

Family Social Norms Leading to Gender Disparity

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Abstract

The major purpose of this research was to investigate the, “Family Social Norms Leading to Gender Disparity in Pakistan”. In social norms it was concluded that females’ domestic role and their early marriages were the great reasons for low enrolment at university level. There was no significant difference in social norms involving urban and rural university enrolled female students for gender disparity. Conclusion based, it is recommended that domestic role should be amended in such a way not tussling to University Education. For this evening program should be started. Early marriages should be discouraged. Marriage customs and traditions should be altered to provide greater occasions for educating females. Online programs should be started to enhance the literacy rate in higher education especially for females. Planning should be done at central level to implement at provincial as well as at regional level to improve females’ enrolment in three tiers of education.

Key Words: family social norms, gender disparity, Female’s education, university level

INTRODUCTION

Crapo (2000) stated that culture is every thing, which is jointly sophisticated too joint in the culture. Way of life may be divided into objects and non-objects culture. Objects civilization consists of manufactured items for example utensils, furniture’s, automobile, building, irrigation ditches, as

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well as, all bodily matter that has been altered and worn by the people. Non-object culture would include game rules, the skills of the players, the concepts of strategy, and the usual performance of players and audiences. Culture is normative, in other words it defines standards of behaviors. Norms contains two likely meaning. Numerical standard is that which quantify what really exist; enriching standard is a thought of what is expected near to be real. Some time, numerical norm is referred to as the “real” culture and the cultural norm as the “ideal” culture. A statistical norm is a measure of actual conduct with no suggestion of approval or disapproval. A cultural norm is a set of behavioral expectations, a cultural image of how people are supposed to act. A culture is a complicated system of such norms of standardized, expected ways of feelings and acting which the members of a society generally acknowledge and generally follow.

Horton & Hunt, (1984) stated that different societies have found broad array of effective blueprints. Folklore is only the common, standard, reliable behavior of the crowd do thing. We therefore, recognize two classes of folkways: (1) those which should be followed as a matter of good manners and gracious behavior (2) those which must be followed because they are believed essential to the group welfare. The thoughts of true as well as false, which attached to assure folkways, called the way of life. By mores we mean folks physically powerful thoughts of correct and incorrect, which require definite acts and forbid others. Mores are beliefs in the rightness or wrongness of acts. Some mores are based upon a very genuine cause-and-effect relationship. All mores are ideas, which endorse certain acts and prohibit others in the belief that group welfare is being protected. Mores arise from a group belief that a particular act seems to be harmful and must be forbidden or, conversely, that a particular act is so necessary that it must be essential. The ways of life are skilled toward the youths, not rest upon

genuine means rather than the same as to locate righteous completely. They must be internalized--means adopt to learn or accept something so completely that it becomes an automatic, thoughtless part of our responses. Some people claim that mores are just group opinions and are not the same as "real" right and wrong. While anticipated for behavior, most people is nervous, "mores" is another word for "real" right and wrong.

Pakistan Government, (2002) has been stated that Pakistan is the association of four provinces; federal capital area and federally administered tribal areas (FATA). According to provincial Population Census results of 1998, total population of the country, is 130.6 million, of these 55.6 percent is in the Punjab, 23 percent in Sind, 13.4 percent in North Western Frontier Province (NWFP), 5 percent in Baluchistan, 2.4 percent in FATA and 0.6 percent in Islamabad. Rural population of Pakistan is about 67.5 percent while that of urban is 32.5 percent. In human development index (HDI), which shows the ratio of people, and is affected by three key deficits, is 46 percent. Its ranking in the list of developing countries is 63 out of 77. About two-thirds adult populations neither read nor write. While about half of the populations have no access to basic community services just like primary health care and safe drinking water. In every sector, as well as at each level, the status and rights of women have been directly as well as indirectly affected by factors like social, cultural, economic and historical. Developmental integration is not the actual contribution in decision making process has been affected.

Ron, (2005) states that Gender generates the social disparities that describe "woman" and "man." In social dealings during their lives, individual be taught what is estimated, see what is estimated, act and react in estimated habits, and thus at the same time create and preserve the gender

categorize: “the very restriction to be a given gender takes place during discursive method: to be a superior mother, to be a heterosexually attractive object, to be a well employee, in total, to indicate a collection of assurances in reaction to a diversity of strain entire immediately”

According to Qureshi & Rarieya (2007), a nation wide study in language planning in higher education was conducted to examine student’s environment, their aptitude and operation of maternal language/ local language, attitudes to languages. The accessibility is also the quality of language teaching as well as learning materials, the role of local languages in higher education, as well as language and socio cultural outcomes. Three of the research questions in the study focused on exploring gender differences in language attitudes and language used amongst learners as well as teachers within higher education. They were:

- Is gender a factor in language competency and language use of students, parents and teachers in higher education?
- Is there a relationship between gender and linguistic attitudes of students, parents and teacher?
- Is language achievement in higher education a gender factor?

Myers, (1964) stated that Human being resource progress is the method of expanding information, the evils, moreover the capacity of every citizens within a culture. Within financial provisions, it might be described as the gathering of human money with its efficient savings in the progress of wealth. In subjective terms, human being resource progress prepares citizens projected for grown-up contribution in supporting process, chiefly, with society in a social equality. Since the social as well as educational point of view, the progress of human being income help the citizens to direct joyful

as well as comfortable life, fewer jump by custom. Shortly, the processes of human progress release the entrance to innovation.

Critical choice areas, which confront all nations irrespective of their level of development, are the following: (1) in all levels of formal education, the emphasis on quality versus quantity; (2) in secondary and higher education, the stressing of knowledge with expertise versus rule, art, along with humanities; (3) in skills development, the reliance on before employment, prescribed exercise versus in-service training; (4) in building incentives, the conscious treatment of pay and income arrangement against reliance lying on marketplace; as well as (5) in general rationale of human executive, the synergies linking efficiency, physical condition and instruction are hobble. Sex parity is therefore more than social justice it promotes progress.

Yasmin, (2005) has stated that the charter of the Islamic state of Pakistan 1973 guarantees females alike rights with males. The basic human rights provide lawful security to females. Carry out and legal rights are not equal. Numerous of these legal guarantee transparently unnoticed nearly in all walk of daily live. Prejudice is present all over the world. Pakistani culture generally adopts aggressive manner towards the females. Their progress in civilization is delayed due to various factors. Numerically the females in Pakistan are approximately alike to men. They are equivalent in hidden as the males. The Pakistani women live in most diversify locality of the situation, families seldom testimony the deception to the establishment and prefer to deny this false wedding; if did so it would be very hard to married get their daughter again. As well, these counterfeit wedding permit racket women can barter, sell or exchange in marriage by families. More than a few years, recommendation has been completed; amended the

structure reviewing of the rules. A little of the extra well-known recommendations, revamp the mechanism of wedding list and heavy fine for those citizens who issue false wedding license. Enactment of law should be done regarding to oppress the non-consenting disparity in to a wedding.

According Government of Pakistan, (1998) most recent education guidelines (1998-2010) yet again declared the achievement of universal primary education as its cornerstone and female education in the rural areas as an important target. To meet this target, it proposed strategies such as the use of prescribed and non--prescribed facilities, utilizing multiple resources for the provision of education including community. NGOS, and private sector and decentralized management of schools. It also recommended that steps should be taken, advancing the worth of teaching during better teacher's education and improved curricula. Recommendations for improvement beyond the primary level were not women specific except the proposal to expand women polytechnic colleges at the district level.

DAWN (2008) March 29 reported that the official government data claims that the literacy rate in NWFP is 52.80 % for males and 21 % for females. Director Schools and Literacy Department, Shafiullah Khan says, "We have brought down the school drop out rate in the province from 46 to 30 % during the MMA government and we hope that the next government too will facilitate our education policy. The department intends to spend 70 percent of the budget on girl's education." However, he admitted, that his department is still worried about high drop out rate among girl students.

Deep-rooted ancestral, spiritual, and financial imperative in traditional area observe the female's education moreover inappropriate. While girls should not slightly go out, without the permission of their family

members are avoidable, as girls are frequently wanted for domestic labor, which appear to increase bender more than previous year. Extremist has observed as a minimum, four girls' schools and dispersed aggressive pressure notice the girls to keep on home. Females in some areas gave up the schools — mark drive directly to Pakistan's nationwide activity of "open-minded temperance", female education plays an innermost support for the nation". "Girls are distress due to harsh treatment, which affect their thoughts, condition that they are knowledgeable they will be proved better assistant in the support of open-minded thoughts and secularism," tells Begum Ali Khan, a research fellow on women issues in NWFP.

Like a product, feminine illiteracy has disappeared amid 9% points in less than a decade. Countrywide data put forward that feminine enrolment at fundamental education has risen to 12% points linking 1998 as well as 2005, World Bank has been stated this. But reports from the restless valley say that 1200 schools have been closed down or occupied by the security forces. Experts are of the opinion that unless there is political will and complete cooperation among the parents, teachers, government and society, no qualitative change in education can occur either in NWFP or other provinces.

Rubin, (1975) states that men and women are performing the equal responsibilities, they are generally spatially separated to continue gender partition, and frequently the tasks are given dissimilar job labels too, such as administrative secretary and assistant. If the disparities between women and men start to unclear impression, society's "sameness taboo" goes in to action.

Despite the fact that Islam provides equal opportunities for the education of men and women, female education in Pakistan has been grossly neglected. Considering that females form more than 50% of our population and their education has tremendous multiplying potential, lofty main concern will be agreed toward the rapid expansion of female education at all levels. In favor of higher education of women, the range of post-graduate courses, with cooking, will be extended. To start among, post-graduate course, will be in progress in chosen female's colleges. The Academia Grant charge will arrange a commission to carry out and thoroughly revised of choice approaches to the organization of female's, university. To begin with two female's universities first at Lahore as well as the second at Karachi will be established (Government of Pakistan, 1979).

William, (1996) argues that Islamic fundamentalists take meaning of the Holy book of Islam (Quran), to their top curiosity. They conceal themselves at the back of faith as well as utilize Islam like a way to attain their preferred intentions. Islam is merely the faith, which has apparently specified females total as well as the same rights as that of males. Muslim females contain these rights for more than 1400 years since Allah sent down the Holy Quran. So it is not Islam that deny the rights of females, these are the fundamentalists. Perfectly, women in Islam are regarded now greatly, but not more as man

Mehdi, (2002) has reports that Co-education is not socially acceptable in rural communities. Education of female children, therefore, does take roots in facilities created primarily for males. Separate arrangements and provisions are necessary for the spread of education. This will help in overcoming the pressure for opening separate female primary schools.

Objectives of the Study

- To obtain the views of the female students regarding their family social norms leading to gender disparity,
- To compare the views of the students from urban and rural areas on family social norms leading to gender disparity, and
- To give recommendations to minimize, the gender gap in the Pakistani society and particularly at university education.

Research Methodology

The study was conducted provincially. In public sector universities, all the enrolled females' students constituted the population of the study. In public sector there are seven Universities, of which four universities were randomly selected for sample. These were Peshawar, Gomal, Kohat and Bannu universities.

Per sampled university, hundred questionnaires were chosen for sample, of which fifty were filled by urban and fifty by rural. Thus the total sample size was four hundred, of which two hundred were urban and two hundred were rural by location. On the bases of relevant literature a questionnaire was developed, which was validated through protesting as a research instrument. The questionnaire consisted social facet, which contained five items. All items based on five points Likert scale. About the gender gap, the views of university-enrolled females' students were asked. The researcher conveyed the questionnaire face-to-face. The researcher visited each university again and again to collect the filled questionnaires. Hardly, the researcher achieved the target of 100% very difficultly. The views were tabulated, analyzed and interpreted. SPSS 16 program was used to find out the statistical significance of the items and facets. The means,

standard deviations and t-test were used. Keeping in view the findings of the study, conclusions were drained and some feasible suggestions were made.

Data Analysis:

The research was expected to explore the family social norms leading to Gender Disparity at University level in NWFP. In the light of objectives of the study, collected data through research instrument were tabulated, analyzed and interpreted. Results were being offered in the following lines.

The researcher in the direction of review literature developed the questionnaire. The questionnaire was ranked on five points likert scale.

Strongly Agree (SA)	1.00 – 1.80
Agree (A)	1.81 – 2.60
Undecided (UD)	2.61 – 3.40
Disagree (DA)	3.41 – 4.20
Strongly Disagree (SDA)	4.21 – 5.00

Table No 1: Views of Respondents on Social Norms

S.NO	Statement	M	SD
1	Higher education does not empower women to have freedom of choice and expression.	2.97	1.35
2	Females are not able to attend universities due to their domestic roles.	2.53*	1.20
3	Early marriage is the major cause of drop out of higher education in NWFP.	1.91*	1.03
4	Females consider themselves unsafe and insecure at universities.	2.66	1.31
5	The existing educational policies of provincial government hinder females’ participation in higher education.	2.91	1.15
	Overall	2.59*	0.68

Table No; 1 depicts the feature of views concerning Social Norms privileged in the society. The statement, on the subject of freedom of choice and female's empowerment expression; the mean value is 2.97 and standard deviation is 1.35, which ranks between the ranges of 3.41-4.20. So, great parts of the respondents are "undecided" with the statement, that "Higher Education does not empower women to have freedom of choice and expression". While the statement concerning with females' domestic role and University attendance, the mean value is 2.53* and standard deviation is 1.20, which ranks between the ranges of 1.81-2.60. So, majority of the respondents are "agreed" with the statement that "Females are not able to attend Universities due to their domestic role." Also is the case of female early marriage and drop out in Higher Education, the mean value is 1.19* and standard deviation is 1.03, which ranks between the range of 1.00-1.80. So, majority of the respondents are "strongly agreed" with the statement that "Early marriage is the major cause of drop out in Higher Education in NWFP. In connection of the female's security and safety, the mean value of the statement is 2.66 and standard deviation is 1.31, which ranks between the ranges of 2.61-3.40. So, majority of the respondents are "undecided" with the statement that "Females consider themselves unsafe and insecure at universities." The statement regarding the accessible provincial education policies, the mean value is 2.91 and standard deviation is 1.15, which lies in between the range of 2.61-3.40. So, majority of the respondents are "undecided" with the statement that "the existing education policies of provincial government hinder females' participation in higher Education." In turn, making the complete conclusion of the table on social norms, the mean value of the statement is 2.59* and standard deviation is 0.68, which

ranks between the range of 2.61-3.40. So, majority of the respondents are “agreed” with the statements of Social Norms.

Table No 2: Comparison of Urban and Rural respondents’ views on Social Norms

Location	N	M	SD	t-value	P
Urban	200	2.58	0.67	-0.015	0.45
Rural	200	2.60	0.71		

Table No; 2 shows that the mean (M) and standard deviation (SD) for both the Urban and Rural are 2.58, 2.60, and 0.67, 0.71 respectively. While the t value and P value is -0.02 and 0.45 respectively. The P value is greater than 0.05, the level of significance. So, there is no significance difference between urban and rural respondents for Social Norms about Gender Disparity.

Findings:

- It was found that “Females are not able to attend universities due to their domestic roles” (M=2.53).
- It was found that “Early marriage is the chief cause of drop out from higher education in NWFP” (M=1.91).
- It was found that over all statements of Social Norms (M=2.59, SD=0.68) causing gender gap was accepted. The standard deviation value laid with in +1. It inferred that majority of the respondents accepted the statements of social norms leading to gender disparity, with few, see table No; 1.

- In social norms ($P=0.45$), the P value were greater than 0.05, the level of significant. So, there were no significance differences in social norms in respondents for gender disparity, see table No; 2.

Conclusions:

- Females are not able to attend universities due to their domestic roles, was a great cause of low enrolment.
- Early marriage was the major cause of drop out of higher education in NWFP, which was a stagger hurdle in university education.
- There was no significant difference in social norms ($P=0.45$) between urban and rural university enrolled female students for gender disparity.

Recommendations:

- To reduce the gender disparity, domestic role should be amended in such away not to tussling with University Education. For this evening program should be managed.
- Early marriages should be discouraged. Marriage customs and traditions should be changed to provide greater opportunities for educating females.
- On line programs should be launched to increase the literacy rate in higher education generally for all and particularly for females.
- Legislation should be done at central level as well as provincial level to enhance the females' enrolment in three tiers of education.

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