

**Women Stereotyping and its Impact on their Education**  
**A case study of Rawalpindi**



**Submitted to: Dr. Zulfiqar Ali**

**Submitted by: Zara Manzoor Bajwa**

**Department: Development Studies**

**Pakistan Institute of Development Economics, Islamabad**



# Pakistan Institute of Development Economics

P.O. Box 1091, Islamabad, Pakistan

## CERTIFICATE

This is to certify that this thesis entitled: “*Women Stereotyping and its Impact on Their Education: A Case Study of Rawalpindi*” submitted by Zara Manzoor Bajwa is accepted in its present form by the Department of Development Studies, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree in Master of Philosophy in Development Studies.

Supervisor:

Dr. Zulfiqar Ali  
Assistant Professor  
Department of Development Studies  
Pakistan Institute of Development Economics  
Islamabad

External Examiner:

Dr. Saif Ullah Khalid  
Senior Research Associate  
National School of Public Policy (NSPP)  
Islamabad

Head,  
Department of Development Studies:

Dr. Zulfiqar Ali  
Assistant Professor  
Pakistan Institute of Development Economics  
Islamabad

Date of Examination: July 22, 2019

## **Dedication**

I dedicate my thesis dissertation to my parents who prayed for me and encouraged me to achieve the pillars of success.

## **Acknowledgement**

First of all, I acknowledge Almighty Allah who gave me knowledge, strength and good health throughout my dissertation. Secondly, the major role played by my supervisor Dr. Zulfiqar and co-supervisor Fahad Zulfiqar who guided me during research and write up of my thesis. I must thank to the two foremost names in my life, Kanwal Bajwa and Usama Waheed, who are lesser friends and more sisters to me. They both perform dominant role not only during my thesis but also in every moment of my life. They were with me all the time and helped me in writing my thesis, made me laugh and encouraged me when I was in stressed.

Then, I would like to express my sincere gratitude to my whole family members for the continues moral support and motivation in completion of my degree. And I wish to thank to my younger brother Hamza who facilitated me when I was most in need during writing processes. And lastly, I would like to thank all those people who not helped me and thus making me explore my inner capabilities which increase my confidence, let me independent and self-efficient.

### **Abstract**

This dissertation investigates the impacts of stereotyping on women education in school, college, university and organizational level. The aim of the study is to look at the dynamics of gender roles and socio-cultural pressures towards education and women stereotypes behind them. The study also aims to explore the realities which women face when they speak against stereotypes. It also aims to identify the factors which affect both genders differently in stereotypes of education and to recognize those factors which stop women to take stand against gender stereotyping. Qualitative research strategy and descriptive research design has been used for this study. Observing participant, Rapport building, Unstructured interviews, semi-structured interviews, interview schedule and focus group discussion are used as research methods. Stratified random sampling and purposive sampling is used as sampling techniques. The main findings of study are that patriarchal society play a major role in women stereotyping. The biased interpretation of gender roles by religious institutions enhance women stereotyping. It has been seen that professions for women are defined by society. The cultural dynamics of female education, social stratification, and differentiated gender ideologies leads towards women stereotyping.

**Keywords:** Women stereotyping, Patriarchal society, Gender roles, Cultural dynamics, Social stratification, Differentiated gender ideologies, Socio-cultural pressures.

## Table of Contents

Chapter 1 .....	1
Introduction.....	1
1.1. Statement of Problem: .....	4
1.2 Research Questions: .....	5
1.3 Objectives: .....	5
1.4 Key Terms: .....	5
1.5 Units of Data Collection:.....	8
Chapter 2.....	9
Methods & Methodology.....	9
2.1 Research Strategy: .....	9
2.2 Research Design: .....	9
2.3 Methods:.....	10
2.3.1 Observing Participant: .....	10
2.3.2 Rapport Building: .....	10
2.3.3. Interviews:.....	10
2.3.3.1 Unstructured Interviews:.....	11
2.3.3.2 Semi-Structured Interview: .....	11
2.3.3.3 Interview Schedule: .....	11
2.3.3.4 Focus Group Discussion: .....	11
2.4 Sampling: .....	12
2.4.1 Stratified Random Sampling:.....	12
2.4.2 Purposive Sampling:.....	12
2.5 Locale: .....	12
Chapter 3.....	14
Review of Literature.....	14
3.1 Literature Reviewed .....	14

3.2 Figure 1: Conceptual Framework- The Pictographic Presentation .....	37
3.3 Theoretical Framework: The narrative.....	38
Chapter 4.....	41
Research Findings .....	41
4.1 Theme 1: The spirit of patriarchal society .....	41
4.2 Theme 2: Biased interpretation of Religious Institutions & Absorption of Gender Roles .....	47
4.3 Theme 3: Defined professions for women.....	50
4.4 Theme 4: Cultural dynamics of female education & Social Stratification .....	53
4.5 Theme 5: Differentiated gender ideologies .....	56
Chapter 5.....	62
Analysis and conclusion.....	62
5.1 Discussion .....	62
5.2 Concluding points and Summary .....	70
6.Significance of the research work.....	71
7. Limitations of the research work .....	71
Appendixes.....	72
References .....	72
Questionnaire.....	75
Table Data Presentation.....	81

## Chapter 1

### Introduction

For the last two to three decades stereotyping occur frequently in different ways. Therefore, social scientist scholars and dictionaries have studied it in multiple ways. The emergence of stereotypes is attributed to “Prejudice”. Defining concepts of prejudice and stereotypes supports to know that how they both connect and effect social relations. Prejudice is an untrue and usually hurtful behavior toward members of a group of people, thus having a strong impact on the attitude and interaction of people, specifically with the group which is different. Absence of an ethical awareness about social perception development certainly moves towards the prejudice, such as, performing on prejudicial opinions, like individuals indulge in stereotyping, disrupts ethical moralities of equivalence and justice. As the emergence of stereotypes appear since long time ago as mentioned above so, social scientists and dictionaries have defined it in several ways. However, a simple definition of stereotyping is “A stereotype is any thought widely adopted about specific types of individuals or certain ways of behaving intended to represent the entire group of those individuals or behaviors. These thoughts or beliefs may or may not accurately reflect reality” (Cardwell, 1996, p.21). The Oxford English Dictionary on the other hand defines a stereotype as a “generally exist as undeniable and simplified perception about a specific of individual, groups or things.”. Stereotypes are ubiquitous. Apart from this, stereotypes can be about racial, gender targeted or color related and many other. Stereotypes can be varied or vanished with time such as, in America, initially Jewish people were stereotyped as spiritual and ignorant at the start of 20th century but found as intelligent and great attainers at the start of the 21<sup>st</sup> century, (Madon et. al., 2001). Similarly, Hilton & Von Hippel, (1996, p.240), define stereotypes are most generally defined as "beliefs about the characteristics, attributes, and behaviors of members of certain groups". Past characterizations of stereotypes include "pictures in our heads" (Lippmann, 1922) and the definition, “exaggerated belief associated with a category. Its function is to justify (rationalize) our conduct in relation to that category" (Allport, 1954, p.191). An undistinguishable, basic acknowledgement that includes a judgment about customs, personalities, capacities, or expected behaviors and is designated to a group as a characteristic irrespective of individual differences and social settings they belong to and live in.



When we talk about group stereotypes, one is Heterostereotypes defined as “Particular cluster’s stereotype about other cluster” and the second one is Auto-stereotypes defined as “Stereotype created by collection for its own followers, such as developing a self-portrait for followers”. Another categorization of stereotypes can be of, first, “national stereotypes defined as the structure of values that belongs to a particular culture.” Second, “racial or an ethnic stereotype can be defined as a structure of principles related to specific features about the members of a certain ethnic group, their status”. Third, “religious stereotypes that are basic overviews and observations about various religious sets in a society”<sup>1</sup>. Fourth and focus of my research is, “**Gender stereotypes** that are generalized views of gender traits, variances, and activities of folks or groups. It can be of females stereotypes (feminine) and male stereotypes (masculine)”. As explained above, different societies have a traditional group of thoughts of expected behaviors of men and women, clothing patterns, and way of representation. While disusing gender roles in the social order mean how people anticipated to behave, groom, talk and organized themselves on the basis of appointed gender. Such as, women excepted dress-up patterns are typically womanly modes or should be accommodating, soft and warming. However, men expected to be violent, bold and strong. Similarly, it is expected that boys are good in math’s and girls can be better perform in arts and social sciences. Almost every culture, society and ethnic groups, have sex expected behaviors, although that are varied within one group or to another. Such expectations can be alternate within same society with time-period. Such as, at times color pink was used for males in America; whereas, color blue was used for females. Stereotypes of sex can create unfair or unequal dealing because one's sex, this phenomenon can be named as, “sexism”. Within stereotypes of gender the main four basic kinds are: One, “personality traits explained through the example such as, the excepted traits of women can be as emotional or accommodating, whereas, excepted traits of men can be as, aggressive and full of self-esteem. Two, household characters clarifies by giving idea that few people think in a way which that women should be responsible for of children bearing, rearing, clean the home, or cook therefore they don’t need to be well educated, while men are bread winners, work on the car, take care of finances and do the home repairs, so they need to be more educated than women. Three, occupations justified that few mentalities suddenly think that in the jobs of teaching and nursing there should be women, whereas, in the jobs of engineering, medical and pilots there should be men. And, example of bodily posture in a way if there are women

---

<sup>1</sup> (Dictionary.com, 2014)

the she should be graceful and slim, though if there are men then he should be strong, muscular or tall.

Gender stereotyping is practicing in almost every part of the world and mostly affects the women directly or indirectly. From beginning, gender shows the dominant portion in individuals' status in society. From early childhood, the expected behaviors from children taught them either to be feminine or masculine, which create women stereotyping and men stereotyping simultaneously. While discussing that why, gender show its dominant role in the features that people behold. Since centuries, in most countries people stuck in these stereotypes. The differentiated duties taught and feed in both genders such as women think they are week and dependent while men are care takers of women and bread earners for families.

Whereas, the folks who tried to make themselves different and separate from such following patterns and try to make their self-different specifically women, they are not accepted by society; as because gender roles are forced by society from all aspects. Likewise, even education system teaches stereotyped things to women, by demonstrating as, "women should be nurses and doctors rather than engineers, teachers rather than bankers or accountants, small employers rather than mangers, sex representatives rather than intellectuals" (Feminist Criticism 1132). Relatedly, Jamaica Kincaid's, creative brief story, "a mother taught her daughter that how you should act in a girly manner, so you should be accepted by society, not make your personality and identity. The story of this mother from Caribbean Island depicts that, as female she must live in a way that society considers her respectable and every culture taught women the same feminine roles. Hence, mother taught daughter to be accepted and survivable in a society which is more of male dominant. Nevertheless, there is women oppression in in most cultures and societies for many years and practicing women stereotypes. However, the formation of sex specific behaviors and activities are more because of culture or social structures rather than inherited or genetic.

Nonetheless, the World Economic Forum's Global Gender Gap report in 2016, stated inequality in gender in several countries by targeting on the discrepancy in women and men in financial, literacy and well-being domains. Unequal patterns for women in education may also be caused by stereotypes. Such as, society teach women to be mothers rather than focus on educational carrier. This leads towards the early marriages of girls that further turn towards the ending of formal education, this indicated in the research of UNICEF (United Nation Children's Fund) in 2013, every third girl undergo early marriage before the age of 18, in developing countries, thus by giving no importance in the investment of girl child.

Hence, most countries who are developed and having equal in growth, still have unfair conditions for women, specifically, poor women, migrated women, disable women and other women belong to marginalized groups.

From Pakistan's context gender stereotyping creates gap in any case specifically when human rights and essential choices become violated. According to UNDP (United Nations Development Program) 2010 report, in Gender Development Index (GDI), Pakistan comes at 120 position from total of 146 countries and in Gender empowerment Index (GEM), it comes in 92 from 94 countries. Whereas, high gender discrepancies occur in educational structures within rural and urban settings of Pakistan, by causing gender stereotypes. One of the other causes of basic gender stereotypes in Pakistan is the patriarchal structures which have deep roots in society. Patriarchy lead women to indulge in unpaid work at home whereas men in paid work as bread earners. Which is the basic reason of low education rates of women and is promoted not only by families but also by state. Such lack of investment in women's education lead towards negative cultural practices, social settings, lack of women freedom and acceptance of patriarchal rules by women themselves.

Likewise, limitations created by society and culture restrict women to compete world's successes patterns and growth of their brain, which leads towards the greater social and economic dependency of women on male members of family. Such women oppression and subordination vary across class structure, regional settings and rural and urban areas of Pakistan. Thus, this patriarchal structure gives more strength to women stereotypes effecting their education the most. Further research might reveal a more thorough understanding of this whole phenomenon.

### **1.1. Statement of Problem:**

Given the preceding text we see that social norms, culture, rural urban divide and societal discrimination affect the women stereotyping. The preceding text also tells us that societal norms are cliff notes for women specifically in education. The role played by both genders vary according to the culture of that society. The above text is also indicative of the fact that rural urban division and societal discrimination against women strengthen the women stereotyping. Given my broader area of interest I have narrowed down broader area into research problem that is **Women Stereotyping, and its Impact on their Education.**

I have operationalized my research problem into following research questions.

## **1.2 Research Questions:**

- i. What are the social and cultural pressures that lead to women stereotyping with respect to education?
- ii. What are the problems that women face when they react against the traditional practices?
- iii. How stereotypes affect both genders differently in terms of education?
- iv. How teachers look at women stereotyping and what is their perception about women education?
- v. Why women don't take stand against gender stereotyping?

## **1.3 Objectives:**

- i. To study the social and cultural pressures to see the present dynamics of gender roles towards education and the women stereotypes behind them.
- ii. To explore the on-ground realities which women face when they take step against stereotypes.
- iii. To identify the factors that affect both genders differently in stereotypes of education.
- iv. To understand the perception of teachers about women stereotyping among education.
- v. To recognize the factors that stop women to speak against gender stereotyping.

## **1.4 Key Terms:**

### **1. Gender Stereotypes**

The term gender stereotypes have been defined in different ways as United Nations (Human Rights) defined it as “A gender stereotype is a generalized view or perception about attributes or characteristics, or the roles that are or ought to be possessed by or performed by women and men. A gender stereotype is harmful when it limits women's and men's capacity to develop their personal abilities, peruse their professional careers and make choices about their lives”<sup>2</sup>. The term is also defined by Gupta, Turban, Wasti, Sikdar (2009) “Gender stereotypes consist of shared beliefs about the characteristics and attributes associated with each sex. Women are commonly believed to have more communal qualities (expressiveness, connectedness, relatedness, kindness, supportiveness) whereas men are associated with more agentic qualities (independence, aggressiveness, autonomy, instrumentality, courage).

---

<sup>2</sup> <https://www.ohchr.org/en/issues/women/wrgs/pages/genderstereotypes.aspx>

Stereotypical characteristics attributed to the two sexes not only describe how men and women are (descriptive stereotypes) but also how they should be (prescriptive stereotypes)” (Vishal K. Gupta Daniel B. Turban S. Arzu Wasti Arijit Sikdar, 2009: pp399). I have used these definitions in my work as it is because these are in detailed and comprehensive, also I want to see how women perceive stereotypes in their educational carriers and how stereotypes are harmful for women education.

## 2. **Gender Roles**

The idea of the term gender roles can be defined in Merriam-Webster dictionary as “the overt expression of attitudes that indicate to others the degree of your maleness or femaleness; “your gender role is the public expression of your gender-identity”<sup>3</sup>. The Oxford Dictionary state gender roles as “The role or behaviour learned by a person as appropriate to their gender, determined by the prevailing cultural norms” ‘the emphasis on maintaining traditional gender roles’<sup>4</sup>. Blackstone (2003), “Gender roles are based on the different expectations that individuals, groups, and societies have of individuals based on their sex and based on each society's values and beliefs about gender. Gender roles are the product of the interactions between individuals and their environments, and they give individuals cues about what sort of behavior is believed to be appropriate for what sex. Appropriate gender roles are defined according to a society's beliefs about differences between the sexes” (Amy M. Blackstone, 2003: pp335). I have used the definitions of Oxford dictionary and Blackstone in my research as these definitions explain all dimensions of gender roles clearly according to society’s beliefs, cultural norms, differences in sexes and defining gender identity.

## 3. **Socio-Cultural Pressures**

The term socio-cultural pressures can be defined in free dictionary as “Social and cultural pressure are the direct influence on people by peers, parents, relatives, cultural norms and values, the effect on an individual who gets encouraged to follow them by changing their attitudes, values or behaviors to conform to those of the

---

<sup>3</sup> [https://en.oxforddictionaries.com/definition/gender\\_role](https://en.oxforddictionaries.com/definition/gender_role)

<sup>4</sup> <https://www.webster-dictionary.org/definition/gender%20role>

influencing group or individual”<sup>5</sup>. Joyce Muyoka Kilwake (2014) “Socio-cultural is the combination of both social and cultural factors. Issues that arise as a result of people’s way of life and which have an influence on their values, attitudes and behavior patterns. For example, parental attitude, peer pressure, early marriages, and domestic chores among others” (Joyce Muyoka Kilwake, 2014: pp08). I have used the both definitions in my research to explain that how socio-cultural factors create most of stereotypes and effect women education.

#### 4. **Women stereotypes**

According to the Parenthood Federation of America (2018), “A stereotype is a widely accepted judgment or bias about a person or group — even though it’s overly simplified and not always accurate. Stereotypes about women can cause unequal and unfair treatment because hyper-femininity is the exaggeration of stereotyped behavior that’s believed to be feminine. Hyperfeminine folks exaggerate the qualities they believe to be feminine. This may include being passive, naive, sexually inexperienced, soft, flirtatious, graceful, nurturing, and accepting”<sup>6</sup>. European Institute of gender equality define women stereotype as “Practice of ascribing woman a specific attribute, characteristics or roles on the sole basis of her membership of the social group of women” (European Institute of gender equality, Cusack, S. 2013). I have used the definition of Parenthood Federation of America because it explained in detail and it is helpful in my current research to understand that how stereotypes negatively affect women education and in all spheres of life.

#### 5. **Traditional practices**

The concept of Traditional practices defined in National Standards for Foreign Language Education Project as “Traditional practices are patterns of social interactions, behaviours. Practices involve the use of products. They represent the knowledge of “what to do when and where” and how to interact within a particular culture. The form of a cultural product, its presence within the culture or tradition is required or justified by the underlying beliefs and values (perspectives) of that culture, and the cultural practices involve the use of that product” (National Standards for Foreign Language Education Project,

---

<sup>5</sup> (<https://www.thefreedictionary.com/Social+pressure>).

<sup>6</sup> <https://www.plannedparenthood.org/learn/sexual-orientation-gender/gender-gender-identity/what-are-gender-roles-and-stereotypes>

Lawrence, KS: Allen Press, 1999: pp02). National Gender Based Violence & Health Program (2018) report, “harmful traditional practices are forms of violence which have been committed primarily against women and girls in certain communities and societies for so long that they are considered, or presented by perpetrators, as part of accepted cultural practice such as, forced or early marriage, so-called ‘honour’-based violence, female genital mutilation or cutting (FGM)”<sup>7</sup>. I have used the definition of traditional practices as well as the concept of harmful traditional practices to explain in detail that how common traditional practices turn out to be stereotypes when they become harmful for women.

### **1.5 Units of Data Collection:**

To obtain relevant data for research, units of data collection can be different groups, individuals, objects and other group processes which are explored by researcher. I have used the following units of data collection for my current study:

UDC1: Sampled women were selected based on their age from 13 to 30. From this cluster I will get related information about my research regarding stereotypes.

UDC2: Sampled men were selected from university level to know their concepts about stereotyping or how men perceive stereotyping.

UDC3: Male/female teachers were selected to understand that how behavior of teachers impacts gender stereotyping.

UDC4: Male/female members at the women rights’ organization were selected to see the stereotyping and its effects in professional life of women.

---

<sup>7</sup> (<http://www.gbv.scot.nhs.uk/gbv/harmful-traditional-practices>)

## **Chapter 2**

### **Methods & Methodology**

According to Bogdan & Biklen (2007), “For analyzing and interpretation of data, methods are those precise strategies, techniques and procedures” (Long, H. 2014: pp3).

Whereas, Buckley and Chiang (1976), defines research methodology as “A technique, architectural design or strategy used as a map for problem solving by research” (Jamshed, 2014: pp1). According to Crotty (1998), “Research methodology helps researcher that how to choose and use the estimated methods for better outcomes, the choice of compressive research strategy is according to the research type and its structures” (Jamshed, 2014: pp1).

#### **2.1 Research Strategy:**

Research strategy includes quantitative and qualitative strategies. I have used qualitative research strategy for my research work. As defined by Mangal (2013), Qualitative research strategy “for the analysis and interpretation of qualitative data the specialized techniques and qualitative data (generally in narrative form) is used for the research type that is intended for the description of behavior and events observed in natural settings” (S.k Mangal and Shubhra Mangal, 2013: pp154).

#### **2.2 Research Design:**

Burns and Grove (2009), define research design as “outline in order to maximize the control over factors for conducting research, the validity of findings may influence by those factors” (Rahi, S. 2017: pp5). I have used descriptive research design for my research work. Polit et al. (2001), have stated that “Descriptive research is used for the documentation of an occupying phenomenon and observation that cannot be ascribed an objective value” (Rahi, S.2017: pp5).

I have used descriptive research design in my research work as through this I was able to describe the relationship between stereotypes and women education. It provides an idea that how stereotypes create hindrance for women education. Also, it helped me to describe that how stereotyping make differentiation within gender roles. Descriptive research also provides an in-depth insight and help in explaining subject matter.



## **2.3 Methods:**

According to the research strategy I have used following research methods in my study.

### **2.3.1 Observing Participant:**

DeWalt (2002), defines that observing participant as, method to observe the daily routine activities of respondents selected for the research as in a natural way by visiting regularly, (Kawulich, Barbara B. 2005).

In this way the framework can be obtained to conduct the sampling guidelines and interview guide. As well as, Schensul, and Lecompte (1999), defines observing participant as the technique of learning through observing the day to day activities of participants in researcher setting, (Kawulich, Barbara B. 2005).

Throughout my field work I have used observing participant because it allowed me to gain an in-depth understanding about the situation of women who are facing stereotyping and how their lives and education affected and what are their views about the practicing of the education laws.

### **2.3.2 Rapport Building:**

Youell and Youell (2011), defines “it is the process which allow researcher to maintain climate of trust, connect and understand the respondent’s feelings, behaviors” (Youell, R., & Youell, C. (2011). Participant and researcher both will have trust on each other and better understanding lead to open and in-depth communication which will yield meaningful and rich data. Similarly, He also defines rapport building as “Developing genuine interest in the participant through eye contact, body language and the way of communication results in a better way of building a good rapport” (Youell & Youell, 2011).

I have used this technique in the starting phase of my research with UDC1 to UDC3 because it was difficult to get all the information from any of these UDCs without doing rapport building.

### **2.3.3. Interviews:**

Discussions held between an individual and interviewer to gather information related to certain topic is known as Interview. At the level of structured placed interview are different from surveys. In qualitative research it is a recognized method of conducted research either with person directly or over the phone, (Jamshed, 2014: pp1). Keeping in view my research questions, I intended used unstructured interviews, interview schedule, focus group discussion and semi-structured interviews.

### **2.3.3.1 Unstructured Interviews:**

Minichiello et al. (1990), defined Unstructured Interviews as “in such interviews the question and answer categories are dependent on the social interaction between the respondent and researcher, though are not predetermined” (Minichiello et al. 1990). Also, Punch (1998), described Unstructured Interviews as “to understand the respondents’ behavior without preparing and imposing any categorization, so it may not affect the inquiry of researcher” (Punch 1998).

During rapport building I have used unstructured interviews with all UDCs. As, throughout my field work this method helped me to gather information from women about their experience of stereotyping and its effect on their personal and professional lives. Also, it assisted me to ask men about their perception of stereotyping.

### **2.3.3.2 Semi-Structured Interview:**

Jamshed (2014: pp2), defines semi-structured interviews as those which are “prepared through open-ended questions for the in-depth interviews from respondents which may help to dig the detail information, thus are applied mostly with individuals and in rare cases with groups”.

With UDC1, UDC2 and UDC3, I am going to use semi-structured interviews.

### **2.3.3.3 Interview Schedule:**

Interview schedule is also called structured interviews. (Jamshed (2014: pp6), defines structured interviews as, “A set of predefined questions which helps researcher to minimize the effect of instrument and interviewer on results, such structured interviews are like surveys but conducted orally rather than in writing”.

I have used interview schedule with all UDCs because of their tight schedule.

### **2.3.3.4 Focus Group Discussion:**

Krueger (1994), describe a focus group as “a type of approach which should properly planned by researcher to get better information related to research topic in an accommodating environment” (Litosseliti,2005: pp1). Similarly, (Gibbs 1997, Kitzinger 1994, Maclaren 1997), defines it as, “A type of discussion method through which insightful information generates by getting a range of ideas, opinions and experiences” (Litosseliti,2005: pp1).

I have used focus group discussion with the sampled women of the area, male/female teachers.

## **2.4 Sampling:**

Rahi (2017), states that “For evaluation of people beliefs and attitudes. sampling survey used through structured questionnaires to collect data from sampled population” (Rahi, S. 2017: pp1).

### **2.4.1 Stratified Random Sampling:**

William G. Cochran (1953), defines stratified random sampling the way that “first break the population into sub-populations in a way that they will not overlap with each other but together they make whole of the populations, such sub-populations are known as strata’s” (William G. Cochran, 1953: pp65).

Stratified random sampling technique have done with UDC 1, I have employed this technique while directing semi-structured interview. During apply it on UDC 1 the women was stratified in my research locales with respect to their age.

### **2.4.2 Purposive Sampling:**

Cresswell & Plano Clark (2011), describe purposive sampling in a way that “a group of people or individuals is selected through this sampling method, in a way that they have experience and knowledge about related research area or field” (Lawrence A. Palinkas Sarah M. Horwitz Carla A. Green, Jennifer P. Wisdom, Naihua Duan, and Kimberly Hoagwood,2016:pp2).

I have used purposive sampling method with UDC 3 and UDC 4. I used this technique because it is appropriate for small samples and present qualitative research based on limited sample size. It was also suitable because I tended to choose people from both UDC’s in accordance with their area of specialization, their expertise in the particular field and their ability to communicate the information that they have.

## **2.5 Locale:**

My proposed research was multi-locale. For UDC 1, UDC 2 and UDC 3, Government Girls High School Khyabane Sir Syed Sector-I Rawalpindi, Government Girls college F-block Rawalpindi and Arid Agriculture University Rawalpindi was selected as I have intended to study the impact at all three levels i.e., school, college and university. These selected locales were subject of convenience for me in terms of access and security as these were in the nearer areas. For teachers I have met them in their offices located in selected school, college and university. I have visited Aurat Foundation Islamabad to meet the members of the women right organization.

Pir Mehr Ali Shah (PMAS) Arid Agriculture University is located on Murree Road Rawalpindi. Government Girls High School Khyabane Sir Syed Sector-I Rawalpindi is located near IJP road Rawalpindi. Government Girls college F-block Rawalpindi is in satellite town Rawalpindi. The college is affiliated with University of Punjab. The Head Office of Aurat foundation is in Building No. D-1, Street No.11, Abubakar Market, sector G-11/1 Islamabad.

## Chapter 3

### Review of Literature

#### 3.1 Literature Reviewed

Keeping in view of my research problem I have reviewed 20 pieces of scholarly work for my dissertation. I have divided it into two sections. First theories of **Gender Stereotypes based on differentiating the roles of both genders'** will be discussed. While in second part of this section, the overview of existing studies based on **Women Stereotypes about education, schooling and employment** will be debated.

Bigler and Liben, (2007), explains the creation of prejudice and social stereotyping through three fundamental processes of DIT (Development Intergroup Theory). Firstly, establishment of psychological prominence relating with different persons' traits. Secondly, pointing folks by noticeable dimensions. Thirdly, creation of prejudice and social stereotypes of prominent groups. Author gives reasons for traits that become prominent when it comes to categorizing individuals, by emphasizing that children more focus on the prominent traits of elders from daily life routines. The prominent features include gender, race, age and attractiveness expressed through behaviors which becomes the platform for the formation of social stereotyping. Culture and social environment lay important role in making the features prominent (e.g., different clothing patterns and hairstyles for both males and females during Nazi Germany). Further author states that the mostly the minority small population groups become socially prominent, thus experience more stereotyping and prejudice than majority large population groups. DIT proposes that the groups become psychologically prominent mostly based on race and gender, by defining them through the beginning of daily environment patterns such as, "Good morning blues and pinks". This promotes the gender stereotyping in children through elders in neutral settings which further increases in the prominence of social categories. Thus, through this the gender categories are labeled accordingly. However, children notice the social characteristics and observes the similarities from daily work routines, social division of labor and meaningful differences within groups, thus inherit the same patterns. Thus, children focus on the gender constructive importance, such as "father said his child, ask from lady that either we are going on right path", this unknowingly shapes the child's gender stereotyping. Secondly, in traditional social learning theory, author proposes that children structure their gender sensitive knowledge about groups by developing their prominent psychological dimensions from early age. Hence, this process

boost-up through children's environmental experience which varied with age and thus causing the development of children social stereotypes. Thirdly, the process of categorization is directly related with construction and cognition developmental process which portrays social groups through "beliefs stereotypes" and "affect as prejudice".

Cook & Cusack, (2011), illustrates that stereotype can be explaining as the characteristic and its relationship with group of people contain that characteristic. Further, the concepts of women discrimination causing through gender stereotypes enlightens. Whereas, to understand this phenomenon of causative relationship, it is known that why gender stereotypes exist, and what are their modes of manifestation such as, nature, features and other characteristics.

Secondly, Cook & Cusack, (2011), further emphasis that it is very important to classify the stereotype by naming it, as to know its harms associated with it. It is also important to label stereotype in order to eliminate its harmful effects specifically related to gender stereotypes. He also explains the attached meaning with stereotypes, as stereotype can't be harmful until the meanings associate with them are wrong and applied to situation which affect women. For example, 'women are not as intellectual as men', it is not harmful for women until it effects their future success patterns. Discriminatory stereotyping perpetuates when one's own capabilities are not enlighten and viewed through general perception of group, thus by ignoring the unique personality of individual. According to author, the foremost explanations why people stereotype, are the cultural environment, in order to minimize the complex attitudes and behaviors; individuals and groups are labeled and treated accordingly. To practice the known norms such stereotyping occurs and socially accepted. Further, author gives different types of gender stereotypes such as, sex, sexual, sex role, and compounded stereotypes. These all types are correlated with each other. First, sex stereotypes can be related to physical and biological differences. Second, Sexual stereotypes can be viewed as the expected traits of both genders according to which display their sexuality. Third, sex role stereotypes defined as, men and women expected to behave as per designed roles. And lastly, compounded stereotypes, which gives the generalized view of both genders subordination and not limited sexual orientations only. Compounded stereotypes calculate the women discrimination from all aspects and not restricted to her gender traits only and reflect patterns according to patriarchal structures and male dominancy. Further, once women accept labels from patriarchal settings, they create self-image for themselves and thus continue the normal situational practices of life. Once primary label is set and accepted by family, peers and at workplaces, it is then very difficult, almost impossible to develop the secondary label or

change the primary label because of social pressures and cultural barriers. Thus, the gender stereotypes affect women in larger domains such as, economic, socio-cultural and religious while not live in vacuum.

Naffziger and Naffziger, (1974), firstly demonstrates in this article the historical growth of civilization that how human gathered for the economy, started hunting animals for food, women were equal to men. The labor was divided in terms of sexual lines. Women had continual pregnancies that's why they couldn't able to compete with men. As society cultivated men became the property holders because they were growing food. Male children demand increased because they were valued for working hands. After the brief historical analysis of civilizations growth, the author described the term stereotyping; Gender stereotypes can be usually are those attitudes, differences, cultural values and other behaviors which are expected from particular group members, the most common are men are intellectual and women are beautiful but not intellectual.

In 1990's investigators examined the evidences to support the equality of the sexes. When investigators tested IQ (tasks that women perform well) scores are insignificant. But when the questions are included which tap both male and female there is no measurable differences between sexes. Towards summarization, the genders differ more their general abilities rather than the abilities or activities they do. In 1960's the sex differences were explained in terms of many theories like psychological and biological. Cook & Cusack, (2010), also discussed the sex difference in school. Boys and girls are segregated, girls are encouraging to do docility while boys to do energetic and physical activities.

Another concept of stereotyping explains by Lammers, Stoker, and Stapel, (2009), that social and personal power have effects either opposite or parallel, depending on the relevant or irrelevant distinction of interdependence and independence. Secondly, stereotyping is oppositely affected by social and personal powers while not the behavioral approach. It means, both personal and social power positively increase behavioral approach whereas, social power decrease stereotyping, and personal power made increase in stereotyping. Furthermore, author found out that social and personal powers show distinction in characteristics by correlating with positive power of gender and not corelating with each other. Secondly, to understand the concept of power and its related affects, also their association with interdependence and independence. As independence and freedom are associated with personal power, so it results in increase of stereotyping. Whereas, interdependence and responsibility are associated with social power, thus resulting in the decrease of stereotyping. Therefore, author states that human behavior is strongly influenced

by both powers. Power plays important role in the behavioral patterns of people in the whole world, as people who have power dominates over the people who lacks it. That's why author emphasis that in order to understand stereotypes in society, one must focus on the manifestation of power structures.

Browne, (1990's), give explanation through Macklin and Kolbe (1984), past research that shows how stereotypes practiced through advertisements and pictures. Author emphasis that the image of American women on print media give image of low level of intelligence and indifferent from men. In contrast Bretl and Cantor (1988), clarify that image of men showed as strong, powerful and sovereign. Goffman (1976), on the other hand, depicts that, gender stereotyping promotes from every aspect of pictures such as the way of communication, body posture as well as facial expressions. He further analyzed that the body language of men showed as tough, powerful, independent and dominant. Whereas, the body language of women showed as, shy, polite, helpless, dependent and attractive. Therefore, through such portrays of men and women the stereotypes become culturally and socially accepted and give more standing to gender discrimination. Now the question arises that either children understand or accept these gender stereotypes the way they are? To what extent children aware of such gender sensitive stereotypes and how it influences them? The existing evidence shows that children are aware of gender sensitive knowledge and do understand the differentiated roles for each sex. Author explains that children at the age of 10 years start observing through actions and body language and accept gender roles the way elders are practicing. However, Kuhn, Nash, and Brcken (1978) found that children from age groups of two years till 9 years shows the feelings for women as helpless, sensitive, shy and attractive. Children believes that men are tough than women, whereas, women are soft hearted. The girl child perceives from commercials that superwomen may not get that support and consider weaker than superman. They also accept that women should perform home based activities, accept care and gifts from men. Further, Browne, (1990's), explains through commercials children acknowledged that sound effects are also gender related as men-based advertisements should have louder sound effects than women-based advertisements. Apart from that, young girls of age 6 to 9 believe by watching commercials that women should look pretty and attractive. Hence, gender stereotypes absorbed by children at very young age.

Schmenk, (2004), belief that language learning is a Feminine domain, stereotyping supported through two main factors, First, differentiation in gender. Second, Subject based knowledge is depending on sex of person, and women is better in language learning and do more hard work in learning as compare to men. Author talk about difference approach and believed that



it sees gender as social factor and itself supported by stereotyping. Thus, the difference approach use assumption that male and female can be comparable by assuming as two separate and different entities. However, the difference approach does not support the argument that gender differentiation is socially developed, it assumed that the socialization itself was based or dependent on gender. Therefore, the believe that male and female as individuals belong to two sperate groups were ignored by difference approach and thus believe that language learning is a feminine domain and females have greater linguistic skills and capability. Author explains by giving example, Maccoby and Jacklin's (1974), gender differences shoes that female learn language in a better way because of sex discrepancies between both genders as languages is related with social orientation, thus verbal skill of both genders differs accordingly. By giving another example, Ehrman & Oxford, (1990), using through language learning skills girls often maintain relationships with cooperation at domestic level as well as at professional places apart from that men use their skills at professional places only. Hence, most commonly female make their identity through language learning, thus the assumption the assumption of difference approach that females are superior in language learning become supported through these examples. The stereotypes about female superiority in language learning is itself proved to be gendered and supporting feminine behaviors as most university graduates in language learning are females.

Carinci and Wong, (2009), explains the article gives the detail from history of US, professors of university of North California with the help of their students to classify the problems in schools as well as universities about the issues of identity by assuming through gender identity, ethnic identity and cultural identity. By measuring two questions for this research; "On what basis in everyday life and in professional places, gender considered as important factor by students? Does students own age, gender and education paly any role in opinions they make for the considered scenarios? Considering these questions, the sample consists of students and faculty members of selected schools and universities, and the research try to cover the diverse picture of gender identity issues across the age, education and gender of selected sample. However, the research considers that old age people have more experience of Movements like women and civil rights, so age can't be a noticeable feature for gender knowledge as young generation didn't experience those struggles. Also, the new generation are more aware about gender sensitive issues. The research tries to beware the young generation about the struggles made by older generation for the equal gender rights and responsibilities, so that they may not face the same issues in future as the older people experience. As research found out that the gender inequality problems faced by every age

group from very young children to people of age 40. However, from this study it is to be realized that the new generation is in a confused state, on one side they depict that they are aware of gender sensitive issues and inequality and they don't bother to affect their lives from such norms set by culture and society. While on the other side, they depict that gender is socially constructed. For example, it is to be observed in the new generation that some individuals represent their identity as both male and female, while such a type of identity was not observed in older generations or in old age groups. The young generation feels that they are more aware of gender identity issues and sensitivity of gender equality and inequality and thus does not support discrimination and is more conscious of human rights. Thus, the results show that the new generation is living smoothly as they don't feel inequality and oppression as they are living mature lives due to legal facts as compared to the old generation who believe in more emotional facts and they believe that this generation is not engaging in identity issues because of their struggles.

Neera Burra, (2001), explains the educational barriers faced by girls because of child labor. He also focuses on human development factors such as the occurrence of human poverty because of lacking socio-economic and political development. Also, the role of stereotypes plays in enhancing poverty, due to which the most affected group of population are women. The author further gives evidence about the education of girls, out of every 100 drop-out students from schools 60 are girls. Out of every 100 girls enrolled in schools only 40 girls are continuing education till class 5<sup>th</sup> while only one reaches till class 10. By realizing these facts, the reason the author gives is the perception of parents about girls' education due to cultural pressures on parents. As parents think that girls are made for home-based activities and boys are for earning, so educating girls is a waste of money, they indulge their daughters for the care of younger siblings, cooking and washing. Thus, at a young age girls drop out of schools for such purposes and after that, according to deep-rooted traditional mindsets and beliefs, the main purpose of a girl's life is marriage. The argument supported by the author using the concept of 'false consciousness' that refers to child labor and early child marriages of girls by considering it a cultural norm and societal values specifically in rural areas and small traditional cities. The other major concerns behind such a large number of school dropouts of girls are also the insufficient number of teachers in schools and lack of learning and education support from homes. However, as parents make their mindsets according to societal norms, so they find excuses for not educating their girls, the main reason is the lack of availability of basic facilities in village areas, as after the primary level the schools are far away in cities and parents are scared to send their daughters because of fear of sexual abuse and trafficking.

However, Neera Burra, (2001), giving concluding remarks as, girls always face discrimination not only in formal education but in all spheres of life because of traditional norms cultural values and customs.

Karen Christopher, (2005), stated that authorized U.S. poverty line is the average measure of economic drawback in the U.S. Yet with its numerous inadequacies, this measure miscalculates economic hardship. Current article uses a multicultural feminist framework used to measure economic drawback for women.

Alternative poverty measures more precisely evaluate economic drawback, and thereby give a more valid description of economic lack in race/ethnicity and gender. In this article, a multicultural feminist perspective delivers the inspiration for discovering alternative poverty measures and their outcomes for gender and racial/ethnic inequality. Multicultural feminism proposes that gender, race/ethnicity, social-class background, and sexuality are "interlocking inequalities" (Baca Zinn & Dill, 1996:326). Multicultural feminism suggests that several social settings interact to generate distinctive experiences, for example, low-income women of color face life in a different way than low income White women. Hence, current research would discover the experiences of women of colour, as they will often depart from those of white women and men of color.

Whereas the "feminization of poverty," or the inclination by which women shows an increasing percentage of the poor (McLanahan & Kelly, 1999; McLanahan, Sorensen, & Watson, 1989; Pearce, 1978). Recently, young women show higher poverty measures due to many reasons which are also play important role in creating sex gap (Padavic & Reskin, 2002). While human capital differences describe some percentage of labor market inequalities, gender gaps in education have narrowed down significantly over the past eras. This proposes that aspects other than human capital shares towards gender inequality in employment. Significantly proceeds that women's larger possibility of poverty rests in their parenthood and mostly in gender status (Waldfogel, 1998). Such increased poverty rates depict noticeable economic drawbacks because of race/ethnicity, gender. Kennelly's (1999) analysis of employer stereotypes of women of color demonstrates that employers generate exclusive insights of women of color that depart from their stereotypes about people of color and women. In US, the percentage of 70.5 % shows that poor women' s average incomes drop at 70 percent of the poverty line. Poor women have merely lesser median incomes than poor men. However, race/ethnicity, poor Whites' median incomes are near to the poverty line, poor Blacks' median incomes are the lie far below the poverty line, and poor Latinos' median incomes drop in between these two groups. Within each racial/ethnic group, women live

more deeply in poverty than men, demonstrating the largest gender gap. With its importance on crossing inequalities and the distinguishing experiences of women of color, multicultural feminism delivers an operative outline for this research. In almost every scenario, the alternative poverty measures give large proportions of economic drawbacks for women of color than the authorized U.S. poverty line. The NAS poverty measures subtract childcare and reduced health budgets from disposable family income; they consequently illustrate more poverty rates among almost every group of women. Similarly, the three-parameter equivalence scale and alternative estimates of childcare budgets generate much increased poverty rates among those employed full-time and living in female-headed households. As specified by measures of the depth of poverty, women of color most predominantly live under deep roots of poverty. Thus, alternative poverty measures frequently generate greatest poverty rates among those in the most deprived social locations.

Reid and Tom, (2006), exemplifies that current research looks towards the clear picture of poverty, social dependency and health issues of poor women. Women considered to be discriminated group already, being poor women makes them more vulnerable and excluded from all spheres of life opportunities. As in the male dominant culture, poor women lack resources and basic facilities and thus out casted from society by facing stereotyping, humiliation and disgrace (Wall 1993, 285). The sample of twenty women from feminist action project were taken for current research which depicts the social realities faced by women in community-based research. The organization called women organizing activities for women (WOAW) conduct the current feminist action research (FAR) for social justice of women against stereotypes and discrimination (Reid 2004a, 2004b). All through research findings, women feel victims of social conditions, worthless and dependent on the traditional settings. Whereas, women consider themselves bound in customs and cultural norms and thus make them unable to break the stereotypes and live in the continues vicious cycle of poverty and dependency. Women speak about the critical picture of poverty and explain that dependency is not chosen but is forced due to many reasons such as, lack of education and training, family traditions, abusive relationships, ill health and other forced system obligations. In conversations, along with poverty mental and physical dependency of women create hindrance to break stereotypes and get out of system. Although women wanted to get out and break such discriminatory stereotypes and avail choices like other individuals to become successful in future and independent to free themselves from such society's depressed lifestyles.

In the second part of this section, Trecker, (1973), gives evident that whether one examines the literary style or graphic design of current curricula and textbooks present perhaps the clearest demonstration of sex biasness in secondary schools. For example, a look at current United States history textbooks raises the question of how the country has maintained itself with a 99% male population. These books consistently refer only to men, i.e., "revolutionary forefathers," "the men who conquered the West," or "the men who built the nation." The pictures, photographs, and paintings chosen for inclusion are almost exclusively about male subjects. Women are rarely chosen as spokesmen, and even books with sections of documentary material allot women writers and thinkers no more than the most miserable space. Nor are history and social studies texts the only offenders. Recently, the New York City Chapter of the National Organization for Women (NOW) sex bias report given within government schools. Josephine Milnar, a contributor to the report, examined several junior high school mathematics and science texts. She found that female mathematicians and scientists of note were ignored, and that illustrative and problem-solving materials were consistently characterized by sexual stereotypes. In science books nonbiased texts were frequently accompanied by illustrations showing only males using scientific equipment or Solving problems. Considering the large numbers of female students with scientific and mathematical potential who do not pursue careers in these areas. Further author explains that unfortunately that texts and materials do not present young girls with positive female images and role models. While males are involved in more interesting and important activities than females and that while girls are willing to read about boys, boys would be unconcerned about female heroes. In support of "Humanity is concerned" author explains that curriculum supports male power and dominancy, such as, teach about male heroes and promote males as intellectual leaders. On the other hand, women as homemaking, health occupations, and business, while males are encouraged towards agriculture, the skilled trades, and the industrial and technical fields. While as many girls as boys receive vocational training on the secondary level, their training prepares them for a very narrow range of occupations, mainly in low-paying women's fields. Non-vocational home making courses received the lion's share of federal funds for home economics until very recently, but young women are not prepared in these courses for paid employment but for unpaid labor as housewives. Lastly, author argues that on account for the fact that, even today, young women are largely ignorant of their legal disabilities and of the prejudices they face in education, employment, and public policy, and that the public remains uninformed about the role of sex bias in social problems. One reason is that very few social studies courses or text materials consider sex-role

conditioning, women's current and historic legal status, social and philosophical attitudes toward women, or the connections between these attitudes and women's rights. It would be difficult to argue that citizenship courses are doing an adequate job when they fail to inform all students about the civic and legal disabilities affecting more than half of the student population. Similarly, it seems difficult to justify the continuing neglect of the part that attitudes toward women play in other contemporary problems. Two-thirds of the adult poor are female, and the vast majority of the welfare population is comprised of women and children. For these reasons, it is impossible to discuss the problems of poverty without consideration of the status of women and of attitudes toward women and children. Similarly, now that 40% of the labor force is female, labor problems and unemployment cannot be explored realistically without consideration of the prospects of working women and of attitudes toward female employment. When women are trained virtually from birth to regard homemaking and childbearing as the primary and, in some cases, the exclusive "feminine" occupations, consideration of social attitudes and female roles would seem mandatory in any discussion of population control or ecology. To conclude, author argues that whether female students are deliberately excluded from vocational schools and courses, these sex divisions are justified claiming young girls are not interested in the traditionally masculine fields.

Kiefer and Sekaquaptewa, (2007), explains that math's related outcomes of women is affected by both gender identification and defined stereotyping. Due to stereotyping the performance of women in math negatively affected and make them consider as less capable in mathematics and thus didn't pursue their careers in number related fields. Defined stereotypes increase stereotypes salience, on the other hand, due to gender identification the self-relevance of gender-related stereotypes increases. These both aspects are important to eliminate in order to reduce the discriminatory stereotypes as they both effect women math related performance. In term of women, the stereotypes related to women math performance automatically activated and practiced, thus accepted by women themselves and consider as non-feminine domain subject. Some women tried to break such subject associated stereotypes by choosing math or number related fields, but still the maximum population follow these traditional stereotypes by forcefully making them unfeminine. The characteristics of unfeminine become more practiced when followed by dominant class or group, by ignoring the counter stereotypical acts or efforts of minority group. By looking from another aspect of schooling, young girls show less desire to continue higher education in mathematics or related subjects as due to feeling of high gender identification among young children. Thus, findings enlighten the aspects that women career specifically in math related fields negatively

influenced by different discriminatory processes. Women experience pressures and stress due to judgements and stereotypes, in order to better perform in math exam which, affect their behavioral patterns towards the subject and future expectations, also this process lack their desirability and interest in math related fields. Therefore, apart from studying math for learning or as subject, women perceive it as threatening factor which can affect their self-efficacy or intelligence. Hence, gender identification and gender discriminatory stereotypes take women away from their goals and dreams from math related careers. Such gender discrepancies create gap in education for women and can't be minimized in most countries.

Frenzel Pekrun, (2007), emphasis that, in most cultures it is to be believed that the mathematics are not for girls or "bad fit" for each other. Different researchers show many social, cultural, psychological and biological reasons for gender differentiation in math's and other number related subjects (e.g., Gallagher & Kaufman, 2005). In this study the focus is on the capability of girls and boys and the expected performance in related subject in future (e.g., Bandura, 1997; Covington, 1984; Eccles, Wigfield). The most common belief is that the in mathematics the gender differences are related with emotions which affect future educational and career choices. The overall results from prior researches stated that only 30% girls choose mathematics and computer for graduation (OECD, 2004b). Whereas, the present study explains emotion-related gender differences in mathematics, such as, embarrassment, pleasure, pride, anxiety and hopelessness. The focus of research is on current and prior emotional patterns of girls and boys and its impact on math outcomes. The study has two major areas:

**Mean level of expected emotions in gender differences:** The three negative emotional differences; anxiety, hopelessness and embarrassment seen in girls not in boys when it comes to mathematics even the midterm exam result shows equal grades for both genders. Whereas, boys show pride and pleasure in studying mathematics. There may be other factors which negatively influence girls' emotions in mathematics and has positive impact on boy's performance in math's. The judgments and stereotypes associated with expected strengthen capabilities in boys and discouraged capabilities in girls play major roles in the creation of such differentiated emotional patterns. Thus, such stereotypes and differentiated emotional patterns results in the girls 'damaging self-perceptions in academics specifically in mathematics.

**The competence and value beliefs in mediation of emotional gender differences:** The control-value theory of attainment emotions (Pekrun, 2000, 2006) suggests that the girls' and boys' emotional patterns are affected by competence-concerned values, achievement-

concerned principles and subjective concerned beliefs in mathematics. Thus, the major factors are values beliefs and competence of girls' and boys' in mathematics in the creation of gender discrepancies. Girl's negative emotions are related with their self-expected capability beliefs in mathematics, which effect their attainment and pride. Whereas, both attainment and pride are related with each other. Therefore, the negative emotional patterns such as, embarrassment, anxiety and hopelessness in girls push them for more hard work in mathematics resulting the high attainment in math's exam. Hence, the regression analysis results states that, gender differences in mean level of mathematics are created due to discrepancies in expected stereotyped beliefs of both genders.

Costes, Copping and Kinlaw, (2014), defines the concept, "Stereotypes are forms of shared knowledge regarding particular social parties that may or may not reliably demonstrate group characteristics (Devine 1989)". "Acting in the same manner with sociocultural ideals of knowledge formation, stereotypes are like any form of global knowledge such that older children, generally, are expected to be more conscious of them than their younger counterparts (Rogoff 2003; Ruble et al. 2006)". To observe age and sex differences in children's demonstration of academic ability through stereotypes about gender dissimilarities in math, science, and verbal domains, in order to test the hypotheses regarding experience and in-group bias as factors that affect stereotype results. The study also concentrated in the links between youths' stereotype awareness (i.e., perceptions of adults' stereotypes) and its own stereotype confirmation. The stereotype mensuration used in this study equated children as girls and boys directly, with the likelihood of formulating egalitarian stereotypes (i.e., no dissimilarities between groups), pre-determined traditional beliefs (e.g., boys are better than girls in math and science), or non-traditional stereotype (e.g., girls are better than boys in math and science). Structured on the ideologies of social identity theory and sociocultural theory, as the hypothesis can be: First, elder individuals (children) would announce higher traditional stereotypes than younger children, (that eight grader boys are better in mathematics and science, in compares to girls who demonstrate to be better in the fields verbal domains; than fourth or sixth graders). Secondly, every group would verbalize "in-group bias" in both their: stereotype information and affirmation. Every grade level and for every area, both gender groups would most likely show a bias perforation for their own gender. Third, children's stereotype knowledge (i.e., their interpretation of adults' stereotypes) would be affirmatively connected with their own stereotype authorization within each area (domain). Costes, Copping and Kinlaw, (2014), have three motives in their study, firstly, to research age differences in stereotype authorization in mathematics and science and in an



area that usually favors girls and women (i.e., verbal skills). Secondly, to investigate youths' knowledge of stereotypes, finding the correlation between youths' thoughts regarding adult stereotypes and their own stereotypes. Finally, to evaluate that either gender-based group differences in stereotype results demonstrate in-group bias among younger children with a transition to traditional stereotypes in older children as was hypothesized by the social identity theory and sociocultural theory.

Academic stereotype endorsement in young adolescent: which results that, although predictably elder children would show immensely stronger traditional stereotypes than younger children for all three academic domains, that hypothesis was proven only for one domain: verbal stereotypes. However, the outcomes advise that whilst children in intermediate childhood incline to demonstrate in-group bias, by early adolescence: increasing exposure to society's gender stereotypes as well as, observations of gender dissimilarities in school attainment, convince children to think that girls are more capable in verbal capabilities as compared to boys. The hypotheses that experience and in-group bias both develop age gaps in stereotype results; with in-group bias possessing an increasing impact on younger children. In early childhood adult transition, both youths' will to ratify verbal stereotypes and the lack of consistent results of traditional math and science stereotype may be interrelated to real group differences. Hence, boys and girls might be demonstrating stereotypes about capabilities that reflect their recently acquired perception realities. And it might be that both genders put on view traditionally believable gender math and science stereotypes, if adolescents are enquired to account about the capabilities of adults or if beliefs were evaluated in young adulthood.

Relationships between stereotype knowledge and stereotype endorsement: As anticipated, children's outcomes of their own gender stereotypes were interrelated with their perceptions of adults' gender stereotypes in all three domains. Although connections were statistically of high importance by suggesting that students are distinguishing their own beliefs from what they perceive adults to believe. In majority of the circumstances, students manifest that adults were more traditional than they were. The interconnection of these relationships might be bidirectional. On one side, it is well understood that children and adults accept that others possess opinions that are similar to their own (Ames 2004). Contrary to that, children's views that the opinions of authoritative adults are expected to shape their own beliefs. As demonstrated in early research literature, parents and teachers either willingly or unwillingly pass on their gender stereotypes to children and students (Bhanot and Jovanovic 2005; Jacobs 1991; Tiedemann 2000; Tomasetto et al. 2011), who then taken in and process the same

beliefs in themselves. However, the present study results, stating that adults' gender stereotypes might positively persuade youth by determining the development of youths' own stereotypes.

Christine Reyna, (2000), labelled stereotypes as descriptive at one level; stereotypes show what a social class or group is like (Hamilton, 1980; Ashmore and Delboca, 1981). However, stereotypes also play a role as an explanatory purpose (Allport, 1954). Along with evidence about what a group is and does, stereotypes also possess statistics about why members of the group are the way they are or why they are in this particular present condition. The basic reasoning is that the stereotypes can guide the way the group members are treated. Such as, majority of the stereotypes of women possess negative characteristics, for example, women express low intellectual capability. Low capability attributions have been linked with low expectations for future success, which may limit the opportunities that are offered to members of such stereotyped groups because they are not deemed capable. Christine Reyna, (2000), also discussed that some of the stereotypes have the connotations because they give attributional information that persuades the way stereotyped people are treated by others as well as the way those that are being stereotyped perceive themselves. Further, to provide an analysis of stereotypes as attributional representatives and presents the model that clarifies how the stereotype-attribution link affects: Firstly, the self-esteem and enthusiasm of the stereotyped people. Secondly, people's values and attitudes toward stereotyped members of groups and thirdly, in what way the performance of both work-out in accomplishments structures. Finally, the debate on how this process of conceptualizing stereotypes may explain the blockages for lowering the negative impact of stereotypes within the classroom environment.

Research on stereotype uniformity and ascriptions also tends to prove the thought that stereotypes are perceived as firm and internal characteristics (e.g., Jackson et al., 1993; Yarkin et al, 1982). In a meta-analysis of gender-stereotypical judgments, Swim and Sanna (1996) suggest that when targets were impactful on stereotype-consistent roles (masculine roles for men, feminine roles for women), success was deemed to be related to internal, persistent qualities, like capability. Participants in that study evaluated either vigorous or weak college applications. Applicants were presented as either African American or Caucasian. Participants “graded” the applications and reviewed, among other things, their attributions for the applicants' presentation. Results stated that participants were more likely to approve an African American's scholastic success (a stereotype-inconsistent event) to unsteady sources like struggle, and to ascribe poor academic presentation (a stereotype-

consistent event) to persistent sources like less capability. The opposite pattern was observed for whites, whose theoretical achievements is stereotype-consistent: White's success was credited to their high capability (persistent) and their poor presentation to decreased struggle (an unstable cause). Attributions of determination also have psychological and behavioral effects on the person being stereotyped. As mentioned earlier, persistency attributions are linked to the expectations for future results (Weiner, 1985). If a person is experiencing pragmatic consequences due to a tenacity-based cause, he/she can expect the source to continue providing required results. However, if negative consequences are credited to persistence causes, then those causes are anticipated to continually weaken achievements. Hence, stereotypes suffuse educational and achievement areas, from the classroom to the playground, from the dean's office to the advisor's office, from the time a child enters pre-school until the day they graduate high school. Stereotypes can destroy people's dreams for future achievements through breeding and attempting to prove negative evaluations and not paying attention to behaviors towards the stereotyped. Stereotypes also produce internal blockades to success by penetrating self-doubt, demolished hopes for the future, or lost confidence in an environment that does not permit the stereotyped to thrive. Even though they are too many to count, the multitude of possible stereotypes have very specified and limited consequences for the manner in which students are assessed and treated by their teachers and peers, and for the way students perceive their own capabilities and potential.

Marcus and Harper with Brodbeck, (2015), distinguishing between 'injunctive norms' (what people believe they and others are assumed to do) and 'descriptive norms' (what people realistically do). The term 'norm' is often used to narrate practices, such as early marriage or female genital mutilation/ cutting (FGM/C), (and can also be used as equivalent to values of culture (cultural beliefs)) and this can lead to uncertainty. To dodge such confusion, in this series we refer to norms as the informal set of rules that influence behaviour. Gender norms are social norms that relate specifically to gender dissimilarities. In this series we utilise the term 'gender norms' to refer to the casual rules and shared social suppositions that distinguish expected behaviour based on gender. For example, a common gender norm is that women and girls will and are expected to do the majority of household work. Due to the fact that people are socialised into their community's gender doctrine and rules about how boys and girls are supposed to think and behave from early childhood – often with finite exposure to other ideas or influences – they may not be able to imagine various contradicting ways of doing things. Gender ideologies and their linked norms can hence set the guidelines of what girls and boys and adult women and men think as well as what they do; they can make

inequalities of capacity and resources seem natural or given through metaphysical nature “by god” , and hence unchangeable. Values and norms about who is permitted to speak out or make important decisions also directly affect how power is dispensed in society – typically to the drawback of children and adolescents in general, and girls in specific (Sen et al., 2007; Marcus and Harper, 2014). People often misinterpret how much they benefit from existing gender norms, and/ or see these inequalities as natural and not unlocked to change.

‘God created men and women differently. That’s why culture is also prone to treat us differently. It is the government that is spoiling matters. How can my son cook, take care of the children, wash the clothes, or fetch groceries (water) when the women and the girls are present? How can my wife build the house when I or her sons are there? Can I call on my daughter to help me slaughter the goat when God has blessed me with all these sons? God would punish me if I did.’ Focus group with men and women, Uganda (Kyomuhendo Bantebya et al., 2013)”.

“My father thought it was inessential for girls to read and write, however in my case he did not condemn ... None of my friends were stationary at home so I also went to school.’ 18-year-old girl in Bangladesh (Schuler, 2007: 191)”.

People often agree with norms because they value another people’s approval, even if they do not positively correspond with the norm. One example might be sending both sons and daughters to school where this has become the ‘right’ thing to do, even if they do not undoubtedly agree with this standard. • People agree with norms because they are scared of the negative reactions they will receive from others if they don’t. People are often acutely cognizant when others are not following to social norms and manage this behavior through face-to-face interactions (comments), tittle-tattle or violence. Not complying with norms can also have a nonpositive effect on people’s livelihoods; people who act against local norms can find that others are less willing to trade with them, work with them in labor-sharing arrangements or provide them with support in times of crisis. This is more likely in close-knit rural communities, as urban communities are often more diversely mixed and social norms are not so irrevocable. The magnitude of social expectations and the thriving struggle to ‘belong’ can be so tough that people agree with norms even where these go against their personal beliefs and attitudes. For example, some individuals questioned in our research in Nepal continued to isolate menstruating girls and women – not because they believed it was necessary but because they feared the non-approving attitudes of others in the community. The struggle for social approval can also influence individuals to change their behavior and attitudes. Typically, adolescent girls, being both young and female, are expected to agree

with decisions made by adults, and often have less authority to disagree or follow an alternative path than their brothers. Limits on girls' mobility and the high value placed on virginity before marriage in some cultures affect girls' access to education. Parents can be hesitant to send girls to co-educational schools where they can form relationships with the opposite sex or fear that they may interact with (or be harassed by) boys and men while journeying to and from school. This combination of values and norms plays a role in the persistence of child marriage in some of our study areas. As well as restricting girls' opportunities for education, ideologies and norms about appropriate femininity can also undercut their health (for example, the likelihood of early pregnancy and repeated pregnancy where there is a bias towards son birth). They also undermine girls' ability to express their own perspectives, make decisions and, in short, develop their agency – their ability to make decisions based on their own will, and act on them. “Expectations of girls' behavior: comprehension from Nepal ‘Girls are expected to be yielding, obedient and shy, and not to be forthright, opinionated and vexatious. Similarly, girls' behavior is precisely linked to notions of honor, mortification and status, with girls feeling they are under the close and continued perusal of society. This means girls are continually under pressure to take in consideration the family name and honor in their daily actions, ranging from the clothes they sport to the way they behave in public. Thus, a girl cannot spend a night at a friend's house; she cannot be seen walking around (being mobile); she cannot be seen conversing with boys. While boys can convey their sexuality and sexual concerns, girls face great coercion not to show any scrutiny in knowing about sex, sexual activity, or sexual appeal. Fear of being excluded from society is the main reason girls do not go against established norms, although this does not seem to prevent them from condemning and questioning both the norms and their own situation. ‘Source: Watson and Harper, 2013’” Poor families are forced to make critical decisions about how to effectively use limited resources, and gender norms can set the parameters for these choices. A common example is where poor families prioritize their sons' education since sons have better earning opportunities and/or because their endemic family will profit from their earnings (Nepal, Viet Nam and Uganda). Another example is one in which poor families marry teen daughters to guide money into the household through bride price (Uganda) or to decrease the number of individuals they have to feed (Ethiopia, Nepal). Poor girls in the countries where our research took place and as a better quality, for boys than for girls. Parents from households of limited resources in low and middle-income countries are much less probable to have attended school at all, and to have finished either primary or secondary school, than parents from better-off households. This means that in poor families,

parents and children are less probable to have been taught about ideas of gender equality through education; they are less likely to be literate and poses the ability to read posters or newspaper articles demanding changes in gender norms and in particular practices. Surprisingly, poverty and wealth can both persuade people to contradict gender norms. Poorer people may be too unhealthy to agree with triumphing gender norms. For example, even if norms consult disapproval on girls and women transporting themselves outside the home independently or working outside the home, poor families require for the income gained by these activities generally overpowers their desire to comply. On the other hand, the fact that wealthier families have more money and greater social status can mean that they are better positioned to go against certain norms, particularly if they think of them as restricting what they want to do. For example, our research in Nepal faced a local leader who had sent his daughter to Kathmandu to study for a master's degree, even though disapproval from the rest of his community was shown. Respondents in Hmong communities in northern Viet Nam also narrated that officials had much more space for manoeuvre than ordinary people (farmers) when it came to disagree and reeling against gender norms and could educate their daughters to a higher level without worrying about their marriage prospects.

Anwara Begum, (2015), In Bangladesh, a patrilineal descent system has undeviating bearing to the place of women in society. Often, a boy is the successor of the patrilineal hierarchy while a girl is of no importance in this respect. There is a platitude in Bengali to the effect that educating your daughter is like gardening another man's fields. Which shows the education rights of children in Bangladesh schematically and takes into consideration specific drawbacks and vulnerabilities that require immediate policy responses. Limitations remain within the education system in teachers' hiring due to a lack of competence. Moreover, the complicated process of hiring deters applicants. A limited number of girls are encouraged by families to struggle for an academic or professional course of study, and lack female teachers as examples for inspiration. Teachers' certification of students for not taking extra tuition, (parents of girls are less likely to pay for this extra tuition), lack of humanity to girls' reactions, and the use of emotional and physical abuse, were important reasons for the failure go girls. In Bangladesh, there is a general trend, especially within poorer communities, to send boys to school and fund that by keeping girls at home (Chaudhury Shirin 2008; UNICEF 2010). NGO programs (like the Underprivileged Children Education Program) which target poor girls for skills training, have to establish bait for parents in terms of additional resources, free school uniforms, flexible school times, assured entry into the job world, and allowing girls to help in the home with domestic work and income-earning

activities. Similarly, Indian parents also hesitate from educating their daughters. Girls' purposes are mainly looked at as being reproductive, perhaps with agricultural work and, cognizant of societal criticism, girls' virginity saved from exposure to men among classmates and teachers (Chaudhury Shirin 2008). Parents think that getting their daughter married off is a blessing of the God. A child bride normally stops her studies and begins full time domestic work in her in-laws' home, lacks bargaining authority. This reveals that in Bangladesh the cultural and social patterns create gender discrimination which effect women education; also contains patriarchal capitalism causing subordination of women towards male domination (UNICEF 2004; Sarkar 2008; UNICEF 2010). From early childhood girls are not given proper investment on their health, care and education as they are considered burden for families (UNICEF 2004). Hence, in Bangladesh the rate of early marriages is very high, most girls are married before the age of 24. However, (1993–94, 1996– 97, and 1989 Bangladesh Fertility Survey), found that the most effected factor due to early marriage is girls' education (Bates, Maselko, and Schuler 2007, pp:102). They also relate high rates fertility with early marriages. Parents didn't consider worthful in investment of girl child education and other skills, as compare to that the cows and goats consider more valuable because they are financially helpful. In Bangladesh, the gender differentiation prevails due to patriarchal settings and thus is socially constructed and harm women rights commonly as their capabilities are neglected and not considered to be useful. Nevertheless, within education system the gender sensitive information is more boosted by teachers, non-formal education and gender sensitive materials (Stromquist 1995). Unfortunately, next to nothing has been done by the World Bank to address the content of education necessary to instigate change in gender relations (Stromquist 1997), with hope of leading to improvement in girls' learning capacity. Instead of being seen in its truest form: a basic human right, this has been overlooked and disregarded completely- especially by the main financiers of education in Bangladesh in both the private and public sectors. Thus, women and girls, even though educated, fail to voice their resentments in the face of our traditional patriarchal society. Further stressing the simple yet crucial role legal rights and the knowledge of; could have played for this woman in Khilgaon, such that she could have built up some form of resistance. (Kollmayer, Schober & Spiel, 2018). When children are still early in their developing stages, between three and six years old, this is when parents' influence regarding children's gender composition and conception is at its finest (Gelman, Taylor, & Naguyen, 2004). Furthermore, it has been noted that there is a positive relationship between parents' and children's gender-stereotyped cognitions (Tenenbaum & Leaper, 2002). Looking at three

empirical studies to illustrate how parents unintentionally convey traditional gender stereotypes to their children will aid a deeper understanding of the matter. Dresel, Heller, Schober, and Ziegler in 2001 conducted the third study we report to illustrate parental influences on gender-stereotyped educational careers. This study was done with 311 parents of 8th grade grammar school students by examining how parents rate their 13–14-year-old children’s qualification for different study subjects. The results concluded that in accordance with traditional gender stereotypes, parents see STEM subjects (= Science, Technology, Engineering and Mathematics) as less suitable for girls, while seeing subjects such as languages and teaching as less suitable for boys. This does not signify parents explicitly and intentionally associating gender stereotypes however it does show us the roots of our concern. This could lead us to the conclusion that in these specific cases, parents prefer careers for their children in which a suitable work environment is provided, which is non hostile, safe and secure. Furthermore, it is evident that parents let their own career experiences impact the decisions and preferences they make for their kids. Consciously and unconsciously gender-stereotypes also play a role in parents’ expectations for their children because parents also become a part of the same chain and system; it comes almost naturally. Parents might transport their expectations directly and indirectly e.g., when discussing possible fields of study with their children. This might be one reason for the differences in career planning described above and in turn for the continued horizontal segregation of the labor market (see also Tenenbaum & Leaper, 2003; Tomasetto, Mirisola, Galdi, & Cadinu, 2015).

The study conducted by Sultan Alam, (2017) pointed out that Pakistan is a country where women are considered to be dishonorable not only to family but also society due to specific career choices they make. The toxic societal pressure if not properly dealt with, frequently leads to numerous women being bound inside the four walls of their house. Other cases involve women who have been granted permission to obtain education however after completion, they are not allowed to work in offices. A nation who must deal with such loss of talent, resources, and wasted potential is rather unlucky. This trend has, is and will continue to prove itself disastrous to society. Only if corrected, this trend holds great potential and power to the betterment of the socio-economic development of the society. Such women must be encouraged to be independent economically, to stand on their own two feet so that they can work side by side with the other fifty percent of the nation to improve the quality of life for their families, which would then go on to affect the national prosperity. However, these leads us back to stepping-stone number one: the suffocated and silenced patterns must



be combated by such nations. Further discussing another example, let us shift focus and look into Gilgit, a moderately developed however culturally rich area in the North of Pakistan. Majority of parents in this region examine education highly in terms of its monetary value. Girls are viewed as guests of the house who would sooner or later be wedlocked and depart. They are solely put into the role of support. Supporting at home with domestic chores, supporting taking care of her siblings, her parents, and then eventually her husband, his family and their kids. She is expected to help with farm work and other household activities, which prevent her from further pursuing her studies. Whereas men would supposedly play the dominating role as the breadwinners of the family, and the heir to previous family wealth. Thus making the man a good investment for education which is required in order for him to compete in the “outside” world, while the woman is naturally playing more of an “inside” role. In accordance, religious scholars, politicians, and feudal lords tend to use Islam for their own gains to impose restrictions, power, and operation in the rural areas of Gilgit and many similar towns. Women and girls are the victims of this form of patriarchy. Women’s mobility is strictly restricted and controlled through the system of purdah, sex segregation, and violence. There have been extensive studies on different education opportunities among genders. King and Hill examined the barriers to women’s education in developing countries and conclude that despite the decrease in the gender gap, girls still receive less education than boys. One of the main factors behind this is the institutional structure where there are biases against girls’ school choice, and the cultural impediments and different standards applied to genders for years. Misinterpreting religion and taking it to an extreme has become yet another trend and of course, society can hardly ever fight against religion or fundamentalists. Their views become the supposed truth and the herd mentality follows, thus making it difficult for minorities such as women to step up and voice their desire. Thus, it can be seen how the religious and cultural factors of moderately developed cities such as Gilgit, prevent female enrolment in higher education.

Mukitil Islam and Asadullah (2018), making use of government secondary school English language textbooks from Malaysia, Indonesia, Pakistan and Bangladesh, we created a quantitative content analysis as a method to locate gender stereotypes in school education. In total, twenty-one categories of barring and quality of representation were observed to study gender stereotypes. Our review confirms a pro-male bias within textbooks: the total female share is 40.4% in textual and pictorial indicators combined. Female jobs are mainly traditional and less reputable while the characters are primarily reserved and passive in terms of personality traits. Women are also represented to be mainly indulged in domestic and in-

door activities while men are associated with a high presence in professional jobs (roles). Methodical underrepresentation of females is clear regardless of whether we look at the literature or the art. A cross-country review shows that the female presence in picture content is only 35.2% in Malaysia and Bangladesh. Overall, the amount of female to male characters (text and pictures combined) is balanced in Malaysia and Indonesia (44.4% and 44.1% respectively) while this particular share is only represented at 24.4% and 37.3% in Pakistani and Bangladeshi curriculum textbooks respectively. The finding of limited appearance of women in Pakistani textbooks, in terms of quality of their presence and quantity, is robust to the selection of province-, grade- and subject-specific textbooks, as well as the range and type of categories used.

Stoker and Lammers, (2012), enlightens that female managers are increased in numbers over the past decades. Yulk (2002) claimed that females are more superior and skilled managers than males. In 2009 the organizations with male managing directors are increased while with female directors are decreased. Powell and Butterfield studied the managerial stereotypes among students over three decades the result found in 1989 found no different than the result found in 2002. Students found that women are harmful and irrelevant for the leadership of any organization. The author also discussed the Gender and Managerial stereotypes which is based on social role theory, women are always judged on gender bases. The females are sensitive and caring, that's why women are not stimulated because it leads negative appraisal for the manager designation. However, with time the gender role of stereotypes is changed because of the change in the social values of men and women roles in society. In this article author also discussed the types of managerial stereotypes: First, "talk about manager then it should be male", Second, "talk about rational then it should be masculine".

Hence, it is proved that leadership relates to gender. But the study shows that the large number of women at management positions depicts a strong leadership quality by proving incorrect the notion of male leadership management.

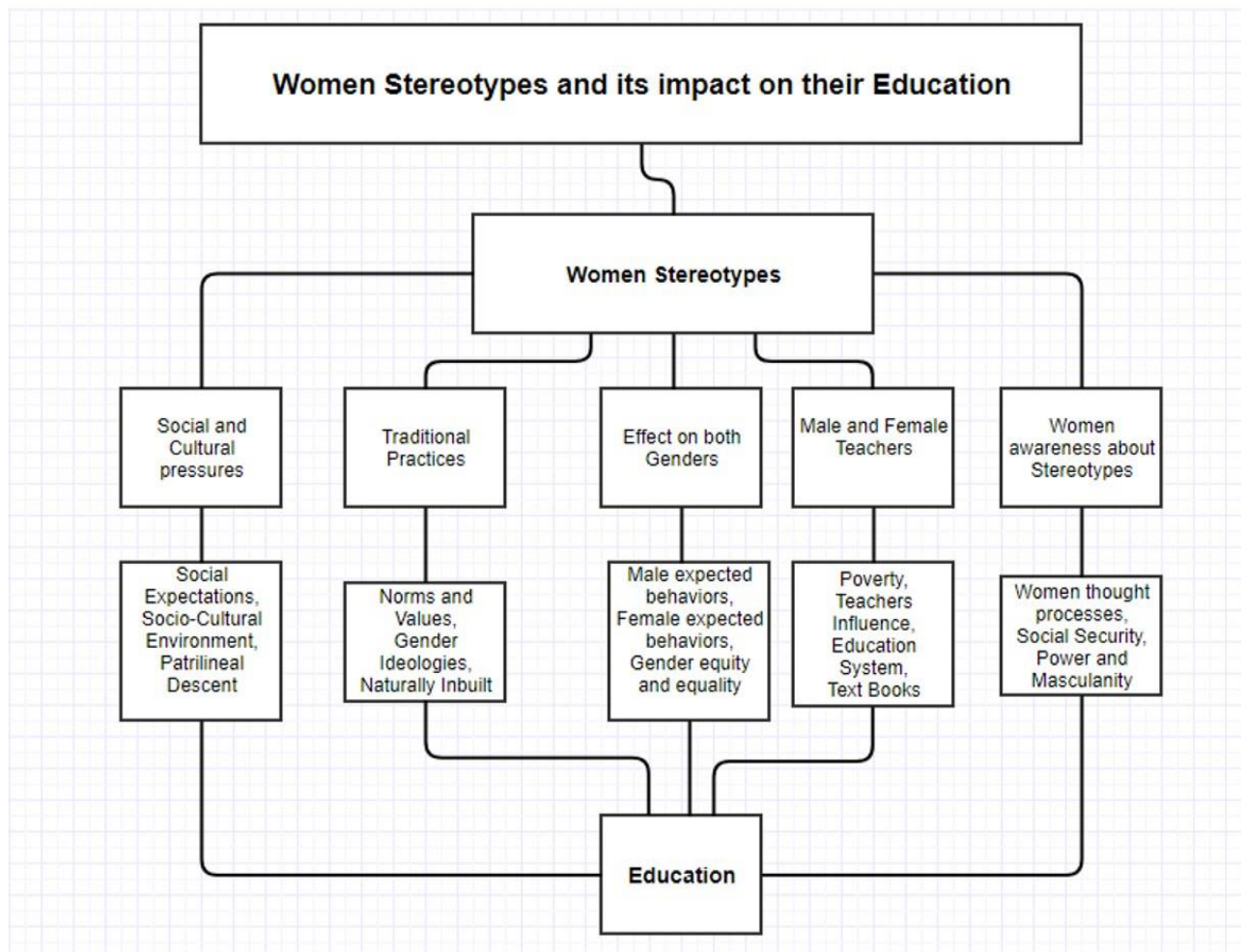
The author concluded that the in few hypothesis results, the female leadership increased without affecting the preference of masculine leadership. But if the employee is female and the manager is female then the percentage of preference of male manager is significantly less. In terms of interaction male employees' dislikes to work under female leaders this results that the managerial stereotypes are strong for men if females' managers are token.

Meredith Ann Newman, (1996), illustrates that equal employment opportunity is very essential for the development in every field of life. It means the participation of women and men should be equal in public and private sector. Different studies have shown that in last

three decades the participation of women in management has increased by 4 times as compare to before 1970s. However, it has also been observed that the rate of women managers in public and private sector are contentiously increasing upwards. According to the Fortune 500 corporations, 6.6 percent women are working on the executive level positions in multinational companies. In federal government, women are getting better fares on management positions although they are positioned on 46 percent of total employment in white collar jobs, on the other hand according to the US office personal only 8.6% women are holding senior executive level positions in federal government hierarchy. It is a valuable question that how a small number of women in elite positions in private and public sector reconciled with objectives and intensions of equal service opportunity policies and practices. The concept of equity is not possible without controversy. Changes is always interfering with humans through economic and traditional which is vary time to time and according to the situations over the time. So, it is important to note that strong national commitment to ensure the laws assurances is not possible without gender equity before obedience ensues. The government of Florida state have the block equity which is very good example. In June 1991 total number of 114,052 people are employed in Florida State. The segregation of this number is 69 % are white, 24 % are black and less than 1 percent belong to other races, so 55% of the total employed are women in this state. According to the author, more than half population if employed are women and the number has increased 9442 approximately since 1988 and this percentage is remaining constant in all 3 organizational sections.

If we analysis block equity at the low level than in lower organization women are working on some specific occupations. In this article author have divided again in this context as well like in executive branch of Florida civil services has divided into three hierarchies. The base level is carrier service which is followed by the selected exempt services. Higher management represents top organizational pyramids. Women are part of the solutions and they are the part of the problem as well. So, the equal employment opportunity is well in entry level positions but those who control the entry and exit points they must understand and remove the obstacles for women in every workplace.

**3.2 Figure 1: Conceptual Framework- The Pictographic Presentation**



### **3.3 Theoretical Framework: The narrative**

To construct the conceptual framework of the current research, I have borrowed several concepts defined and explained by a range of scholars and theorists discussed in my literature review.

To understand the social and cultural pressures that lead to women stereotyping within education, I have used the concepts of social expectations and socio-cultural pressures as defined by Rachel Marcus and Caroline Harper with Sophie Brodbeck (2015). I have used these concepts to compare women in my locale under less or more socio-cultural pressures to see if this indeed true. I have also used the concept in my locale to see differentiated expectations in social behaviors and societal rules according to gender. I have also borrowed from Anwara Begum (2015), the concept of a patrilineal descent system

which creates the differentiated place of women in society. I have used this concept to see that how such stereotypes create due to socio-cultural factors, what are those practices which create such patriarchal capitalism how they affect the education rights of the girl child in my locale. I have adopted from (Khatun and Farzana, 2012) who argued that socio-cultural environment contains pervasive gender discrimination specifically in developing countries (UNICEF 2004; UNICEF 2010). It helped me in my research to see that what are those cultural disorders and different standards that applied to create gender discrimination and how women become in a place that they still continue to live under male domination which limit their opportunities in education and keep them behind in all spheres of developmental processes.

To understand the sex differences in curriculum and their impact on children's identity specifically on girl's child, I have borrowed the concepts of, Cline Naffziger and Ken Naffziger, (1974), who summarized that the genders differ more their general abilities rather than the abilities or activities they do have. To find out that which problems women face when they react against the traditional practices, I have used the concept of Beverly A. Browne (1990's) and Macklin and Kolbe (1984), who explain the children understanding and use of gender stereotype. I also used the concept of (Sen et al., 2007; Marcus and Harper, 2014) that through gender ideologies men and women set wall of rules for them and absorbed such inequalities as natural or God given, and thus unchangeable. From these concepts I understand that from very young age children learn the traditional norms and stereotypes that they accept and practice them as the way they are trained and mostly women don't react against such traditional practices. Using these concepts, I have tried to find out in my research that is there any case in my selected locale that shows the women who stand or react

against stereotypes, if yes, then what are those social and cultural obstacles she faced. The issues of gender and education level have been observed to recognize the gender identity, I have used the explanations of, Carinci and Wong, (2009), who gives the diverse picture to see the gender identity across education level, age and gender. To comprehend the notions traditional practices and poverty of Neera Burra, (2001), comprehend the concept of 'false consciousness' to explain the position of both genders in a society and let them continues accepted oppression. To comprehend the effect of stereotypes on both genders, Schmenk (2004) belief that language learning is a Feminine domain, two factors show stereotyping, language learning is related to gender, girls are more hard workers when it comes to education.

Another concept, Amy K. Kiefer and Denise Sekaquaptewa (2007) suggest that women math related outcome is mostly affected by gender stereotyping, the belief that men perform better in math's subject then women. I have used these concepts in my locale that how stereotypes in education differentiate both genders. Also, that such stereotypes about gender roles in education are socially constructed or inherited. And how these stereotypes created that men can be better in some subjects such as mathematics and women can be better in language learning. Correspondingly, Frenzel Pekrun, (2007), also emphasis that, the most common belief among societies that mathematics is not for girls. Researcher highlighted the reasons behind this concept by covering social, physical, phycological and gender differences (e.g., Gallagher & Kaufman, 2005). Likewise, I have used the perceptions of, Costes, Copping and Kinlaw, (2014), who stretches three motives, initially, girls are better in verbal skill domains then mathematics. Secondly, the relationship of children own knowledge about stereotypes and the elder's knowledge. Finally, the transformation in stereotypes for new generation.

To know the factors about the perception of teachers and parents about stereotyping in education, Sultan Alam (2017) explains that mostly parents see girls as guests because they must marry and move to another person's home, but boys have feed family so they should have educated and earn. This is the main reason behind increasing rates of girl's dropouts from early schooling and enough them in other home related activities. I have used this concept in my locale to see if this indeed true. Also, that what role does poverty play in stereotypes within women education. Dresel, heller, Schober, and Ziegler, (2001) illustrate parents and teachers influences on gender-stereotyped educational careers. I have used this concept in my research to figure out that does this view of parents and teachers create hindrance in girl child abilities in pursuing their educational carrier. Also, what makes parents and teachers to take gender stereotyped decisions for their children.

To enlighten success patterns of women, I have adopted the thoughts of, Christine Reyna, (2000), who reveals that women contain attributions of low capability towards intellectual skills, which let them think of low expectations of success in future and being continues to live in stereotypical situations. Current study illustrates that how stereotypes effect the self-esteem of stereotyped groups, how people perceive stereotyped group members, and differentiated acceptance both genders in workplaces. To recognize that are women aware of stereotypes, if yes, why they adopt it, Janice Law Trecker (1973) gives the view that girls are commonly accepted to be soft spoken, shy and kindhearted, also girls are linked with the notions of shame, honor and prestige. (Stromquist, 1995) states that women think that they are not made for politics as men are born to be politicians. I have used these concepts in a way to see what women think about themselves as individual if they learned stereotypes in the same way as society wants them to learn. I also intended to use this concept to understand what are those pressures that force women to behave in the same manner as they have trained from childhood. To comprehend the notions of working women stereotypes, I have taken the philosophies of, Stoker and Lammers, (2012), describes that how students reveals that women are harmful and irrelevant for the leadership of any organization.

## Chapter 4

### Research Findings

I have interviewed 20 school students and 7 female teachers from Government Girls High School Khyabane Sir Syed Sector-I Rawalpindi. 25 college students and 8 female teachers were interviewed from Government Girls College F-block Rawalpindi. Whereas, 25 male students, 21 female students and 8 teachers both male and female from two departments of Arid Agriculture University Rawalpindi, were interviewed. However, I have also talked to 7 male members and 3 female members from Aurat Foundation. I have used **Thematic Analysis** to analyze the primary data, based on these interviews, I have split the data into five themes; First-The spirit of patriarchal society, Second-Biased interpretation of Religious Institutions & absorption of gender roles, Third-Defined professions for women, Fourth-Cultural Dynamics of female education & Social Stratification, and Fifth-Differentiated gender ideologies.

#### 4.1 Theme 1: The spirit of patriarchal society

It is seen through data that the principles of patriarchy are practicing in almost everywhere in traditional societies, where men and women follow the traditional practices and adopt their roles given by society. In such systems women become symbol of obedience, honor, respect for the males of the family. Women are believed to be weak, shy, insecure and dependent on men either father, husband, brother even younger brothers and sons. Women gave no right to their own decision because they considered to be weak both physically and mentally. However, the data predicts that the concept of masculinity is deep imbedded in the patriarchal systems as boys are raised in a way that considered themselves as superior which lead towards the women oppression and submissiveness by them. The legal system also supports the spirit of patriarchy by giving maximum rights to men and leaving behind women towards resources, legal rights, property rights, right of divorce and custody of child. Based on these realities, the stereotypic statements are created by the patriarchal societies for both male and females based on their gender roles. These statements are transferred from generation to generation and considered true, both genders must act accordingly as it defines their personality in society. No one thinks to break these stereotypes because of fear that “what will people say”. The patriarchal structure of most Islamic states defends their rulebooks by giving reference from Quran and Hadees. Women also immune of these practices as they



learned to not think outside these traditional practices because these traditional practices convert into stereotypes which then become social or cultural norms.

*“Cultural Norms are cliff notes for women”*

The data shows that there are many stereotypes women face in patriarchal societies during education and in professional life. The current research illustrates the experiences of girls from daily routine who face stereotypes in patriarchal societies. Stereotypic statements absorbed by parents and so they transfer it to their daughters, and girls accept these statements without experiences' it by themselves. In most families, girls are not allowed for job, so that's why they don't allow them to take education after matric as it goes wastage. Mostly Uncle, Father, elder Brother or Grandfathers said that girls should learn other skills like stitching, cooking etc. as they must marry, and these skills will help them after marriage not education. On the other hand, some families allow their daughters to study because people now a day won't marry uneducated girls. Also, stereotypic statements about education and professions effects in choosing subjects e.g. Girl should be doctor and science subjects are better for girls. Girls can't be politician because of the statement that what will people say, that women are doing politics openly with men. Mostly girls didn't join the field of their own choice because parents fear from society. Hence, societal pressure will lead parents to take such decisions for their daughters specially in education and jobs. First parents didn't allow their daughters to get education by imposing family's traditions and values on them. And if they allow in some cases then they won't let them to choose the fields and subjects of their own choice. From data it is to be assessed that, mostly girls are pressurized in patriarchal systems and all rules of society and religion are imposed on girls, if women get educated then will violate male dominancy by asking for her rights. However, in most families, Islamic education is preferable for girls and send them to madrasa's (Institute for Islamic education) because it is considered as safe place for girls to take education. And through this their honor will keep safe. But boys can study wherever they want. The study shows, in Pakistan there are diverse ethnicities and everyone effects from such stereotypic statements. Let's look on personal experiences of women and men and their perceptions about patriarchy:

*“Mery abu ami 9th ka bad parhai nai chorty; Meri ami kehti hain k larkian agr zada parhai karyn ge to unka demagh kahrab ho jay ga; hamary gaon ma aik lrki ne zada parhai ki ti to uska demagh kharab ho gya ta”.*

“My parents won’t allow education after 9<sup>th</sup> class, my mother says if girls study too much then it will affect their brain; in our village, one girl gone mad because of studying more” (13-year-old school student).

*“Ma doctor bana chahti hun aur ghareebon ki madad krna chahti hun, lekin mery abu mgy prhny nai dyn gy matric k bad. Magr meri behny aur ami chahti hain k ma agy parhun kun k unparh lrki sy aj kal koi shadi ne krta. Par mery abu khty hain k agy parhai kam nai ay ge, lrkion ko shadi kr k chly jana ha dusry ghr aur wahan ghr dari kam ati ha degreean ne, aur log kia kahyn gy k ma apni beti ki kamai khany k lye usy parha raha hun”*

“I want to become a doctor and help poor. But my father won’t allow me to get education after matric. But my mother and sisters want me to get further education because no one marries uneducated girl now a day. But my father says education would not helpful in future, girls must marry and went to husband’s house and after marriage household skills will be used not professional degrees and what will people say that I am educating my daughter in order to feed on her earning” (15-year-old school student).

*“Mery abu mgy prhny ki ijazat dety hain par sirf teacher banay ki ijazat ha. Aur teacher b bana ha to coeducation ma nai parhna kun k wo sochty hain k lrkian agr lrkon k sth prhyn to unka dehan ghalt tarf jata ha aur parhai sy hat jata ha, ghalt sohbat ka asar hota ha. Aur wsy bhi zada parhny sy larkian badtameez aur awara ho jati hain. Mny khud to ne tajurba kia but bary khty hain to thek e khty hon gy kun k mgy behas krny ki ijazat ne ha baron k agy. Is lye ma ab women college sy sociology parh rhi hun”.*

“My father allows me to study and want me to become teacher only. And for teaching, doesn’t allow me to go in co-education collage as he thinks that if girls and boys get education together than they can’t study rather they will indulge in wrongful activities and certainly bad company will influence. Also, higher education makes girls corrupt and shameless. I didn’t experience it by myself, but I believe on it because elders said, so elders said right, and I am not allowed to argue with my parents that’s why I am studying sociology from women college” (17-year-old school student).

*“Ma airforce mai chahti hun. Mery ami abu ijazat dety hain k chali jao par meri dadi kehti hain tumhari phuphi army mai jana chahti ti, humny usko ijazat nai di to tumhyn ksy dy skty hain. Ye kam lrkion k krny k nai hain, larkian bhala jahaz urati v achi lgti hain kia; lrkian*

*pardy ma rh kr jo krskti hain wahi krna chahye unhyn, is lye zada parhny ki zarurat nai ha. Is lye ma ab BA kr k mny parhai chor deni ha”*

“I want to join air-force. My parents allow me for higher education. But my grandmother says, your aunt wants to join Army, but we didn’t allow her then how can we allow you to go in air-force. These professions won’t suit women and how can girl fly the airplane, girls should do things while in their veil, so you don’t need to study more that’s why I am doing simple BA and after that I will left education” (20-year-old college student).

*“Meri job ho ge ti par mgy bht mushkil sy permission mili kun k timings 9am to 7pm ti, par meri ami kehti ti 5 bgy sy zada lrkian bahir ne rh skti, agr andheraa hony ka bad ghr ao ge to log mjsy sawal kryn gy k beta ghr py ha sham ko aur beti itni dyr tak bahir ha. Is lye phr mny apni lunch break khatam krwa k wo time bhi istimal a laya aur 2 ghnty phly kam khatm kr k 5 bgy ghr ajati ti. Ab admission lia ha to job chor k kun k evening ma prhny ki b ijazat ne ha aur university ma prhny ki bhi shart ha k Hijab (pardah) kr k jana ha aur extra ciricular activities ma hisa nai lena. Mery abu ny phly din university any sy phly kaha k beta hamari izat tumhary hath a ha khyal rkhna”.*

“I got the job, but my mother wasn’t giving me permission because of timing issues, as the job time was 9am to 7pm and my mother concern was that girls can’t stay out of home after 5pm. She said what will I am supposed to tell people that my son is at home in evening and my daughter is still out of house. That’s why I give up on my lunch break and utilize that time to complete office hours and take off at 5pm. Now I left job for further studies because I was not allowed to take classes in evening. I got admission in university in condition of having veil. On first day of university my father said, now my integrity is in your hands; be careful” (23-year-old female university student).

*“Mera taluk Gilgit baltistan sy ha aur ma apni behan ka experience apsy share krna chahunga. Meri behan nurse ha aur 15 saal ho gy ty uski shadi ko, pichly saal uski talak ho ge kun k uska shohar kuch ne krta ta aur ghr ka aur bachon ka sara kharcha meri behan cahala rahi ti apni tankhwa sy. Is k bawajood wo usko marta peeta aur shak krta ta. Ab jb sy usy talak hui ha sb rishta dar aur log usy qasoor war tehra rhyn hain k tumny apni nokri ki waja sy apna ghr kharab kr lia. Kun k apny ghr ko bachana aurat ki zemadari ha mard kin nahi”.*

“I belong to Gilgit Baltistan and I will share my sisters’ experience with you. My sister is nurse and was married in the past 15 years. Last year she got divorced because her husband did nothing and she run her household expenses from her pay. Still he did domestic violence

with her. Now from the time she got divorced, all the people (whole family and relatives) blame her for divorce, by saying that you ruined your marriage because of your job. Because its women responsibility to protect her marriage not men's" (male university students).

*"Ma PHD ka student hun aur mera taluk Pathan family sy ha. Hamary ilaqay ma lrki ko arhana gunah smjha jata ha aur nokri ki to bilkul ijazat nai ha khas tor pr NGO sector ma. Kun k jb lrkian prh jati hain to unk demagh zada khul jaty hain, phr wo apni buniadi taleemat bhool jati hain. Aur sb sy zada khtra mard ko ye hota ha k agr aurat ny parh lia to phr wo pardah b chor dy ge, hamari izat aur ghairat ko miti ma mila dy ge".*

"I am PHD student and I belong to pathan family. In our area education and job is consider as sin for women, specifically in NGO sector. Because due to education female become more open-minded and leave their cultural values and norms behind. The main insecurity in males who don't allow women for education and job are violation of pardah, izat and ghairat. Violation of pashtoon school of thought" (male university student).

*"Mera taluk Sindh k dahi ilaqay sy ha. Hum apni behno ko ne parhatay par shadi k lye bivi parhi likhi lay k atay hain lekin usy nokri ki ijazat nai hoti, kun k hamary ilaqay ma auratyn nokrian nai krti kunk unhyn person ki zarurat nai hoti aur jb pesy mil rhy hon to nokri ki kia zarurat ha aurat ko. Hamray khandan main kuch larkion k pas shanakhti cards bhi nai hain, banwaty e nahi hain ta k unhyn virasat ma hisa na dena pary. Hum aurton ko sirf shadi aur bachon ki soch tak mehdood rkhty hain".*

"I belong to rural area of Sindh. We didn't educate our sisters but married with educated women that is my wife did masters, but my sister is matric. Our areas are not job promoted for women because they don't need money, and if they don't need money then there is no need for women to do job. In our family some girls even don't have identity cards in order to not give rights in property. We bound girls thinking to marriage and children only" (male university student from Sindh).

*"Mera taluk South Punjab k aik gaon sy ha. Aur mgy esa lgta ha k agr lrkian zada parh likh jayn to wo hathon sy nikal jati hain, ghair ikhlaki harkaat krti hain. Is lye unhyn school aur college bhi ne bhejna chahye, aur coeducation universities ma prhny ki ijazat to kisi bhi haal main nai honi chahye lrkion ko. Lrky prh skty hain kun k lrky agr esa kuch kr bhi lyn to khair hoti ha kum k lrkon ki izat sy zada lrkion ki izat nazuk hoti ha. Is lye lrkion ko Quran ki taleem leni chahye madrasa sy, jesy meri behnyn ly rai hain aur maghrabi taleemat sy door*

*rkhna chahye. Jsy Maulana sahib khty hain k, lrkion ko duniavi taleemat na sikhao aur deni sikhao sirf nahi to wo bigar jati hain”.*

“I belong to village of South Punjab and I think if girls are allowed for study then they become out of control and start performing immoral activities that’s why girls should not be allowed to go to schools and colleges and for girls to study in co-education become impossible. And if boys indulge in such activities than its okay for them because the pride of girl is more on stake as compare to boy. So, girls should get Quranic education at madrasa like my sisters are doing and should away from western education. As Maulana said, we should keep distant girls from secular education and should teach them Islamic education so that they should not violate their norms”. (male university student belongs to rural area of South Punjab).

*“Ma apni beti ko alaa taleem k lye bahir bhejna chahti ti par sary rishta daron ny aitraaz kiya aur kaha k kia kri ho, shadi karo bachi ki kahan usy bahir bhej k khawar krwao ge. Parhai k chakaron ma uski umer nikal jay ge shadi ki, is lye esa mat karo”.*

“I want to send my daughter abroad for higher education but all relatives showed their concern and give statements like, your daughter is at age of marriage, marry her and don’t waste her time on further education, what if her age of marriage crossed during education, so don’t do it” (school teacher).

*“Mai phly jab Ferguson ma kam kri ti, wahan wo larkion ko sheher sy bahir nai bhejtay ty, aur ma wahan pehli larki ti jo khud apni marzi sy jati ti, ohr wo log bht heran hotay tay kay ye khud ksy shehr sy bahir jany py raza mand ho jati ha. Aur agar mai daftar mai zada time laga kay kam krti ti aur sath aik larka bhi betha hota ta, to usk lye ye sab normal ta lekin mgy sab esy dkhty ty heran kun sawalia nazron say dekhty ty kay ye kun sham tak daftar ma bethi hai, ye ghereloo larki nai hai, kia isk ghar ma koi nai ha isko puchny wala aur unk mutabik mai pagal ti. Aur mery kirdar k bary ma bhi batyn hoti rehti ti kun k zada tar larkian 5 bgy k bad kam nai krti ti”.*

“Earlier, I was in Ferguson firm; they won’t send girls to outstation tasks and I was the first girl who volunteer then they got surprised that she herself want to go to out of city. And if I need to do late sittings in office for work, and a boy is also sitting late then its normal for him but for a girl they become judgmental and stare at her in strange ways and with questioning eyes; why she is still sitting, she has no one at her home who asks her or she is not traditional

girl or like in their words she is out, like they start judging my character because most girls take off at 5pm” (female respondent from Aurat Foundation).

*“Mjy 15 saal ho gy hain ghar sy door nokri krty way. Aur ghar sy bahir mahol larkion kay lye mehfoox nai hota aur mny apni behnon ki shadi 18 saal ma kr di ti kun k hamary mahol ma jahan sy mera taluk ha wahan lrkian beghair pardah k bahir nai nikal sakti aur agar bachion ki shadi jaldi na karo aur unhyn parhny aur nokri krny ki ijazaat dy do. Phr wo bahir niklyn ge to unhyn koi pasand ajay ga, phr izat aur ghairat k mamly ajaty hain; usy acha ha k lrjion ki shadi time py hi kar di jay. Mny agr abi tak shadi nai ki to mai Islamabad ma apny ghar st door nokri kari hun yahan mery maa baap koi kuch kehny wala nai hai”.*

“It’s been 15 years now that I am working away from my hometown. The environment outside of home is not so much secure for girls, as I married my sisters at the age of 18 because in our environment girls can’t move without veil and if we allow girls to get education and do job then this is not easy for a girl. If she went out for education and job then there might be a chance that she would start liking someone, then there come the issues of honor and pride. If I didn’t get married yet then I am not in my city and nobody knows my parents here, so there is no issue of what people will say to my parents” (female respondent from Aurat foundation).

#### **4.2 Theme 2: Biased interpretation of Religious Institutions & Absorption of Gender Roles**

It has been observed from data that, people use religion for their own sake to overpower women and confuse religion with cultural norms and practices to give reasons of male dominance in patriarchal societies. In such cultures, mostly girls are not allowed to get education after matric and if they want to study further then they have to learn Quran and cooking first than will be allowed to take admission in women collage. In some cases, veil is set as the condition for girl if she wants to go out for study and job. However, data shows that only few professions are also specified for women like teaching and doctor because they are considered as respectable jobs. The main consideration is that women are physically weak, and they are structurally different from men that’s why they can’t do everything which men can do. And if people think that education is right of women then it is only to raise children in a better way not for job and career. Even though, educated men who talk about women rights believe that men and women are not equal, and Allah made women one-degree inferior

to men, that's why their roles are different because their structures are different; such men play important role in the creation of women stereotyping and then deny that there exists no stereotyping against women. Only few cases show, women also didn't recognize that they are being stereotyped and believe that there is no gender discrimination left in societies. However, on the other hand, some girls even don't know about stereotypes, they absorbed their traditional roles and unequal treatment in a way that they believe that are made for this and being a girl, we must obey men and their male dominant behaviors. This is further explained through the direct quotes of respondents:

*“Admi zada mazboot aur bahimat hotay hain aurton k muqablay main, ye aik stereotype nahi ha, haqeeqat hai. Ye Quran mai likha ha k Admion ko aik darja fokiat hasil hai aurton par. Aurtyan football aur hockey jsy khel nahi khel skti k wo jismani tor par kamzor hoti hain. Taleem lrky aur lrkion dono k lye zruri hai. Lrky aur lrkion ma saakht kay lehaz sy farq hota ha is lye muashra aur maa baap alag trhan sy treat krty hain.. Misal k tor py, agr mjy market sy kuch ,angwana ho to, raat k 1 bji emergency ma apny betay ko shop py bhejun ga beti ko nahi; kun? Kunk lrkion k lye mehfooz nai hota itni raat ko bahir jana. Kun k lrko aur lrkion k genes ma fark hota ha, banawat ma fark ha, aur is lehaaz sy kaam ki taqseem bhi fark ha aur yhi waja ha k ye stereotypes education mai paye jaty hain lrkion k lye. Agr hum lrkion aur lrkon ko unki jins k mutabiq nab hi palyn tab bhi wo mard aur aurat kay mutabiq apny apny kam kryn gy. Isi trhan agr ma apko aik misaal deta hun, agr mai yahan 4 lrkon ko bullaun aur unsy kahun kay mjy kiss dyn tb ma apko interview doon ga to wo sary bina sawal puchy dy dyn gy, lekin yhi bat agr ma 4 lrkion ko kahun to un ma sy aik bhi nai dy ge kun k Allah ny unhyun banaya hi is trhan hai, unk andr ai haya aur shrm rkhi ha, is lye lrkian aur lrky kbhi brabr nai ho skty”.*

“Males are stronger than women, is not a stereotype, its reality. It is written in Quran that Male have one-degree superior than women. Women can't play games like football because they are weak. Education is important for both girls and boys. Boys and girls have structural differences that's why culture and parents treat them differently. For example, if I need to buy something from market in emergency at 1pm then I will send my son at this hour not my daughter; why? because of structural difference, girls need more security. So, there is difference between girls and boys based on their biological structures, genes and gender division of labor that's why these stereotypes exist towards education. If we raise girls and boys not according to their gender still, they will be different and girls can't do what a man can do, so there is a difference in gender division of labor. For example, if I call 4 boys and 5

girls and said them give me a kiss and then I will give you interview all boys will give me without asking why and no girl will agree. Because God made women differently than men” (male university professor).

*“khawateen university ki teacher’s kay groh ny apny khyalat zahir krty huye btaya kay ye esy koi stereotypes aurton ki parhai kay mutaliq aj kal nahi paye jaty. Aj kal ahr larki apni marzi ki taleem hasil kri hai aur nokri kri hai. Sirf 1 sy 3% lrkian esi hain jin ko khandaan aur muashra dabao dalta hai apni marzi ki parhai aur nokri na krny par. Aura gr maa baap rokty hain to wo bhi apni behan betion ki hifazat ki khatir. Aur yhi waja ha k maa baap teaching aur doctors jsy shoabay muntakhib krtay hain lrkion k lye jis ma wo mehfooz rhyn. Aura gr lrkian hijab leti hain aur abaya phnti hain to wo islami taleemat ki waaja sy, is ko condition kehna bilkul ghalt hoga. Aur agar hum teachers hain to apni marzi sy hain kun k hmy pata hai k hum is shoaba ma mehfooz aur asani sy hain, hum par koi dabao ya pabandi nahi hai ksi bhi kism ka. Aur hamary khyal mai lrkion k sath kisi bhi kism ki koi haq talfi nahi ho ri na gharon ma, na taleemi idaron ma aur na hi dafatir mai”.*

“Group of female university teachers said that these stereotypes related to education does not exist anymore and now a day every girl is studying and getting education of her own choice. Only 1 to 3% girls are pressurized by family or society and compromise on education. Otherwise girls are doing jobs of their own choice. If parents put restrictions, then it is not restriction it is care, for their security. And that’s why parents choose suitable profession for their daughters in which they feel secure and protected. And if they put on veil and wear abaya then it is because of religious values and it should not manipulate as conditions. And they are teachers by their own choice because they know it is suitable for them not due to pressures. There is no discrimination between men and women in education not at homes, not at workplaces and not even at education institutions”.

*“Mery ilaqay mai jab coeducation shuru hoti hai tb hum lrkion ki parhai rukwa dety hain, islami ki taleemat ki waja sy. Kun k university k mahol mai aur gaon kay mahol ma bht fark hota ha is lye hmy ye khtra hota ha k lrkian kharab ho jayn ge lekin, kunk na mahram sy il bhi hasil naik r skty, do log sath beth kr taleem bhi hasil kryn to bina pardah k to ghalt kam ho jatt hain. lrky kuch b kr lyn to mard ki khair ha par aurat ki izat nazuk hoti ha. Mery mutabik zada islam ka role is sb ma, muashray ka nahi, kun k hamara muashra islami muashra ha”.*



“In my area when coeducation starts then they stop their women to get further education due to religious pressures. Because the university environment is different than village area because girls will become immoral, and women can’t get education from strange man as if two people study together without veil than wrong actions can be performed. But there is no issue for boys to continue their education because it’s okay for boy to do immoral acts as his pride is not as sensitive as of girl. He thinks more dominant pressure in women discrimination is religion not cultural or societal pressure because we live in Islamic society” (male respondent from Aurat foundation belongs to Rahim Yar Khan).

### **4.3 Theme 3: Defined professions for women**

It is observed from data that; some professions are considered respectable and suitable for women in patriarchal societies due to which labels attach with women and they face stereotypes if try to choose career beyond societal expectations. Indoor work or professions like teaching and doctors are commonly defined occupations for women because the normal thought behind this concept is that women keep safe and secure in these fields. As women are weak and insecure so they should choose professions according their biological structure. By keeping this concept in mind parents allow their daughters to get education according to women friendly fields. Social norms restrict women to few jobs because in traditional societies, it’s rare that women get professional education and if she got education than the more chances are that she will not be permitted to peruse her career because the prime duty assigned to women is to get married and raise children. Therefore, mostly girls give up on their dreams as they don’t allow to get higher education and family pressurize them for marriage. Some girls give up as they don’t allow to choose subjects of their choice because for girls only limited fields are respectable and secured. Following quotes of respondents explains it more clearly:

*“Aik nokri krny wali aurat honay kay natay, mai khud ko bht mazboot mehsoos karti hun kun k mery pas taleem bhi hai aur nokri bhi. Lekin jo aurtyn nokri krti hain unk bachay bht mutasir hotay hain, mery bachy mgy kehty hain kay jo mayn ghr ma rehti hain wo zada achi hoti hain un maon sy jo kam krti hain. Mny khud bhi bht esi jumlay sunay hain logon sy apni nokri ki waja sy, jsy kay mai apny ghr ki traf dehan nai deti aur mny mehsoos kia ha kay mgy wo izat bhi nai milti jo aik ghr mai rhny wali biwi ya bahoo ko milti hai hala k uspy sirf ghr ki zemaari hoti hai nokri ki nai. Kun k shohar aur bachon ko bht zada umeed hoti hai humsy*

*aur hmy do do zemadarion ko nibhana prta ha. Aur agar shohar aur biwi dono job kry hon tab bhi kitchen aur ghar kay kam aurat ko hi krny hain kun kay mardon ko ye sikhaya hi nai jata aur agr koi mard kr bhi ly to log usy ajeeb ajeeb batyn krty hain”.*

“Being working women I feel strong because of education and job; I have higher self-confidence. But working women’s children also suffer, my children said that home moms are better than working mothers. I also face stereotypical statement because of a working woman, that I don’t take care of my household responsibilities and didn’t get that respect which a housewife gets, because husband and children have more expectations from working lady. Even as working women I must fulfill both the professional duty and the housework, as compare to that the housewife is relaxed as she only has one duty. If both husband and wife are working than still its women’s duty to perform kitchen’s responsibilities, men won’t do such work because of stereotype that how can man perform household responsibilities and other kittens work” (college teacher).

*“Mai B-tech krna chahti ti par mery aba ny mana kar dia ye kh kr kay tumhray stah class mai aur ki larki nai ha sab lrky hain to tum ye na parho kuch aur parh lo kun kay phr akli lrki itny larko kay sth ksy prhy ge, mehfooz ne hota esy. Is lye phr mny apna khuab pura nai kia. Aik aurat honay kay natay hmy mehfooz mahol chahye hota ha prhny aur nokri krny k lye. Yhi waja ha k mny bht sari nokrian krny kay bad teaching ko muntakhib kia apny lye kun k mjy lgta ha lrkian is job ma mehfooz reti hain aur asani sy ghar k sath manage bhi kar skti hain. Musharti dabao aurat ko majboor kr deta hai kay k wo esy feslay kryn. Jesy mesaal kay tor pay, aurat is muashray ma itni bhi mehfooz nai hai kay is umer ma aj bhi agr hmy library jana hota ha to sath kisi bhi aik mard ko ly kr jaty hain chahy wo hamar chota beta hi kun na ho kunkay wahan akeli aurat ko log ajeeb nazron sy dkhty hain. Aur isi lye mny lrkon kay school mai teaching krny sy zada lrkion k school main teaching krny main khud ko mehfooz smjha”.*

“I want to do a B-tech, but my father refused, by saying that you have no other girl in your class, she was the only one girl in class. So, the environment was not suitable that’s why I can’t peruse my dream. As women we must need secure environment not just for education but also for job because I also tried different other jobs but at the end, I decided to do teaching as I feel it is more convenient and reliable job for women. Societal pressure forces women to take such decisions. For Example, if I need to visit library then I must take one male with me even my younger son, still at this age, because I face strange looks if go alone

as all are males there. Even I prefer to teach in girl's school I refused to teach in boy's schools and colleges because of security reasons" (college teacher).

*"Mai accounts prhna chahti ti lekin mery valedyn chahty ty k mai teacher banu kun kay unhyam lagta ta banker ban kay mai shadi kay bad ki zindagi main apny ghar aur job ko sahi say manage nai kar paun ge, to is lye unhon ny bachpan say hi mera demagh main dala kay teacher hi bana hai hala k mery abu khud bhi banker hi hain. Isi trhan meri aik dost coder hai aur wo jb job interviews k lye jati hai to usy zada tar sawal kiye jaty hain kay apny shadi nai krni, apka kia plan hai future ka. To wo bht pareshan hoti hai kay mery sy mery profession say related sawal kun ne puchty k mai kon si zaban ma coding kr skti hun. Mery khyal ma Pakistan ma koi lrki coder nai hoti aura agr koi hoti bhi hai to log usy seriously nai lety".*

"I want to study accounts, but my parents want me to become a teacher not banker as they think being a banker, I can't manage my family life, from childhood they set my mindset for teaching though my father himself was a banker. Similarly, one of my friend is coder and when she goes for job interviews to then the questions usually ask from her are like what about your plan for marriage and kids and all that then she becomes so upset that why they ask me question about my personal life why they didn't ask me about my profession such as in which language I can code. Because in Pakistani society its very rare that a girl can be a coder and if there is then they don't take her seriously as girls can't do logical jobs" (college teacher).

*"Meri apni beti ny top kia ta federal borad main aur wo engineer bana chahti ti par mny usy manaya kay doctor ban jao kun k engineering lrkion kay lye mehfooz pasha nai hai, to ab wo King Edward Medical College main parh rahi hai. Kun k ma ye smjhta hun kay lrkion ko char dewari wali nokrian krni chahye. Par mny apny betay ko nai mehdoon kia kisi bhi filed ko chunay k lye kun k wo lrka ha aur har kam kar skta hai. Mery apny dost ki shadi is umer ma a kay tootnay wali hai isi waja sy kay uski biwi engineer hai aur wo chahta hai k nokri chor kar ghar py bachon ka dehan rkhy lekin uski biwi nokri nahi chorna chahti, kun kay usy adat ho ge hai khudmukhtar rhny ki. Isi lye jo sb sy zada valedyn logon ki batyn suntay hain wo yhi hain kay, nokri krny wali lrkion k achy rishty nai hoty aur jb wo lrkon k sath kam krty hain to khud ko pta ne kia smjhny lag jati hain aur phr wo apni married life ko thek sy ne chala skti".*

“My own daughter topped in Federal board and wants to become an engineer, but I recommended her for medical. Now she is studying in King Edward Medical college. I convinced her to become a doctor as she will not be safe as an engineer. He said I prefer indoor job for her. But he didn’t do this with his son and didn’t restrict him to some specific profession. My friend marriage is at stake at this stage due to this reason as they both are working, and his wife is engineer. He wants her wife to take care of house responsibilities and leave job, but she doesn’t want to leave a job and become dependent on her husband although. The common stereotype parents face due to which they won’t allow their daughter for job, the girls who did job, they didn’t get good proposals because they work with boys and become stubborn and can’t run their married life peacefully” (male university professor).

*“Idaray kay andar bhi jo aik fasla hota ha wo aurtayn khud banati hain. Jsy abhi humny aik project shuru kia ha, us main hmy lrkian chahye field k lye lekin lrkian interview mai mana kr deti hain field ma jany sy ye kh kr kay hum 5 bgy kay bad time nai dy skty, itni door fiel ma nai ja skty, akely jana hai ya group ma jana hai. To ye idaron ka qasoor nai hain blk aurtyn khud esy krti hain. Unhon ny ye seekh lia hai k wo ye sab kam naik r skti aur unhyn apni hadood mai hi rehna hai. Aik lrka 8 bgy tak daftar ma beth kr kam krny ko tyar ho jata ha par lrki nai hoti kun k usy ny yhi seekha hai bachpan sy kay wo 5 bgy kay bad ggahr sy bahir nai rh skti”.*

“Within organization gap creates because of females themselves. Now in our project we need to send females in field but during interviews they refused by giving reason that they can’t give time after 5pm and can’t go to very far areas, can’t go alone. So, it’s not about organization its inbuilt in women. Like females adopted it in herself as it is because they learn it that women can’t go beyond certain limits, for example a boy is willingly stay till 8pm in office but a girl s allowed till 5pm so she refuses to stay after 5pm as she knows that from her childhood that I can’t stay out of home after limited time” (male respondent from Aurat Foundation).

#### **4.4 Theme 4: Cultural dynamics of female education & Social Stratification**

It seen from respondent’s answers that, the stereotypic statements about subjects has direct consequences on girls’ brain from childhood, that women need to study only few subjects, this made the brain of a girl child bound to think only in specific direction and create the

basis of gender discrimination in education. In traditional societies, the foremost reason for girls who can't get higher education is the unavailability of women universities in nearer areas due to which parents didn't send their daughters to university level because the universities which are in their cities are of coeducation and other women universities are in far cities. So, due to lack of basic facilities, economic problems and security concerns women face stereotypes in education right after matriculation. Whereas, it is analyzed from data that women face more direct stereotyped statements in lower middle and lower class because of economic issues. In lower class women face more stereotyping because of lack of education in parents and because of low income. Due to lack of economic resources, people prefer to spend on their son's education not on daughter's education because they know in patriarchal society son will become the source of income for household not the daughter as she must marry and leave. Mostly people send their daughters to normal govt schools and their son to high profile private school. However, data also shows that if women become independent economically, still they can't be socially in-dependent. They are always emotionally dependent because of women's sentimental nature. The answers of respondents demonstrate it more in detail:

*“Meri beti NUST sy BSCS kri ha aur usk sath jo class mai lrky hain wo usy khty hain kay, tumhari to shadi ho jani ha hum to lrky hain humny family support krni ha, tum kun mushkil kaat ri ho aur mehnat kri ho kis k lye ya bht hua to tummy teacher e bna ha kisi qareeb school ma. Aur teaching ko tou hamary muahray kay mard bht asan nokri smjhty hain, jsy us ma koi mehnat krni parti ho”.*

“My daughter is doing BSCS from NUST and her male class fellows said why you are doing such hard work, you must marry and don't need to do job; we are boys we have to support family that's why we are studying such hard subjects why you put yourself in this hard-work. If somehow, you'll go for job then you would become teacher in nearer school. And teaching is considered as piece of cake for males in our society not tough or hardworking job” (schoolteacher).

*“Aj kal log BA ko kuch samjhty hi nahin hain. Jo lrkian BA ya FA kri hoti hain unhy naliak smjha jata ha aur unk bary ma ye soch hoti hai k jsy ye to kuch prh hi nahi rahi. Aur isi lye isy smple BA kaha jata ha. Mai BA ma arts Subjects prhny k bad fashion designer bana chahti hun, lekin mery ghar waly khty hain kay fashion designing bhi koi parhai ha krny wali, ya ye bhi koi degree hai; kun k unki nazar mai parhai sirf science subjects aur perfect degree sirf doctor ki hoti ha lrkion ky lye”.*

“Now a day, people think that BA is nothing. The girls who are doing BA or FA they are not respected, and perception is that these girls are not studying which will worth full and such girls considered as inefficient, that’s why it is called simple BA. But I want to become a fashion designer after BA, but my parents think that it is not a perfect degree, because according to them doctor is only a perfect degree for girls” (19-year-old college student).

*“Meny pre-medical drop kr kay business studies rkha. Lekin mery valdayn chahty tay kay mai sciences parhun aur doctor banu kun k meri family mai meri sab cousins’ doctor hain. Aur kun kay ye bht aam haii hamary muashray mai k larkion ka demgh bilogy mai zada chalta hai aur numbers ma, sats mai aur maths main ai chalta. Aur mny ye stereptyic jumlya na sirf apni parhai kay darmian sunay balk nikri kay doran bhi sunay. Jab mny CA ki field rkhi ti tab sab kh rhy ty kay ye larkion kay lye sahi nahi hai kun k isma safar krna rta ha dusray shehron mai, daftar ma dair tak kam krna prta hai aur is trhan ki aur bht batyn. Shuru mai tou mny bht challenges dkhy kun kay ye batyn mny demaghi tor par pareshan kr deti ti aur mny apny valdayn sy bhi wo support aur motivation nahi milti ti jo ab mery bhaion ko milti hai, is lye mai ye sochny par majboor ho jati ti kay kun kay mai lrki hun is lye mny ye sab jhelna par raha hai. Is kay mukablay agar mai doctor ban jati to mery valdayn mny support krty aur unhn mjh py fakhar hota. Lekin ab unki soch badal gai hai, ab unhn ny maan lia hai kay aik larki bhi CA ho sakti hai aur wo job bhi kr skti hai aur safar bhi kar sakti hai. Kun k ab main acha kama rahi hun aur khush hun, par abhi bhi jab mery valdayn meri doctor cousins ko dkhty hai to khty hain kash tum doctor ban jati to hmy aur fkhar hota”.*

“I dropped pre-medical and chooses business studies. But my parents want me to study sciences and become doctor because my all cousins are doctor. And because of common stereotype that the girls’ brain can more effectively work in biology and can’t effectively work in math’s, in stats or in numbers and personally I have experienced stereotypes not only during education but also in professional life. When I chose CA filed then everyone was saying this field is not for girls because of traveling, late sittings and all that. So initially I faces challenges because these statements disturbed me at certain level, I didn’t get that supports and motivation from my parents which my brothers got so this will bring me to the point to think in a way that because I am girl that’s why I am facing this because I am girl; as compare to this if I become a doctor than my parents will defiantly motivate me and fell proud of me. But now their concept is changed they accept that a girl can be CA and she can travel and job and as I am stable and earn well so they are happy but still when they saw my cousin as a doctor then they said we wish, or we will be happier if you were doctor. As its

stereotyped field for girls and consider more respectable than other fields” (Female respondent from Aurat foundation).

*“Meri behan English literature parhna chahti ti lekin sb usy discourge krty rhy kay, kia karo ge agy isma to koi jobs ne hain, kia future hoga tumhara ye subjects prh kar. Is lye phr usny architecture rkh lia lekin 3 saal bad usny architecture chor dia kun k uska interest paida nahi hua us shoaba main. Ab wo gold medalsit hai English literature main, khush aur mutmian bhi hai jo kri hain usy. Lekin usy bht challenges ka samna krna para kun k wo phly hi 3 saal guzaar chuki ti aur sb yhi kh rhy ty k itn time waste ho chuka hai tum lrki ho aur lrkion ko dunia waly nai maaf krty”*

“My sister wants to study English literature but everyone discouraged her by giving statements like, what will you do, there is no scope of jobs in these subjects, so she go for architecture but after 3 years she left because her interest wasn’t there and now she is gold medalist in English literature and doing very well. Because when my sister left architecture then she faces more challenges because everyone says you already spent 3 years in this field and for a girl the world is not forgiving” (Female respondent from Aurat Foundation).

*“Hum do behny hain, aik parhai mai achi hai aur aik zara kamzor. Abu khtay hain kay mai sirf aik ki parhai ka kharcha utha sakta hun kun kay mera bhai bhi parh raha hai, tou jo parhai mai achi ah wo agy parh ly lekin hum dono parhna chahti hain”.*

“We are two sisters, one is dull in studies and one is bright, father says only bright one will continue studies as I can’t afford further education for both because your brother is also studying but we both want to get education” (14-year-old school student).

#### **4.5 Theme 5: Differentiated gender ideologies**

It has been seen from data that; the patriarchal society has its own gender ideologies based on which women are discriminated in education. There are many factors which effect women education, in some cases women education suffers due to unequal treatment of both genders by parents and society. Women’s priority should be marriage in patriarchy, and this is the major factor which has direct impact on girl’s education and career. All types of stereotypes against women are linked directly or indirectly with stereotypes of women education. These stereotypes are deeply rooted in society that women themselves don’t realized that they are

being stereotyped and if they come to know then they won't resist or raise voice against them because of male dominancy and factors of patriarchy which suppress and have power over women. This is further explained through the direct quotes of respondents:

*“Meri chaar behnyn hain aur charo parhi likhi nai hain aur shadi shuda hain. Aik mjsy bari behan ki shadi shuda nai hain lekin usny 9<sup>th</sup> class k bad parhai chor di vi hai. Mai agy parhna chati hun lekin mery abu kehty hain tum bhi 9<sup>th</sup> class kay bad nai parh skti kun kay ye tumhary bay-form mai likha hai. Lekin mery bhai parh rhy hain aur abu kehty hain kay unky lye mai bay-form banwa dun ga kun kay unhon ny job krni haai aur lrkion ny to shadi kr kay chly jan ah unhon ny hamara ghar chalana hai, lekin mery bhai prhna bhi nai chahty. Mai kuch naik eh sakti abu ko kun kay wo mgy bolny nai dety aur wsy bhi unhon ny sab kuch dia hai mgy to mgy bhi unki sab batyn mani chahye”.*

“My four sisters are married and not educated, and one elder sister not married but left education after 9<sup>th</sup> class. I want to study more but my father said you can't get education after 9<sup>th</sup> class because it is written in your birth certificate. But my brothers are getting education and father says that he can make birth certificate for them but not for daughters because girls must marry and went to someone else house so no need of education and brother must feed us so he should study more and do job, but my brother don't want to study. So, I didn't say anything to my father because he didn't allow me to ask anything and I think my parents give me everything, so I should obey them” (13-year-old school student).

*“Aurtyn shadi kay bad zada stereotyping face krti hain usy phly phr bhi itni nai hoti. Mai 30 saal ki ti jab mny MPhill kia shadi kay bad, tab sab ghar waly kh rhy ty kay, ab kia krna ha parh kay, kun parh rahi ho, aur kitna parho ge. Ab tumhari shadi ho gai hai kesy ghar ko bachon ko time do ge aur sham ko ksy classes lo ge, koi faida nai hai. Wsy bhi hamary muashray main baton ko zada ehmiat di jati hai lrkion kay muqablay main aur alag alag raye rkhi jati hai aj bhi dono kay leye. Bahir sy esy lgta hai kay ab dor badal gia hai par andr sy kuch bhi nai badla muashray main, aj bhi fark kia jata hai larkon aur lrkion main. Aj bhi maan baap lrkon pay zada bharosa krty hain lrkion pay nai, unhy dara kay rkha jata ha. Lrkion ko adat ho jati hai stereotypes ki aur isi lye phr wo bhi mushray ki trhan sochti hain. Lrkian haar maan leti hain beshak unyn pata hota hai kay hamary sath ghalt ho raha ha par phr bhi wo kuch nai kehti ta kay ghar ka aur mushray ka sakoon na kharab ho, aur jo jesa chal raha ha chlny do”.*



“Women face stereotyping after marriage not before that. I was at the age of 30, and did my MPhil after marriage and family said, you are married why are you getting further education now, it will be of no use, and they have issue that with my evening classes that how you will manage time for studies and for husband and children. In our society parents have different statements for their daughters and for their sons. From outside it looks like that society’s thinking is changed but, they still discriminate between girls and boys in reality and have 100% different views for both. I think that boys are more valuable in our families than girls and parents trust on sons more than their daughters. They said girls are immune to these stereotypes that’s why don’t resist, and girls now think from society’s perspective. Women surrender although they don’t want to accept such stereotypes but still, they accept and live with the flow. They learn to compromise and don’t want to face disturbance within family and in society as well” (school-teacher).

*“Admi zada tar kam parhi likhi lrkion ko prefer krtay hain kun kay unhyin lagta hai kay agar aurat zada parhi likhi ho ge tou wo apni chaly ge. Jsy meri mangni kay bad mery abu nay meri parhai churwa di ti kun kay mera mangetar itna parha likha nai ta aur wo chahta ta kay mai bhi agy na parhun. Lekin kuch arsay bad meri amngni toot gai aur phr mny agy parhai dobara shuru kar di. Lrkian khud ko kamzoor mehsoos krti hain, aur unhyin itna shaoor hi nai hota kay wo bhi kuch ban sakti hain parh likh kar unhyin bas ye sikhaya jata hai k unko shadi krni hai aur apny shoharon ki har bat maan kar unk sath rehna hai har haal main”.*

“Mostly men prefer less educated women as they think that educated women over-shadow or dominant men. After my engagement my father dropped me out from college, because my fiancé was not that educated, and he don’t want me to continue my studies because he thinks that men should be more educated than women. But after few months my engagement was broken and then I continue my education again. Women feel that are being victims. Girls don’t have awareness that they must study and become someone as they learn that they must marry and live under their husbands” (college-teacher).

*“Mera admisiion China main ho gia ta. Mery valdayn chahtay tay kay main jaun par sab reshta daron ny unpy dabao dala kay kahan beti ko itna door behj rhy ho prhny kay k lye, aeki bachi ksy rhy ge is lye phr mai China nahi gai. Aur mera bara bhai bhi kehta hai lrkion ko FSc kay bad nahi parhna chahye kun kay bad mai coeducation shuru ho jati hai aur lrkian lrkon kay sath to bilkul bhi nai prh skati. Lekin wo khud university mai parh raha hai. Agar lrki kuch khny ki kosish kry to khty hain kay parhai chor do kun kay char kitabyn parh li hain*

to zaban lag ge hai. Isi lye phr mny kuch nai kaha kun kay mgy pata hai kay mai inki soch nahi badal sakti aur mgy rehna bhi ghar py hai to ye sab phr maan lia esy hi shaid mery naseeb ma yhi likha ha”.

“I got admission in China. My parents wanted me to go there but my relatives pressurized them to not send your daughter too far as she is girl and can’t manage alone, that’s why I couldn’t go to China for studies. Also, my elder brother said that girls should not continue education after FSc as at university level co-education starts, so he said girls can’t take education with boys. But he himself is studying in university. If girls react then parents said leave education, you are talking in front of us because of education. That’s why I don’t resist and react because I know it is of no use and I have to live with family. So, I can’t take steps like that because I can’t change my family’s concepts and perception, so I accept as it is written in my fortune” (20-year-old female university student).

*“Main PHD kar raha hun, aj kal lrkian parhai sirf acha rishta leny key lye karti hain, Jitni achi degree ho ge utna acha rishta mily ga. Warna lrkian parh likh kar zaya karti hain kun kay nokri to karti nai hain, gharon mai beth jati hain shadi krwa kay. Ghar waly koi pabandian nahi lagaty lrkion par, larkian khud nahi parhti kun kay unhyn pata hota hai ka hamari shadi ho jani hai. Aur ye sab stereotypes nai hain muashray main. Valdayn ko pata hota hai kay parhai zruri hai lrkion kay lye lekin zada alla taleem is lye nahi dilwatay kun kay phr parhai kay doran unki umer zada ho jati hai aur phr achy rishty nahi milty, aj kal logon ko parhi likhi aur likhi lrki bh chahye aur kam umer bhi. Jsy ye khty hain kay agar larki PHD kar lay to uski umer zada ho jati hai aur phr rishta ne milta, ye stereotype nahi hai such hai esa hi hora hai mushray main”.*

“I am doing PHD, in now a day’s girls get education just to get good proposal, the better the degree is the better proposal they get. Otherwise girls waste their degrees and education because they won’t do jobs and sit at homes after marriage. Parents and family don’t put restriction on girls, they by themselves didn’t study as they think we must marry so we don’t need to get education. I think that not all these stereotypes exist in our society. Parents know that education is important for their daughters but mostly they don’t educate them till higher because during education their age become more and then they can’t get better spouse because during education her age becomes more, and people want educated girls but of less age for their sons. For example, if girl take education till PHD then people say her age is more then she can’t have a good proposal for marriage, it is not a stereotype, it is true, this is what happening in the society”. (male university student).

*“Mery aba khty hain kay ghar k kam tumhari zemadari hain, bhaion ki nai. Mery 6 bhai hain aur sab parh rhy hain, main bhi parh rahi hun university main. Lekin mgy pata hai mery aba mgy nokri ki ejazat nahi dyn gay. Wo khty hain kay agr main tumhyn nokri krny doon ga to log kia kahyn gy kay main apni beti kamai kha raha hun. Aur mgy lagta hai wo thek kehty hain, larkion ki pehli zemadari unka ghar aur bachy hotay hain, islam mai bhi yhi kaha hai. Aur agar dono mian biwi nokri kar arhy hain tab bhi aurat ka hi kam hai kay wo gahr kay kamon ko bhi sath manage kary, kun kay admi gahr kay aur kitchen kay kam nahi kar sktay”.*

“My father uses to say, household work is your responsibility, not your brothers. I am sister of six brothers they all are getting education, I am also is studying in university. But my dad will not allow me for job. He said, if I allow you for job than what will people say that I am feeding on my daughter’ earning. I think he is right, education and job are important for girls, but girl also need to take care of her house as it is her primary duty given by Islam. If both are doing job husband and wife than still its women’s duty to take care of home and cooking as boys can’t fulfill household chores and can’t cook” (20-year-old female university student).

*“Meri behaan nay kal facebok pay post kia kay, meri umer 35 saal hai aur meri abhi tak shadi nai hui, is lye guzarish hai kay koi mjsy esy sawal na kary kay, ap abhi tak single kun hain? Apny abhi tak shadi kun nai ki? Vaghera vaghera. Aurtayn logon ki marzi kay mutabik zindagi guzarti hain. Sirf 2 sy 3% lrkian esi hain jo apny lye awaz uthati hain baki nai. Meri aikdost jo KPK say talkuk rkhti hain wo khelari ban gai, tou us par us kay ghar walon ki aik hi pareshani ti kay esy khelon mai hisa leny wali larkion ko achy rishtay nai miltay. Kun kay larki ki zindagi main sab sy zada zaruri kam shadi hoti hai hamary muashray main, jsy he 25 ki hui to shadi krwa do agr ne hori shadi to parents pareshani main hain. Aur ye deen main nai hai kun kay Khadija 40 saal ki ti jab unki shadi Muhammad say hui jo kay 25 saal kay tay. Tou ye sab hmaary deen main nhai hai bal kay muashray main hai. Aur isi lye jaldi sy jo mila shadi kr dty hain aur abi tak betion ko zemadari smjha jata ha aur jsy hi bry huyi bas shadi kr do bojh utar do”.*

“My sister yesterday posted on Facebook, that I am 35 and not married; so please, don’t ask me the questions that why you are still single? why you are not getting married? etc. Women live their lives according to the demands of people. Only 2 to 3% girls resist and take stand for themselves the rest don’t. One of my friend resists as she’s from KPK she become athlete, so her family’s only concern was that, such type of sports’ girls didn’t get better option for

marriage because in girl's life marriage is the most important factor above all in our society, the clock is ticking for girls, instantly she's become 25, she should have married now. And it's not about religion as Khadija was 40 when she married to Prophet (SAW), who was 25 so it's about culture and society not about religion. The households where sisters are more, than parents didn't see the good matches for marriage, they married their daughters only to fulfill responsibility and to get relieved of that burden" (female respondent from Aurat foundation).

## Chapter 5

### Analysis and conclusion

The analysis of the thematic presentation of primary data is discussed below:

#### 5.1 Discussion

As I have discussed the concepts of Anwara Begum (2015), about patrilineal descent system that defined the separated place for women in society. It also declares the position of men as breadwinners and women as homemakers in patrilineal hierarchy. This leads to strength the common stereotype as, if you educate your daughter, it means you are educating another man's field. I have used this concept to see that how such stereotypes create due to socio-cultural factors, what are those practices which create such patriarchal capitalism how they affect the education rights of the girl child in my locale. Therefore, I have found out several factors of patrilineal hierarchy that relate with the concept of Anwara Begum, such as in my research there were different statements of young school going girls that shows how their dreams and goals for future was confused between their own thoughts and their father/family's stereotypic statements; that links girl's education with marriage. On one hand girls listen to statements as, girl should be educated so that she can get better proposal, on the other hand she listens, girls don't need degrees as it was of no use after marriage. When girls' minds become confused from childhood than how they will able to think, which choice is good for them? At very young age girls are dependent on their families, and must obey their parents, so they become part of patriarchal culture as they grown up with this mind sets that girls' duty is only to prepare herself for marriage either to get better proposal or to have good life after marriage. Hence, this mind set will transfer from one generation to generation. Similarly, I have also reviewed the concept of the expected differentiation in gender behaviors according to social expectations and cultural norms, in my locale I get o know that patriarchal systems effect the education of women in several ways, such as if girl is educated and earning then it would be considered as shame for men in family because of the element that they are feeding on women's earning. People's stereotypic statements about the gender expected roles differentiate the duties of both men and women such as, its men's duty to earn and feed his family not women's.

Whereas, (Khatun and Farzana, 2012) argued that socio-cultural environment contains pervasive gender discrimination specifically in developing countries (UNICEF 2004; Sarkar 2008; UNICEF 2010). In my locale I found those cultural disorders and different standards

that applied to create gender discrimination and force women to become in a remain in oppression created by male dominancy which limit their opportunities in education and keep them behind in all spheres of developmental processes. The clear example of such discrimination seen in the story of 13-year-old school student, one can analyze that from childhood girls listen these stereotypic statements from parents and society that girls can't get higher education as it affects their brain, but boys can because it didn't affect their brain. This statement give message to the young girl that girls are mentally inferior than boys. They learn and adopt these stereotypes by believing them as true and realistic. And parents convey such statements to their daughters by listening from surroundings without experiencing it. This will affect their brain to not grow and think in other ways and question such statements. To know that women face problems when they react against the traditional practices, I have reviewed the concept of Beverly A. Browne (1990's) and Martin and Halverson (1981) who argue that children at the age of seven become aware of gender specific roles and start accepting theses stereotypes given by norms and behave according to traditional practices. Such gender ideologies and discriminated stereotypes create inequalities in all spheres and absorbed as it is by both men and women by considering them as God given. Thus, the stereotype that "men and women are made different by God, that's why treated differently by societies" learned by girls from childhood. From these concepts I understand that from very young age children learn the traditional norms and stereotypes that they accept and practice them as the way they are trained and mostly women don't react against such traditional practices. Using these concepts, I found out in my research that there are cases in my selected locale that shows how women who stand or react against stereotypes, faced social and cultural obstacles. From my respondents I have come to know that women can never be equal to boys as Allah made men and women differently. Men and women perform their roles separately because they are biologically different, they have difference in their genes. Women are not mentally inferior to men but physically weak, emotional and insecure. Based on these differences' women are being discriminated. Women are physically not as strong as men, that's why women can't play sports and can't perform heavy field work, on this basis, they are being stereotyped for several professions. The assumption that women are more insecure because of their biological structure is also questionable, women are not insecure because, God mad her structure different but because of male dominancy and cultural drawbacks; which failed to provide safe environment for women. In patriarchal societies men manipulate the religious concepts according to their thoughts to sustain the male dominancy and power over women. The stereotypic statements for women in education by giving

reasons that because men and women are structurally different that's why these stereotypes exist, and they are true not play role in the discrimination of women. The idea given by respondent that, from child hood if society does not treat girls and boys according to their biological structures than still, they perform gender specific roles; this idea is also uncertain, more than 80% roles are taught to children by parents and society according to their gender. What if girls are not learn that they have to wear pink, what if boys don't learn that have to be an engineer and girl must be teacher or doctor, what if boys don't listen statements from childhood that they are strong and are care takers of women, what if girls don't learn that they are weak and are insecure without men. Do these stereotypes would still exist in society? If men and women are raised as individuals not according to their gender specific roles than these stereotypic statements, judgements and gender discrimination can be minimized or vanished from cultures and so, of gender division of labor. Allah give the guidelines to both men and women to maintain their pride and honor by lowering their gaze and keeping them away from immoral activities but the strict restriction to follow it is given only to women by culture and society. The traditional stereotypes are deeply rooted in mind sets of women as they think that they are made for feminine roles only because these duties are given to women by Allah. That's why unconsciously girls accept such stereotypes, they even don't realize that it's not about gender it's about individuality. Women who are educated and aware of these stereotypes still part of these practices because they are part of society and these traditional practices.

The fear of what will people say ruin the dream of most parents and their daughters in our society, because she is girl so that's why she can't live her dreams. Also, girls can't get education with boys so they should not continue after FSc, only girls are not allowed to study in coeducation universities, but boys are allowed to go anywhere, in any university for education, why because he is boy, and everything is allowed for him. All societal pressures are for girls and their education suffers due to it. Girls don't react because they know if they react then parents said that leave education and girls face stereotypical statements that you are arguing with elders because of your education. So, girls accept the situation by understanding it as fortune and don't struggle for their rights because they know they can't change the traditional concepts of families as these are deeply rooted in the mind sets of people. The most dominant pressurizing factor in women's life is marriage because they are still considered as burden or responsibility in traditional societies. If women become athlete then the major concern of family is, such women can't get good proposals. So, it's all about marriage pressures from society in women's life, if she chooses some profession then she

should keep in mind the she has to marry, if her age become above than 20 then clock start ticking for her, and if she not gets married after 25 then people start making judgments and parents become in tension and indirectly push women in mental pressures. And it's not about religion it's about cultural norms because Khadija was 40-year-old when married to Prophet who was 25-year-old, so people use religion for their own sake and only for women in patriarchal settings. We can't separate other stereotypes from educational stereotypes all are connected at some point in women life. Because at somewhere in her head she knows all these stereotypes and she's bound in these stereotypes. That's why mostly girls are so used to of it that they don't even realize that they are being stereotyped and if some how they understand it then they don't say anything because they learn to compromise and live with it the flow and the main reason to not took stand is the peace of their own minds, the maintain the peace of family and society as well. As because parents have different statements for their daughters and for their sons. From outside it looks like that society's thinking is changed but, they still discriminate between girls and boys and have 100% different views for both. Parents can't take decision for her daughter's higher education from abroad due to societal pressures, fear of "what will people say". Hence, Parents are under influence of cultural pressures and daughters are under influence of their parents. So, in patriarchal structures societal norms bind every individual directly or indirectly and the most effected population is women. Even the well-educated men think in a way that women waste their education and degrees by sitting at homes after marriage, he didn't think that women sit at homes because of male dominancy which let women bound in a mental structure that after marriage the prime duty of women is the responsibility of home and children, of course this mentality comes from some elder males and this will transfer to other men in society. If such mentalities live in our culture apart of having awareness and education than how women get their equal rights in education. He shares his thoughts that. These all stereotypes are created only for women and are practicing from generations and now they become the realities and facts of women's life. If women are doing job and earning, still she can't take decision for her daughter's higher education from abroad due to societal pressures, fear of "what will people say". Hence, it is to be analyzed that parents are under influence of cultural pressures and daughters are under influence of their parents. So, in patriarchal structures societal norms bind every individual directly or indirectly and the most effected population is women.

To recognize that, are women aware of stereotypes, if yes, why they adopt it, Janice Law Trecker (1973) gives the view that in society's perception, girls should be soft spoken, shy and kind hearted and they are associated with the notion of honor, shame and prestige. Girls



always keep in the mind their family's honor which lead them to take care of their dress-up and behavior in public places. Women are trained virtually from birth to regard homemaking and child bearing as the primary roles. In my locale respondents explain different scenarios, such as, the message conveyed to girls was that if you get higher education you will become immoral and shameless, patriarchal cultures teach women that education is a wrong thing that if you get educated than you can't be accepted by society. Patriarchy is a mindset that controls, exploits and dominates women. Girls are not allowed to ask questions as the fear to raise question in front of elders make them disobedient. On the other hand, the concept of only certain professions considered respectable for girls, destroy the dreams and passion from girls to become independent and think diversely. In our systems the men and elderly women, manipulate the concept of veil (pardah) to defend their statements because in patriarchy the women are considered as the criteria of honor (izat), so she must be in veil to protect the honor of men. Again, the fear of people's stereotypic statement "what will people say, makes girls to compromise on their dreams, passion and growth. Parents fear from questions of people that how they will face society if their daughter is doing the things which society is not accepting from her. Parents tell their daughters that you'll be insecure if you go alone or stay out for long time specially at night or in dark. Women are prisoners from all aspects, of cultural norms set by patriarchy. If girls are allowed for study than they become out control and start performing immoral activities; out of control of male dominancy, if men perform immoral activity than it is okay for him but if women is indulge in such activities than its will be sin for her, because according to patriarchy rulebook the pride of men is not sensitive but the pride of women is very sensitive that one small mistake can ruin her life as well as the life of people related with her. That's why, women should not learn the western education and secular knowledge and should focus on Islamic education. Therefore, the exercise of cultural norms is more important and compulsory for women above all and according to men women leave behind their basic values if they get educated. Because education teach women their rights to live, right to speak for themselves, right to speak for their pride and give knowledge of equality and equity for both men and women. They fear of not letting their women educated because they know if they get educated, they become aware of abusive male dominancy and will question for equality in honor, pride and purity for both men and women. To comprehend the notions traditional practices and poverty of Neera Burra, (2001) and Sultan Alam (2017), comprehend the concept of 'false consciousness' explains that the differentiated behaviors of genders set by culture and traditions let women lack behind in education which in turns close the opportunities for future success. To recognize that how

poverty lead to prompts the sex gap, Karen Christopher, (2005), stretches alternative poverty measures more precisely evaluate economic drawback, and thereby give a more valid description of economic lack in gender. Similarly, I have reviewed the interlinked ideas of poverty and dependency, Reid and Tom, (2006), exemplifies towards the clear picture of poor women which explain the meaning of their poverty, dependency and well-being. Social disparities and poverty directly impact women's well-being, dependency and health. Women will remain at the mercy of men either she is studying, professional or at of any age, women can never be independent, free, secure and get equal human rights, until and unless the mind sets of patriarchy freed women from its proclivities. Hence, poverty let women to not only excluded from society but also from future opportunities. Though women face such stereotypes and discrimination specified by society at every level at every age and at every class, but still poor women become more vulnerable and suffered these inequalities. Due to lack of resources parents can't afford further education for daughters, though girls want study but don't have enough money to bear the education expenses. Mostly, poverty has greater impact on women education. Due to lack of basic facilities and income people try to spend on son's education not on daughters. So, apart from others reasons the economic issues and dependency also play vital role women's education specifically in under privileged homes. Similarly, socio-cultural pressures forces women to not come out of poverty as if women or girl is getting education or doing job then society pressurize her parents or family that girls are not safe outside of home, the environment of small cities is not generous for girls that they can move freely without veil, and if she go out for education and job than she faces difficulties and hindrances. That's why parents marry their daughters in young age so that they may not go out for study and choose somebody by herself, then issues of honor and pride will arise, and parents don't want to indulge in such problems. Because in these areas the concept of love marriages discouraged and is considered as sin. Cline Naffziger and Ken Naffziger, (1974), summarized sex differences in curriculum and their impact on children's identity specifically on girl's child. Also, genders differ more their general abilities rather than the abilities or activities they do have. These differences are inbuilt in youth and they are unable to see the women apart from discernment and traditional roles. The stereotypic roles and subjects for women are considered as easy and piece of cake such as teaching. Even males from new generation in our patriarchal societies think that only they are doing hard-work and tough jobs for their families, the work and jobs of women is not as tough and hard. People didn't respect the abilities and interest of women but they only judge women and this is due to cultural pressures and defined social dynamics of women education. Homes are also

programmed in the same way, that the parent's behavior also promotes the sex differences. Men used their male dominancy and power over women to suppress the rights of education by misguide women through different stories such as girls can't get education as it is written in birth certificate. At young age girls can't understand the reality and after that they don't have enough knowledge to realize the actual situations and they continue to live in a misconception given by the males of their families. Parents don't give space to their daughters to ask questions and take stand for themselves because at this age girls fear from their fathers and girls think that family gives us everything so I should also obey them and listen to them. This is how women get discriminated within education at every stage of life and accept the false truths for themselves. To comprehend the effect of stereotypes on both genders, Barbara Schmenk (2004) belief that for feminine domain there is the concept of language learning. Correspondingly, Amy K. Kiefer and Denise Sekaquaptewa (2007) suggests that women mathematic outcomes are influenced by implicit stereotyping and gender identification, the belief that men perform better in math's subject then women. Similarly, Frenzel Pekrun, (2007), also emphasis that, the most common belief among societies that girls are not made for number or mathematics. As I realize from my research that if women choose subjects of own choice then she face's challenges and not taken seriously, during education as well as in professional career. As some subjects are stereotypic for girls and parents force their daughters to follow the trends of society. The common stereotype is that girls are not good in math's, stats or in numbers and their brain didn't work efficiently in these subjects. Such stereotypes decrease the moral of women, as they didn't get support and motivation from my parents and society because they are not used to see women in fields which are not declared for them, because people are slaves of cultural norms and practices, so still women are appreciated more if they study stereotypic subjects. Such stereotypes about gender roles in education are socially constructed not inherited. The concept given by UNICEF (Gender Action Plan, 2014–2017) that gender stereotypes matter in achieving gender equity in education and play role of barriers in women education.

To enlighten success patterns of women, I have reviewed the thoughts of, Christine Reyna, (2000), who reveals that women contain low intellectual capability. Women are often attached with the attributions of low capability which in turn limit the future success for such stereotyped group members. Also, the view of parents and teachers create hindrance in girl child abilities in pursuing their educational carrier. Three major factors make parents and teachers to take gender stereotyped decisions for their children. First, the self-esteem of stereotyped folks. Second, the way people treat stereotyped groups, and third, the attitude of

stereotyped groups at workplaces. From my study I understand that, girls face stereotypes in education and give-up on their dreams. The subjects are not only seen as gender stereotypic subjects but also some subjects not even worth full of studying even by girls. Arts subjects consider as easy subjects and girls who study arts are inefficient, apart from medical, other degrees are not perfect and valuable degrees for girls. The ways are not open for girls so that they can think or choose whatever they want and passionate about. This made girls to reflect that they are not capable of doing things as other girls who are studying science subjects. Which will impact on their success and self confidence in society and let them to keep practicing social roles and accepting cultural norms for women. If somehow women is working then the life is not easy for her as she has double responsibilities but still, she must face the stereotypical statements because in any condition the household and kitchen is women's responsibility and if she can't manage it properly then she considers as careless women by society. Parents and society teach women that you have to live for your children and husband and your professional career and own personality building come after that. Women face more hurdles to achieve their goals in professional life then of men. The most common stereotype women face is that, job-oriented women become stubborn and ruin their married life. All such stereotypes formed for women only and women must face them as a daughter, sister, mother or in any relationship which effect their lives directly or indirectly. To comprehend the notions of working women stereotypes, I have reviewed the philosophies of, Stoker and Lammers, (2012), who describes that how students reveals that women are harmful and irrelevant for the leadership of any organization. The author also discussed the Gender and Managerial stereotypes which is based on social role theory, women are always judged on gender bases. The females are sensitive and caring, that's why women are not stimulated because it leads negative appraisal for the manager designation. This results that the leadership is associated with sex and effect the employment opportunities for women. I have seen in my locale that if women are in accounting field, engineering field or in related fields which are not stereotypic fields for women the they must listen the statements. As women must need secure environment not just for education but also for job because that's why teaching and doctor as are preferable jobs for women and considered more convenient and reliable because society build expression of women as weak and insecure. Societal pressure forces women to take such decision. The society and parents inbuilt in women that they must be at homes after certain time and can't cross their certain limitations set by culture, which will affect their learning in professional life. So, apart with other factors, security issues equally effect women's professionalism in traditional cultures.

## 5.2 Concluding points and Summary

- Stereotypic statements and fear of “what will people say” effect women education in Patriarchal System.
- Patriarchal settings define the differentiated roles for both genders based on Islamic education, honor, structural differences and by putting pressure on parents.
- The soul of patriarchy imprisons women in its traditional structures and learned behaviors.
- Biased use of religious values and Cultural norms set conditions for women education.
- Islamic education is preferable for women by considering women as insecure and criteria of male honor.
- Social aspects of women education declare certain subjects stereotypic for women and prohibited coeducation institutes.
- Women need job permission and choose job according to societal norms because of defined labels and stereotyped respectable professions.
- Due to gender discrimination marriage become priority for women apart from education.
- Mostly, stereotypes exist in lower class and lower-middle class because of economic dependence of women, poverty and unavailability of basic facilities
- Women absorb and become immune of such discriminatory stereotypes.

By summarizing, one can understand that almost every woman experiences stereotypical statements in patriarchal societies, like Pakistan, not only during education but also in professional life. Stereotypic statements absorbed by parents and so they transfer it to their daughters, and girls accept these statements without experiences' it by themselves. The human rights and the position of women is very diverse in all societies of the world. There are many reasons behind gender inequality, the foremost are practices and interpretations of cultural norms, biased interpretation of religious teachings, defined roles for women, unfair allocation of power and many other discussed above in the study, which can transform according to historic and social contexts. Henceforth, people of our society should focus on their lifestyles and the living process. People need to focus on individual potentials and feelings, this helps less stereotyping of sexes and results equal contribution. If male and female work together rather than separately and understand each other as person and humans . It will help to feel the dignity, independent equalities in values.

## **6. Significance of the research work**

The current work will contribute in presenting a further knowledge thorough understanding into the lives of the women who experience stereotyping and its impact on their educational career. Thus, it would be opening on to the practical facet of their behavior about the education and women stereotyping. The current work would let researcher know about the working on women stereotypes that in what manner stereotypes and patriarchal structures are acting behind culture and also what reasons let women to accept them. It describes the major pressures and reasons which let women to bound in culture and traditions rather than live as humans and the separate individuals. People pay more attention in flourishing societal discrimination from generation to generations than to eliminate it. This study would also be a significant addition as a new body of literature on women stereotyping and its impact on their education. There is an eminent role of stereotyping in people's lives which not only physically affect them but also distress them mentally. The role of the women stereotypes is very important in education which needs to be research more and more because this specific conceptual topic has been not taken separately and thoroughly in existing literature. Therefore, the concept needed to be more explore in a way that it clears more the relationship of women stereotyping with education and future success. The results will be helpful for policy law makers and women welfare related NGO'S.

## **7. Limitations of the research work**

- Due to limitation of time the findings couldn't be stretched to private institutions, and only limit in public institutions.
- Large amount of literature couldn't be reviewed because of time constraints.
- Findings are, accordingly, as female student respondents of age 12 to 30 was covered only because the scope of study would become very vast otherwise.
- As I have surveyed one women school and college because I don't want to neglect this specific cluster, so took the voice of this cluster, at first, I have covered the male perspective from university students and teachers; then male members of Aurat foundation. After that no time left to cover boys' school and college and the data was exceeding the scope of study.

## Appendixes

### References

- ✚ Alam, S. (2017). Female education: The facilitating and hindering factors regarding female education in Gilgit-Baltistan context of Pakistan. *International Women Online Journal of Distance Education*, 6(2), 35.
- ✚ Aronson, J., Quinn, D. M., & Spencer, S. J. (1998). Stereotype threat and the academic underperformance of minorities and women. *In Prejudice*. 83-103.
- ✚ Begum, A. (2015). Gender in education: policy discourse and challenges. *Development in Practice*, 25(5), 754-768.
- ✚ Bigler, R., & Liben, L. (2007). Developmental Intergroup Theory: Explaining and Reducing Children's Social Stereotyping and Prejudice. *Current Directions in Psychological Science*, 16(3), 162-166.
- ✚ Bordalo, P., Coffman, K., Gennaioli, N., & Shleifer, A. First draft, November 2013. This version, May 2015. Browne, B. A. (1998). Gender stereotypes in advertising on children's television in the 1990s: A cross-national analysis. *Journal of advertising*, 27(1), 83-96.
- ✚ Burra, N. (2001). Cultural stereotypes and household behaviour: Girl child labour in India. *Economic and Political Weekly*, 481-488.
- ✚ Carinci, S., & Wong, P. L. (2009). Does gender matter? An exploratory study of perspectives across genders, age and education. *International Review of Education*, 55(5-6), 523.
- ✚ Cherry, K. (2018). Understanding Prejudice.
- ✚ Christopher, K. (2005). The Poverty Line Forty Years Later: Alternative Poverty Measures and Women's Lives. *Race, Gender & Class*, 34-52.
- ✚ Cochran, W. G. (1953). *Sampling techniques*. New York: John Wiley & Sons, Inc.
- ✚ Cook, R., & Cusack, S. (2011). *Gender stereotyping: transnational legal perspectives*. University of Pennsylvania Press.
- ✚ Cusack, S. (2013). Gender Stereotyping as a Human Rights Violation: Research Report. Prepared for the UN Office of the High Commissioner for Human Rights.
- ✚ Eagly, A. H., & Steffen, V. J. (1984). Gender stereotypes stem from the distribution of women and men into social roles. *Journal of personality and social psychology*, 46(4), 735.
- ✚ Frenzel, A. C., Pekrun, R., & Goetz, T. (2007). Girls and mathematics—A “hopeless” issue? A control-value approach to gender differences in emotions towards mathematics. *European Journal of Psychology of Education*, 22(4), 497.

- ✚ Guledani, K. (2011). *Gender Influence on Educational Process*. georgia: Ivane Javakhishvili Tbilisi State University, Georgia.
- ✚ Helsinki. (2014). *Combating Gender Stereotypes in and through Education*. Council of Europe in partnership with the Ministry of Education and Culture of Finland (p. 106). Finland: Helsinki Congress Paasitorni.
- ✚ Islam, K. M. M., & Asadullah, M. N. (2018). Gender stereotypes and education: A comparative content analysis of Malaysian, Indonesian, Pakistani and Bangladeshi school textbooks. *PloS one*, *13*(1), e0190807.
- ✚ Jacobs, J. E., & Eccles, J. S. (1992). The impact of mothers' gender-role stereotypic beliefs on mothers' and children's ability perceptions. *Journal of personality and social psychology*, *63*(6), 932.
- ✚ Jamshed, s. (2014). Qualitative research method-interviewing and observation. *PMC*.
- ✚ Khan, S. R., Benda, T., & Stagnaro, M. N. (2012). Stereotyping from the perspective of perceivers and targets. *Online Readings in Psychology and Culture*, *5*(1), 1.
- ✚ Kawulich, B. B. (2005). Participant Observation as a Data Collection Method. *Forum: Qualitative Social research*.
- ✚ Keifer, A. K., & Sekaquaptewa, D. (2006). Implicit stereotypes, gender identification, and math-related outcomes: *A prospective study of female college students*. *Psychological Science*, *18*(1), 13-18
- ✚ Kollmayer, M., Schober, B., & Spiel, C. (2018). Gender stereotypes in education: Development, consequences, and interventions. *European Journal of Developmental Psychology*, *15*(4), 361-377.
- ✚ Kurtz-Costes, B., Copping, K. E., Rowley, S. J., & Kinlaw, C. R. (2014). Gender and age differences in awareness and endorsement of gender stereotypes about academic abilities. *European Journal of Psychology of education*, *29*(4), 603-618.
- ✚ Lal Das, D.K and Bhaskaran, V (eds.). (2008). *Research methods for Social Work*, New Delhi: Rawat, 173-193.
- ✚ Lammers, J., Stoker, J., & Stapel, D. (2009). Differentiating Social and Personal Power: Opposite Effects on Stereotyping, but Parallel Effects on Behavioral Approach Tendencies. *Psychological Science*, *20*(12), 1543-1549.
- ✚ Lawrence A. Palinkas, P. S. (2016). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *PMC*.
- ✚ Litosseliti, L. (2005). *Using focus groups in research* . London: British Library.



- ✚ Long, H. (2014). An Empirical Review of Research Methodologies and Methods in Creativity Studies. *creativity research journal*.
- ✚ Malhotra, A., Pande, R., & Grown, C. (2003). Impact of investments in female education on gender equality. *International Center for Research on Women*, 35.
- ✚ Mangal, S. M. (2103). *Research Methodology in Behavioural Sciences*. Delhi: Asoke K. Ghosh, PHI Learning Private Limited.
- ✚ Marcus, R., Harper, C., Brodbeck, S., & Page, E. (2015). Social norms, gender norms and adolescent girls: a brief guide. *From the Knowledge to Action Resources Series*.
- ✚ Minichiello, V., Aroni, R., Timewell, E., & Alexander, L. (1990). *In-depth Interviewing: Researching people*. Hong Kong: Longman Cheshire Pty Limited.
- ✚ Miller, M. K., Maskaly, J., Green, M., & Peoples, C. D. (2011). The effects of deliberations and religious identity on mock jurors' verdicts. *Group Processes & Intergroup Relations*, 14(4), 517-532.
- ✚ Mollaeva, E. A. (2017). Gender Stereotypes and the Role of Women in Higher Education (Azerbaijan Case Study). *Education and Urban Society*, 0013124517713613.
- ✚ Naffziger, C. C., & Naffziger, K. (1974). Development of sex role stereotypes. *Family Coordinator*, 251-259.
- ✚ National Standards for Foreign Language Education Project. (1999). Standards for foreign language learning in the 21st century. Lawrence, KS: Allen Press, Inc.
- ✚ Newman, M. A. (1996). Equal employment opportunity and glass ceilings: a contradiction in terms? *Public Administration Quarterly*, 19(4), 420.
- ✚ Nglehart, R., Norris, P., & Ronald, I. (2003). Rising tide: Gender equality and cultural change around the world. *Cambridge University Press*.
- ✚ Outhred, R., Deliwe, C. N., Stubberfield, C., Beavis, A., Wilkinson, J., & Murphy, M. (2014). Towards Quality as an Equity Imperative. In *Equality in Education*, 61-78. Sense Publishers, Rotterdam.
- ✚ Pavlov, I., Watson, J., Skinner, B. F., Thorndike, E., Bandura, A., Maslow, A., ... & Treisman, A. Racial Stereotypes.
- ✚ Punch, K.F. (1998). *Introduction to Social Research: Quantitative and Qualitative Approaches*. Thousand Oaks: Sage.
- ✚ Rahi, S. (2017). Research Design and Methods: A Systematic Review of Research. *International Institution of Economics and management sciences*.

- ✚ Reid, C., & Tom, A. (2006). Poor women's discourses of legitimacy, poverty, and health. *Gender & Society, 20*(3), 402-421.
- ✚ Reyna, C. (2000). Lazy, dumb, or industrious: When stereotypes convey attribution information in the classroom. *Educational Psychology Review, 12*(1), 85-110.
- ✚ Stoker, J. I., Van der Velde, M., & Lammers, J. (2012). Factors relating to managerial stereotypes: The role of gender of the employee and the manager and management gender ratio. *Journal of Business and Psychology, 27*(1), 31-42.
- ✚ Trecker, J. L. (1973). Sex stereotyping in the secondary school curriculum. *The Phi Delta Kappan, 55*(2), 110-112.
- ✚ Youell, R., & Youell, C. (2011). *Effective NLP Skills*. London: Kogan Page

Dictionary.com, 2014

<https://www.ohchr.org/en/issues/women/wrgs/pages/genderstereotypes.aspx>

[https://www.ischool.utexas.edu/~yanz/Unstructured\\_interviews.pdf](https://www.ischool.utexas.edu/~yanz/Unstructured_interviews.pdf)

[https://digitalcommons.library.umaine.edu/cgi/viewcontent.cgi?article=1000&context=soc\\_facpub](https://digitalcommons.library.umaine.edu/cgi/viewcontent.cgi?article=1000&context=soc_facpub)

[https://business.missouri.edu/sites/default/files/publication/gupta\\_turban\\_wasti\\_sikdar\\_etp\\_2009.pdf](https://business.missouri.edu/sites/default/files/publication/gupta_turban_wasti_sikdar_etp_2009.pdf)

<https://eige.europa.eu/rdc/thesaurus/terms/1223>

[https://mail.google.com/mail/u/0?ui=2&ik=70f32b6f83&attid=0.3&permmmsgid=msg-f:1611035646675888506&th=165b8c62909ba97a&view=att&disp=inline&realattid=f\\_jltatpou2](https://mail.google.com/mail/u/0?ui=2&ik=70f32b6f83&attid=0.3&permmmsgid=msg-f:1611035646675888506&th=165b8c62909ba97a&view=att&disp=inline&realattid=f_jltatpou2)

## **Questionnaire**

Interview Questions for school, college and university students

### **Profile**

1. Name of student?
2. Age of student?
3. How many siblings do you have?  
(older, younger brother, sister. Their education and job)
4. What is your parent's education and job?

(both are working or only one)

5. From which area do you belong?

(or ethnicity)

### **Socio-Economic Background**

1. How many income sources your family possess, single or many?  
(if more than one than, they are accomplished or inherited)
2. Are you live in joint family or nuclear?
3. Who's the head of household?  
(Male or Female and Why)
4. What are your hobbies, and Are you allowed to follow accordingly?
5. What are your dreams for your future, and Do you have freedom to peruse them?

### **Stereotypes and related know how**

1. Do you know about stereotypes, if yes, in your opinion what are gender stereotypes?  
(women related stereotypes in education, men related stereotypes in education, what you think about these stereotypes)
2. Do you ever face stereotyping personally?  
(If yes, then do you take stand to cater it. If no than why. Do you ever see stereotyping in surroundings if yes, then explain)?
3. Do you think men and women face stereotyping equally?  
(If yes then how. If no then how. Are women aware that they are being stereotyped)
4. What is the main cause of stereotyping?  
(Cultural or societal norms, Religions values, Family pressures and if others then what are those)

### **Education**

1. How do you look at women education?  
(thinking, perception, restrictions, freedom, empowerment)
2. What is your favorite subject or area of interest and Are you studying the same, if not then whose choice is this and why?  
(Why you agree with someone else choice and Now are you satisfied with this choice and why)
3. What is your concept of co-education or university education for women and men differently?  
(Are there any conditions for women to get university education)

4. Are men and women equally participated in extra circular activities?  
(what type of extra circular activities are arranged by school, college. In university the activities are gender biased or not, does women participated in all sports activities or not)
5. What is the percentage of women and men in class and why?
6. Do you experience stereotyping in class?  
(Subject related or from Male teacher or Female teacher)
7. Are there any stereotypes attached with natural sciences or social sciences?  
(If yes then why, If not then why)

### **Career Ambition**

1. Do you want to peruse your career after completion of education? (From women only)  
(If yes then why, if no then why, reasons and hindrances: personal, social or educational)
2. What do you think the advantage and disadvantages of perusing career for both men and women are same?  
(gender expectations, financial security, reputation issues, social status, management between family time and working time, social acceptance, marriage pressures)
3. According to your point of view, which careers are suitable for men and for women in our society?  
(Is there are religious boundaries, stigmatization, cultural limitations, security concerns, time issues or gender expectations)

### Interview Questions for school, college, University teachers

#### **Profile**

1. Name of teacher?
2. Age of teacher?
3. What is your Marital status?  
(single, married, divorced, widow)
4. If not single then, how many children do you have?  
(sons, daughters, their education and job)
5. What is your education and Scale in job?  
(both are working or only one)
6. From which area do you belong?  
(or ethnicity)

### **Socio-Economic Background**

1. How many income sources your family possess, single or many?  
(if more than one than, they are accomplished or inherited)
2. Are you live in joint family or nuclear?
3. Who's the head of household?  
(Male or Female and Why)
4. What are your hobbies, and Are you allowed to follow accordingly? (from females)
5. What were your dreams of future, and Are you perusing them right now?

### **Stereotypes and related know how**

1. Do you know about stereotypes, if yes, in your opinion what are gender stereotypes?  
(women related stereotypes in education, men related stereotypes in education, what you think about these stereotypes)
2. Do you ever face stereotyping personally?  
(If yes, then do you take stand to cater it. If no than why. Do you ever see stereotyping in surroundings if yes, then explain)?
3. Do you think men and women face stereotyping equally?  
(If yes then how. If no then how. Are women aware that they are being stereotyped)
4. What is the main cause of stereotyping?  
(Cultural or societal norms, Religions values, Family pressures and if others then what are those)

### **Education**

1. How do you look at women education?  
(thinking, perception, restrictions, freedom, empowerment)
2. What was your favorite subjects, and did you study the same, if not then why?
3. Did you allow your children to choose the subjects of their own choice?  
(both sons and daughters. If no then why, what were major concerns)
4. What is your concept of co-education or university education for women and men differently?  
(Are there any conditions for women to get university education)
5. Are men and women equally participated in extra circular activities?  
(what type of extra circular activities are arranged by school, college. In university the activities are gender biased or not, does women participated in all sports activities or not)

6. What is the percentage of women and men in class and why?
7. Do you experience stereotyping in class?  
(Subject related or from male and female students)
8. Are there any stereotypes attached with natural sciences or social sciences?  
(If yes then why, If no then why)

### **Career Ambition**

1. What was your area of interest, are you perusing the same?  
(If no then why, reasons and hindrances: personal, social or educational)
2. What do you think the advantage and disadvantages of perusing career for both men and women are same?  
(gender expectations, financial security, reputation issues, social status, management between family time and working time, social acceptance, marriage pressures)
3. According to your point of view, which careers are suitable for men and for women in our society?  
(Is there are religious boundaries, stigmatization, cultural limitations, security concerns, time issues or gender expectations)

### Interview Questions for organization members

#### **Profile**

7. Name of teacher?
8. Age of teacher?
9. What is your Marital status?  
(single, married, divorced, widow)
10. If not single then, how many children do you have?  
(sons, daughters, their education and job)
11. What is your education and Scale in job?  
(both are working or only one)
12. From which area do you belong?  
(or ethnicity)

#### **Socio-Economic Background**

6. How many income sources your family possess, single or many?  
(if more than one than, they are accomplished or inherited)
7. Are you live in joint family or nuclear?
8. Who's the head of household?  
(Male or Female and Why)

9. What are your hobbies, and Are you allowed to follow accordingly? (from females)
10. What were your dreams of future, and Are you perusing them right now?

### **Stereotypes and related know how**

5. Do you know about stereotypes, if yes, in your opinion what are gender stereotypes?  
(women related stereotypes in education, men related stereotypes in education, what you think about these stereotypes)
6. Do you ever face stereotyping personally?  
(If yes, then do you take stand to cater it. If no than why. Do you ever see stereotyping in surroundings if yes, then explain)?
7. Do you think men and women face stereotyping equally?  
(If yes then how. If no then how. Are women aware that they are being stereotyped)
8. What is the main cause of stereotyping?  
(Cultural or societal norms, Religions values, Family pressures and if others then what are those)

### **Education**

1. How do you look at women education?  
(thinking, perception, restrictions, freedom, empowerment)
2. What was your favorite subjects, and did you study the same, if not then why?
3. Did you allow your children to choose the subjects of their own choice?  
(both sons and daughters. If no then why, what were major concerns)
4. What is your concept of co-education or university education for women and men differently?  
(Are there any conditions for women to get university education)
5. Are men and women equally participated in extra circular activities?  
(what type of extra circular activities are arranged by school, college. In university the activities are gender biased or not, does women participated in all sports activities or not)
6. What is the percentage of women and men in class and why?
7. Do you experience stereotyping in class?  
(Subject related or from male and female students)
8. Are there any stereotypes attached with natural sciences or social sciences?  
(If yes then why, If no then why)

### **Career Ambition**

1. What was your area of interest, are you perusing the same?  
(If no then why, reasons and hindrances: personal, social or educational)
2. What do you think the advantage and disadvantages of perusing career for both men and women are same?  
(gender expectations, financial security, reputation issues, social status, management between family time and working time, social acceptance, marriage pressures)
3. According to your point of view, which careers are preferable for men and for women in our society?  
(Is there are religious boundaries, stigmatization, cultural limitations, security concerns, time issues or gender expectations).

### Table Data Presentation

#### Summary Points of data after Coding

##### School Students

Codes	Sub-codes	Sub-codes	Sub-codes
<b>1</b> <b>Culture/Society</b>	<b>1.1</b> <b>What will people say</b>	<b>1.2</b> <b>Family Values/Patriarchal System</b>	<b>1.3</b> <b>Ethnicity</b>
	People statements effects in choosing subjects e.g. Girl should be doctor and science subjects are better for girls. People statements absorbed by parents and so they transfer it to their daughters, and girls accept these statements without experience it by themselves.	In most family's girls are not allowed for job, so that's why they don't allow them to take education after matric as it goes wastage. Mostly Uncle, Father, elder Brother or Grandfathers said that girls should learn other skills like stitching, cooking etc. as they must marry, and these skills will help them after marriage not education. Some families allow their	Mostly in Pashtun culture they won't allow their girls to study after 9 <sup>th</sup> grade e.g. they stop their education before Board examination.



		daughters to study as people now a days won't marry uneducated girls.	
<b>2</b> <b>Religion</b>	<b>2.1</b> <b>Veil</b>	<b>2.2</b> <b>Religious</b> <b>Values</b>	<b>2.3</b> <b>Biological</b> <b>Differences</b>
<b>3</b> <b>Professional</b> <b>Carrier</b>	<b>3.1</b> <b>Working</b> <b>Women</b>	<b>3.2</b> <b>Job</b> <b>Permission/job Choice</b>	<b>3.3</b> <b>Women Security</b>
		Mostly girls want to do a job but, in their families, girls are not allowed to take higher education and do job and, in some cases, if they allow then only as a doctor as it is considered as respectable profession for girls. So, girls can't peruse their dreams.	
<b>4</b> <b>Educational</b> <b>System</b>	<b>4.1</b> <b>Subjects</b>	<b>4.2</b> <b>Co-</b> <b>Education</b>	<b>4.3</b> <b>Availability</b> <b>of</b> <b>Institutions</b>
	At school level girls don't know about subjects but from listening to other (relatives and parents) they learn that science subjects are better for girls than arts.	Girls can continue their studies only in women collages and their brothers are studying in co-education universities. Fathers want their daughters to become doctors but not allowed to	

		study with boys as they think they don't focus on studies if studying with boys.	
<b>5</b> <b>Class</b> <b>Differences</b>	<b>5.1</b> <b>Economic Issues</b>	<b>5.2</b> <b>Economic</b> <b>Dependency</b>	
<b>6</b> <b>Gender</b> <b>Discrimination</b>	<b>6.1</b> <b>Marriage</b> <b>Pressures</b>	<b>6.2</b> <b>Gender Discrimination</b> <b>In-terms of Education</b>	<b>6.3</b> <b>Women</b> <b>Resistance/Taking</b> <b>Stand</b>
	In one to two cases families are educated and they allow their daughters to get education but still from one of the family members they listen the statements "girls must marry then why wasting energy on education". Mostly, girls are pressurized for marriages which effect their education, parents spent on boy's education so that they will feed them in future. And if they allow their daughters to study that will also to serve the marriage purpose e.g. to get better spouse. Parents focus to teach	Parents won't allow and spent on their daughter's education as they must marry and left. And spent on boy's education even force their sons to study as if they are not taking education seriously. On the other hand, girls want to study, they have dreams, but they are not allowed to get education and do job. And parents think it girl's education goes to wastage as they marry and sit at homes. And if girls can study then they are forced to study science subjects and only allowed as doctors or teachers.	Mostly girls don't know that they are being stereotyped so they don't resist. Some knows about their rights but still they don't take stand for themselves as they think it is of no use. And some girls wont resist because of the love they have for their family.

	other skills like cooking and stitching to their daughters not education, this also to serve girls after marriage.		
<b>7</b> <b>Neutral Stance of Stereotyping</b>	<b>7.1</b> <b>Unaffected by Stereotyping in Education</b>		
	Very few girls are never affected by stereotyping. (7girls)		

### School Teachers

<b>Codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>
<b>1</b> <b>Culture/Society</b>	<b>1.1</b> <b>What will people say</b>	<b>1.2</b> <b>Family Values/Patriarchal System</b>	<b>1.3</b> <b>Ethnicity</b>
	Societal/cultural pressures and the fear “What will people say” effected women during education as well as at job level. They can’t do job of their own choice. And women learn to compromise because if they act or take stand then people will remember it for 100 of years and it will affect their peace of min and	In patriarchal societies women’s priority should be her home and children the rest will come after that. And in any case boys are more valuable than girls. People don’t want to change as they think it is written in Quran that Women men should earn and feed the family and women should take care of children. That’s why education is not	Mostly in Pashtun culture women are not allowed for job.

	family peace. At job level mostly clashes occur between husband and wife due to this statement.	priority for women.	
<b>2</b> <b>Religion</b>	<b>2.1</b> <b>Veil</b>	<b>2.2</b> <b>Religious Values</b>	<b>2.3</b> <b>Biological Differences</b>
		People use religion for their own sake. People mix religion with culture to give reasons specially in patriarchal societies. They don't educate their daughters but want educated wife for their son.	
<b>3</b> <b>Professional Carrier</b>	<b>3.1</b> <b>Working Women</b>	<b>3.2</b> <b>Job Permission/job Choice</b>	<b>3.3</b> <b>Women Security</b>
	Teaching consider good profession for women still women are not allowed to teach in boys schools and colleges. Working women feel strong and independent but their children give statements that home moms are better than working moms.		Women's chooses jobs which are safe for them. Women parents chose subjects for them in which they have secure jobs. Women can't continue their higher education if there is no related women collage.
<b>4</b>	<b>4.1</b>	<b>4.2</b>	

<b>Educational System</b>	<b>Subjects</b>	<b>Co-Education</b>	<b>4.3 Availability of Institutions</b>
	<p>If women choose fields like engineering than they listen statements from their male class mates that, girls waste their degrees as they get married and don't pursue their careers.</p> <p>And teaching is considered as light job and not worthwhile as compare to doctors.</p>		
<b>5 Class Differences</b>	<b>5.1 Economic Issues</b>	<b>5.2 Economic Dependency</b>	
	<p>Women face more stereotyped statements in lower middle and lower class because of economic issues.</p>	<p>If women are independent economically still, they don't take stand as they can be economically independent but can't be socially independent. They are always emotionally dependent, women are sentimental. Women can never be independent.</p>	
<b>6 Gender Discrimination</b>	<b>6.1 Marriage Pressures</b>	<b>6.2 Gender Discrimination In-terms of Education</b>	<b>6.3 Women Resistance/Taking Stand</b>

	<p>Women face stereotyping mostly after marriages during jobs and further education as their husband want them to focus on home responsibilities.</p> <p>Women also face marriage pressures for their daughters which will affect their education. Like they want their daughters to be doctor so that they get better spouse, or they won't let them study abroad so that their marriage will not get late.</p>	<p>Parents have different statements for their daughters and for their sons. From outside it looks like that society's thinking is changed but, they discriminate between girls and boys in reality; 100% different views for both, boys are more valuable in their families than girls.</p>	<p>Only one takes stand for herself and continues her study after marriage.</p> <p>Girls are immune to these stereotypes that's why don't resist, and girls now think from society's perspective.</p> <p>Women automatically teach their daughters the way their parents teach them because they absorb these stereotypes and think in a way that these are right for girls. Thoughts are transferred from generation to generation. Women surrender although they don't want to accept such stereotypes but still, they accept and live with the flow. They learn to</p>

			<p>compromise and don't want to face disturbance within family and in society as well, for example; if women take stand in one issue than people will remember it for 1000 of years. So, we can't do that to ensure the peace of mind for ourselves and for our families.</p>
<p><b>7</b> <b>Neutral Stance of Stereotyping</b></p>	<p><b>7.1</b> <b>Unaffected by Stereotyping in Education</b></p>		

**College Students (UDC-3)**

<b>Codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>
<p><b>1</b> <b>Culture/Society</b></p>	<p><b>1.1</b> <b>What will people say</b></p>	<p><b>1.2</b> <b>Family Values/Patriarchal System</b></p>	<p><b>1.3</b> <b>Ethnicity</b></p>
	<p>Girls can't be politician because what will people say, women are doing politics openly with men. Mostly girls didn't join the field of their own choice</p>	<p>First parents didn't allow their daughters to take education by imposing them on family traditions and values. And if they allow in some cases then they won't</p>	<p>Mostly restrictions face by Pashtun girls both in education and in job.</p>

	because parents fear from society. Society pressure will lead parents to take such decisions for their daughters specially in education and jobs.	let them to choose the fields and subjects of their own choices. As girls are pressurized in patriarchal systems and all rules of society and religion are imposed on girls not on boys.	
<b>2</b> <b>Religion</b>	<b>2.1</b> <b>Veil</b>	<b>2.2</b> <b>Religious Values</b>	<b>2.3</b> <b>Biological Differences</b>
	Veil is the condition for girl if she wants to study with boys and if she wants to do a job, only as a teacher.	Girls are not allowed to get education after matric and if they want to study further then first learn Quran and cooking than allowed to take admission in women collage.	Boys don't face these stereotypes as they are boys and are independent and they don't have security issues like girls. Girls are sensitive and week. Because he is a boy, so he's allowed for everything.
<b>3</b> <b>Professional Carrier</b>	<b>3.1</b> <b>Working Women</b>	<b>3.2</b> <b>Job Permission/job Choice</b>	<b>3.3</b> <b>Women Security</b>
		Mostly girls give up on their dreams as they don't allow for taking higher education and family pressurize them for marriage.	Girls face these stereotypes as parents think that girls are more insecure because



		Some girls give up as they don't allow to choose subjects of their choice because for girls only limited fields are respectable and secured. And some give up because they are not allowed to study with boys.	they are sensitive and weak than boys.
<b>4</b> <b>Educational System</b>	<b>4.1</b> <b>Subjects</b>	<b>4.2</b> <b>Co-Education</b>	<b>4.3</b> <b>Availability of Institutions</b>
	Choosing subjects of their own choice is not girls own right. They were restricted to some subjects which are considered suitable for girls. BA and arts are considered useless subjects and people think that the girls with low IQ will do BA and is not consider respectable.	Study in co-education institutes is allowed boys but not to girls. As girls are responsible for parents Izat. And university environment is not safe and good for girls.	
<b>5</b> <b>Class Differences</b>	<b>5.1</b> <b>Economic Issues</b>	<b>5.2</b> <b>Economic Dependency</b>	
	In some cases, women education is suffered or stop due to lack if income.	Women don't take stand as they are economically dependen on family.	
<b>6</b>	<b>6.1</b>	<b>6.2</b>	

<b>Gender Discrimination</b>	<b>Marriage Pressures</b>	<b>Gender Discrimination In-terms of Education</b>	<b>6.3 Women Resistance/Taking Stand</b>
	Mostly women are not allowed for education as they had marriage pressures. In some cases, their education stops in between as parents find good proposal, so they give priority to marriage over education.	Parents give priority to their son's education rather than daughters education. Boys can choose the field of their choice, but girls are not allowed as girls are dependent because they are weak and insecure. But boys are free and independent and strong to do whatever they want.	Girls can't take stand at this stage as they are economically dependent on their parents and they it is of no use because no one listens to them. Most girls are studying till here by convincing their parents as they were only allowed to study till matric.
<b>7 Neutral Stance of Stereotyping</b>	<b>7.1 Unaffected by Stereotyping in Education</b>		
	Seven girls say they never face stereotyping in education.		

### College Teachers

<b>Codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>
<b>1 Culture/Society</b>	<b>1.1 What will</b>	<b>1.2 Family</b>	<b>1.3</b>

	people say	Values/Patriarchal System	Ethnicity
	Women choose teaching after trying different jobs as they feel it is more convenient for them. Social pressures forces women to take such decisions.	In patriarchal systems the education of women depends on their father and brothers' decisions or on husband's qualification.	
<b>2</b> <b>Religion</b>	<b>2.1</b> <b>Veil</b>	<b>2.2</b> <b>Religious</b> <b>Values</b>	<b>2.3</b> <b>Biological</b> <b>Differences</b>
<b>3</b> <b>Professional</b> <b>Carrier</b>	<b>3.1</b> <b>Working</b> <b>Women</b>	<b>3.2</b> <b>Job</b> <b>Permission/job Choice</b>	<b>3.3</b> <b>Women Security</b>
	Working women think that they have double duties of both work place and house and still they don't get that respect from families, because families have double expectations from them.	Teachers think that doctor is also not a suitable profession for girls as they are pressurized from parents to become a teacher.	Women face security issues even at this age, they need one male even a younger son to visit places like libraries and labs. Their education also suffers due to a smaller number of women in labs.
<b>4</b> <b>Educational</b> <b>System</b>	<b>4.1</b> <b>Subjects</b>	<b>4.2</b> <b>Co-</b> <b>Education</b>	<b>4.3</b> <b>Availability</b> <b>of</b> <b>Institutions</b>

	Parents teach their daughters the way they want their future. If they want to choose something else than still they are immune and learn that parents decisions are right for them and choose the subjects according their choice.		
<b>5</b> <b>Class Differences</b>	<b>5.1</b> <b>Economic Issues</b>	<b>5.2</b> <b>Economic Dependency</b>	
<b>6</b> <b>Gender Discrimination</b>	<b>6.1</b> <b>Marriage Pressures</b>	<b>6.2</b> <b>Gender Discrimination In-terms of Education</b>	<b>6.3</b> <b>Women Resistance/Taking Stand</b>
	The main factor that effects women education is marriage pressures. As men prefer less educated women that's why parents stop their daughter's education.	Women's education is depending on the mentality of their husband, fathers and brothers.	Women are being immune and absorb the social roles according to them, they can't think beyond certain limits. The thinking of resistance also brings thousands of fears with it.
<b>7</b> <b>Neutral Stance of Stereotyping</b>	<b>7.1</b> <b>Unaffected by Stereotyping in Education</b>		

**University-Social Science Students**

<b>Codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>
<b>1</b> <b>Culture/Society</b>	<b>1.1</b> <b>What will people say</b>	<b>1.2</b> <b>Family Values/Patriarchal System</b>	<b>1.3</b> <b>Ethnicity</b>
	Women are pressurized by parents specifically during education and during jobs and they think that parents are also under society's pressure i.e "What will people say" if their daughters didn't follow the norms of culture.	All limits, restrictions and family values are for women in patriarchal societies. And women face discrimination from male member of the family either he is brother or father or husband. Males are insecure that's why they put limitation on their women as they think females are the criteria of their honor. And if they got education then they will become independent and will violate their male dominancy by asking their rights.	Mostly in Pashtun cultures and in villages of south Punjab women face more difficulties in education.
<b>2</b> <b>Religion</b>	<b>2.1</b> <b>Veil</b>	<b>2.2</b> <b>Religious Values</b>	<b>2.3</b> <b>Biological Differences</b>
	Girls are only allowed for higher education and job in case of having veil on their face as they consider their women as criteria for	If women allowed for education and job than after taking permission from Imam of masjid.	Female can't choose subjects and field of their own choice as people think that women

	male honor.		are physically weak and their structurally different from men that's why they can't do everything which boys can do. And if people think that education is right of women than it is only to raise their children in a better way not for job and carrier.
<b>3</b> <b>Professional Carrier</b>	<b>3.1</b> <b>Working Women</b>	<b>3.2</b> <b>Job Permission/job Choice</b>	<b>3.3</b> <b>Women Security</b>
	Working women are not allowed to stay at office. If marriage disturb than people think it is because of women's job. And mostly girls are not allowed for job as male think if girls become independent than they will over-shadow them and it effects their dominance.	Women are not allowed for job and if they are allowed in some cases than it is not of their own choice and put conditions with it, like veil, time constraints and many other.	Parents put restrictions as they give reason that women are insecure, so they need more security and if we put conditions and limits it is of their own safety.
<b>4</b> <b>Educational System</b>	<b>4.1</b> <b>Subjects</b>	<b>4.2</b> <b>Co-Education</b>	<b>4.3</b> <b>Availability of</b>

			<b>Institutions</b>
		Mostly girls are not allowed to study with boys and if they allowed in some cases than it is with conditions.	
<b>5</b> <b>Class</b> <b>Differences</b>	<b>5.1</b> <b>Economic Issues</b>	<b>5.2</b> <b>Economic</b> <b>Dependency</b>	
<b>6</b> <b>Gender</b> <b>Discrimination</b>	<b>6.1</b> <b>Marriage</b> <b>Pressures</b>	<b>6.2</b> <b>Gender Discrimination</b> <b>In-terms of Education</b>	<b>6.3</b> <b>Women</b> <b>Resistance/Taking</b> <b>Stand</b>
	Marriage pressures restrict women education as parents raise their daughters with the mindset that they must marry and leave so girls can't think beyond it.	Conditions of education is different for boys and different for girls and these conditions put by family and society on girls. And the main condition is due to women security and male honor.	Girls usually don't take stand as they know it is of no use and if they strongly condemn and didn't accept the conditions than they will stop their education. But some girls take stand for themselves and succeed.
<b>7</b> <b>Neutral Stance</b> <b>of Stereotyping</b>	<b>7.1</b> <b>Unaffected by</b> <b>Stereotyping in</b> <b>Education</b>		
	Some boys and girls think they never face stereotyping in education.		

**University-Social Science Teacher**

<b>Codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>
<b>1</b> <b>Culture/Society</b>	<b>1.1</b> <b>What will people say</b>	<b>1.2</b> <b>Family Values/Patriarchal System</b>	<b>1.3</b> <b>Ethnicity</b>
	Education is important for both girls and boys. Boys and girls have structural differences that's why culture and parents treat them differently; that's why teaching and doctors are preferable jobs for girls and engineering and other field works are not.		
<b>2</b> <b>Religion</b>	<b>2.1</b> <b>Veil</b>	<b>2.2</b> <b>Religious Values</b>	<b>2.3</b> <b>Biological Differences</b>
		Males are stronger than Women, is not a stereotype. It is written in Quran that Male have one degree superior than Women. Women can't play football Women Can't run with boys as they are weaker physically, they even can't play Hockey.	Males are stronger than Women, is not a stereotype. It is written in Quran that Male have one degree superior than Women. Women can't play football Women Can't run with boys as they are



			<p>weaker physically, they even can't play Hockey.</p> <p>Though education is important for both girls and boys. Boys and girls have structural differences that's why culture and parents treat them differently; that's why teaching and doctors are preferable jobs for girls and engineering and other field works are not.</p> <p>And because of structural difference, girls need more security.</p> <p>There is difference between girls and boys based on biological structure, cultural and is based on her genes and based on gender division of labor that is why these stereotypes</p>
--	--	--	--

			<p>exist toward education. Women are not mentally inferior from boys. Girl can be a mother and raise baby, but boy can work in fields because of genetical differences these roles are decided. Girl can't be a good baller in cricket team, but a boy can be. If we raise girls and boys not according to their gender still, they will be different and girls can't do what a man can do, so there is a difference in gender division of labor and because God made women differently than men.</p>
<p><b>3</b> <b>Professional</b> <b>Carrier</b></p>	<p><b>3.1</b> <b>Working</b> <b>Women</b></p>	<p><b>3.2</b> <b>Job</b> <b>Permission/job Choice</b></p>	<p><b>3.3</b> <b>Women Security</b></p>

		Parents didn't give permission to daughters for the job of their own choice in order to provide them security and prefer indoor jobs for girls and outdoor for boys.	Girls need more safety because of their structural differences, so all restrictions and conditions are just to provide them security.
<b>4</b> <b>Educational System</b>	<b>4.1</b> <b>Subjects</b>	<b>4.2</b> <b>Co-Education</b>	<b>4.3</b> <b>Availability of Institutions</b>
	Parents convinced daughters to choose subjects of their choice as they think that only specific fields are suitable for girls. So from start they select subjects according to that.		
<b>5</b> <b>Class Differences</b>	<b>5.1</b> <b>Economic Issues</b>	<b>5.2</b> <b>Economic Dependency</b>	
<b>6</b> <b>Gender Discrimination</b>	<b>6.1</b> <b>Marriage Pressures</b>	<b>6.2</b> <b>Gender Discrimination In-terms of Education</b>	<b>6.3</b> <b>Women Resistance/Taking Stand</b>
	If girl take education till PHD then people say her age is more then she can't have a good proposal for	There is difference of biological structure between girls and boys, difference in genes and difference in	

	marriage, it is not a stereotype, it is true.	gender division of labor that is why these stereotypes exist toward girl's education.	
<b>7</b> <b>Neutral Stance of Stereotyping</b>	<b>7.1</b> <b>Unaffected by Stereotyping in Education</b>		
	Five female teachers never experience stereotypic statements in their carrier.		

#### University-Bio-Chemistry Students

<b>Codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>
<b>1</b> <b>Culture/Society</b>	<b>1.1</b> <b>What will people say</b>	<b>1.2</b> <b>Family Values/Patriarchal System</b>	<b>1.3</b> <b>Ethnicity</b>
	Society pressurize parents and they pressurize their daughters.	In most family's Islamic education is preferable for girls and send them to madrasa's as consider it safer for girls. And through this their honor will keep safe. But boys are allowed to study wherever they want.	Mostly people live in village areas put more restrictions on women and don't allow for education.
<b>2</b> <b>Religion</b>	<b>2.1</b> <b>Veil</b>	<b>2.2</b> <b>Religious Values</b>	<b>2.3</b> <b>Biological Differences</b>

		For girls it is more important to follow religious values and for that they need to learn Quran not any other education. And girl's primary duty is to take care of her children and house the rest comes after.	
<b>3</b> <b>Professional Carrier</b>	<b>3.1</b> <b>Working Women</b>	<b>3.2</b> <b>Job Permission/job Choice</b>	<b>3.3</b> <b>Women Security</b>
	If women can manage her house and job equally than job is allowed to her, otherwise, she should focus on her house hold responsibilities and take them as priority.	Job is allowed to women only if economic conditions of the house are very poor and they need money otherwise women don't need to work.	Women security is the prime factor and it will keep in mind apart from anything.
<b>4</b> <b>Educational System</b>	<b>4.1</b> <b>Subjects</b>	<b>4.2</b> <b>Co-Education</b>	<b>4.3</b> <b>Availability of Institutions</b>
	Subjects are imposed on them according to their gender and by keeping in mind the future jobs.	Sending girls in coeducation universities will be risky as the honor of male family members will at stake. But for boys it is okay.	If there is no women university available near homes than girl's education stop.
<b>5</b> <b>Class Differences</b>	<b>5.1</b> <b>Economic Issues</b>	<b>5.2</b> <b>Economic Dependency</b>	
<b>6</b>	<b>6.1</b>	<b>6.2</b>	

<b>Gender Discrimination</b>	<b>Marriage Pressures</b>	<b>Gender Discrimination In-terms of Education</b>	<b>6.3 Women Resistance/Taking Stand</b>
	Some people think girls now a days getting education for good proposal the better the degree is the better they get the spouse.	There are different criteria for boys and girls when it comes to education. Different other factors attach to girl's education. Islamic education is considered preferable for girls as through this they don't get the knowledge of world and the honor of their family remains safe. And education is only to earn money, and if girls don't need to rum house than why they need to get education.	Girls are so much immune and absorb these stereotypes as they can never think of taking stand for themselves. However, they think from society's perspective and think their first priority is their children and house the rest come after that and Allah made women for this.
<b>7 Neutral Stance of Stereotyping</b>	<b>7.1 Unaffected by Stereotyping in Education</b>		
	Male student never saw stereotyping.		

**University-Bio-Chemistry Teachers**

<b>Codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>
<b>1</b>	<b>1.1</b>	<b>1.2</b>	

<b>Culture/Society</b>	<b>What will people say</b>	<b>Family Values/Patriarchal System</b>	<b>1.3 Ethnicity</b>
<b>2 Religion</b>	<b>2.1 Veil</b>	<b>2.2 Religious Values</b>	<b>2.3 Biological Differences</b>
	If women are in hijab and abaya then it is because of religious values and not due to conditions or pressures.	If parents put restrictions on girls, then it is not restriction it is care and for their security. And that's why parents choose suitable profession for their daughters in which they feel secure and protected. And if they are in hijab and abaya then it is because of religious values and not due to conditions.	
<b>3 Professional Carrier</b>	<b>3.1 Working Women</b>	<b>3.2 Job Permission/job Choice</b>	<b>3.3 Women Security</b>
		The field of biochemistry is considered preferable for girls as 97% female students enrolled in this field. And women think stereotypes related to education not exist anymore and now a days every girl is studying and getting education of her own choice. And 1 to 3%	. If parents put restrictions, then it is not restriction it is care and for their security. And that's why parents choose suitable profession for their daughters in which they feel secure and

		<p>according to them are pressurize by family or society and compromise on education. Otherwise girls are doing jobs of their own choice. If parents put restrictions, then it is not restriction it is care and for their security. And that's why parents choose suitable profession for their daughters in which they feel secure and protected. And women choose teaching by their own choice because they know it is suitable for them not due to pressures. There is no discrimination between men and women in education not at homes not even at education institutions.</p>	protected.
<b>4</b> <b>Educational System</b>	<b>4.1</b> <b>Subjects</b>	<b>4.2</b> <b>Co-Education</b>	<b>4.3</b> <b>Availability of Institutions</b>
<b>5</b> <b>Class Differences</b>	<b>5.1</b> <b>Economic Issues</b>	<b>5.2</b> <b>Economic Dependency</b>	
<b>6</b> <b>Gender</b>	<b>6.1</b> <b>Marriage</b>	<b>6.2</b> <b>Gender Discrimination</b>	<b>6.3</b>



<b>Discrimination</b>	<b>Pressures</b>	<b>In-terms of Education</b>	<b>Women Resistance/Taking Stand</b>
		<p>The field of biochemistry is considered preferable for girls as 97% female students enrolled in this field. And women think that these stereotypes related to education not exist anymore and now a days every girl is studying and getting education of her own choice. And 1 to 3% according to them are pressurize by family or society and compromise on education. Otherwise girls are doing jobs of their own choice. If parents put restrictions, then it is not restriction it is care and for their security. And that's why parents choose suitable profession for their daughters in which they feel secure and protected. And if they are in hijab and abaya then it is because of religious values and not due to conditions. And women choose teaching by their own choice because they</p>	

		know it is suitable for them not due to pressures. There is no discrimination between men and women in education not at homes not even at education institutions.	
<b>7</b> <b>Neutral Stance of Stereotyping</b>	<b>7.1</b> <b>Unaffected by Stereotyping in Education</b>		
	Women and men both think they never face or experience stereotyping during education not even in professional life and they no one is facing now a days, as stereotyping not exist anymore.		

#### **Aurat Foundation Staff**

<b>Codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>	<b>Sub-codes</b>
<b>1</b> <b>Culture/Society</b>	<b>1.1</b> <b>What will people say</b>	<b>1.2</b> <b>Family Values/Patriarchal System</b>	<b>1.3</b> <b>Ethnicity</b>
	Stereotyping is part of culture and it exists in every culture. Specific roles of men and women are decided from	In patriarchal societies if something went wrong in relationships than women is considered to be guilty in any case specifically when	

	<p>generations and families who follow these live-in peace others are not so these are good to follow, and they are right.</p> <p>And both genders learn and adopted their roles as it is and they know that they can't react against because they know society will not allow them to do so.</p> <p>Some males on one side think that now concepts changed, and women are getting education now, but on the other side they won't allow their sisters and daughters to go and study outside from village.</p> <p>Women face such stereotypes at every level at every age at every class. And these roles are decided by society. And these labels which are given by society creates discrimination and all these stereotypes combine, related to each other and effect women education at every level.</p> <p>Women can't survive</p>	<p>she is a working woman, because the household responsibilities must be women's priority.</p> <p>If concepts changed of women education in patriarchal societies then it means women are allowed to get education till primary or matric.</p> <p>Men don't send their women outside of the city for education because then their honor will be at stake.</p> <p>Also, in such society's parents spent on boy's education not girls' as she will marry and left, and son become the source of income for his parents.</p> <p>In office male support women but women by themselves don't agree for field work as they learn that this duty is not for them, they are made to do office work, within secure environment.</p> <p>Some males don't allow women to get education because they think that if women get education then their pardah violate so it</p>	
--	---	---	--

	<p>without marriage in this society as people talk on her character the factor of honor affects her family's life. And if she wants to do job and not married then she must live in another city away from her family. So, that no one knows her parents there.</p> <p>If women act opposite from regular behaviors like late sittings in office, then people start talking about her character because mostly girls don't do this.</p> <p>Women are not allowed to choose subjects of their own choice because of society pressure on parents that girls are made for specific fields only and marriage pressures live always with them. It is about culture and society not about religion people use it for their own sake and only for women in patriarchal settings.</p> <p>In office at every level there is stereotyping but girls didn't recognize it</p>	<p>from religious point of view not cultural or societal.</p> <p>Those men who are educated and talk about women rights also believe that women are one-degree inferior from men and Allah didn't create them equal.</p> <p>And if women not married then it is too hard for her to survive in this society because world is not forgiving for women in any case.</p> <p>It is about culture and society not about religion people use religion for their own sake and only for women in patriarchal settings.</p>	
--	---	--	--

	now, most of the girls used to it they even don't know they are being stereotyped.		
<b>2 Religion</b>	<b>2.1 Veil</b>	<b>2.2 Religious Values</b>	<b>2.3 Biological Differences</b>
	<p>And girls don't think they are being stereotyped and they think whatever is happening is not wrong and it is according to our Islamic values and these boundaries for women are set by Islam and we must follow these and there is no wrong in it.</p> <p>Men don't allow women to study in universities as it is because it is against Islamic values that men and women study together and it is not related to society or culture.</p> <p>Women in village areas can't move around without veil because honor of their family is in hands of women, that's why they marry their girls early and don't let them to complete education.</p>	<p>According to religious values women can't study with men that's why they are not allowed to go to other cities for higher education because in near areas there is no women university. But these values didn't apply on men as they went for education and jobs in different cities and universities. So Islamic values implemented only on women in our society.</p> <p>And girls don't think they are being stereotyped and they think whatever is happening is not wrong and it is according to our Islamic values and these boundaries for women are set by Islam and we must follow these and there is no wrong in it.</p> <p>So, people use religion for their own sake and religious</p>	<p>Specific roles of men and women are decided from generations and families who follow these live-in peace others are not so these are good to follow, and they are right.</p> <p>And both genders learn and adopted their roles as it is and they know that they can't react against because they know society will not allow them to do so.</p> <p>Even educated men who talk about women rights believe that men and women are not equal, and Allah</p>

		values applies only on women in patriarchal settings.	made women one degree inferior to men, that's why their roles are different because their structure are different.
<b>3 Professional Carrier</b>	<b>3.1 Working Women</b>	<b>3.2 Job Permission/job Choice</b>	<b>3.3 Women Security</b>
	In patriarchal societies if something went wrong in relationships than women Is considered to be guilty in any case specifically when she is a working woman, because the household responsibilities must be women's priority. In office male support women but women by themselves don't agree for field work, or late sittings as they learn that this duty is not for them, they are made to do office work, within secure environment and can't give extra time as they also give time to home and if they got late then what people will say. Some males don't allow	Females are only allowed o job in specific sectors; the rest consider not safe and respectable for women. In office male support women but women by themselves don't agree for field work, or late sittings as they learn that this duty is not for them, they are made to do office work, within secure environment and can't give extra time as they also give time to home and if they got late then what people will say. Now time changed and women are allowed to get education and do job but still for job women friendly environment is preferable at work place, because of	Women face stereotypes after matric when basic education ends, and higher education starts because mostly colleges and universities are not available in nearer areas due to unavailability of basic facilities and mostly girls face stereotypes because of security issues and economic problems. In office male support women but women by themselves don't agree for field

	<p>women to get education because they think that if women get education then their pardah violate so it from religious point of view not cultural or societal.</p> <p>Married working women face more stereotypes than single women.</p> <p>Now time changed and women are allowed to get education and do job but still for job women friendly environment is preferable at work place, because of Islamic values and safety issues.</p> <p>These factors also effect on the learning of working women.</p> <p>Due to economic problems only, girls agree to do field works. And girls can go in filed work but not force fully but by choice, organization won't pressurize women because of security reasons.</p> <p>If any women do late sittings in office than people start judging her character as usually girls</p>	<p>Islamic values and safety issues.</p> <p>And if women choose different fields like related to numbers and logic than society won't take them seriously because it is common stereotype that girl's mind not work with numbers.</p> <p>But if girl take stand and choose field of her own choice than after some time everyone accepts her and understands that girl can do any jobs; still at some point they listen to that stereotype that if you choose doctor or teacher than you would have better life style.</p>	<p>work, or late sittings as they learn that this duty is not for them, they are made to do office work, within secure environment and can't give extra time as they also give time to home and if they got late then what people will say.</p> <p>Women in village areas can't move around without veil because honor of their family is in hands of women, that's why they marry their girls early and don't let them to complete education.</p> <p>Parents force girls to choose fields in which they got safe and secure jobs and within organizations they don't send girls in field without their choice because of</p>
--	---	--	---

	<p>won't stay after 5pm.</p> <p>And if women choose different fields like related to numbers and logic than society won't take them seriously because it is common stereotype that girl's mind not work with numbers.</p>		security issues.
<p><b>4</b></p> <p><b>Educational System</b></p>	<p><b>4.1</b></p> <p><b>Subjects</b></p>	<p><b>4.2</b></p> <p><b>Co-Education</b></p>	<p><b>4.3</b></p> <p><b>Availability of Institutions</b></p>
	<p>Women live their lives according to the demands of people. Only 2 to 3% girls resist and take stand for themselves and the rest don't, the only main concern of family is marriage of a girl.</p> <p>Parents force girls to choose fields in which they got safe and secure jobs and because of security issues, marriage pressures and societal concerns.</p> <p>Mostly science subjects consider as more</p>	<p>Sending girls to coeducation institutes is considered as sin particularly in village areas.</p>	<p>Women face stereotypes after matric when basic education ends, and higher education starts because mostly colleges and universities are not available in nearer areas due to unavailability of basic facilities and mostly girls face stereotypes because of security issues and economic problems.</p>



	preferable for girls and number related subjects and languages considered preferable for boys by considering girls' brain can't perform good with numbers.		
<b>5 Class Differences</b>	<b>5.1 Economic Issues</b>	<b>5.2 Economic Dependency</b>	
	<p>Some people think that women education is suffered only because of economic problems and stereotypes in education only exists in lower class or lower middle class.</p> <p>And due to unavailability of basic facilities in nearer areas.</p> <p>In lower class women face more stereotyping because of lack of education in parents and because of low income.</p> <p>Also, economic resources are less than people prefer to spend on their son's education not on daughter's education because they know in patriarchal society son will</p>	<p>Once women start working, they feel independent, and then they won't leave job because they don't want to again depend on their fathers, husbands and brothers.</p>	

	<p>become the source of income not the daughter as she has to get marry. Mostly people send their daughters to normal govt schools and their son to high profile private school. Within office environment girls don't do field jobs in urban areas but in village areas due to poverty girls do field jobs.</p>		
<p><b>6</b> <b>Gender Discrimination</b></p>	<p><b>6.1</b> <b>Marriage Pressures</b></p>	<p><b>6.2</b> <b>Gender Discrimination In-terms of Education</b></p>	<p><b>6.3</b> <b>Women Resistance/Taking Stand</b></p>
	<p>And if women not married then it is too hard for her to survive in this society because world is not forgiving for women in any case. Also, in such society's parents spent on boy's education not girls' as she will marry and left, and son become the source of income for his parents.</p>	<p>Some males on one side think that now concepts changed, and women are getting education now, but on the other side they won't allow their sisters and daughters to go and study outside from village. Women face such stereotypes at every level at every age at every class. And these roles are decided by society. And these labels which are given by society creates discrimination and</p>	<p>When women are doing job then she will be able to take stand for herself because she will become economically strong and independent then. Resistance is depending on the mentality of the person in front of whom you resist, if the person is</p>

		<p>all these stereotypes combine, related to each other and effect women education at every level.</p> <p>If concepts changed of women education in patriarchal societies then it means women are allowed to get education till primary or matric.</p> <p>Men don't send their women outside of the city for education because then their honor will be at stake.</p> <p>Also, in such society's parents spent on boy's education not girls' as she will marry and left, and son become the source of income for his parents.</p> <p>In office male support women but women by themselves don't agree for field work as they learn that this duty is not for them, they are made to do office work, within secure environment.</p> <p>Some males don't allow women to get education because they think that if women get education then their pardah violate so it</p>	<p>educated and flexible then he/she respond in a flexible way but if a person is of rigid mentality then you face rigid and harsh response. They can't take stand because of fear and they it will be useless and mostly women don't know about it.</p> <p>In middle and lower middle-class women don't know that they are being stereotyped due to lack of awareness and knowledge.</p> <p>And girls don't think they are being stereotyped and they think whatever is happening is not wrong and it is according to our Islamic values and these boundaries for women are set by Islam and we</p>
--	--	--	--

		<p>from religious point of view not cultural or societal.</p> <p>Those men who are educated and talk about women rights also believe that women are one-degree inferior from men and Allah didn't create them equal.</p>	<p>must follow these and there is no wrong in it. So, its inbuilt in them and they are immune of it and absorb these stereotypes as its.</p> <p>Only 5 to 6 % are those who agree to do such jobs.</p> <p>Mostly women said that field work is not for women, it is men's duty. Our work is within office and if they agree to go in fields then they ask about security, team work, how far they must go, such type of questions raised by girls for field jobs.</p> <p>Girls don't react because they are not allowed to take stand and speak in front of father and elder brother.</p> <p>Only few girls take stand and get successful.</p>
--	--	--	--

<p style="text-align: center;"><b>7</b></p> <p><b>Neutral Stance of Stereotyping</b></p>	<p style="text-align: center;"><b>7.1</b></p> <p><b>Unaffected by Stereotyping in Education</b></p>		
	<p>Mostly male believe that there is no stereotyping exist now a days in women education. And they never saw women facing such statements in their surroundings.</p>		