Asia, South Asia, and West Asia (Guilmoto 2015)

This ratio is called the sex ratio at birth (SRB) in demography, and it concerns the No. of male live births/100 girls in a given year. However,

due to prenatal sex selection, the sex ratio at birth (SRB) in these countries is biased, usually in the form of sex-selective abortion (Bongaarts 2013).

When gender selection methods are not readily available, the parent's fertility remains incomplete unless the required number of sons is born. The interruption of fertility after acquiring at least one son or the desired number of sons plays a vital role in the high population growth rate¹. In such a society, women who give birth to sons enjoy a higher voice in the family. In contrast, women who fail to give birth to sons face social stigma and family pressure, leading to domestic violence or divorce. In countries that prefer sons, daughters are inferior to sons in many ways. According to (Suarez 2018), compared with sons, parents under invest in the care of their daughters, which shows the preference of sons in these countries. Boys are more likely to have better health and education outcomes than girls. Compared with boys, girls have fewer opportunities for health care, breastfeeding and full immunization

Although Patriarchy is common in Pakistan, it is still an under-researched area. In this paper, they try to bridge the gap in the empirical literature by discussing some practical issues about son preference in Pakistan.

1.1 Overview of Pakistan's Demography

Pakistan is located in South Asia, a developing country with 796,096 square kilometers and a coastline of 1,200 square kilometers. Pakistan is the sixth most popular country worldwide and the fourth most popular country in South Asia. According to the 2017 census, the population of

Pakistan is 207 million. Since the first census in 1951, Pakistan's population has increased six-fold.

Literature shows the trend of Pakistan's population growth rate (PGR) from 1960 to 2017. The average population growth rate from 1960 to 2017 was as high as 2.59%. In the 1960s, 1970s, and 1980s, the country's population growth rate was extremely high (close to or higher than 3%). However, beginning in the mid-1980s, PGR began to decline, and now it has gradually fallen to 1.95% (World Bank 2018). However, according to regional and world standards, this rate remains high.

Like many countries in Asia, Pakistan has a solid patrilineal family structure (Sather et al. 2015). Families in many parts of the country have to pay a large dowry when their daughters get married. The sex ratio at birth is biased towards 109 boys/100 girls. According to estimates from the Pakistan Demographic and Health Survey, the sex ratio at birth in Pakistan increased from 105 in 1990-91 to 108 in 2012-13. During the same period, the sex ratio at the final delivery, another indicator of son preference, also increased from 117 to 133. Bongaarts (2013) study ranked Pakistan as the second most eager country for sons among the 61 countries surveyed. Although different indicators in Pakistan reflect this high son preference, Zaidi and Morgan (2016) found no evidence of sex-selective abortion. However, they found that the son's choice indeed influenced the parity progression.

Preference for sons is one of the oldest problems in most societies, and men are treated more favorably than women. Despite the rapid development of education and communication, the desire for sons still exists (El-Gilany and Shady 2007). Sons are usually the first choice because they are considered a symbol of family prestige. The son, not the daughter, inherits the surname and keeps the family intact. This is one of the reasons why women are forced to continue childbirth until they give birth to a boy. Historically, women were not accepted in their husbands' families or properly respected unless they had a son. Preference for sons can vary from one place to another and society, depends upon cultural settings, faith, education rate and financial situation. The reasons for the preference for sons vary from society to society. The notion that parents must pay dowries for daughters, like in India, is a primary reason for this. In China, strict fertility regulations are thought to be to blame for severe gender discrepancy against daughters, which is in line with Confucian norms (Caroll, 2000). Son preference is more associated with patriarchal family systems and poor female autonomy in South Korea. In Pakistan, a substantial preference for sons has been discovered, as a son is regarded as an economic, social, and political advantage, particularly in terms of old age security (Ali, 1989). In South Asia, there appears to be a considerable desire for sons. Every family dreams of having a newborn boy as their firstborn. If they already have a son, the urge to have another grows stronger. The birth encyclopaedia Son preference leads parents in many cultures to have more children than their

family resources can safely support in the hopes of raising at least one son (Rangel, 2000). If a woman's desired number of boys is greater than her actual number of sons at the time of pregnancy, she is said to have a son preference (Nie, 2009). This phenomenon is commonly referred to as the "Target Number of Sons." (Desai, 1998).

1.2 Statement of the Problem

The study is highlighting the son preferences over girl's status in Layyah, Pakistan. The purpose of the study is neglect the preference of son. The girl's status should also equal as like sons. The balance between maintaining law enforcement that prohibits gender-biased sex selection and respecting women's reproductive rights is a critical concern in Asia Pacific when it comes to tackling son preference and gender-biased sex selection. Stronger regulations and enforcement efforts to prevent prenatal sex selection are being feared, since they may force more women to have an illegal and dangerous abortion. The son preferences are greater in rural areas as compared to urban areas. The main reason of son preferences is lack of education. The government have to provide education to rural areas as well to prevent the sons' preferences.

1.3 Research Questions

Q1. What are the determinants of son preference in Layyah, Pakistan?

Q2. What is the socio-cultural effect of son preference on a female child?

1.4 Objectives of the Study

1. To explore the status of girl's child in Layyah
2. To explore the status of son in Layyah
3. To find out the factors of son preference in Layyah

1.5 Significance of the Study

Many studies on son preference in Pakistan are either descriptive or tend to show that son preference is mainly caused by a single factor such as employment in the agricultural sector. In agricultural countries like Pakistan, the value of child labor increases the demand for large numbers of boys working in the regions. Most of the families of Pakistan views children as a stable and lasting form of financial and social security (Burgess 2001). Therefore, the son provides help on the family farm, while the daughter offers much less support. The reason behind this is the belief that men are more robust, can work harder in the fields, and take care of their parents in their later years (Gupta et al. 2003). Most of the Pakistani population lives in rural areas with low literacy rates, the education sector is largely ignored, and the rural population is engaged in agriculture. Therefore, they asked more sons to put in the labor. Pakistan is still a feudal and agrarian society, with close status and family relations (Sathar 2001). The ignorance of girls is because of the low involvement rate of women in agriculture and creative activities. Compared with wetland farming, women are at a disadvantage in employment. Discrimination against women is related to their inability to own real estate, especially

land. Although these explanations are helpful, they lack sufficient theoretical development regarding Patriarchy in Pakistan.

Chapter No. 2

REVIEW OF LITERATURE

The research on Pakistan focused on the prevalent culture of child inclination and little girl disregard, as well as the impact of these on male and female child endurance; the impact of child inclination on ripeness inclinations, patterns, and independent direction; Pakistani early termination regulation; and proof on fetus removals, including sex-specific fetus removals. The results of previous censuses and test overviews were considered. Specialists looked at government and other social sector initiatives to determine the scope of actions aimed at avoiding sexual orientation prejudices and promoting and preserving female privileges and advantages.

These enterprises employed terms like "child inclination," "sex determination," "sex proportions," "ultrasound usage," "fetus removal," "female strengthening," and "Pakistan."

Different arrangements for a male kid might be tracked down all through the world. It is comprised of a wide scope of convictions and customs, which are all well established in an unequivocal longing for a male kid in the family, with an occasionally contemptuous mentality toward the young lady kid. In many districts of Pakistan, as in numerous different countries, the introduction of a male youngster is welcomed with great enthusiasm.

Ridiculous child inclination, then again, prompts undeniable degrees of female youngster mortality, as found in East and South Asia, including India, China, and South Korea. Female infant death rates are more noteworthy all through the world, exhibiting the significance of the male

child. Consistently, around 1,000,000 female infants bite the dust because of an absence of admittance to medical services and erroneous feedings (Kapoor, 2000).

The United Nations (U.N.) held the Fourth World Conference on Women (1995) in Beijing, China, to achieve greater equality and opportunities. The main themes are women's advancement and empowerment related to women's human rights, women and poverty, women and decision-making, girls, brutality and violence against women, and other areas of concern. In addition, the Cairo Action Plan held in Beijing in 1995 further advanced and elaborated these concepts of reproductive health, reproductive rights, gender equality and empowerment (Hussain et al. 2000).

Sustainable development is defined as an interdependence and mutual promotion mechanism between "economic development, social development and environmental protection". When examining gender differences, it was noted that 12 of 28 countries in Africa had excessively high child mortality and girl mortality. Therefore, the purpose of the fifth Millennium Development Goal (MDG) is to enhance protective health.

The two specific goals set for this purpose are to decrease the maternal mortality rate by three quarters between 1990 and 2015 and to achieve worldwide access to reproductive health services by 2015. The six-pointers were selected to follow the progress towards these goals: protective mortality rate, the percentage of skilled health workers attending births, contraceptive prevalence proportion, adolescent birth rate, childbirth Ex-

health reporting, and unmet family planning needs (Agha 2018). In addition, the third goal of the Millennium Development Goals directly focuses on gender empowerment, namely "promoting gender equality and empowering women".

The United Nations Development Program (UNDP) works with various colleagues and fellows to build alliances for change. These alliances endorse aims at the global, regional, and national levels, benchmark the advancement of established goals, and assist the countries such as India, Pakistan, and Bangladesh build the institutional capabilities, policies, and plans needed to achieve the Millennium Development Goals, especially in Reproductive health sector and gender inequality (Javed 2019).

The longing for male youngsters, as per Navtej, K.P. (2012), might be seen in different countries and societies, creating a neighborhood and overall concern. It could be found in different spots of Asia and is thought to have chronicled roots. Social power relations connecting with culture and economy are the end-product of the previously mentioned peculiarities. El-Gilany (2007), accepts that the issue of sex-based inclinations for kids has gotten a ton of consideration, and that parental sexual orientation inclinations might prompt unfair traditions against kids. Factors affecting the son preference phenomenon and Women Familial Status in Pakistan 212 include offspring of the less-wanted sex, for example, female kids, and these rehearsed approaches to the bothersome social and segment suggestions.

2.1 Son Preference and Status of Girl Child in South Asia

Written records of female infant killings in the Indian subcontinent date to the late 18th century (Bhatnagar et al. 2005). From the middle of the 19th century, officials of the British East India Company began to confirm that Indian tribes and castes practiced the tradition of female infanticide. The census conducted by the British Indian Colony Government in 1921 divided castes into two categories, namely those with the "traditional" of female infanticide and those without such a tradition" (Vishwanath 2004). Punjab province spans the central and eastern parts of Pakistan today. Most areas of northwestern India are considered the land of missing girls (Purewal 2010).

In 1851, it was reported that 400 Sikh Hartri families had killed all their baby girls in the past 400 years³. According to reports, female infanticide is expected in the Kharral tribe in the Montgomery area (present-day Sahiwal in Punjab, Pakistan).

The Son predilection exists only in the biggest continent in the World: South Asia. The reports stated that in most Asian countries, sons prefer daughters more often. Researchers have noticed this fact in India by sex-selective abortion, which leads to an unusually high sex ratio at birth, which seriously affects women's health (Arnold et al. 2002). Usually, boys are likely to support their parents at an older age in Pakistan (while girls are not expected to do parents support due to the short term role in their family) and turn out to be family economic assets (Número 2012). In most

South Asian countries such as Pakistan, India, and Bangladesh, the parents and sons rise together. This is the primary reason why boys are examined as more valuable than girls. In Hinduism, only sons can hold parents' funerals. The latest details and information from Pakistan verify sons' continuing hope and wish (Javed and Mughal 2018).

The practice of female infanticide is considered to be less common among Muslims. British colonial official M. Gubbins said: "Muslims were found to be the most sympathetic to the murder of children" (Sen 2002). The Baby Killing Act of 1870 declared the killing of baby girls illegal. Although female infanticide is almost non-existent in Pakistan, other forms of Patriarchy still exist. In an early empirical study, one of the study analyzed data from a national survey conducted from 1968 to 1969. They reported that both men and women have strong son preferences. The study used the Pakistan National Survey from 1979-80 to analyze and suggested that having at least one son in the family will affect the demand for additional children. Similarly, Hussain, Fikree, and Berendes (2000) concluded that the sex of surviving children in Karachi, Pakistan, is closely related to subsequent fertility and contraceptive behaviour.

Zaidi and Morgan (2016) found no significant evidence of mass sex-selective abortion in Pakistan and showed that couples mainly rely on continuous childbirth to obtain the ideal number of sons. In another recent study, Hafeez (2018) studied the gender-based breastfeeding patterns in Pakistan and showed that the duration of breastfeeding monotonically

increases with the birth order of the child and in each birth order. Among them, the breastfeeding time of boys is longer than that of girls. Saeed (2015) concluded that being an agricultural or non-agricultural family, family type, urban or rural residence, women's education, and marriage between cousins are the main factors that determine the preferences of Pakistani boys. Although some studies have discussed the fertility results of Patriarchy, it is necessary to conduct a comprehensive analysis of the prevalence of Patriarchy in Pakistan and its impact on fertility based on detailed national data.

Such horrible acts are not uncommon in East and South Asia. In patriarchal civilizations, sons are seen as the family's economic asset since they start family enterprises, carry on the family name, and ensure the parents' financial stability in their later years. Daughters, on the other hand, are seen as a financial burden on the family: parents must pay for their dowry, and when they marry, they leave home to join their husbands. Women who produce sons enjoy great social status, but those who do not experience societal shame and pressure at home, which can lead to domestic violence, divorce, or even catastrophes like the one described above. As a result, many women prefer sons, and pregnancy is often stopped until after the delivery of a male child (Javed and Mughal, 2019), resulting in unusually high sex ratios at final birth (for example, 133 male per 100 female births in Pakistan; Javed and Mughal, 2019).

A couple of examination has investigated the position and prosperity of ladies in association with their decision for children (and sexual orientation of their youngsters). A Chinese lady with a first-conceived kid has a 3.9 rate point more grounded support in family decision-production than a lady with a first-conceived young lady, as per Li and Wu (2011). Having a first-conceived child builds a mother's healthful admission and brings down her danger of being underweight. Also, Kishore and Spears (2014) observed that moms in metropolitan India who have a child as their first youngster have a higher (BMI). In a new report (Javed and Mughal, 2018), we propose that while ladies' support in home dynamic increments subsequent to having young men, it is restricted to day by day (or 'schedule', or'mundane') decisions, like visiting companions or family members, seeing a specialist, or buying a family thing.

The beginning of a female's marriage is huge, however later she has a child, and she acquires a testament of endorsement from her parents in law's family. Rather than having her own personality at home, she is currently perceived as the mother of a kid. Each of the previous components cause a lady to perceive that the main way she can have authority and raised situation in the family circle is to be the mother of a son becomes pivotal following bringing forth a kid, as is clear for a viewed individual as a lesser element. Moms at last have a solid thought that their kid is a wellspring of family status height. There are a few socio-social and monetary viewpoints that impact how the child inclination peculiarities depicts females' familial status in Pakistan.

The socioeconomic topographies of son preference and women's familial status in Pakistan are the focus of this study. Although there is a wealth of literature on son preference culture around the world, no particular study on the observed phenomena has yet been published. Various setups for a male child can be found all throughout the world. It is made up of a wide range of values and customs, all of which are strongly rooted in a definite preference for a male child in the family, with a sometimes-dismissive attitude toward the girl kid. In most parts of Pakistan, like in many other countries, the birth of a male child is greeted with open arms. Unjustified son preference, on the other hand, leads to high levels of female child mortality, as seen in East and South Asia, including India, China, and South Korea. Female newborn mortality rates are greater all throughout the world, demonstrating the importance of the male kid. Every year, about one million female infants die as a result of a lack of access to healthcare and incorrect feedings (Kapoor, 2000). The desire for male children, according to Navtej, K.P. (2012), may be seen in various nations and cultures, generating a local and worldwide concern. It may be found in various places of Asia and is thought to have historical roots. Social power relations interacting with culture and economy are the final results of the aforementioned phenomenon. El-Gilany (2007) believes that the issue of gender-based preferences for children has received a lot of attention, and that parental gender preferences may lead to discriminatory traditions against children of the less-desired sex, i.e. female children, as well as unfavourable social and demographic consequences. In several sub-

cultures in Pakistan, deep-seated cultural traditions mandate that males take precedence over daughters. Since their birth, boys are supposed to be more prominent than girls, and having a newborn girl is not viewed as advantageous for the family. Hussain (2000) did a small-scale study on the function of son preference in reproductive behaviour in urban slums of Karachi, and most studies on son preference focus on reproductive behaviour in Pakistan. He pointed out that the surviving children's sex, particularly the number of sons, is linked to undesired pregnancies and determines subsequent reproductive behaviour. Sharif (2007) performed another study in the district of Faisalabad on family size and sex preferences. It demonstrates that choosing a son is seen as advantageous on both a social and economic level. Low contraceptive prevalence is linked to a desire for sons. As a result, it is proposed that the value of boys be reduced in order to facilitate family planning. As a result of the various talks in this part about how families perceive son preference, this article will detail the socio-cultural and economic elements that influence the topography of son choice and women's family status in Pakistan.

In Pakistan's underdeveloped state, the status of women is an impenetrable issue. They have a circle of existence that revolves around domestic tasks, as well as poverty, bad health, illiteracy, and violence. Within the four walls of the house, she is accepted as a housewife (Baldock, 2003). She has little or no say in the house's decision-making autonomy. Even her in-laws' presence in the house visibly hinders her in all facets of her life (Sathar & Kazi, 2000).

Regardless of their numerous varieties, Northern India, China, and South Korea share a ton practically speaking with regards to their patrilineal connection structure. Investigations of child inclination as often as possible use man-controlled society as a clarification, yet we really want to further develop our grip of what this term means and what it means for how females are treated in families. Numerous people group are male centric, or, to put it another way, patrilineal and patrilocal in nature. Patrilineality alludes to the male line carrying on most of the creating resources, however ladies might be granted sure moveable resources as settlement or legacy. This restricts ladies' capacity to keep up with their financial status without getting hitched. Patrilocality alludes to a couple residing in the man's home, which is connected to legacy, especially in worker networks where land is the essential useful resource passed down. The patrilineal rationale is profoundly thorough in China, South Korea, and Northwest India. A little girl, for instance, would be extremely improbable to acquire land. Assuming he doesn't have any children, he can embrace one from his male family members or take another spouse or courtesan. The fundamental target is to keep the family line alive in the manner possible. Since having a place with an ancestry awards investment in the public eye, family histories are respected, with genealogy connections between guys carefully recorded for a really long time. Of reality, there are various nearby fluctuations in these countries' connection frameworks, yet their principal hierarchical rationale is practically the same. Our attention is on

the family relationship frameworks' center getting sorted out rationale, which is at the establishment of oppression girls.

2.2 Son Preference and Girl Status in Pakistan

According to the Pakistan Demographic and Health Survey from 1990 to 1991, one-third of women without children wished to have a son, and the willingness to have a female child was minimal. Most people in South Asia who have two daughters in a row usually think that their next child will be a son (Safdar 2007). Another confounding factor of partiality against a female child is that the death proportion of girls after the neonatal period is higher than that of boys. There is apparent gender partiality in food and health care distribution favoring boys (Sathar et al. 2015).

In South Asia, the research and surveys indicate that the parents want more male children than female children. The research studies stated that the female mortality rate in India, Pakistan and Bangladesh is too high, related to association and family (Hasra 2017). In Pakistan, Discrimination against girls is caused by cultural and economic factors.

Scarcity of resources in a patriarchal culture may intensify discrimination against women. Parents sometimes believe that investing in girls is pointless because daughters usually move in with their in-laws after marriage. Educating girls, in their opinion, is akin to sowing seeds in a neighbor's garden. (Levine and Kevane 2002). Just as Pakistan explained this concept, "daughters are destined to be 'others' property".

On the other hand, the son is an asset good of temporary and permanent investment (Sekher and Hatti 2010). This explanation does not pay enough attention to the structural background of the son's preference. Most previous studies focused on describing the difference between the male child and female child and did not seek to examine the elements behind this discrimination against sons.

In a few sub-societies in Pakistan, firmly established social practices command that guys overshadow little girls. Since their introduction to the world, guys should be more conspicuous than young ladies, and having an infant young lady isn't considered beneficial for the family. Hussain (2000) played out a limited scale study on the impact of child inclination in conceptive conduct in metropolitan ghettos of Karachi, which zeroed in on the regenerative conduct of Pakistanis. He called attention to that the enduring kids' sex, especially the quantity of children, is connected to undesired pregnancies and decides resulting conceptive conduct. Sharif (2007) played out one more exploration in the locale of Faisalabad on family size and sex inclinations. It exhibits that picking a child is viewed as worthwhile on both a social and financial level. Low prophylactic pervasiveness is connected to a craving for young men. Subsequently, it is recommended that the worth of young men be diminished to accomplish effective family arranging.

Because of the many discussions in this part concerning how families see child inclination, this article will detail the socio-social and monetary

components that impact the geography of child decision and ladies' family status in Pakistan.

Being a mother of a Son elevates a woman's status. It is standard for both fatherly and maternal grandparents to celebrate at the introduction of a kid. Fatherly grandparents give out a ton of nearby rarities to the family members, just as cash to the ruined. Grandparents give their grandson hundreds of millions of rupees in presents. On such events, husbands much deal gold gems to their companions. Thus, a mother's yearning for a kid is shared by both her significant other and his family. At the point when a woman delivers just little girls, she is viewed as a miserable citizen. At the point when she offers cash to a transient, the individual in question consistently says, "May Allah favors you with a child." Thus, child inclination is the main event that might hoist her social and conjugal remaining in the public arena; in any case, her social and conjugal status is continually in danger. In Pakistan, where families are cheerful and rich with no less than 5-7 young men, it is hard to describe the peculiarities of child inclination. Assuming that a lady as of now has a child, she will need more. This craving comes from the conviction that the child needs kin to play with. Both physiologically and socially, a child is attractive. The introduction of a kid is an indication of a family's interminable joy. It lifts the social distinction of the two moms and fathers in their own gatherings. A child is socially responsible for ancestry and a wellspring of expanding family honor in the public eye. In Pakistani society, boys are favored over girls, and girls are given less biological, economic, and social importance.

It elevates the status of sons in the family and reinforces the idea that the son is a valuable asset in Pakistani society. This son preference culture elevates a mother's status, which she did not have prior to the birth of a son. Being a mother of a son, on the other hand, is a ray of hope for every Pakistani lady, and it will serve as a high-status symbol for her in the family. This tendency has lasted for generations in Pakistani society and is beneficial to both moms and boys.

2.3 Family Size and Sex Preference

Developed countries experienced a "baby boom" in the 1950s and 1960s, and their fertility levels have generally declined since 1970. From the 1970s to the 1990s, the median total fertility rate decline in developed countries was 0.8 children per woman. By the late 1990s, only four developed countries, Albania, Iceland, New Zealand, and the United States of America, had reported two or more children per woman. In addition, in 14 developed countries, the fertility rate is below 1.3 children per woman, which is an unprecedented low fertility rate in the history of a large population (World Fertility Report 2003). In recent decades, fertility rates in most developing countries have fallen rapidly. Overall, the total fertility rate in developing countries fell from 6.0 births per woman in the late 1960s to 2.9 deliveries in 2000-2005 (United Nations 2007).

In countries like China, India, Mexico, Trinidad and Tobacco, Jamaica, Fiji and Nepal, fertility rates have fallen due to state intervention. Because these countries face rapid population growth, the government has formally

adopted a controlling and reducing population growth by curbing the birth rate. For example, China and India have both experienced different family planning policies to prevent rapid population growth. China began to implement the one-child policy in 1979.

Docquier (2004) pointed out that women experience various important reproductive events during their childbirth, such as live births, miscarriages, miscarriages, and stillbirths. Economic status includes the couple's education, occupation, income, family type, religion, gender composition, and gender preference. One of the most worrying trends in India is that preference for sons may be a standard feature of couples with only girls, but with millions of women being neglected and dying due to lack of medical care, malnutrition, infanticide, and sex. Selective abortion (Arnold 2002).

Sen (1992, 2003) to begin, acknowledge that millions of women in India and China are going missing due to chronic disregard of nutrition, medical treatment, and prenatal care. As a result, India and China are the only two countries in the world where female infant death outnumbers male infant mortality. (United Nations 2011).

An investigation in Delhi found that highly educated women had multiple abortions to ensure that they had only one son. It agrees that education and economic progress will not change thinking (UNFPA 2003). As they all know that the age of marriage affects the level of fertility. Some studies have found that marriage age is directly related to the fertility rate and the

average expected family size. High fertility is associated with early marriage, and low fertility is related to high marriage age (Skirbekk 2008). According to Bhadra (2000), a higher marriage age shortens the childbearing period of women and shifts the birth pattern towards fewer children. Most of the researcher established a close relationship between religion and fertility.

The values and teachings of this religion have a significant impact on the fertility rate of its followers. It has been found that free interpretation of religion hinders the high fertility rate of educated people (Schellekens and Van 2006; Goujan et al. 2007). In a society where social and cultural values support a specific gender, the gender of the child plays a vital role in determining the size of the family. Couples usually stop childbirth after the necessary children are born or continue childbirth until they get the children they need. Researchers such as Arnold (1997) and Nayar (2006) reported differences in the degree of preference for sons from one region to another in India. It is more common in northern and central India and is not as strong in southern and western India. Pande and Astone (2007) have demonstrated that the combination of a high preference for sons with low or reduced fertility rates can lead to increased practices of female homicide, infanticide, sex-selective abortion, abandonment of daughters, and gender bias.

Different researchers report that higher-class people prefer small-scale households. Haynes said that the upper-middle-class caused a decline in

infertility. For centuries, women's high early mortality rate was due to their preference for sons, leading to girls' killing and neglect (Sen 2003). Due to the introduction of gender selection technology in the early 1980s, postpartum gender determination was transformed into prenatal gender determination. As a result, postpartum prejudice has decreased, and female mortality has decreased as well. However, sex-selective abortion causes a high sex ratio at birth in many nations (Hesketh and Zhu 2006). According to evidence from outside Asia, higher economic standing is associated with fewer traditional gender attitudes and lower levels of Patriarchy (Hussain et al. 2000). Due to urbanization and industrialization, the passage from a rural frugality to an urban thrift has led to increased women's participation in labor, increased education, greater independence, and higher status of women in general. These factors help to weaken the social assumptions and values that strengthen the son's preferences (Das Gupta et al. 2003).

The situation in Asia is more complicated. In the past few decades, countries with high sex ratios have developed rapidly. Although socio-economic conditions improved throughout the 1980s, South Korea had the highest sex ratio in Asia in the early 1990s, and sex-selective abortions were quickly accessible. In the 1990s, Taiwan had a similar pattern of high sex ratio in the 1990s (Lin 2009). The abuse of technology and small changes in social thinking harm the imbalance of the gender ratio. Throughout history, there has always been a phenomenon of Patriarchy in Indian society. Sociologists, economists, and demographers have identified

various practices that lead to the masculine gender ratio, such as female fetus killing, female infanticide, and deliberate ignorance of girls' health and nutrition (Agha 2018).

Increasing literacy rates, women's work participation, and declining fertility rates have not significantly improved the status of girls. Research on the decline in the sex ratio is mainly divided into two different categories. Although demographic analysis primarily relies on statistical indicators that lead to quantitative explanations, anthropologists and sociologists have tried to explain this phenomenon (Bhatnagar 2007) qualitatively.

Agnihotri (2000) discussed that the decline in the sex ratio across India is not uniform and varies by region, social status, age group, and degree of prosperity. Based on his analysis of the impact of birth order and lower immunization coverage, he pointed out a gender-based regional pattern of child mortality. For example, in northern India, girls are neglected in health care, which has enhanced the No. of female births, but it is different in other parts of the country.

Nayar (2006) emphasized that the northwest region has become the death bed for unborn girls and girls. Due to the differences in cultural ideology, kinship system, and marriage system in northern and southern India, there are differences in the interpretation of gender ratio differences between North and South. The patrilineal kinship system in the North does not value women and is subordinate to them, while in the South, girls are also

valued and allow keeping in touch with their natal relatives. The status of women is culturally related and helps determine their access to resources inside and outside the family.

2.4 Religious Beliefs and Cultural Obligations

Other factors of a son's desire include his family's size, religious views, and cultural duties. Only sons can pray for deceased parents and liberate their spirits, according to Benjamin (1991), and only men can execute birth, funeral, and marriage rites in Hindu tradition. The Indian subcontinent is one of just a few places on the planet where males outnumber women. Miller (1997) demonstrated the close relationship between culture and mortality in her anthropological study of neglected girls in northern India. The cultural prejudice against women in the North of India leads to the neglect and abuse of an unknown number of girls (Sekher and Hatti 2010). Suppose a country's population plan is almost entirely focused on reducing the number of births. In that case, this will distort the sex ratio at delivery, where there is a significant preference for sons. Researcher believes that four factors influence patriarchy cultural background, low level of socio-economic development, rapid decline in fertility, and family planning programs closely focus on reducing the population. Every woman's child Patriarchy and discrimination against girls are influenced by cultural factors (for example, in Indian culture, Patriarchy exists because they believe that sons can only perform the death ceremony of their parents (Número 2012).

The socio-economic situation and cultural beliefs of South Asian societies play a crucial role in Patriarchy. In Asian culture, the son is regarded as a sign of reputation (Sekher and Hatti 2010). Patel (2003) pointed out that the cultural and socio-economic costs of increasing a daughter are more. The high birth rate and inadequate contraceptive measures of Pakistani girls and women are not the results of their individual choices, but socio-economic, cultural, and religious beliefs, financial and analytical issues, among which male child predilection is the critical factor (Javed 2019).

Poverty, socio-economic situation, cultural and religious beliefs, and family size influence the male child's preferences. Contraceptive measures are adversely affected by ethnic responsibilities and religious misunderstandings. The Islamization of the country and society after the Iranian Revolution in 1979 involved isolating women at home. They are neither allowed to go out to work nor are they allowed to participate in the country's development. This again became the reason for the increased demand for sons (Javed and Mughal 2018). If a woman wants to go out to work, the spouse or any other masculine leader of the home must grant her consent. Women cannot determine their health and fertility decisions or family financial choices.

Sabiha (2001) studies established gender roles and social norms rather than beliefs in specific religions. He described the institutionalized and restricted behaviour patterns of women, as well as the reproductive process. Most women, regardless of class and religion, have little choice or

investment in fertility issues. To some extent, women in both communities (Muslims, Hindus) managed to obtain this in their families. Still, the way they exercised choice re-established the fact that reproduction is a personal and social concern Problem (Sabiha 2001).

In developing countries, socio-economic changes positively relate to gender equality during marriage and individual rights in divorce proceedings. Research has found that women's political-legal and socio-economic equality is positively correlated with personal requests in cross-racial, cross-religious or civil marriages, gender equality during marriage and individual rights in divorce proceedings. For example, lower social and political changes cause the split between public and private Islamic practice in India.

A key element in their high fertility rate is Indian Muslims' poor socio-economic position. Women are not entitled to equal resources or decide for themselves and their children in cultures that oppress women. In these civilizations, moms want their children to strengthen themselves (Sathar et al. 2015).

2.5 Value of Children

In the past few decades, scholars from different disciplines have been studying the causes of fertility changes and cross-sectional differences in fertility. In the early 1970s, a breakthrough was made in fertility analysis by identifying an important determinant of fertility behaviour, namely the value of children (VOC). Birth transition includes two main behavioral

changes. The first is the transition from natural fertility to birth control, and the other significant change is the transition from a high fertility level to a low fertility level. These changes are accompanied by changes in fertility-related behaviours, such as changes in needs and values for children and contraceptive awareness and attitudes. The difference in the fertility rate from high to low is usually accompanied by a corresponding change in the needs of children, that is, a change in children's added value. In other words, the transformation of children's values has acted as an intermediary mechanism for modernization's influence on children's needs.

Children's values are related to their role in the family and are an essential determinant of reproductive behavior. This aspect of a child's value is measured by various variables, namely the parents' perception of the benefits of having a child, the satisfaction and social status associated with having a child, and their desire for sons and daughters. Similarly, for values not attached to children, some refer to uselessness, cost, disadvantage, dissatisfaction, etc. Regardless of the terminology used, the core idea is to understand the differences in population reproductive behaviour due to childbirth's absolute and unfavorable values . Although children's fundamental values contribute to population growth, the cost of raising children hinders population growth.

Fawcett (1974) pointed out that "daughter's wanted qualities mainly apply when they are children and still live with their parents, while sons are for reasons that are more applicable after adulthood." For example, the

continuity of the surname and the financial security of the parents. Many social, cultural, and economic factors affect the relative benefits and costs of sons and daughters, leading to the gender preferences of Indian parents. The first and most important factor is the economic utility of the son. They also provide family labor in farms or family businesses, earn wages and provide elderly support for their parents. After marriage, the daughter-in-law enters the son's family, offers extra help at home, and brings her dowry from her parents during the marriage. Sons are also considered to have socio-cultural services. In the circumstances of India's patrilineal and patrilineal family system, sons inherited the family lineage, and many sons provided additional status to the family. Finally, having children is also essential in the Hindu tradition because they need to perform Antheyshti (the last ritual) for their deceased parents to obtain salvation.

Daughters are considered a financial burden to their parents, mainly because of marriage expenses, and the bride's family must bear the dowry required by the groom's family. Therefore, daughters are not considered helpful in society due to increasing them and the marriage cost. However, daughters generally give their parents more emotional satisfaction than sons (Hasra 2017).

They may rarely keep in touch with their parents and become part of the husband's family after marriage. Parents need to protect their virginity before marriage. During the wedding, the bride's father had to put a humiliating low profile in front of the bride and his family in many cases.

According to Hinduism, parents can gain religious merit by selflessly abandoning her (kanyadaan) in marriage. Some parents also require their daughters to cry when they die.

2.6 Preference and Demand for Male Child in Pakistan

The propensity for a male child is common in Asia. In patrilineal societies in Asia, the son is regarded as an asset: the son inherits the family's surname, assumes the family business, takes care of the parents in their later years, and protects and supports dependent members of the extended family. In a masculine society based on dowry, sons increase family assets through marriage. In contrast, daughters are considered a financial burden because they need to prepare enough dowry for their wedding. They represent femininity, and therefore weakness, will one day belong to another man's home and therefore should be regarded as a futile investment (Purewal 2010). Once married, women in this traditional society are expected to have sons, impacting themselves and existing girls. In China and India, having a first male child can enhance the mother's nutritional consumption and decrease the probability of her being skinny (Kishore and Spears 2014; Li and Wu 2011).

Similarly, it is reported that Pakistani females having one male child have a more significant say in daily family choices and decisions (Javed and Mughal 2018). Through sex-selective abortion, female infanticide, and benign neglect of girls' health and nutrition needs, sons' preferences are manifested in an abnormally high sex ratio. The World Bank (2011)

reported that an estimated 2 million girls under five go missing each year, most in Asia. In a society where sex-selective abortion is considered unacceptable, parents will continue to have children as long as the expected number of sons is not reached (Basu and De Jong 2010). In this study, they studied one such society, namely, Pakistani society, the phenomenon of Patriarchy and its impact on the fertility of women of childbearing age. According to the 2017 Census (Pakistan Government 2017), Pakistan has 207 million and is the sixth most populous country. The sex ratio in the country is skewed, at 105 males/100 females. Although this ratio is lower than the high level of 116 people reported in the 1951 Census, it is still higher than the world average of 101. Using the data from the two rounds of the Pakistan Demographic and Health Survey conducted in 1990-91 and 2012-13, they can answer the following questions: What is the degree and intensity of Patriarchy in the country? What effect does it have on female fertility? To what extent does it affect the couple's desire to continue childbirth, thereby determining the size of the family? They studied various aspects of the prevalence of sons' revealing and narrating preferences in the country. They learn the country's sex ratio, the sex ratio at birth (SRB), parity progression ratio (PPR) and sex ratio at last birth (SRLB), as well as ideal sex ratio (DSR) and ideal preference indicators. They described the prevalence of son preferences in different demographic and geographic subgroups and charted their evolution over time. They use Propensity and three matching routines (PSM, IPW, and AIPW) to estimate the role of son preference in determining

female reproductive behavior in Pakistan. Use the three indicators of son preference (at least one son with the nth parity, the proportion of sons with the nth parity, and the number of sons with the nth likeness) to determine the occurrence of the effects of son preference on the subsequent birth rate of the first four children rate and intensity.

They also determined the probability of different cessation decisions due to actual and stated preferences for male offspring. They found that the likelihood of having a second child does not depend on the gender of the first child. In Pakistan's high fertility environment, voluntary cessation of childbirth after the first childbirth is not shared. However, the gender of the previous child is an essential factor in promoting subsequent births with higher parity. Women who have given birth to one or more sons are much less likely to have more children in the future. The chances of abandoning childbirth rise in tandem with the number of male children born. In addition, women with at least one son are more likely not to want more children than women without sons. Over time, this different stopping behavior becomes more and more powerful.

2.7 The Impact of Son Preference on Birth Needs and Expectations

In Pakistan, various examinations have found that child inclination altogether affects regenerative decisions and conduct. In 2006-07, 65 percent of ladies with three children said they didn't need additional youngsters, while only 14% of ladies with three young ladies said something similar (PDHS 2006-07). As per Zaidi (2013), Pakistan's stale

preventative use rates, as estimated by the PDHS 2006-07, are the aftereffect of ladies proceeding to have more youngsters to deliver young men. This sex factor seems to have assumed a part in the decision to have another kid. As per the latest partner review, the impact of kids' sex on regenerative aims and resulting conduct of moms in Karachi's metropolitan ghettos was researched (Hussain, Fikree, and Berendes 2000). As per the discoveries, as the quantity of enduring young men develops, pregnancies become progressively unwanted. Surviving children's sex is also substantially linked to eventual fertility and contraceptive use. Ladies with at least three enduring young men and negative or just one enduring girl are bound to see their pregnancy as undesired than ladies with at least three girls and none or one enduring child at more noteworthy equality levels. At the point when the impact of conjugal time is considered, the enduring youngsters' sex is viewed as the main logical variable for the lack of desirability of a pregnancy. A lady is over twice bound to depict her pregnancy as undesired for each ascent in the quantity of enduring children. Past equality level two, extra richness is all the more firmly connected to the quantity of enduring guys.

As per the review, the sexual orientation of enduring kids impacts contraception use: at second equality, 14% of ladies with two enduring girls and no child revealed utilizing contraception, contrasted with 43% of ladies with two enduring children and no little girl (Hussain, Fikree, and Berendes 2000). The discoveries of the Pakistan Demographic and Health Surveys show that sex plays a part in the decision to have another

youngster. In 2006-07, 65 percent of ladies with three children said they didn't need additional kids, while only 14% of ladies with three young ladies said something similar (PDHS 2006-07). As of now, 60% of ladies with three children want to have no more youngsters, though only 21% of ladies with three young ladies need to have more (PDHS 2012-13). Essentially, among ladies with five youngsters, around 90% of those with two to four children said they needed no more youngsters as contrasted and 73% of those without any children or just a single child (son). (PDHS 2012-13).

If women minimize their everyday home activities, it will have a favorable impact on their lives. This will help them improve their health while also increasing their efficiency and performance. Women will be more eager to labour for the economy and its production as the household job burden is reduced, which will assist to alleviate poverty. Women who assist their father or husband in the farm fields in order to provide their share of the revenue also help to alleviate poverty. As a result, it may be inferred that a favorable association between women's economic activity and family well-being is developing. Micro credit, which refers to deferring repayment of tiny loans for a longer length of time, is insufficient to alleviate poverty because they must be repaid at a specific time and date. As a result, people avoid taking out microcredit unless they are in dire straits. In recent years, efforts have been undertaken to provide women with protection at work so that they are not subjected to harassment by male coworkers. Terrorist attacks on girls' schools and colleges, on the other hand, are still occurring.

The terrorist's major goal is to restrict women's activities. In Pakistan, a woman has the right to go to court and defend her rights. Furthermore, when a woman inherits land, the title and ownership of the land are not transferred to her, implying that women are more likely to keep silent and face the repercussions. The new legislation, on the other hand, aims to address this disparity by giving women equal access to land ownership and maintenance.

2.8 Analysis of Literature Review

It is demonstrated from the above literature review that the preference of a son over a daughter is a primary thought of several families or communities because of many reasons. Several families anticipate that only sons can bring happiness on different occasions. For example, only sons can secure their families in difficult situations, continue their generations, support their parents financially, and there are other reasons families favor a male child. The various conferences are held worldwide to address the equality lessons that both males and females are equal in all aspects. But unfortunately, there is less value for a girl in society till now. In 1995, the united nation held a world conference in China to empower women. As an outcome, the Cairo Plan was established in the same year to build women's educational, economic, and political rights. However, South Asian families give more preference to the son. For example, according to past years, western India is considered the land of missing girls because Indian tribes and castes practiced female infanticide. Many Sikh Hartri

families had killed their baby girls in the past years because they thought that baby girls could take down their morality or status.

Moreover, one-third of Pakistani newly married women wish to have male children to make a solid and supportive family. If they talk about religious beliefs and cultural obligations so, in Hindu tradition, only men can execute birth, funeral, and marriage rites. But auspiciously, there are more men than women in India. Other than that, according to Benjamin, only sons can pray for deceased parents and liberate their spirits." Finally, let's talk about the worldwide education system, so the high ratio of schools, colleges, and universities are available for boys' education. On the other hand, side, there are limited educational institutions that facilitate female students. To top of all, the analysis of the above literature review is that several families and communities prefer male children over female children for many authentic reasons.

Chapter No: 3

THEORETICAL FRAMEWORK

3.1 The Structural-Functional Perspective

The structural function perspective is a perspective that pays attention to the social order and its persistence in society. In particular, it tries to explain how the different sub-units of the organization are integrated and interdependent, and there is a certain degree of fairness in the exchange of resources and services between the various units/organizations that constitute the system. As a social system, the characteristic of the family is that the behaviors of people in different positions such as husband, wife, and children influence each other; that is, each part is interdependent. To maintain the balance of the system, family members can adapt to each other's or family's internal tensions and conflicts that may cause the system to collapse. Structural functionalist theorists put a priority on the family's overall stability and harmony. Because the relationship is organized according to rules or norms, and each piece has a function necessary for survival. According to this view, there should be a certain degree of integration or compatibility between various parts for a family to survive. This is further established based on value consensus and must be maintained. Therefore, any changes in values and norms will bring about changes in the family system. Consequently, it follows changes in values and standards related to marriage and family, leading to changes in the marital relationship.

Dowry is very common, and the relationship can end if not satisfied. Thus, the practice of female abortion and neglect of girls is a function of reducing social values-social values related to marriage, and opposing

sanctions for such deviant behaviours are eased. This view discusses changes in matters related to marriage but cannot explain the reflection of these existing norms and values related to marriage and family.

3.2 Social Exchange Theory

George Homans proposed the theory of social exchange in his publication "Social Behavior as Exchange" in 1958. He defined social exchange as an activity between two people, whether real or unreal, rewarding or expensive. This theory was later developed by other sociologists such as Peter M. Blau and Richard M. Emerson. Homans highlighted the personal performance and manners of actors in cooperation. Even though there are multiple interchange methods, Homans emphasizes dual exchange. John Thibaut and Harold Kelley focus on psychological concepts, two-tuples and groups. Levi-Strauss developed a theoretical perspective from his anthropological work, concentrating on generalized exchange systems, such as kinship and gift exchanges. Social exchange theory focuses on the way people make decisions and choices, why people are attracted to certain people rather than others, or why people want to be in certain relationships and avoid or leave others. The basic assumption of exchange is that people engage in behavior to get rewards or avoid punishment. According to the exchange's point of view, human choices are rational. They are guided by their interests and pursue maximization of profits and minimization of losses.

The profit can be determined based on the rewards and penalties derived from the expected series of actions. The most profitable result is the result that provides the best relationship between return and cost. Social communication is guided by the principle of mutual benefit and characterized by interdependence. People evaluate what they have, check their value or exchange value, and make rational choices based on their interests. If a person finds that a relationship is not rewarding and the cost is higher, the relationship is likely to end. When the members no longer depend on each other, this situation may lead to problems in the existing relationship. Violence/ignorance. The social exchange framework focuses on the exchange of resources (material or signs) between people. It refers to the concepts of remuneration, cost, profit and reciprocity, and considers the transaction's fairness and refers to the relative remuneration and cost of the two parties.

Exchange theory is based on the assumption that humans are rational people, and whenever they choose, they try to maximize benefits and minimize costs. Pleasant and satisfactory exchange resources are called rewards. Indian society prefers sons, fetuses, and infanticides to other customs. Ignore girls because parents believe that having a son is profitable, the cost will be lower, and the profit will be higher when married and in old age. On the other hand, having a daughter will be lost at all stages of life, whether it is a marriage in the form of a dowry or old age. She would never take care of her daughter. Cost-benefit analysis causes problems in the family and leads to a decline in the status of girls. Gelles

(1983) gave an exchange model of domestic violence in his theory. He stated that the pursuit of rewards and avoidance of punishment and costs guide human interaction. He also believes that there is an exchange, like Homans and Belau, because the individual gives the reward to the other person, leaves their debt to the other person, and must return the income to compensate the second person. This process will continue until the rewards of both parties become equal. However, if it does not happen, the interaction will be interrupted. On the other hand, Gelles stated that family relationships that are different from regular social interactions could not be quickly interrupted

If family members find injustice in their daily interactions, they may get angry, leading to conflict or violence. If the cost of violence is high and does not exceed the rewards, people can use violence in the family. Resources are sometimes synonymous with tips. Cost is defined as exchanging resources that lead to loss or punishment (Hussain et al. 2000). Prices also include opportunities that are unavoidable due to being in a particular association or relationship. If the 12 rewards are deducted from the cost, then it is equal to the result; although there is a difference, when it is positive, it is also called revenue and profit. The fundamental concept of social exchange is reciprocity, which refers to the idea that they give back to the person who gave us or the person who should help them.

3.3 Application of the Theory

As the theory explains, it pays attention to the social order and its persistence in society. In particular, it tries to explain how the different sub-units of the organization are integrated and interdependent, and there is a certain degree of fairness in the exchange of resources and services between the various units/organizations that constitute the system. As a social system, the characteristic of the family is that the behaviors of people in different positions such as husband, wife, and children influence each other; that is, each part is interdependent. So, in the current research, the researcher focuses on the perception of parents related to dowry in society.

In the second perspective, social exchange theory, he defined social exchange as an activity between two people, whether real or unreal, rewarding or expensive. This theory was later developed by other sociologists such as Peter M. Belau and Richard M. Emerson. Homans highlighted the personal performance and manners of actors in cooperation. Even though there are multiple interchange methods, Homans emphasizes dual exchange. John Thibaut and Harold Kelley focus on psychological concepts, two-tuples and groups. Finally, Levi-Strauss developed a theoretical perspective from his anthropological work, concentrating on generalized exchange systems, such as kinship and gift exchanges. Social exchange theory focuses on the way people make decisions and choices, why people are attracted to certain people rather than others, or why people want to be in certain relationships and avoid or

leave others. The basic assumption of exchange is that people engage in behavior to get rewards or avoid punishment. According to the exchange's point of view, human choices are rational. They are guided by their interests and pursue maximization of profits and minimization of losses.

3.4 Assumptions

1. Son preference is related to economic security.
2. Agriculture societies prefer their first birth as a son.
3. People believed that the son was the true heir to the family legacy.
4. In Islam, there is no distinction between sons and daughters.

CHAPTER NO. 4

CONCEPTUALIZATION AND

OPERATIONALIZATION

The chapter on conceptualization and operationalization speaks of the process whereby an abstract concept is defined, and the operationalization tells us about how to measure the present knowledge

4.1 Son Preference

According to World Health Organization (WHO), son predilection relates to a common preference component shared by the separate group and, hence, not specifically by the person. For example, when a household of two girls determines that they will have a third kid, they will have two sons. This is a son who favors the decision on fertility" (WHO, preference son, 2020).

"It is a preference for male children over female children. As a result of the society's son preference, various practices and difficulties such as denial of property rights, access to academic standards, health care, and the dowry system exist." (knowledge).

4.2 Conceptualization

Coleman's approach differs substantially from this much individualized understanding of value. Coleman defines value as the attribute of a resource in the context of the entire system. The parent's interest is a more relevant term for the parents' cost-benefit analysis of a certain kid. The conventional definition of VOC ignores the internal roles of children in the extended family, kinship system, communities, and societies at large by ignoring the distinction between actors' interests and the overall worth of the kid (Javed & Mughal, 2019). This neglect is especially troublesome in

nonwestern nations, where a child's worth is seldom determined only by their relationship with their parents.

The concept of VOC at the system level does not imply that all children in the system are equally valued. One example is comparing the offspring of married versus unmarried parents. Second, there would be variations in characteristics between fetuses with and without a documented birth abnormality. Psychological and idiosyncratic factors may have a role. Mother A may consider her dyspeptic kid a burden, and her negative feelings about her child lead to a lower overall value for her child than mother B's child, who is the joy of her life.

4.3 Operationalization

The term son preference refers to a yearning for a male child over daughters. Although including this female is considered under the dog in the family, if she has no male offspring, several other factors are also associated with this due to the high demand for dowry at the time of marriage. Moreover, after marriage, the daughter leaves her home; on the other hand, the male child holds the family's responsibilities and carries the family's name. Therefore, the urge for a male child is high compared to the daughter, which results in a desire for a male child.

4.3.1 Patriarchy

"According to the hypothetical social structure in which the father or a male elder holds total control over the family group and, by extension, the

community, one or more males wield absolute authority in the form of a council." (Rodriguez, 2016).

According to the free encyclopedia, "Patriarchy is a social system in which men charge the political leadership, moral authority, social privilege, and property ownership. Some patriarchal societies are patrilineal, meaning the male genealogy inherits property and titles." (encyclopedia, 2020).

The discussion of Patriarchy, as per the explanations, is dominant in male society. Moreover, they could assume that Patriarchy is one of the significant causes behind son preference in Pakistan that has caught the attention of males as prominent members of society, who can hold all the all responsibilities authentically; therefore, it is resulted in the male child preference and normalized this phenomenon worldwide.

4.3.2 Masculinity

According to sources, "Masculinity relates to men's social roles, actions, and meanings in every given culture at any given period. It highlights that the different group of men has no biological sex and an identical diversity" (encyclopedia.com, 2020).

According to oxford bibliography, "Masculinity refers to men's actions, social roles, and relationships within a culture, as well as the meanings assigned to them. Unlike masculinity, which emphasizes biological sex, masculinity emphasizes gender." (Michael Kimmel, 2014).

Masculinity is narrated by the overwhelmed position in gender, while it changes time to time and place to place. As doing things strange and

complex is people's nature. Which they might say a state of illusion. Similarly, the prominence in a society prevails as well as parallelism as well prevails. The researcher owes that Masculinity is enclosed a high level of courage which may revoke the sense of gender. The socially constructed beliefs and ideas have been onset male as a prominent member and exploited the many liberties of women and have been raised unequal atmosphere.

4.3.3 Socialization

As per the Dictionary of sociology, "Socialization is the process by which people learn to become members of society, both by internalizing societal rules and values and by learning to perform social roles such as worker, friend, and citizen." (Marshall).

According to Merriam Webster, "the process by which a human individual, beginning at birth, adopts society's habits, beliefs, and accumulated knowledge through education and training in preparation for adulthood." (webster, 1839).

Socialization is the process of learning, relearning and learning. An individual has born free but the societal norms, behaviors have determined their action and fostered them towards change throughout the all-life experience's socialization don't only put light to the process of parenting and caring from the day first till adulthood. However, it is also learned by the surroundings and atmosphere where an individual life.

Chapter No: 5

RESEARCH METHODOLOGY

5.1 Research Design

The survey based quantitative research design has been used in this research. Quantitative research uses sampling methods and a survey to gather information from current and future participants. The statistical approaches mentioned above are utilized to obtain quantitative data from the research study in most quantitative outcome studies in the social sciences. The data collected from this study are taken from community Layyah. The analysis is conducted by using secondary data. The most standard approach for all quantitative outcome research approaches and studies is survey research.(Sabharwal 2016). In addition, the quantitative sociological research in district Layyah is carried out by us. The mother's socio demographic parameters, prior parity and pregnancy spacing, sex composition of her kids, her desired sex of the expecting baby and the grounds for such choice, as well as her reproductive intention were all obtained using a questionnaire.

SPSS was used to analyses the data. As a significance test, the chi-squared test was utilized. On the basis of univariate analysis, significant predictors of high SPSS were put into a multivariate stepwise forward Wald logistic regression analysis. Based on the values of a collection of predictor variables, logistic regression may be used to predict the existence or absence of a dichotomous variable (son preference). The odds ratios for each of the independent variables in the model were calculated using the logistic regression coefficients. Statistical significance was defined as a P value of less than 0.05.

The information gathered by the questionnaire was written down. All of the information gathered was kept private. To maintain anonymity, the surveys were identified by personal identification numbers rather than participant names. Codes and motifs were completed, and matrices were created, following a comprehensive content assessment.

5.2 Universe of the Study

The research universe of the study was Layyah Punjab. The researcher selected district Layyah. The rationale behind this choice is that it is essential to examine patriarchal tendencies in the society and determine preferences in the community over childbirth because the son preference prevails in the organization, where the researcher tried to explain the causes of son preference.

5.3 Unit of Analysis

The researcher had selected 200 parents to gather data to determine son preference factors as a unit of analysis. Similarly, the researcher has moved to address the son preference in Layyah Punjab; Layyah is divided into three (3) tehsil that can be considered clusters that would help people.

5.4 Sample Design

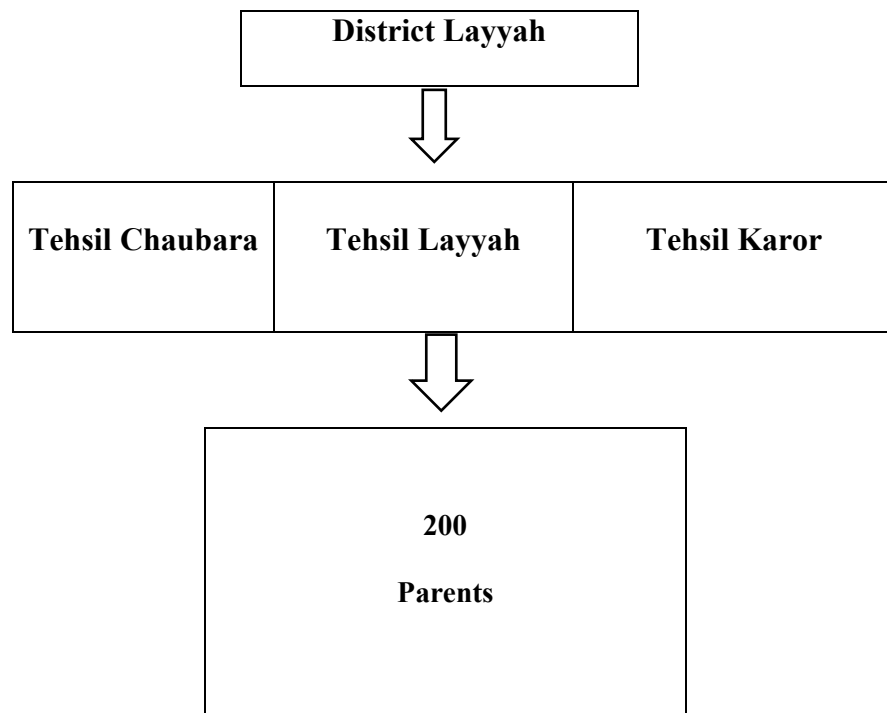
The data was collected using an introductory random survey-based method, where equal respondents selected at random from the population of district Layyah (126,361), according to the Pakistan Bureau of Statistics. Due to the COVID Pandemic, researchers were only able to reach 200 respondents.

5.5 Sampling Technique

Samplings are a tool for selecting participants and respondents throughout the research population and bringing together the data. In contrast, the researcher decided on a random sampling technique for the data collection method from the selected sample from the bestowed population. The research about parents on the son preference and their ideas regarding these beliefs will be used random sampling technique through questioner and select a sample for son preference female from the district Layyah Punjab for collecting data.

5.6 Sample size

In this research, the targeted population is "married women" in Layyah of Punjab province. In this survey, the researcher has used two stages of cluster sampling to collect the data. At the first stage, one tehsil (cluster) was selected utilizing simple random sampling. Then, at stage two, a sample of 200 both men and women were selected by simple random sampling from the selected first stage cluster, which completes the procedure of two-stage cluster sampling at random. To eliminate the selection bias from the survey, randomness was considered for selecting sample units at each stage.



5.7 Tools for Data Collection

The data of the research study was collected by the survey method based on random sampling. According to the questionnaire, a survey questionnaire was established, which included structured close-ended questions due to respondents' inability to read—the researcher directly communicated with the respondents to collect data.

5.8 Pre-testing

Before the data collection, the research test tool form 10 respondents, the purpose of the pre-test is to check the credibility and validity of the research variables whether they have any relationship or not all these checks and balances did before search so that it can give us pure results.

5.9 Data Analysis

This thesis employs the quantitative data analysis approach. For data analysis, the data was input into SPSS. It's no surprise that statistics are used in quantitative data analysis because it's all about numbers. Statistical analysis methods, which can range from simple computations (such as averages and medians) to more detailed research, are the engine that drives quantitative analysis (for example, correlations and regressions).

5.10 Opportunities/Limitations of the Study and Ethical Concerns

The massive limitation for the study was the inaccurate information which could affect the reliability and validity of the data. Moreover, to some extent, women feel insecure about sharing their data with the researcher. To that, the response of the expected filled questioner was less. Finally, the most significant challenging arena for the researcher was the low cooperation of the respondents as they felt comfortable sharing their household sittings. Nevertheless, the researcher had ensured the use of all ethical concerns while conducting research.

Chapter No: 6

FINDINGS

Chapter no 6 comprises tables and figures where data was analyzed through SPSS and further explained each table.

Table 6.1. Gender of respondents

Gender	Frequency	Percentage
Male	100	50.0
Female	100	50.0
Total	200	100.0

Table 6.1 indicates that 100 male respondents and 100 female respondents participated in the current study.

Table 6.2. Age categories of respondents

Categories	Frequency	Percent
21 to 25	52	26.0
26 to 30	74	37.0
31 to 35	23	11.5
36 to 40	20	10.0
40 above	31	15.5
Total	200	100.0

Table 6.2 The age's category was 21-25 years which is 26.0%. Further, the respondents between 26-30 years were 37.0%. Proceeding ahead, 31-35 age categories were 11.5% out of 100%. Finally, the age group of 36 to 40 participants was 10% out of 100%, and above 40 there are 15% respondents.

Table 6.3. Educational Status of the Respondents

Categories	Frequency	Percentage
Illiterate	56	28.0
Middle	52	26.0
Matriculation	42	21.0
Intermediate	30	15.0
Graduation	20	10.0
Total	200	100.0

Table 6.3 indicates the education status of the respondents based in District Layyah. First, the researcher inquired about the educational experience of the respondents. It further inquiries that out of 100%, 28% respondent's was illiterate. Adding more to it, 26% of respondents were middle pass. Furthermore, 21% of respondents were enrolled. Proceeding ahead, around 15% belongs to intermediate students. Finally, 10% of respondents were graduated.

Table 6.4. Family structure of the respondents

Respondents	Frequency	Percentage
Nuclear	51	25.5
Extended	67	33.5
Joint Family	82	41.0
Total	200	100.0

Table 6.4 indicates the family structure of the respondents. The Pakistani society is composed of Islamic traits and decedents followed by Arabian culture. Furthermore, the colonial legacy has also imprinted the massive influx of common family traits. These sources are depicted in our research too. The respondents argue that the district family system is based on more than 41% on a joint basis. Further, the extended family is based on 33.5%. Moreover, there is fewer observant who are in favor of nuclear family that is 25.5%.

Table 6.5. Occupation of the respondents

Respondents	Frequency	Percentage
Non-Working	109	54.5
Working	91	45.5
Total	200	100.0

Table 6.5 depicts that the researcher inquired about the respondent's occupation. Being a developing state, the country is trying to absorb its youth bulge. Furthermore, the colonial legacy has ingrained various social evils too. The sins could be extended to patriarchal practices, most minor women participation in the spheres of country and honor of men to keep her women in the walls of his building. Hence, these glass ceiling ceilings are depicted that the housewives are around 54.5% out of 100%. Unfortunately, the majority of respondents are not engaged with their professional careers.

Table 6.6. Heads of the family

Respondents	Frequency	Percentage
Husband	98	49.0
Wife	31	15.5
Mother-in-Law	23	11.5
Father-in-Law	33	16.5
Any other	15	7.5
Total	200	100.0

Tables 6.6 indicate that the researcher inquired about family heads. Furthermore, the research is a vivid depiction of the colonial mindset. It shows that the husband heads more than 49% families. Contrary to it, the families based in Layyah headed by wives are 15.5%. However, another

observation shows that mother law is also leading the family. The figure is 11.5% out of 100%.

Furthermore, the Islamic traits are still prevalent and practice as a part of faith. The father-in-law of women is heading the family is around 16.5%. Lastly, the family matters are run by other family members too. It includes brother, sister etc., due to separation from husband and dysfunction of family affairs.

Table 6.7. Age of the respondents at the time of the marriage

Respondents	Frequency	Percentage
16 to 20	104	52.0
21 to 25	54	27.0
26 to 30	27	13.5
31 to 35	10	5.0
36 to 40	5	2.5
Total	200	100.0

Table 6.7 the researcher has asked respondents about their marital status in this table. While 52% of women married between the ages of 16-20, 27% married between the ages of 21-25, 13.5% married between the ages of 26-30, 5% married between the ages of 31-35, 2.5% married between the ages of 36-40.

Table 6.8. Number of the daughters of the respondents

Respondents	Frequency	Percentage
One to two	125	62.5
Three to five	48	24.0
More than six	21	10.5
None	6	3.0
Total	200	100.0

Table 6.8 In the mentioned table, the researcher inquired about how many daughters they have. The colonial mindset has deprived the social status of Pakistan. The research is a vivid pictorial of the desire of a male child. The frequency 125 shows that parents who owe one to two children are 62.5%. Proceeding ahead, the second frequency shows that 24% parents have an average of 3 to 5 girls owing 10.5%. Further, the 10.5% respondents have more than six daughters. On the other side, 3.0% parents do not have daughters.

Table 6.9. Number of the sons of the respondents

Respondents	Frequency	Percentage
One to two	82	41.0
Three to five	90	45.0
Six to eight	17	8.5
None	11	5.5
Total	200	100

Table 6.9 shows that the researcher inquired from respondents about how many sons do they have. The research guides that 41% having one or two sons. Further, the table ingrained us that less than 45% respondents have at least 3 to 5 male Childs. The further strengthen after the census of 2017, the data revealed that 51% of Pakistan population consists of the male population. Moreover, 8.5% of respondents have six to eight male children and 5.5% of the respondent didn't have son.

Table 6.10. The birth of a daughter is celebrated like the birth of the son.

Respondents	Frequency	Percentage
Strongly disagree	64	32.0
Disagree	38	19.0
Neutral	29	14.5
Agree	20	10.0
Strongly agree	49	24.5
Total	200	100.0

Table 6.10 An above table guides us on whether the respondents celebrate the daughter's birth like the birth of a son. To begin with, the 32% participants have the more radicalized opinion that they are not favoring such events. Heading way, the second school of thought is also conservative. The Highest Number of participants, around 19%, is disagreeing while celebrating her daughter birthday celebration. Adding more to it, the third-highest numbers of participants, about 14.5%, are neutral. They expressed them either they celebrate or not is their core matter. Interestingly, the 10% respondents confessed that they strongly favored celebrating their girl's birthday like their sons. While the remaining 24% have remained silent, either they support it or not.

Table 6.11. Spouse reactions of happy and unhappy at the time of first daughter's birth

Respondents	Frequency	Percentage
Happy	82	41.0
Unhappy	114	57.0
Neutral	4	2.0
Total	200	100

Table 6.11 shows the spouse reaction at the time of their first daughter's birth. Unfortunately, the patriarchic and colonial mindset is gloomy over the birth of a daughter at the inception of family members. The research inquires that the 57% respondents are not in favor or unhappy over the first child. However, the 41% have a positive mindset over the birth of a girl as their family bud. Further, the 2% have no thoughts because they are accepted either the birth of a boy or a girl. Hence, it is proved that the colonial mindset and male-dominated society has never taken women as the first child.

Table 6.12. Parents reactions at the time of first daughter's birth.

Respondents	Frequency	Percentage
People consider it unfortunate	56	28.0
Daughter is the source of insecurity	44	22.0
In-laws' behavior changes with the birth of daughter	45	22.5
All of these	35	17.5
None of these	20	10.0
Total	200	100.0

Table 6.12 Is a vivid depiction of Parents become miserable at the time of their first daughter's birth. First of all, around 28% parents considered it is unfortunate. Sadly, the 22% parent's feels daughter is a source of insecurity. Furthermore, the same percentage of people think that there is a dramatic change in in-laws' behavior after the birth of a daughter in their family. Moreover 17.5% of the respondents responded all of these and 10% of the respondents selected none of these.

Table 6.13. Parents do son preferences for their social security in future.

Respondents	Frequency	Percentage
Yes	114	57.0
No	82	41.0
Neutral	4	2.0
Total	200	100

The above Table 6.13 portrays the respondent's feedback regarding the son preferences for their social security in future. The diagram is the guiding principle that 57% of the respondents said “Yes” and 41% of the respondents said “No” to the given statement. Where only 2% of the respondents stayed neutral about statement. This table conclude that majority of the respondents said yes that they preference to have son for their future social security.

Table 6.14. In-law's reaction at the birth of a daughter.

Categories	Frequency	Percentage
They were happy	45	27.5
They ignored her	88	44.0
Any other	57	28.5
Total	200	100.0

Table 6.14 indicate that the respondents in law's reaction at the birth of their daughter. Fortunately, the 27.5% in-law's respondents were gleeful over the birth of a girl as a new family member. They believe that if they teach a boy, they introduce a single person; if they present a girl, they introduce a whole family. So for their sake, they are jolly over the birth of a girl in their family. On the other hand, the 44% in-laws ignored the birth of a girl as their new family member. Such families are mostly skeptical due to social taboos. Furthermore, the 28.5% participants are likely to remains taciturn over the birth of a daughter.

Table 6.15. The respondent's urge for the son instead of daughter.

Respondents	Frequency	Percentage
Economic well-being	42	21.0
Social Security/power	28	14.0
Prestige	8	4.0
Continuity of generation'	26	13.0
All of Above	96	48.0
Total	200	100

Table 6.15 Mentioned that the researcher asked the respondents why they desired a son instead of a daughter. Firstly, the 21.0% respondents believe that their economic status allows them to produce more sons over daughters. Secondly, the respondents are in ardent favor of the maximization of power. They believe that human power is the source of

human capital and a source of the workforce. Thirdly, only the most minor percent of participants, just around 4.0%, believed in their social status about the urgency of extra sons instead of girls. Furthermore, the 14.0% participants are ardent followers of continuity of generation. Above all, the 48.0% respondents have the typical integrity of sons over daughters.

Table 6.16. Son preferred over daughters in the surrounding of respondents.

Respondents	Frequency	Percentage
Strongly Disagree	42	21.0
Disagree	41	20.5
Neutral	24	12.0
Agree	22	11.0
Strongly Agree	71	37.5
Total	200	100

Table 6.16 is a vivid depiction of respondent's thoughts regarding sons preferred over daughters in their surroundings. To begin with, the 11.0% respondents expressed their thoughts they strongly disagree over this point. Following the same opinions, the third-highest participants are arguing that they disagree over the question. Furthermore, the 12% respondents agree to remain neutral or taciturn. Again, the 23% participants had decided over the question. Heading away, the highest number of participants, over 38.5,

strongly agreed that they strongly favored the question. For this sense, it must be deemed that other human beings directly influence human beings.

Table 6.17. Family seeks an ultrasound before the birth of a child.

Respondents	Frequency	Percentage
Yes	120	60
No	80	40
Total	200	100

Table 6.17 Indicates that the researcher inquired from the respondents about whether their families care for their health after knowing about their pregnancy. Unfortunately, lack of family planning, ingrained colonial teachings and misinterpretation of religious clerics directly depict the research. Thus, the 60% participant's respondent's out of 100% to deny availing the facility of ultrasound. However, the 40% participants have been favoring the usage of modern technology. Therefore, they prefer using an ultrasound.

Table 6.18. Abortion after learning about your child's sex.

Respondents	Frequency	Percentage
Only once	62	31.0
Never	102	51.0
Often	9	4.5
Rarely	10	5.0
Total	183	91.5

Table 6.18 the respondents were asked how often they thought of abortion after learning about their children's sex, and out of 91.5%, 4.5% said they thought of abortion often, 31% said they only thought of abortion once, 51% said they never thought of abortion, and 5% said they thought of abortion rarely. Other missing data due to some respondents refusing to answer.

Table 6.19. Family reacts in a different mood at the birth of daughter and son.

Respondents	Frequency	Percentage
Yes	119	60
No	81	40
Total	200	100

Table 6.19 Asks how your family reacts in a different mood at the birth of daughter and son. The graph vividly shows that around 60% respondents feel different among family members after the birth of a daughter in their family. However, 40% are opining that they feel comfortable and not feeling any strange behavior after the birth of a daughter in their family.

Table 6.20. Discrimination against the health of your son and daughter.

Respondents	Frequency	Percentage
Yes	103	51.5
No	97	48.5
Total	200	100.0

Table 6.20 an above table states that do you ever face any discrimination against the health of your son and daughter. To begin with, more than 51% respondents believe that yes, they do face favoritism against decorating health conditions of their children's. This is because the societal taboos have constructed various obstacles to hinder the growth of unhealthy children of human society. Fortunately, around 49% participants are believed that they are not facing such hindrances in their communities.

Table 6.21. Satisfaction with the facilities provide for female childbirth.

Respondents	Frequency	Percentage
Strongly Disagree	61	30.5
Disagree.	33	16.5
Neutral	17	8.5
Agree.	37	18.5
Strongly Agree	52	26
Total	200	100.0

Table 6.21 Shows that the respondents were happy or satisfied with the facilities provided to them on the birth of a female child. It is optimum to mention that the developing health sector is delivering the best services in the district. Over the 26% respondents strongly agreed over the facilities provided by the health department on the birth of a girl. Furthermore, the 16.5% respondents disagreed. Unfortunately, most of the participants were stingingly opposed to the facilities provided by the health department given at the time of the daughter birth.

Chapter No: 7

DISCUSSION & CONCLUSION

7.1 Discussion

The study examines the social and cultural analysis of son preferences and their fertility effect in district Layyah. The researcher gathered information from 200 people, including if a son is favored over a daughter in their environment and the position of a female kid in today's culture. Both the revealed and expressed factual data support preference for male offspring. The inclination for sons reduces as the couple's educational level rises. Middle-class and rural households are disproportionately affected. Furthermore, when the number of males born increases, parity advancement slows. They discovered that the age-old preference for boys still exists in Pakistan despite its waning intensity over time. Simultaneously, dependence on differential birth-stopping has grown.

The researcher chose patients to measure society's perception of sex selection and thoroughly questioned them about son preference in various age groups, which revealed that out of 100% of females, 37% were between the ages of 21 and 35, 26% were between the ages of 31 and 35, and 11% were between the ages of 36 and 40. Furthermore, they discovered that the chance of a second child did not appear to be affected by the gender of the first child. Mothers with one or more boys, on the other hand, are shown to be up to 14% less likely than women without sons to pursue other fertility. Moreover, larger parties and mothers with more sons have a higher chance of this happening. To summarize our findings, son desire remains a significant predictor of women's reproductive behavior in Pakistan, despite its waning intensity over the last

two decades. These findings help to explain Pakistan's persistently lopsided gender ratio and the country's sluggish rate of demographic change. Policy actions that encourage equality of treatment for boys and girls can therefore assist in slowing the country's population growth.

In Pakistani society, females have a lower social standing than boys, and this status persists until they become the mother of a son. Then, the family continues to ignore, discourage, violate, and discriminate against her. In any capacity, whether a spouse, a brother or a son, are always linked with socio-economic strength in the patriarchal system. In a family setting, a mother is the son's closest relative. When her son is small, he acts as a steppingstone for her to advance in the family.

Furthermore, because more than 66% of Pakistan's population lives in rural areas, the second group opposes such activities. Again, 30% of participants wish to engage in such activities on a sporadic basis. However, the 10% of participants who think about abortion to find out the gender of their kid do so frequently. Because of societal concerns, the bulk of them is just sometimes following it. When it comes to advanced health facilities in pastoral regions, the problems get even worse.

Furthermore, more than 66% of Pakistan's population lives in rural areas. The second group of individuals has no desire to engage in such activities. Again, 30% of participants wish to engage in such activities on a sporadic basis. However, the 10% of participants who think about abortion to find out the gender of their kid do so frequently. As a result, the reaction of the

respondents in law to the birth of a daughter may be seen. Fortunately, 44% of in-law responders were overjoyed by the arrival of a new family member in the form of a girl. They think that if they teach a guy, they are only teaching one person, while if they introduce a girl, they are leading a whole family. As a result, they are delighted with the arrival of a daughter in their family for their sake.

Surprisingly, the country's population policy encourages the optimum family size of two children, regardless of the child's gender. However, when a family has more than two children, the state has no restrictions on having more and more boys. As a result, a woman's position in the family relies on the male family members, and her status improves slightly with the birth of a son or boy in Pakistan. However, the government has given little attention to this issue, leading to domestic violence and divorce in Pakistan. However, 27% of in-laws do not accept the birth of a girl as their new member of the family. These types of families are most likely suspicious due to the social forbidden. At the same time, 4% of the people remain taciturn over the birth of the daughter.

7.2 Conclusion

The outcome and result of this study are that son predilection is a primary thought, but it is still being practiced in several communities. Most people desire a male child because, according to their beliefs, boys may protect their future lives, provide them social security, and entertain their generation. Several other reasons are associated with this. People do not

urge daughters because people consider them unfortunate, and one another reason is when girls get married, they will leave their parent's homes.

Although patriarchal culture is ingrained in current societal social system, state rules may be an effective tool for improving women's position in patriarchy surroundings. Family laws have been set up in Pakistan for a long time, yet family standards including child inclination have not adjusted because of legislative approach, and bias remaining parts a piece of Pakistani society.

Shockingly, the country's populace strategy underscores the ideal family size of two youngsters, paying little heed to the kid's sex. At the point when a family has multiple youngsters, in any case, the state has no limitations on having increasingly more young men. Thus, ladies' remaining in the family is dependent on the male individuals from the family, and her status improves marginally with the introduction of a child or child in Pakistan, where the public authority has concentrated completely on the matter, which can once in a while prompt aggressive behavior at home and separation in Pakistan

More often, people do not celebrate a daughter's birth like a son because people consider a daughter is the source of insecurity. Son preference is practiced because of economic wellbeing, and few people are not aware of the importance of daughters. It is perplexing that a country with a 55-year history of social approaches advancing ladies' financial strengthening accords such a low situation to ladies as residents in their own homes.

Gender disadvantage for Pakistani women may begin with a parental preference for boys over girls, and then build up over time, with significant ramifications for future life prospects, autonomy, and adult mental health. Governments in nations where male gender preference is prevalent should support the mainstreaming of gender perspectives that emphasize equity into all policies and programs when dealing with issues affecting women and girls. In doing so, it may be useful to emphasize that the disadvantage women face as a result of their gender may be a significant factor to their increased risk of psychological morbidity, which can have serious effects for children's health and development.

Many changes have occurred in the progress of women's standing in the world, particularly in the formal sector, in the twenty-first century, where much advancement has occurred in every field. It includes giving women the same rights as males, encouraging women to get an education, and assisting them in finding work. However, in several Asian countries, particularly in agrarian areas, the delivery of a newborn girl is still seen as an additional burden on a family. In both the formal and informal sectors, Pakistani government policies have little bearing on a woman's status and rights. Nonprofit organizations, on the other hand, are very active in supporting women in all fields. Approximately 70% of Pakistan's population lives in rural areas, where they lack essential amenities such as water, electricity, and schools, to name a few. In rural areas, only religious education is provided to women, while other education is regarded as secondary, which is the primary reason for women's high literacy rates.

Aside from that, it is the responsibility of every corporate employer to protect women in the workplace. A woman may be subjected to nasty comments from male coworkers, but she lacks the confidence to speak up.

The gender gap in human capital has been eliminated in industrialized countries, but it still exists in poor countries due to a lower priority placed on education. This gap is frequently established in developing countries due to supply side problems in the education industry. The quantity of schools, the quality of education, and the presence of teachers are all limited. The majority of the time, teachers are absent from the classroom. If only females are available, parents prefer to send their daughters. Women are discouraged from working in high-productivity sectors and occupations due to wage discrimination in the labour market. Gender roles in the home result in differing shadow pricing for out-of-school human capital investment and school time. Variations in the desire for schooling for children also contribute to the gender gap in human capital.

Notwithstanding the presence of aggressive behavior at home regulation, the public authority has neglected to further develop ladies' remaining at the family level in the country. In Pakistan, female workforce support is low in both the authority and casual areas. Ladies' financial strengthening through government strategy can't give them social wellbeing. Thus, she is monetarily dependent on male relatives who treat them as peasants. Despite this, some women do not have essential health unit services. Also, they have no facilities such as gynecologists' presence; hospitals have

made their lives more vulnerable because of the unsterilized use of medical equipment. Therefore, they still favor midwives and ladies' health workers who are not as experts as the medical officers. In this study, it is essential to mention that people urge to have daughters instead of this. They favor male children over female children because boys continue their generation and help their parents financially in the following appearing days. A male youngster is seen as an impulse in numerous human advancements all through the world for patrilineal duration, family strength, guardians' advanced age security, and shielding the family name and respect, and is hence viewed as a resource, similar to the case in Pakistan. "Child inclination" is frequently gone with "girl disregard." When her child is pretty much nothing and her mom is more established, however, he turns into a wellspring of her family's raised renown. In Pakistani society, females have a lower social situation than young men, and this status perseveres until they become the mother of a child. The family keeps on disregarding, deter, abuse, and oppress her. Men in whatever work, regardless of whether a mate, a sibling, or a child, are constantly associated with financial strength in the man centric construction. Guardians are leaned to consider young ladies to be a channel and really like to raise guys as long as the propensity for ladies and their future result being totally consumed by their parents in law remains. Ladies can make a little commitment to their folks' prosperity, subsequently in any event, when ladies' schooling and formal-area

workforce inclusion raise, the advantages stream to her significant other's home.

Despite the fact that ladies can acquire huge expert in the home as they age, having children who support their mom's voice in the home to the detriment of their own spouses is required. As such, ladies' weakness in these circumstances is very much intended to support and sustain itself without the requirement for direct support from the male world.

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ANNEXURE

Son Preference and Status of Girl Child in Layyah, Pakistan



By

Muhammad Hashim

This questionnaire aims at seeking information about Son Preference and status of girls child in Layyah, Pakistan You are requested to provide information, true to your knowledge. Please rest assured that your identity will not be revealed, shared, or compromised at any cost and the information you provide will solely be used for research purposes only. Your cooperation shall be highly appreciated.

Demographic Information

1. Gender

(1) Male (2) female

2. Age

(1) 21 to 25 (2) 26 to 30 (3) 31 to 35 (4) 36 to 40 (5) 41
above.

3. Education Status

(1) Illiterate (2) Middle (3) Matriculation (4)
Intermediate (5) Graduation

4. Family Type

(1) Nuclear family (2) Extended family (3) Joint Family

5. Occupation

(1) Non-working (2) Working

6. Heads of Family

(1) Husband (2) Wife (3) Mother-in-Law (4)
Father-in-law (5) Any other

7. How old you were when you got married?

(1) 16 to 20 (2) 21 to 25 (3) 26 to 30 (4) 36 to 40

8. How many daughters do you have?

(1) 1 to 2 (2) 3 to 5 (3) More than 6 (4) None

9 How many sons do you have?

(1) 1 to 2 (2) 3 to 5 (3) 6 to 8 (4) None

10. Do you think that birth of a daughter is celebrated like the birth of a son?

(1) Strongly Disagree (2) Disagree (3) Neutral
(4) Agree (5) Strongly Agree

11. Were you happy at the birth of your first daughter child?

(1) Happy (2) Unhappy (3) Neutral

12. What made you unhappy about the birth of your first daughter child?

(1) People consider it unfortunate (2) Daughter is a source of insecurity (3) In-law's behavior changes with the birth of daughter (4) All of these (5) None of these.

13. What parents do son preferences for their social security in future?

(1) Yes (2) No (3) Neutral

14. What was your in-law's reaction toward daughters?

(1) They were happy (2) They ignored her (3) other

15. Why do you desire for a son instead of a daughter?

(1) Economic well-being (2) Social Security/power
(3) Prestige (4) Continuity of generation (5) All of above

16. Is son preferred over daughter in your surrounding?

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree
(5) Strongly Agree

17 Does your family seek for a ultrasound before birth of child?

(1) Yes (2) No

18. How often did you think of abortion after you came to know about the sex of your child? Or ever you are suggested to abortion?

(1) Only Once (2) Never (3) Often (4) Rarely

19. Do you feel your family react in different way at birth of daughter and son?

(1) Yes (2) No

20. Do you ever face any discrimination against health of your son and daughter?

(1) Yes (2) No

21. Are you satisfied with the facilities provide you on female childbirth?

(1) Strongly Disagree (2) Disagree. (3) Neutral (4) Agree.

(5) Strongly Agree