

“EFFECTS OF SOCIAL INSTITUTIONS ON
WOMEN’S ACADEMIC PERFORMANCE AND
WORK PARTICIPATION: A CASE STUDY BASED IN
QUETTA, BALUCHISTAN.”



by

Nazish Raza

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Supervisor’s Name

Dr. Muhammad Jehangir Khan

MPhil (Business Economics)

Department of Business Studies

PAKISTAN INSTITUTE OF DEVELOPMENT ECONOMICS

ISLAMABAD

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Pakistan Institute of Development Economics

CERTIFICATE

This is to certify that this thesis entitled: “Effects of Social Institutions on Women’s Academic Performance and Work Participation: A Case Study based in Quetta, Baluchistan” submitted by Ms. Nazish Raza is accepted in its present form by the Department of Business Studies, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree of **Master of Philosophy in Business Economics**.

External Examiner:

Dr. Muhammad Abbas
Associate Professor
FAST, Islamabad

Supervisor:

Dr. M. Jehangir Khan
Assistant Professor
PIDE, Islamabad

Head, Department of Business Studies:

Dr. Nadeem Ahmed Khan
Head
Department of Business Studies
PIDE, Islamabad

AUTHOR’S DECLARATION

I, Nazish Raza hereby state that my MPhil thesis titled “Effects of Social Institutions on Women’s Academic Performance and Work Participation: A Case Study based in Quetta, Baluchistan” is my own work and has not been submitted previously by me for taking any degree from Pakistan Institute of Development Economics, Islamabad or anywhere else in the country/world.

At any time if my statement is found to be incorrect even after my Graduation the university has the right to withdraw my MPhil degree.

Date:

Name & Signature of Student

Nazish Raza

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Nazish Raza

MPhil Business Economics

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Abstract

“Effects of Social Institutes on Women’s Academic Performance and Work Participation” is a case study based in Quetta. This topic has been chosen because of the lack of studies using these variables in Quetta, Baluchistan. We adapted the variables of SIGI (Social Institutions and Gender Index) and add an extra variable ‘Culture’ according to the environment of Quetta. Through a mixed method data collection and analysis, effects of different social institutions like Family code, Restricted Physical Integrity and Civil Liberties, Restricted Resources and Assets, Son preference and Culture, have been studied on women’s academic performance in Quetta and women’s work participation in Quetta. The qualitative data was collected through unstructured interview questions asked to 10 experts and the quantitative data was collected through structured questions in form of questionnaires from 25 respondents. It has been observed that culture has an influence on women’s academic performance in Quetta. Whereas work participation of women in Quetta is affected by restricted assets. The result was shown after an analysis of themes created with the help of Qualitative data and linear regression of the quantitative data.

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1. Introduction

Social Institutions in contemporary sociology refer to complex social forms that reproduce themselves like the family, government, universities, hospitals, human languages, business corporations, and legal systems (Miller, 2019). According to Jonathan Turner (1997), a social institution is a complex of roles, norms, values, and positions lodged in certain types of social structures and organizing relatively stable patterns of human activity regarding the fundamental problems in the production of life-sustaining resources, in reproduction of individuals and viable sustenance of societal structures within a given environment. Social institutions are always deeply rooted, and it covers the norms, attitudes, and values associated with tradition and cultural practices conformed to by the individuals of a society. Normative values are deeply rooted in the system to an extent that it eventually is reflected and portrayed as a formal institutional framework of a society, for instance, the laws, constitutions, and legal mechanisms. (Jütting et al. 2008). Gender inequality or Gender-based discrimination is a prevalent issue affecting many dimensions of well-being. And it is a well-documented fact in South Asia (Delavande and Zafar, 2013) and developing countries - be it investment in early childhood, earnings from labor market, attaining education and ownership of assets (Sen, 2001). Despite the progress in the recent decade, it remains pervasive in developing countries (Branisa et al, 2013) that leads to it still being studied in different aspects. Studying gender inequality is of prime importance because, as said by Amartya Sen, 1999, it is an intrinsic issue of equity, as affected women are deprived of basic freedoms. With time, the literature has expanded and exceeded the outcomes being affected by gender inequality and is moving towards the study of basic causes of gender discrimination. As the literature is moving towards this direction, studies are being conducted on gender-based discrimination in social institutions (Fontanella et al. 2019).

The major role of the institutions in the incessant gender-based discrimination has been emphasized by different feminist studies, over time. For instance, one study showed that the discriminatory family code has negative effects on labor force participation (Fontanella et al. 2019). The family codes are mostly influenced by patriarchy and patriarchy perpetuates gender inequality (Jütting et al. 2008) and being a part of a patriarchal society, Pakistani men are considered to be the primary authority, and Pakistani women are considered as subordinate (Ali et. al 2011). This reflects the gender inequality in the family code of Pakistani Society. It is sad to say that the family code is one of the many social institutions which have effects on women's participation and performance and promote gender inequality.

This study aims at identifying which social institution has a more detrimental effect on women's academic performance and work participation in Quetta, Baluchistan. As long as history can be recalled, women have been vulnerable to discrimination. Be it the late suffrage of women in the United Kingdom, the prevalence of honor killings in conservative societies, sexual harassment and assault, the unequal pay for equal work, or the barriers to participation in education. The patterns of gender-based discrimination are rather seen to be enhancing day by day. Fontanella et al, 2019, confirmed that the overall effect of normative discriminatory social institutions reduces female participation in education and in the labor market. As a continuation and with a keen interest in this area, a study will be conducted to find out what effects different social institutions have on women. Academic performance and work participation are set to be the dependent variables in this study, as a continuation to the base paper. As suggested by Fontanella et al, 2019, policymakers should identify that which types of social institutions may have the most detrimental effect on women. This paper is an attempt to find the effects of social institutions on women's academic performance and work participation. Since the entire framework of the study

is adapted, academic performance and work participation is chosen because no such studies are have being conducted to check that which of these social institutions have a more detrimental effect on women's academic performance and work participation. This paper focuses on the root problem of identifying the factor affecting women in two aspects, rather than addressing or tackling the symptoms of the problems in the society. If these effects are diminished, women could become a great addition to the labor force of Baluchistan.

It is suggested in previous studies that gender inequalities are influenced by gender roles which are defined by the Social Institutions. There is a biased attitude of social institutions which leads to the deprivation of women and it is important to eradicate it for development (Sergio et al., 2015). For instance, the persistent discriminatory social institutions such as early marriage, son bias, gender-based violence, restricted inheritance rights, and time poverty are a barrier to the development and empowerment of adolescent girls (Cerise et al., 2013) and women.

If we look at the post-MDG (Millennium Development Goals) world, although progress has been achieved towards gender equality and women's empowerment but women and girls in every part of the world continue to suffer discrimination and violence. When social institutions promote inequality and discriminatory practices or stereotypical beliefs, it not only violates the fundamental human right but a necessary foundation for a prosperous, peaceful, and sustainable world. (UNDP) Currently, 1 out of every 5 women and girls between the ages of 15 to 49 have reported experiencing physical and sexual violence by an intimate partner within a period of one year. Unfortunately, 49 countries have no laws against such practices and to protect women from domestic violence. This indeed shows the existence of discriminatory social institutions, where women and girls are subject to mental and physical harm, but no laws are there to eliminate such practices.

The 5th Goal of SDGs (Sustainable Development Goals – all goals to be achieved by 2030) is to achieve Gender Equality and empower all women and girls. By eradicating discriminatory practices and providing women and girls with equal access to education, decent work, health, and representation in political and economic decision-making processes, a sustainable society will be fuelled, eventually, society and humanity at large will benefit from it. The 5th goal also focuses on eliminating all types of violence and harmful practices against girls and women including trafficking and sexual and other types of exploitation and child and forced marriages and mutilation of female genitalia. Furthermore, along with many other parts of the 5th goal, one part focuses on the need for equal opportunities for women's leadership and full and effective participation at all levels of decision-making including economic, political, and public life. The targets of the 5th goal of SDGs are relevant to the current paper.

The targets of the 5th Goal of SDGs focus on eliminating the discrimination from the practices of the social institutions like state, family code, economy, education, and culture. The framework of this paper encapsulates these social institutions and aims at looking at the discriminatory nature of which one of these institutions has a detrimental effect on the academic performance and work participation of women.

1.1. Background

The gender discrimination faced by women, as stated by Tiwari et al. (2018), affects their productivity in the workplace and also their mental peace, relationships at home/workplace, and the quality of work life. According to Zarar et al. (2017), it is most common in developing countries. A lot of studies have been conducted around the world about different aspects of gender inequality and gender-based discrimination, as it is quite prevalent and a serious problem.

Now the literature is moving towards the effects of the social institutions and the pathways of eliminating its discriminatory practices.

It is a well-known fact that developing countries are persistent in gender-based discrimination. If we specifically look at Pakistan then as reported by the World Economic Forum, 2019, the gender issues are pervasive and among 153 countries, Pakistan stands on 151st position on the World Economic Forum's Global Gender Gap Index in 2019. It has resulted in Pakistan having a large education and economic gender gap (World Bank, 2019).

Baluchistan is the largest (covering 44% of the country's area) yet the most neglected province of Pakistan. It is the richest province with regard to natural resources (Asian Development Bank, 2005) but the poorest and economically least-developed region in Pakistan (Ahmed et. al, 2017). The incomes of average households are low due to lack of opportunities and little industrial development and according to UNDP's MPI report; the headcount poverty is as high as 71.2%. Education is the most effective way of eradicating poverty and a pathway of contributing towards the economy. But the illiteracy rate of Pakistan, specifically of Baluchistan is so high and it's the opposite case in labor force participation. According to the Pakistan Bureau of Statistics (2017-18), 51.52% of females in Pakistan are illiterate and if talked specifically about Baluchistan, the illiteracy rate of females is as high as 63.41%, as compared to males' illiteracy rate of 29.79% only. Moreover, only 22.53% female participates in the total labor force and only 9% of the total labor force of Baluchistan consists of female. The disparity is quite evident and alarming. And it shows the dire of more and more studies to be conducted with this regard in Baluchistan.

Different social institutions have different attitudes towards women and girls. Studies suggest that in the patriarchal tribal areas and even in big cities like Quetta, gender discrimination is the strongest. It makes them deprived of their basic rights and decision-making with regards to their lives are done without their consent. Patriarchy and the strict and rigid culture/customs are the basic reason for gender discrimination that is keeping the women unaware and suppressed (Zarar et al., 2017). Sivakumar (2008) stated in his study that parents consider their daughter as a burden which becomes the reason behind them not investing in their education. Other than that, if they are attaining education, the choices of subjects are biased too. There are gender biases in the education system which becomes a factor of women's workforce participation. Stereotypical beliefs enforce women to enter specific fields or choose a particular subject. It results in them underachievement and the possibilities beyond education become limited for them. Like the labor market creates gender-specific roles due to its discriminatory attitude and it eventually impacts the income inequality (World Bank, 2016)

Pakistan's gender discrimination is rather paradoxical (Delavande and Zafar, 2013). It is more common among the lower socio-economic group and those with low educational background, predominantly due to the religiosity factor (Zarar R et al. 2017). According to Delavande and Zafar (2013), gender discrimination in those with higher educational backgrounds and from higher socio-economic classes is lesser, as they are more tolerant. Since the poverty and illiteracy rate in Baluchistan is so high, it can be said in the light of what Delavande and Zafar has said in their study that Gender inequality is quite prevalent in Baluchistan.

1.2. Research Gap

In the past decade or two, gender inequality and gender discrimination in social institutions have gained a great deal of attention worldwide. Despite the progress in literature and a slight progress in practice, gender-based discrimination still remains prevalent throughout the world. Gender-based discrimination doesn't necessarily mean that only women face discrimination, men face it too but the discrimination against women is deeply entrenched and a global pandemic (Hausmann et al., 2012). The widespread and un-resolving nature of it has always kept it in the focus of the researchers. Themes and Constructs like gender gap, violence against women, gender roles or stereotyping, social institutions and their effects on the status of women, and so on, have been studied with the time. But there are still many aspects that are yet to be clarified and are quite important to be addressed. A gap in the literature is suggested by Fontanella et al, 2019, that policymakers should identify that which types of social institutions may have the most detrimental effect on women and to find a way to eliminate the discriminatory norms practiced by the social institutions.

Also, this study being conducted in Quetta, Baluchistan is a theoretical and Managerial contribution to the literature because the studies on the effects of social institutions have mostly been conducted with respect to the developing countries altogether. The framework of this study is made with relevance to the geographical location and with the objectives of the study, it will adapt the variables from OECD's Social Institutions and Gender Index (SIGI) which was the first attempt to capture and measure gender based-discrimination in social institutions (Ferrant and Nowacka, 2015). The theoretical contribution of this study will be studying culture and its effect on women's academic performance and work participation along with other social institutions covered by SIGI, which is adapted as the framework of this study.

The base paper for this study is “Do Gender Differences in Social Institutions Matter in Shaping Gender Equality in Education and the Labour Market? Empirical Evidence from Developing Countries” by Fontanella et al., 2019”. The empirical findings of their study offered an interesting picture of the fluctuating levels of gender-based discrimination and inequalities across 110 developing countries. The results confirm the discriminatory social institutions on gendered development outcomes and that when the level of formal and informal normative discrimination increases, the female participation in education and in the labor market decreases.

Fontanella et al., 2019 suggested that in continuation of their paper, policymakers should identify that which types of social institutions may have the most detrimental effects on women. Also, to find a way to abolish the very dominant gap, the laws and how these laws affect women. Therefore, the goal of this study is to find that which types of social institutions have the most detrimental effects on women’s academic performance and work participation in Quetta, Baluchistan. This study will also attempt to address the possible pathways of eliminating the detrimental effects of social institutions.

1.3. Research Questions

- i. What are the effects of social institutions on women’s academic performance in Quetta?
- ii. What are the effects of social institutions on women’s work participation in Quetta?
- iii. What are the pathways of eliminating the detrimental effects of social institutions on women’s education and work participation?

1.4. Research Objectives

- i. To identify the effects of social institutions on women's academic performance and work participation in Quetta.
- ii. To identify the social institution that has the most detrimental effect on women's academic performance and work participation in Quetta.
- iii. To ascertain the pathways of eliminating the detrimental effects of social institutions on women's education and work participation.

2. Literature Review

2.1. Women's Academic Performance and Social Institutions

Gender inequality is a well-documented fact (Delavande and Zafar, 2013). And it can be seen in institutions like education, health, and political and economic participation. Gender roles that evolve from institutions become the reason behind gender inequality. These roles contribute to shaping everyday life and certain gender roles become the role models that people feel obliged to try and fulfill. (Klasen et al., 2010). Education is a major contributor to the development of an individual, socio-economically. And by reviewing the literature, it has become obvious that how educating a woman is equivalent to educating an entire family (Karoui and Feki, 2017) and it has many other beneficial impacts like better health (Baker et al., 2011) and an increase in human capital which eventually helps in population control (Karoui and Feki, 2017).

Since gender roles come from institutions, certain works or things are automatically expected by men/women to be done. A study conducted by Abitew (2019) has shown that factors like parents' educational and income level, school environment, domestic workloads, and society's attitude towards female education are the major factors that determine female students' academic performance.

Mostly the literature has advanced towards the side of academic participation of women rather than academic performance. Literature on academic performance is mostly in regard to the gender gap in STEM fields (Science, Technology, Engineering, and Mathematics). Salikutluk and Heyne (2017) mentioned in their study that usually girls outperform boys but when it comes to STEM subjects they lack behind. And according to them, one of the possible disadvantages that females have in mathematics and mathematics-related fields is due to their under-representation in technical fields, managerial posts (Batoool et al., 2013) which is a byproduct of

social and cultural barriers. Also, females are expected to join professions in the health and education sector (Batool et al., 2013) as it involves nurturing and are less technical and managerial professions. Due to the stereotyping regarding the discipline, the academic performance of female students is affected (Salikutluk and Heyne, 2017).

As far as academic participation or having access to education is concerned, it is dependent on institutions in developing countries mostly. For instance, Khan et al., (2016) mentioned in their study that female face a type of discrimination where parental investment in female's education is less than that for male's education, which decrease their participation and this is caused due to the disincentive labor market policies and social and cultural barriers.

In their study, Fontanella et al., (2019) looked at the role of traditions and cultural practices-based values and attitudes and how it shapes the gender inequalities in education and the labor market. Their empirical findings were that there are varying levels of gender discrimination and inequality and that the social institutions are discriminatory which impacts the participation of women in education and in the labor market. Their study is a cross country study where the data of non-OECD countries has been analyzed. The exact same attitude is practiced in Pakistan, as found in a study conducted by Batool et al. (2013) that men and women have completely different worlds in Pakistan with regard to education, health, and employment. As they face discrimination in getting higher degree education which becomes a vicious cycle. And the reason behind them facing discrimination in education is often social, organizational, and personal as well. The major influence on gender-based inequality in education is through religion and culture and not political institutions (Cooray and Potrafke, 2011).

Also, in a study conducted by Zarar et al. (2017) in Quetta, Baluchistan, Culture, social norms, and religion is shown to be the reasons behind women's deprivation from education and other

socio-economic factors. For instance, daughters are married off at an early age and it violates the girls' right to education and prevents them from taking advantage of empowerment opportunities. According to Abitew (2019), along with early marriages, rape and the fear of security becomes the reason behind girls not going to school or dropping out because of their poor academic performance. In Abitew's (2019) study, lack of schools and qualified teachers, lack of clean latrines and other girl-friendly facilities, and conducive learning environments are amongst the other factors affecting female's academic performance.

2.2. Women's Work Participation and Social Institutions

In previous studies, researchers have talked about the types of influence that social institutions can exert. It can operate and exerts influence at micro, meso, and macro levels. For instance, social institutions exert influence at a micro level when women's status within the household is influenced and acted upon by the family. It results in having no decision power. Social institutions exert influence at the meso level when women's status is affected at the community level due to specific beliefs and sanctioned practices. Like discrimination against widows. And when it exerts influence at the country level, it's the macro level influence on women's status in form of broader discriminatory social norms and laws. For example, the discriminatory laws with respect to inheritance. And there has been progress in recent decades in labor participation but despite that women's productive work participation in the formal economy is lagging far behind where it has the potential to be (Ferrant and Nowacka, 2015). Since the influence of social institutions is so widespread on people's behavior, at different levels, it can be the reason behind women remaining far below their potential informal economy. According to World Bank (2012), the female to male labor force participation ratio is 55% to 82%.

In feminist literature, gender discrimination in three basic dimensions of human development, namely education, health, and labor market, is widely discussed (Khan et al., 2016). In this part of the paper, the literature on how women's work participation is affected by social institutions will be discussed. A study conducted by Jütting and Morrisson (2005) has highlighted how the economic role of women is affected by social institutions i.e. low chances of getting better pay and more qualified, technical or managerial job, low chances of access to the labor market. Social institutions exert their influence through customs, traditions, and social norms by constraining their activities. Like not allowing them to work in a place where they might have male colleagues or not letting them start their own business or not letting them leave the home alone. For example, in poor families, the husband would not allow the wife to work if her salary is more than his salary because it somehow damages his dignity. These factors lead to the isolation of women from work and entrepreneurship and deprive them of independence, high self-esteem, and decision making.

Social institutions affect the economic role of women, directly and indirectly. Directly it constrains or limits the economic role of women by stopping them to work or run a business. Indirectly, it affects the economic role of women by limiting their access to education or trainings and resources (Jütting and Morrisson, 2005). Since it affects the economic role of women, it also affects the social role of women where they are expected to distribute an unequal amount of unpaid work which is a violation of women's rights. The social role of women being affected in this way eventually leads to blocking their way towards economic empowerment. (Ferrant and Nowacka, 2015).

According to the World Bank (2012), gender equality is now recognized as smart economics and a basic human right which are both important for sustainable development (also the 5th goal of

SDGs 2030) and is a pillar of social transformation. The reason behind the wide gender gap in Pakistan's labor force participation is that 75% of women in Pakistan live in the rural area and due to constant motherhood, they face poor health issues. Overall, Pakistan's female labor force participation remains disadvantaged due to the cultural, social, and legal discrimination (Ejaz, 2007).

3. Conceptual Framework

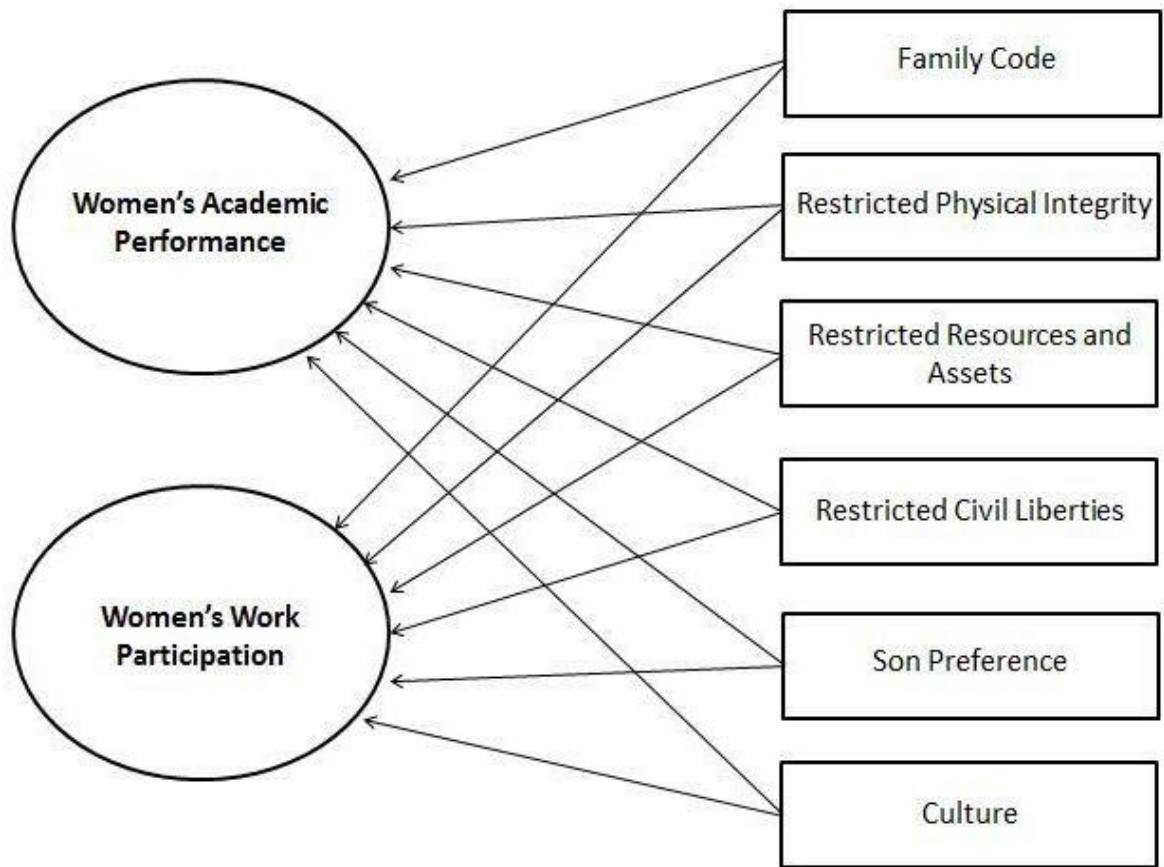


Figure 1

The framework of this study has been adapted from OECD's measurement index of discrimination against women in social institutions across 180 countries, known as Social Institutions and Gender Index (SIGI). This index captures the factors that drive gender inequality by taking into account the laws, practices, and social norms. And its purpose is to provide necessary data for transformative changes in policies. It officially facilitates and monitors the indicator of the target of SDG 5 (Gender Equality).

The explanatory variables adapted from SIGI and added to this framework are: Family code, restricted physical integrity, restricted resources and assets, restricted civil liberties, Son preference, and Culture.

Family code will be covering the prevalence of child marriage (age 15-19), household responsibilities which is about women and men having the same legal rights, responsibilities within the household and decision-making abilities, inheritance, and divorce.

Restricted physical integrity will be covering the violence against women in form of sexual harassment and rape and domestic violence and reproductive autonomy that whether or not women have access to family planning or not.

Restricted civil liberties will be covering the freedom of movement, feeling secure at going out of the house, being able to apply for a national identity card and passport, political voice, and access to justice/confidence in the judicial system.

Restricted resources and assets will be covering secure access to land and non-land assets, secure access to formal financial services, and workplace rights and attitude towards working women.

Son preference will be covering the attitude towards education and work with regard to gender. People agreeing to pursue education and working are more important for men/boys than women/girls.

Culture will be generally covering the firmly embedded beliefs and practices of the society with respect to women, particularly those which are closely linked with traditions and religion.

4. Research Methodology

4.1. Research Philosophy

The study is influenced by the epistemological position of interpretivism. This study aims at finding that which social institution has more detrimental effects on women's academic performance and work participation.

4.2. Research Approach

The approach of conducting this study is deductive. The framework of this study is adapted from Social Institutions and Gender Index (SIGI) by OECD. And the methodological choice is a mixed-method through primary sources.

4.3. Research Strategy

The strategy of this paper is a case study, where both open and close-ended questions were asked from the desired sample.

Open-ended questions were asked through interviews while showing the interviewees the framework of this study and close-ended questions were asked through a questionnaire that was constructed with a deductive approach based to the adapted framework of the study. Based on the framework constructs, the questions were structured and later it's reliability was checked.

4.4. Time Horizon

It's a cross-sectional study where the data has been collected in a time of a month or two.

4.5. Data Collection Method

4.5.1. Population and Sampling

The population of this study is the people of Quetta, Baluchistan. The data has been collected from those women who have at least completed their intermediate/bachelor's and have the potential to join the labor force. Moreover, open-ended questions were asked from experts and people from both genders.

4.5.2. Sample Size

Based on convenience, 10 interviews were taken. Whereas the sample size for collecting responses through close-ended questions were 25. Amid the pandemic and the lockdown, the data collection took place on a small-scale. Although, data collection took place via social media/digital platforms, approaching people and their time availability was a limitation for the data collection purpose.

A. Description of the Interviewees:

All the interviewees are working professionals from Quetta, with experience in the Development sector.

- Salma Jafar – Freelance Social development Consultant from Quetta, currently residing in Islamabad. She has previously worked on social issues like Gender inequality, Child Protection, Education equity and inclusion with organizations like Unicef, The World Bank, Save the Children.
- Saboor Ahmad Kakar – Currently works as a Project Officer Liasion at Water environment & Sanitation Society in Quetta. He previously was a foreign

correspondent at Kitakyushu Forum on Asian Women and was an education activist in Alif Ailaan.

- Sheran Khan Panezai– Currently works as a Program Officer – Communication & Knowledge Management at Water environment & Sanitation Society in Quetta. He previously was an associate member at Seeds of Peace and has volunteered at different NGOs in Baluchistan.
- Hammal Baloch – Lecturer of Political Science at BUIITEMS, Quetta. He is a Chevening Pakistan Alumni.
- Zia Khan – Sustainable Development Goals Advocate for Baluchistan. He is the head of Quetta Online, a unique group of professional volunteers who works on zero operational cost, with the goal of emerging Balochistan.
- Humaira Baloch – Assitant commissioner Saddar, Quetta.
- Saima Gul – Currently working as Provincial Communication Officer with WHO. She has extensive experience in the development sector.
- Hashim Khan – Senior Technical Advisor at Deutsche Gesellschaft Für Internationale Zusammenarbeit (GIZ) GmbH. With previous experience of 17 years in the development and humanitarian response sectors.
- Asif Lehri – Currently working as Provincial Manager Baluchistan at Global Health Directorate of Indus Health Network in Quetta.
- Rubina Baloch – Works independently for Women in Baluchistan and runs a social digital group by the name of Women’s Baluchistan, a national campaign about women’s Baluchistan and their empowerment, self-dependency, entrepreneurial skills, and equality.

B. Demographic details of the respondents:

The respondents of the questionnaires were the women from Quetta, belonging to the age group 18-34. The questionnaire was randomly distributed to the full-time students, mostly dependents.

4.5.3. Sampling Method

The responses to the open-ended questions have been collected through convenience sampling, whereas the responses to the close-ended questions have been collected through simple random sampling. The interviewees were approached on Twitter, and an interview time was scheduled. Interviews were then conducted on Zoom or over a phone call. On average, the interviews lasted for 40 minutes. For the questionnaires, Google forms were used to collect responses and were distributed to the respondents via text message or Twitter.

4.6. Ethical Consideration

While conducting the primary research for this study, ethical consideration has been maintained. No force was imposed on the participants for collecting responses for the study. It has been gathered through their total consent. The comfort of the participants was highly taken care of and they were allowed to leave the questionnaire or interview if they're not comfortable with sharing their information. They were assured that their confidentiality will be kept, and the information being gathered is only for research purposes.

5. Findings and Discussion

Data was collected through the mixed method. For qualitative data collection, unstructured interviews were conducted and for quantitative data, a structured questionnaire was developed. The qualitative data has been collected from women themselves and researchers, activists, lecturers, and people from the development sector. Responses through questionnaires were collected from girls/women who are ready for the job market.

Before the interview, the framework of the study was shown to them, it was asked which variable has what effect on women's academic performance and their work participation, in Quetta. Also, the pathways of eliminating the attitude towards women was asked at the last. The qualitative data was recorded, transcribed, coded and themes were created and analyzed.

After transcription, the following themes were developed:

Discriminatory family code, Imposed religiosity, Sensitive cultural background, Lack of transportation, Lack of trust and empowerment, and Being treated as subordinate or inferior. Based on these, the thematic analysis has been conducted which resulted in presenting the findings and the interpretations.

After the interviews were conducted, a questionnaire was developed with the help of the responses of the interviews. Each variable had three structured questions assigned to it. And the aim of it was to see their effects on women's academic performance and their work participation in Quetta. Descriptive statistics and regression have been to analyze the quantitative data and the relationship between the social institutions and women's academic performance and work participation. Since the papers aim at comparing the effects of different social institutions,

independent variables from the framework are picked separately to check their effects on the dependent variables. For example, regression analysis was performed separately on the effect of family code on women’s academic performance and the effect of family code on women’s work participation.

5.1.Thematic analysis

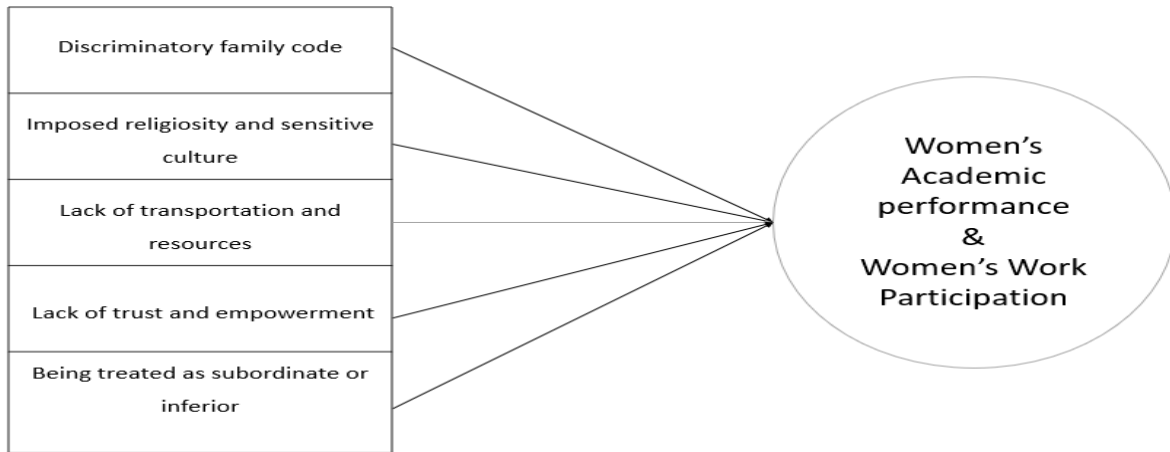


Figure 2

5.1.1. Discriminatory family code

From the interviews being conducted, discriminatory family code was one of those variables which have the most immense amount of effect on women’s academic performance and work participation. It was shown in the results the attitude towards women is basically because of the family code. “Women work 24/7, as she comes back from the job, she has an extra responsibility of looking after the household chores. Whereas a man doesn’t have to work after the office hours.” (Khan, 2020) Certain roles are preassigned based on gender. (Baloch, 2020) If she is a

girl, she has to cook something for the dinner, if she is doesn't do so, she will be scolded or even she would feel guilty because it has been inbuilt in her from the start. The girl will look after the household chores and go after her assignments. This will affect her academic performance. (Khan, 2020) Based on social learning theory, we already decide the colors of our children based on their genders. (Saboor, 2020) it is more prominent in some classes, like the lower middle class or middle class where their family cannot outsource the household chores. This results in girls getting the responsibility of household chores from their puberty. There are a lot of sub-roles which girls must play, like child-rearing. Girls in Quetta are given the extra responsibility of looking after their younger siblings. They play a motherly role. Other than that, if suppose the girl is in her teenage and if she is not looking after her siblings, she is somehow contributing to the household chores. Whereas, generally for boys, nothing is expected from boys at that age. Till the age of 20-22, they are carefree. And this age of carefreeness is different for girls and boys. Therefore, girls get less time to look after their academic work or spend time on it. Also, the effect of the family code or so-called values is that people internalize it. Like, in the future I'd be doing the same thing (household chores). I have seen this a lot, that parents or girl/women herself from lower-middle or middles class with less exposure or life opportunities internalize this situation. This leads to them treating the household responsibilities more seriously than the academic work. And in my view, working women also have the same attitude. Like, job is secondary, their priority is household chores. Also, if in households where girls/women can study or work, the permission is restricted. It's like they are only allowed to work to substantiate the family income or to increase their marriage proposal prospects which is why they are allowed to study to a certain level. Especially talking of the general university level. In a bigger demography, this desire of educating a girl is very little or girls wanting to become successful or

treating it as a priority. The effect of family is code is too obvious in the creation of this world view and this attitude of girls or women. Because from the very start, you are brought up in that way that you will not contribute to the public life. The family code has a negative effect, it automatically lowers the interest of girls and then you do not engage in that sphere as confidently as men do.

The family code is discriminatory because it is seen so often practice in Quetta that the younger brother of a sister will go out with her as a protector. Even if he 7 and the sister is 30. This gives him the idea that he is superior which in the future makes them the decision-maker for their sisters or the household. It's not only this but also the fact that mothers treat their children differently. This is a vicious cycle because the mother herself must have been treated that way by her mother. But it is a common practice that better food is given to the son, and the remaining food is given to the daughter. This treatment even widens up the gap. These family codes are so problematic that it automatically affects the woman or girl. Girls are not allowed to make a decision that affects the academic performance and work participation. "With all the freedom that I had and still have in my life, being a woman, I not allowed to join politics" (Jafar, 2020). You cannot change the social change from happening, but the family code is restricting it (Jafar, 2020). Things have changed a little bit in Quetta. Like they would allow a girl to work but they would not let them make decisions, they would not let them to think out of the box, they would still control them, they won't be allowed to do something you and for example, the girl would still have to compromise on her likings for the sake of the family.

5.1.2. Imposed religiosity and sensitive culture

"When I was growing up, we did not know about the Shia Sunni split. Now it is talks of the town." (Jafar, 2020) General Zia injected religion in everything from schoolbooks to household

and social life. He was relying on one school of thought whereas in Islam or other religions too, there is a diversity to practice religion. He used this as a proxy to legitimize his illegitimate rule. He used the Islam card. He slowly seeped in the society that now that has become a deep-rooted thing. It has become such that if you do anything and paint it with the color of religion, it becomes the best and people will praise it and will not criticize it. (Baloch, 2020) Religiosity imposed with the American jihad has done the same amount of harm to the society as the Zia's Islamization. Religion, which was a private thing, it was used in public life as an influence on decisions. They use it in Quetta to control the women because religion is a bigger force that influences life. You cannot invalidate religion. The lack of education and the deeply rooted teachings about the misinterpreted religion is affecting women.

But culture has a severe effect on women and their academic performance and work participation. This tension among ethnicities in Quetta has been built by external forces. (Saboor, 2020) Culture is dynamic, different people experience different things, there are binding forces, but it is not a standard thing. Like if I am Baloch, I am automatically linked to the Baloch culture. But in the name of culture, the oppression we get to see is a common thing that we see in Quetta. Culture is not a written code. It's just an understanding of past, present, and future. I think it is shaped by your experience. It's not a written code. It will be different after 50 years from now. Repression of women in the name of culture is a phenomenon, which should be studied separately. Culture as a proxy is used against women. The main motto is to how to control women. In university, the so-called guardians of the culture control women to not to interact with men from other ethnicities. Its common practice and people are triggered in the name of culture.

It can also be because of the present antagonism people have concerning culture. Ethnic tension is present in this region and based on that people are overly sensitive about their cultures. They think that they are being invaded or are targeted. From culture it trickles down to an individual, to control them and defend them. This is created in the societies. Because of the image of the ethnic groups. Then obviously, women are considered as the protector of their honor. All these burdens are put on women. In the shape of stopping from work participation and so on. In simple words, yes culture is used as a tool to regulate the life of people

5.1.3. Lack of transportation and resources

This factor affects the mobility of women. Lack of public transport is a major issue in Quetta. A lot of people don't use public transport even if their income doesn't allow them to use another source of transport. But the situation of transport is so bad that they do not opt for it. Like the boys/male at use public transport as a commute to university or workspace but our female students or workers don't use it. The major reason could be fear of harassment or being late. It might be in such a bad condition that people do not think of using it. Our universities are so far from the main city, it takes 20 rupees for a man to come to university via public transport but costs 500 rupees to reach the university by a rickshaw. It is better to stay home than to give 500 rupees daily for transport. Or even if the girl wants to stay late for studies in college and university, the fear of not being able to go back affects their academic performance. If they stay home, their academic performance will be affected, or the woman won't be able to participate actively in work.

5.1.4. Lack of trust and empowerment

In Quetta, the population is mostly from the rural areas, and generally, parents prefer to send their girls to an all-woman University rather than sending them to a coeducation University, the

confidence or communication skills of women suffer. Studying among all girls would damage your confidence or will not benefit women. this is how they want me ready to perform well or will not be ready for the workforce. with such communication skills, they would face difficulties. Like the case of Baluchistan university, it's said that these incidences were taking place for quite some time, we know that who the victims and predators are. But no one was ever ready to speak up. When it comes to civil liberties and keep the environment of Baluchistan in your mind, the prohibition on civil liberties has put a lot of pressure on everyone. Also, the girls are not given that kind of trust and empowerment where they can speak up for themselves. Like the case of LGS and UOB can be compared. The schoolgirls were empowered enough by their parents that they decided to speak against the cruelty. But girls from the University of Baluchistan were afraid to do so. Incidences like these, when not spoken against, will affect academic performance and work participation.

5.1.5. Being treated as subordinate or inferior

Girls are treated as inferior based on the discriminatory family code. That is seen the society as well. Girls are seen as a liability. They are considered to be a problem maker. That you need to protect her, she may fall in love with some wrong person/someone from another ethnicity that can create some problem. She is in trouble, like in general in our society. If we see percentage-wise, boys create more problems than girls. Boys are rebellious and girls are not. Them not being rebellious or cannot take big steps, can be because of being suppressed. Son preference persists in Quetta. People do spend on their son's education, as they will be admitted to better schools as compared to their daughters. If daughters are sent to a government school, they will send the son to a private school. If the son is sent out of the country/city, they tend to admit the girls within the city and in all women university. It lies in the societal norms. Sons can make mistakes and

daughters are not. Women are not allowed to make mistakes. And that is a serious problem and society encourages this.

When they are seen as vulnerable individuals while they come for an interview, for example being the only breadwinner Then in most cases, it gives men a chance to exploit or harass them. If a girl is working in senior positions so men treat you differently. They feel like you're now in senior positions and are outspoken, so they get scared. Now if the way children are nurtured, changes, we can see the positive changes in women's academic performance and work participation in Quetta.

5.2.Descriptive Statistical Analysis and Regression Analysis

Data that was collected from women who are ready to join the labor market is analyzed by descriptive statistics and linear regression.

The respondents answered the structured questions which were based on the Likert scale, from Strongly Disagree as 1 to Strongly Agree as 5. All the variables from the framework had three questions assigned to them. And their effect on women's academic performance and work participation is analyzed separately.

5.2.1. Effects of Social institutions on Women's Academic performance

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.772 ^a	.595	.489	.754563636703602

a. Predictors: (Constant), C, FC, RSA, RPI, SP

59.5% of the variance in academic performance can be predicted from the independent variables.

Table 1

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.908	.665		1.366	.188
	FC	-.123	.251	-.103	-.490	.630
	RPI	.043	.242	.041	.177	.861
	RSA	.077	.465	.062	.167	.869
	SP	.062	.521	.048	.118	.907

C	.782	.230	.708	3.395	.003
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a. Dependent Variable: AP

Table 2

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
FC	25	1.0000000000 00000	4.3333333333 33333	3.0133333333 33334	.884433277428 107
RPI	25	1.3333333333 33333	4.6666666666 66667	3.2000000000 00000	1.00577038834 6204
AP	25	1.0000000000 00000	5.0000000000 00000	3.0400000000 00000	1.05549707440 3371
RSA	25	1.0000000000 00000	4.3333333333 33333	2.8533333333 33334	.850272287542 622
SP	25	1.0000000000 00000	4.0000000000 00000	2.7600000000 00000	.825070142921 643
C	25	1.0000000000 00000	4.1111111111 11111	2.5244444444 44445	.955017074804 804

Table 3

The coefficient of family code (-.123) is not statistically significant since the p-value is greater than .05.

The coefficient of Restricted physical integrity & Civil Liberties (0.43) is not statistically significant since the p-value is greater than .05.

The coefficient of Restricted resources and assets (0.077) is not statistically significant since the p-value is greater than .05.

The coefficient of son preference (0.62) is not statistically significant since the p-value is greater than .05.

The coefficient culture (0.782) is statistically significant since the p-value is less than .05. (0.003)

5.2.2. Effects of Social institutions on Women’s Work participation

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.932 ^a	.869	.834	.426049670501609

a. Predictors: (Constant), C, FC, RSA, RPI, SP

Table 4

86.9% of the variance in work participation can be predicted from the independent variables.

Coefficients^a

Model		Unstandardized		Standardized		
		Coefficients		Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-.789	.443		-1.780	.091
	FC	.090	.151	.076	.594	.559
	RPI	-.098	.197	-.087	-.495	.627
	RSA	1.020	.222	.773	4.587	.000
	SP	.091	.205	.090	.446	.661
	C	.167	.116	.180	1.440	.166

a. Dependent Variable: WP

Table 5

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
FC	25	1.000000000000 0000	4.333333333333 3333	3.013333333333 3334	.884433277428 107

RPI	25	1.000000000000 0000	4.333333333333 3333	3.133333333333 3333	.932936423541 481
WP	25	1.000000000000 0000	4.333333333333 3333	2.920000000000 0000	1.04651095798 6196
RSA	25	1.333333333333 3333	4.000000000000 0000	2.933333333333 3333	.793492047615 872
SP	25	1.000000000000 0000	4.000000000000 0000	3.013333333333 3333	1.02956301409 8700
C	25	1.000000000000 0000	5.000000000000 0000	2.853333333333 3333	1.12661406846 3225

Table 6

The coefficient of family code (.090) is not statistically significant since the p-value is greater than .05.

The coefficient of Restricted physical integrity & Civil Liberties (-.098) is not statistically significant since the p-value is greater than .05.

The coefficient of Restricted resources and assets (1.020) is statistically significant since the p-value is less than .05.

The coefficient of son preference (0.091) is not statistically significant since the p-value is greater than .05.

The coefficient culture (0.167) is not statistically significant since the p-value is less than .05.

As per the quantitative data, Culture has an effect on women's academic performance in Quetta and Restricted resources and assets has an effect on women's work participation in Quetta.

6. Conclusion

Discrimination against women is not an unknown fact. It traces back to the history. It is seen to be more prevalent in Quetta. It has been noted that the culture shapes the discriminatory family codes which then influences the academic performance of women in Quetta. It usually takes place because of the people in Quetta are mostly from the rural areas, they firmly believe and stick to their culture and try to use it as a way to rule or control the women because they associate their honor with them.

Restricted resources and assets have more influence on women's work participation because of the reason of lack of mobility and proper transport system in Quetta. A lot of people don't use public transport even if their income doesn't allow them to use another source of transport. But the situation of transport is so bad that they do not opt for it. Like the boys/male at use public transport as a commute to university or workspace but our female students or workers don't use it. The major reason could be fear of harassment or being late. It might be in such a bad condition that people do not think of using it.

A pathway of eliminating such an attitude can be created and the change is already seen. No one in their wild dream would think that a Girl from kalaat would go to China for her PHD but it is happening now (Saboor, 2020). Pathways of eliminating the effects of social institutions could be created if the Legislation provides opportunities for women to proceed in life. When it comes to implementation, not much is seen. Even on prestigious platforms like assemblies, you see lawmakers making fun of women, derogating them, even harassing them. It has happened in the Sindh assembly. It happened in the Baluchistan assembly last year where one of the female lawmakers brought her infant child during one of the assembly sessions and one of the male

lawmakers made a remark which she felt was against her integrity. The remark was something like why you do not sit at home, you women. (Baloch, 2020) These are institutions that are responsible to create society rules. Progressive pieces of legislation which meets the current need of time.

Along with introducing progressive instruments of law, we need a massive campaign that should raise the level of consciousness of the masses. This should raise the awareness that the participation of women in the public sphere is important. It's important because that's how nations progress, children are going to be a better human being, the daughters will be able to experience the life opportunities.

Thirdly, the institutions must ensure that they treat people equally regardless of their gender. They must ensure that people do not feel harassed. At the university level when people do not feel safe or in organizational culture, they are failing as an institution. There should be someplace where people can raise their grievances. People are engaged in bullying on the basis of gender or ethnicity harassment and they have been fired. Such kind of strict steps need to be taken to show the quality and importance of women. Slowly, through education and awareness, things could change but only the social change is not restricted by the social institutions, mainly the culture.

6.1.Recommendations and Limitations

In the future, studies should be conducted by the policymakers to study the effects of social institutions on different aspects of women's life in Quetta like decision making, health, and family planning, and also, to find pathways of eliminating the discriminatory beliefs being practiced.

Amid the pandemic, the data was not collected as desired. Reaching out to people personally would've been much more efficient and the difference would've reflected in the sample size. Moreover, the study is cross-sectional on the quantitative part of the study potentially limits the ability to test theoretically causal models (Podsakoff et al. 2003). Proper quantitative analysis for this framework could be an area for future research.

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APPENDIX