



FORMAN CHRISTIAN COLLEGE

(A CHARTERED UNIVERSITY)

**Exploring Socio-Cultural Barriers and their Impact on Female's Access to Higher
Education in the Rural Areas of Quetta**

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Abstract

The study's primary focus is on identifying and examining socio-cultural barriers affecting female higher education in the rural areas of Quetta, with an emphasis on their impact on female enrollment rates in higher education. A qualitative research approach was employed to explore the experiences of females facing socio-cultural barriers. Face-to-face interviews were conducted using a semi-structured questionnaire, enabling an in-depth exploration of participants' experiences. The study centers on the cultural and societal perspectives on female higher education as recounted by young females themselves. The study included ten female participants who had completed their college-level education but encountered socio-cultural barriers that prevented them from pursuing higher education. Power-Control Theory applies to the study reinforcing the perception that barriers originate directly from patriarchal structures. The socio-cultural barriers explored are patriarchal culture, financial constraints, lack of basic facilities, fear of female empowerment, early marriages, preference for son's education, lack of employment opportunities, co-education and male teachers, and social bias towards females. The results suggest that the respondents perceive that the patriarchy, preference for early marriages, lack of facilities, co-education, and male teachers affected their chances of pursuing higher education. Findings revealed that despite the existence of these barriers, many female students do not personally consider them effective or valid reasons to deter their pursuit of higher education. Instead, they attribute these barriers to societal and parental expectations that view them as weak. The socio-cultural barriers that are explored from the present study are creating a non-conductive environment for females of rural Quetta as they are not allowed to pursue their higher education.

Keywords: female higher education, rural area, socio-cultural barriers

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Introduction

Education is the key to change and progress and is a fundamental human right of every person regardless of gender, as opportunity should not be gender specific. The United Nations states to ensure the basic human right of Education for all. The United Nations also emphasizes the importance of education for females all over the world. Education is not only important for women's status but also for the overall development of the nation. A strong and sustainable education system can provide opportunities for children, especially girls, to acquire knowledge and skills to help them become self-reliant, responsible, and productive citizens. It can also help reduce poverty, improve health, promote gender equality, and enhance social and economic development (Tagar et al., 2019). According to a report published on the global gender gap in 2017 by the World Economic Forum, Pakistan ranks 139/149 in educational attainment. This shows that there is a drastic situation in Pakistan when it comes to females' education in Pakistan. It is a well-researched opinion that females face multiple, diverse, and complex challenges to practicing education in Pakistan, especially in the rural areas where women are placed at the lowest end of the education system compared to males (Khalid, 1996). Balochistan, the largest province of Pakistan, which occupies 43% of the country's land area, continues to face serious challenges in education. The literacy rate is one of the important indicators of education. According to a report of Pakistan social and living standards measurement survey, it is estimated that Balochistan's literacy rate is 44% which is far less than the other provinces of Pakistan (PSLM, 2019-2020). According to a UNICEF report, Balochistan has the lowest female literacy rate in the entire world, as 78 percent of girls are out of school, and the female literacy rate is much lower than that of males (UNICEF, 2016). It is approximated that less than 2% of rural females in the province of Balochistan are literate (Naz, 2003). The research reflects that giving education to girls is still unthinkable in many parts of the Balochistan Province (Khan

et al., 2021). The status of female education in the rural areas of Quetta presents a depressing picture, as far as female higher education is concerned. Females in the rural areas of Quetta are facing many challenges. Females have a comparatively tough time while pursuing higher education. The challenges faced by females in the rural areas of Quetta regarding higher education are indeed significant. Socio-cultural barriers play a crucial role in restricting women's access to higher education. These barriers can manifest in various forms, such as societal norms and expectations that prioritize traditional gender roles, limiting women's mobility and opportunities for higher education. These cultural barriers perpetuate the idea that women should stay at home and prioritize domestic responsibilities over pursuing academic or professional aspirations. This not only hinders their personal development but also contributes to the overall socio-economic development of the region. The social and cultural barriers can significantly impede the educational progress of females in rural Quetta. Moreover, the lack of resources, both in terms of educational infrastructure and financial support, further compounds the issue. These challenges require a multi-faceted approach that involves changing deep-seated cultural norms that hinder females' access to higher education.

Research question

- What kind of socio-cultural barriers do female students face in the rural areas of Quetta while acquiring their higher education?
- What is the impact of these barriers on the enrollment process of females in higher education?
- How are the female students perceiving the effectiveness of these barriers?

Research objectives

The research objectives of this study are to:

- Explore the practicing socio-cultural barriers affecting female education in rural areas of Quetta.
- Explore the impact of these barriers on the enrollment process among females in higher education.
- Find out the attitude of females towards the effectiveness of these perceived barriers.

Research Significance

Education empowers a female socially and economically. Educated females are independent and empowered in every aspect of life, but females of rural Quetta still face barriers to acquiring higher education. This study was needed because there are very few studies based on female higher education in the rural areas of Quetta, which needs to be addressed. This study aims to highlight the barriers affecting female access to higher education which is commonly known but still neglected. Furthermore, to know the wide gap between male and female enrolment rates in higher education. This study would help the females of the rural areas of Quetta to get recognition. Also, this study can be used to come up with new findings to explore the causes of these hindrances. Furthermore, the study will identify the research gap in the literature and aims to explore new themes as well. This study is important as it addresses the barriers faced by females in accessing higher education and aims to contribute to existing literature while exploring new themes.

Literature review

Research conducted in rural Bangladesh explored that female education is strictly controlled by male members of the family as they had to decide whether a female in their household would get an education or not. It is the patriarchal thinking of our society that affects females' education. Moreover, misinterpretation of religion also acts as a barrier, as the religious groups never believe in the concept of girl's education and women's empowerment (Sarkar, 2014).

The research conducted in India shows that in the rural areas of India, the burden of household and agricultural chores often falls immensely on girls, which limits their access to education. Girls are frequently assigned tasks such as taking care of siblings, sick and elderly, grazing cattle, preparing food, collecting firewood, and cleaning the house. These responsibilities make it difficult for them to get an education. Apart from this, the physical security of the females specifically when they travel far, and fear of sexual harassment are other reasons that hinder females' education (Singh, 2007).

The research in South Sudan shows the factors affecting females' education in South Sudan are cultural reasons. People have a negative attitude towards female education as they think that girls must get married one day so it is better to educate boys rather than girls. Parents think about the dowries they will give to their daughters in their marriage rather than thinking about what the parents and the females will get after education. Moreover, it is political reasons that act as a barrier because the female is considered a weak gender and if any situation happens, they will be affected the most (Bol Elijah Bul, 2019).

Research conducted in Migori country Kenya tells us about the factors affecting the participation of girl children in education and concludes that it is the socio-cultural barriers that affect females' participation in education in district Migori. Furthermore, the socio-

cultural barriers include early marriages and male preference in the family which can discourage girls from pursuing their education. Negative attitudes towards education and cultural practices can also contribute to a lack of interest in education among girls. Lastly, feeling like they are adults can make girls feel like education is not necessary. The parent's level of education also plays a significant role in determining whether girls participate in secondary education or not. Parents with comparatively higher levels of education are more likely to support their daughters (Ouma, 2013).

A study in Afghanistan shows that females lack education because of Honor-based issues that do not allow females to get an education. The study shows that there are some significant barriers that prevent female education and those five are distance, financial and physical barriers, as well as early marriages and lack of family support. It was found that these barriers are linked to the concept of honor. The fear of physical danger is the fear of females getting assaulted which will affect the honor of the family. Moreover, when the learning institute is at a distance the female may get harassed and ridiculed which then destroys the honor of the family. There is a lack of family support just because of the Honor of the family which does not allow girls to get an education. Furthermore, girls are married off earlier because getting the girls married earlier means that their Honor is well-maintained, and they obey the rules of their family and society by fulfilling their role as a female and getting married earlier. The study found that honor influences the female's education and acts as a barrier to it (Ullah, 2017).

Socio-cultural barriers exist in Pakistan that limit the access of females to higher education. Findings show that the difficulties faced by females in rural areas going for higher education are more dominant in contrast to those living in urban areas. Early marriages, conservative beliefs, and lack of facilities are major barriers to low enrollment of females in higher education (Malik, 2021).

A study conducted in the rural areas of Pakistan shows that lack of awareness and the cost of education are the topmost barriers to female education. As not every parent can afford the fees and books it causes a hindrance in females' education. Apart from this, the research revealed that there was no difference in the perception of getting females educated among low-monthly-income and high-monthly-income participants because of a lack of awareness, as high-monthly-income people could educate females if they wanted to as there were no cost issues for them but the lack of awareness among them. Furthermore, access to education and the quality of education also act as barriers to female education (Hussain et al., 2020).

The reason for problems faced by females in education is the sociocultural issues from which the females are suffering and are not realizing their potential by fighting through it (Shaukat & Pell, 2015).

Another serious problem in females' education is gender discrimination (Jackson, 2011). In this context, research conducted in Southern Punjab about inequality in education states that gender discrimination is the most crucial blockade for females' education as they are not only underprivileged but also because they must perform daily household chores. Cultural norms are attached to females' education which hinder their education. There is a lack of access to education for females as government spending on education is very low (Sattar et al., 2012).

Furthermore, the study showed that parents consider it indecent to let their girls get an education as they will become rebellious once educated and they will also start demanding the same status as their brothers (Purewal, N., & Hashmi, N. 2015).

In a country like Pakistan, females must face socio-cultural hurdles to get an education and the females are fighting for their right to education, but early marriages act as a barrier as parents consider marriage as a goal of a girl's life (Noureen & Awan, 2011).

Poverty also acts as a barrier as it is hard for parents to provide food for their children, so they can't get an education for their girls. Moreover, when talking about education they would prioritize boys' education over girls as girls are expected to get married, but boys must earn and feed the household (Malik & Rose 2015).

Societies discourage females from having proper professions, for females' education is affected by social and cultural taboos, early marriages, and the burden of household. In Pakistan, child marriage has always been an issue as girls are married earlier and they cannot get an education as the families and society do not allow girls to proceed with their education. Early marriages not only affect education, but they violate human rights too.

It is considered that the rural society of Pakistan is an honor-based society. These communities believe that if a girl gets educated, she will be empowered, and empowered women can disagree with the decisions of the elder people in the family. So, they will make decisions about their marriage on their own, and they consider it as rebellious, so they limit the education of girls (Iqbal et al., 2013).

The present study in the context of Pakistan reveals that girls face numerous challenges while attempting to overcome socio-cultural barriers in gaining access to higher educational institutes. The challenges include the specification of gender roles, favored treatment of males by family, issues of safety and security due to extended distance, fears of family honor due to co-education, and social pressure of baradari concerning female marriage. These findings show that cultural barriers to girls' admission into higher educational institutions are deeply rooted in gender discrimination and patriarchal norms (Maqsood et al., 2012).

The study in the context of rural areas of Balochistan shows that once married, females are expected to adhere to traditional gender roles and fulfill obligations towards the extended family of their husbands. This, in turn, may contribute to a limited acceptance of educated women in these societies, as there is a perception that educated women may challenge or deviate from customary cultural norms (Kakar et al.,2017).

From the above literature review, it is obvious that females in various parts of the country or even in many parts of the world are facing multiple socio-cultural barriers to their education. The literature significantly shows that females are facing multiple socio-cultural challenges to get an education in various fields. The researcher can assume that the study is supported by numerous studies in this area. The researcher is more confident in assuming that there are socio-cultural barriers affecting females' education in the rural areas of Quetta which hinder females from getting higher education.

Theoretical framework

The power-control theory was proposed by John Hagan in 1985. This theory explains the disparity in terms of gender divisions in the household's social control. According to the power-control theory, patriarchal families are characterized by a hierarchical power structure where the male head of the family owns more power and authority than other family members, mainly females. In patriarchal families' daughters have less liberty than sons and daughters are subjected to greater controls and restrictions than sons.

From the above theory, the research-based experience suggests that barriers emerge in the form of power dynamics influenced by patriarchal systems. The socio-cultural norms and values that create these barriers are crafted by the male heads of families. The application of the Power-Control Theory helps clarify and comprehend this phenomenon that within the rural areas of Quetta, prevailing beliefs and value systems are shaped, coined, and practiced under the influence of patriarchal dominance, reinforcing the perception that in the study area perceived barriers originate directly from patriarchal structures, with females having little to no involvement in shaping the overall patterns.

Patriarchal values heavily govern the society, as education for males is spotlighted over females, because it is perceived that males must be educated and should be skilled to compete for jobs and resources while females must be specialized in domestic skills, and education is not that important for females. Moreover, society does not want females to develop their human capabilities by hindering them from getting access to higher education. (Chaudry, 2009)

Methodology

For the present study, a qualitative research method was used, because of the socio-cultural and topographic conditions of the rural area of Quetta. The qualitative research method was chosen to study this phenomenon because this method intends to achieve depth of understanding. Similarly, this study explores the types of socio-cultural barriers and how these barriers influence and affect female higher education in the rural areas of Quetta.

Data collection method:

For this research, a face-to-face semi-structured interview technique was used. The data was collected using semi-structured questionnaires. The method allowed the researcher to collect open-ended data, to explore respondent beliefs, thoughts, and feelings about research (DeJonckheere & Vaughn, 2019). The semi-structured questionnaire intended to collect demographic information of the respondents which were important, and research-orientated variables for the present study, and explored the respondents' experience of the social and cultural barriers that were affecting their higher education and how they perceived these barriers.

- The population of the study consisted of all the girls aged above 18 to 23.
- The population is limited to girls who were educated till college level and wanted to study further in university but due to barriers, they were not able to continue with their studies at the university level as their higher education has been affected.

After the approval of the consent form from the respondent, the researcher set five weeks to conduct face-to-face interviews. Each interview took up to 50-60 minutes.

Population and sampling:

Key informants were selected through a purposive sampling technique. Purposeful sampling dwells on the proposition that information-rich cases are to be selected to have an in-depth interview because the target respondents were not accessible are therefore identified. Ten girls were chosen from the rural area of Quetta where girls were affected by barriers to acquiring higher education. The researcher visited them spoke to the female respondents face to face and interviewed them. At the time of conducting the interview, the researcher made sure that privacy was provided to the respondents. The questionnaire was in English, but it was translated into Pashto and Urdu, and after collection of data the interviews were translated into English and transcribed.

Data analysis:

Qualitative research involves recording and transcription of participants' insights and experiences (Sutton & Austin, 2015). Some categories of socio-cultural barriers were derived from the existing literature while others were based on the findings from the interviews. After collecting qualitative data, the data was analyzed through thematic coding analysis. Thematic analysis is the procedure of categorizing patterns or themes within qualitative data. Braun & Clarke's (2006) 6-step framework was followed.

1. Become familiar with the data.
2. Generate initial codes.
3. Search for themes.
4. Review themes
5. Define themes.
6. Write-up.

The researcher read each interview transcript separately and was familiar with the data collected, which included all the interviews. The researcher took notes and recorded initial impressions at this point. After reading, interview transcripts were coded. Each segment was coded which was relevant to the research question. Codes were examined and themes were searched which captured something significant to the research question. After that, each theme was reviewed and determined. Whether the themes made sense when seen in the context of the complete data or not. The researcher needed to consider how the themes interacted within and across all the interviews. Then themes were defined as what each theme was about and how do they related to the research question. After all the steps at this point, themes were developed and were given these categories labels. Then quotes from transcripts were chosen that fit with each theme and

Ethical considerations:

This proposal was presented for approval to the Institutional Review Board and the Department of Sociology Ethics Committee at Forman Christian College University. Respondents were assured that Confidentiality of data would be maintained. The respondent's personal information was not shown to or shared with anyone, and the information would be kept anonymous. The research was transparent, and the respondent was informed about the purpose of the study. Before data collection, participants signed the given informed consent form (Appendix A), and after the approval of the participant data collection was done. Participants were told of the study's aims, objectives, and their part in them in the informed consent letter. The study's participants were free to exit at any time, and the researcher upheld their integrity and respect. Voluntary participation was done so no one was forced to participate. None of the volunteers suffered any physical or psychological harm. and they were not forced to take part in the study.

Table 1

Sociodemographic Characteristics of Respondents

Sociodemographic Characteristics	Frequency(n)	Percentage (%)
Age		
19-20	2	20.0%
21-22	5	50.0%
23-24	3	30.0%
Ethnicity		
Pashtun	7	70%
Baloch	3	30%
Fathers' profession		
Government Job	2	20%
Private Job	4	40%
Others	2	20%
Not mentioned	2	20%
Fathers' monthly income		
30K-45K	2	20%
50K-65K	2	20%
70K-85K	3	30%
Above 90K	1	10%
Not mentioned	2	20%
Number of brothers		
1	1	10%
2	4	40%
3	2	20%
4	1	10%
5	1	10%
6	1	10%
Education of brothers		
Primary education	1	10%
Secondary education	3	30%
Higher education	6	60%
Number of sisters		
1	1	10%
2	5	50%
3	4	40%
Education of sisters		
Primary education	4	40%
Secondary education	5	50%
Higher education	1	10%
Marital status		
Single	6	60%
Engaged	2	20%
Married	2	20%

Table 2: Themes and subcategories derived after collecting data

Total Themes	Subcategories
1. Patriarchy	Conservative mindset of father, brother, and Paternal Uncle.
2. Financial constraints	-
3. Lack of basic facilities	Females are not allowed to live in hostels. No transport facilities are available. Lack of access to education
4. Preference was given to the son's Education	Gender discrimination Cost and benefit ratio
5. Co-education and male teachers	-
6. Social bias toward female	-
7. Preference for Early Marriages	-
8. Fear of female empowerment	-
9. Lack of employment opportunities	-

Results and Analysis of Findings

Patriarchy

Conservative Mindset of Males of the Family

Pakistan is a male-dominated and patriarchal society, especially in rural areas, where patriarchy is at its peak, and only the male members of the family are given the right to make every decision. Patriarchy is highlighted as one of the main reasons affecting female higher education. The majority of the respondents reflected that the conservative mindset of the males affects their education. In many cases, the parents allow the females for further studies, but the other males of the joint family system are not in favor which changes the parents' decisions also. A respondent claimed:

“My parents want me to study further because I wish to go for higher studies, but my paternal uncles are not allowing me to study further as they think that females are born for household chores and not for education”.

The patriarchal mindset is transferred from generation to, and it can never be changed because the boys growing up in a patriarchal household have always seen male-dominated decisions in the house, From the day a boy is born in a family he is taught that he is superior to the females of the household, and the same boys when they grow up, they impose their decisions on the females of the household. Interestingly the educated brothers of the family do not even allow their sisters for further education. A respondent reported:

"My brothers never liked me pursuing my dreams. After my father's worsening health, they stopped me from being admitted to university. They believe that educated and career-orientated females are not respected by society, as they don't have any sense of running a household, and their character is questioned"

Males of the household think that females are a weak gender, and there is no point in her education, because it is a dominating society, and all job opportunities are for males so it's better to learn household chores and get married one day. A respondent shared:

“My mother supports my education, but my father and brother are not in favor of my higher education, because they think that females are born for household chores only, and she is never capable of competing with the males of the society.”

Financial constraints:

Females belonging to low-income groups face the barrier of financial constraint because the earning of the household is spent on daily necessities, sometimes it is hard for the families to even fulfill their basic needs, and unfortunately, education is left behind. Among all provinces, multidimensional poverty is the highest in Balochistan. Poverty is affecting the quality of life, but the main issue is it affects education. Financial constraints are a huge barrier that affects female higher education. Many parents are not even financially stable to educate their sons, but those who can give education to their children, prefer their son's

education over their daughters' education. A respondent who left her education after completing her secondary education because of financial constraints said:

“I belong to a lower-middle-class family, and we are not financially stable, so I cannot afford my higher education, because all my brothers' earnings are spent on the day-to-day necessities, it's my dream to get higher education, but nowadays everything is so expensive that we cannot afford higher education”.

Financial constraints have limited the dreams of many females, who want to pursue higher education but are unable to do so. A respondent replied,

"I have always been a bright student, and wanted to do something for my parents in the future but the financial status of my parents didn't allow me to do so."

Many families want to educate their females but aren't financially stable enough to support their study costs.

Moreover, there are government universities, and many parents can afford the education of their children, but they would still not support female education and would prefer male education over female education. One of the respondent's fathers forced her to drop college after secondary education because he did not have enough money to support his nine children. So, he could only support his sons in their higher studies. According to a respondent

“The savings are spent on the education of my brothers, and they are sent to government institutes but not us, because my parents think that sons are the ones who take care of their parents when they come to old age, so parents believe investing in boys' education is a source of retirement investment for them”

Lack of basic facilities:***No transport facilities available:***

The rural areas are at a distance from the main city Quetta, where all the universities are situated, so it's difficult for female students to travel to universities in buses, especially with males, because the university buses consist of male students too, and females are not given permission to travel with males. A respondent replied,

“We don’t have facilities to travel to universities because university buses don’t have stops in our area and we have to walk back to our homes, which is not safe.”

Further, she added, "As male and female are traveling together in buses, we are not allowed to travel with males because our parents think that it's unsafe to travel with males, because they might harass us and write letters to us which will result in disgrace to the family."

Limited access to education:

Moreover, females don't have access to higher education, there are very limited universities in Quetta, and the females have little or no choice if they want to study in an all-female institute. Quetta has no education facilities, like other cities, and this results in a low literacy rate.

A respondent reported, “There are few institutes in Quetta, and especially no such institutes for higher education in the rural areas. This is the most prevailing issue because lack of options and few institutes cause commuting problems in the region.”.

Females are not allowed to live in hostels:

Living in hostels is considered bad for our society. Social media somehow and people around us have portrayed the picture of hostels in such a bad way that no parent would ever think of sending their daughters to hostels. Furthermore, female hostels in the universities of Quetta are depicted indecently, and parents would think a thousand times before sending their daughters to hostels. There are some incidents related to female hostels in Quetta, which have spread fear among parents. If a female decides to get higher education and thinks of going outside Quetta or wants to study in Quetta, she is never granted permission.

A respondent expressed, “We are not allowed to stay in hostels because my family thinks that good and respectful females don’t live in hostels, because hostels are not safe for females to live alone, and females might run away with other boys if they will live in hostels.”

Preference was given to the son's Education

Gender discrimination:

In our society, women face gender discrimination in every part of their life. It all starts from the day a female is born, she is being compared with males, at every stage of her life. Males are considered superior to females and there are fewer opportunities for females in the education field. A male's education is preferred over female education because a male is independent, and he is the decision maker, so he can decide what to do with his life while females are not given this freedom. They cannot decide on their own about their future.

The women in rural Quetta are primarily confined to private spaces, such as their homes and neighborhoods, while men have more access to public spaces.

A respondent answered “The cultural problem is that people think females are supposed to be a sign of pride and dignity of the family and higher education of females is

not perceived as a good act. They think females are the creatures who must live within the boundary of four walls.”

Cultural norms and expectations play a significant role in bounding women to private spaces. These cultural prospects and expectations may include the concept of modesty, and traditional gender roles.

Women spend hours a day on house chores which indicates that they have limited time for education. This can restrict their opportunities for personal growth and economic independence. Women are being told that they must learn household chores first because they are going to get married one day.

A respondent narrated, " I wanted to continue with my studies, get higher education, but my father and brothers are not allowing me to continue with my studies, because I was engaged at an earlier age and now, they think that I have to learn household chores, to be happily married because my in-laws expect that household chores are more important than the educational degree".

The division of roles and responsibilities between men and women appears to be deeply ingrained in the culture. The clear division of labor that females can never be equivalent to males in terms of education and opportunities can perpetuate gender inequality. It limits women's participation in access to education. Females are not appreciated in households, and their hard work and studies are never recognized.

A respondent narrated, “I am never supported by my father in my studies, he is always cautious and interested in my brothers' academic performances but not mine because my father thinks that females can never become equivalent to boys no matter how much educated they get. Fathers are more concerned about their son, their education, job, and future, as their perception regarding females being the breadwinner is quite negative.”

Similar experiences were also reported by other respondents, stating that: "My father never appreciated my educational performance, and always tells me that you must get married one day, my father is only thinking about my marriage but not about my future and my studies".

Cost and benefit ratio:

Many parents in rural Quetta perceive that investing in females' education provides fewer benefits to their own family and more to the female's future in-laws. This perception discourages parents from prioritizing their daughters' education.

A respondent stated, "Many females in my area want to get an education but they are not allowed to get higher education because their parents kept on reminding them that eventually they will get married and won't be a part of their own house anymore, so all the income will benefit her future in-laws, which is not in their favor".

Another respondent responded with the same reason stating "My father is not prioritizing my education because he tells me that you are a female and one day you are going to get married, but my son will earn for me and benefit me but if you earn it will not benefit me but the other house"

Moreover, parents prioritize boys' education because they believe that sons are expected to take care of their parents in old age. This view leads parents to see investing in boys' education as a form of retirement plan.

A respondent expressed "Even if my father had enough money, I don't think he would have supported me. Society is not in favor of female education, and I would often get to hear things such as: "You should be thankful that you completed your FSc, if your father spends all his money on your education, then what about your brothers?"

Social bias towards females:

Rural society is biased towards female education. Most of the respondents believe that society affects their parents' attitudes towards their education. Many parents want their daughters to get an education but because of the conservative mindset of society, they do not take a stand and go along with the thinking of society.

"My parents were supportive, but my extended family tried to influence them. They told my parents to start looking for my marriage proposal instead of sending me for higher education because families face many problems in getting a suitable proposal for their more educated daughters".

Respondents believe that households who allow their daughters to higher education have a broad mindset, because society plays a significant role in every female's life, as she is always seen through society, and whatever society thinks is implemented on her.

A respondent stated "The families who are supporting their females for higher education are the ones who have progressive mindset, who think of the future rather than sticking to the old school mindset. These families have the courage of trusting their females and thinking of giving them a secure future by giving them higher education."

Females are considered different from males by society and society creates hindrances for females in acquiring higher education. Respondents are concerned about social bias towards them, and they feel that educational progress depends on the positive approach of society.

"The most significant and major problem in our society is the mindset of our people. They need to know that education does not make a woman or a female indecent. It needs to be highlighted that our culture does not stop us from studying whereas our people think so.

Our people have changed the culture according to their mindset rather than mending their ways”.

Similar experiences were also reported by other respondents, stating that:

"Problems like not being financially stable, or not having facilities can somehow be solved. But in this case, narrow-minded people with old mentalities are involved. Their thinking is destroying the future of females, who have the potential to grow up to make their parents, cities, and nation proud. Only if they get the chance to go out and try."

Coeducation and male teachers:

Quetta has a system of co-education in public and private sector colleges and universities, where both male and female students attend classes together. However, there are few separate institutions for boys and females, but few. In urban areas, co-education is more widely accepted and practiced, reflecting a more progressive attitude. In contrast, rural areas often hold more traditional values and are less welcoming for co-education and male teachers. The community does not accept co-education and they have insecurities towards male teachers.

A respondent said, “Our universities are co-educational, so my parents think that maybe the boys will write letters to me, and male teachers will be teaching me which is not acceptable for them and their culture”.

These social taboos and misconceptions can hinder families from allowing their daughters to enroll in co-educational institutions. These taboos and misconceptions may be rooted in concerns about modesty, safety, or traditional gender roles.

A respondent said "Growing up in a conservative family, we were never allowed to talk to the opposite gender, except if they were from our own family. This became a great

problem for me, as the institutes we have here are either co-education or have male teachers, and my family was against this because they thought of the possibility, of me interacting with males, which is not agreeable".

The perception of families in rural Quetta regarding co-education and male teachers is generally negative. Many families are reluctant to send their daughters to co-educational institutions where male teachers are teaching them because females feel insecure in front of males.

Preference for Early Marriages:

Early marriages are a concerning issue in the rural areas of Quetta. Females are married at an early age, so they can get settled in their life, and their future is secured. Families seek financially stable partners for their children to ensure their well-being. A suitable spouse is selected for their daughter expecting that the husband would provide financial support and protection to his wife. But in between all this, many dreams are shattered, instead of thinking about their daughter's education, parents prioritize their marriage. Many respondents believe that early marriage is an issue that needs to be highlighted because parents need to know that education comes first.

A respondent expressed "This issue is not highlighted as much as financial issues are highlighted, because once a female is married, she has to take care of the reputation of her husband and in-laws. Hence, she does not discuss this matter aloud, but such problems still exist, and act as a huge barrier between a female and her higher education".

Young females of this generation are very keen to learn new things, and they want to be independent, and get jobs, but their opinion is not considered, and as soon as parents find a good proposal, they get their daughters married, thinking that the sole reason for a female is to get married. the concept that married females are expected to prioritize their roles as

housewives and mothers over pursuing education is tied to traditional gender roles and cultural norms. In our cultures, there is a strong expectation that women should focus on homemaking and child-rearing.

A respondent stated "The younger me could have never imagined, that one day I will end up as a housewife like every other female. I had some dreams and ambitions too, but I never got a chance, neither was my opinion considered. Moreover, it's not just me who faced all these problems, every other female in our area, who once dreamt of doing something big in their lives, is now busy taking care of their houses, their in-laws, or their kids."

Fear of female empowerment:

Societies have made norms and rules about how females should behave. Society has very clearly defined how females are supposed to behave. The worst part is that if they do not behave, they are judged. Women who challenge social norms are often called 'rebellious' just because their ideas do not resonate with that of society in general. The same is the case with females of rural areas who are not allowed to get higher education because their families and society think that they will become rebellious and will not listen to the males of the family anymore. So, according to them, an independent and vocal woman is rebellious. Interviewees agreed to this and responded, "According to my family, educated and career-orientated females are not respected by society, because they become vocal, and their character is questioned".

Another respondent added, "This is a male-dominated society, and my father thinks that highly educated females are rebellious and disrespectful so they can make claims for inheritance and start behaving like brothers in demanding the same status".

Lack of employment opportunities:

Apart from all the barriers, one of the most important and less highlighted barriers is the lack of opportunities for females. There are no opportunities for females in Quetta, which prevents parents from providing higher education for their daughters. They fear that if they invest in females' education, there is no use because females will still get no proper jobs. A respondent responded regarding the lack of opportunities for females in Quetta and stated,

“Another huge barrier is unemployment, there are no jobs, no new opportunities, and jobs for females in Quetta. Our family thinks that what’s the point of getting higher education if there are no jobs available”.

Apart from doing medicine, there are no professional jobs and opportunities available for females, and there is no awareness among people about other fields, so if a female is studying medicine further, she is allowed to do so, but if she is pursuing something else then its just waste of time and money because there are no jobs in the market for females.

A respondent reported, "After my intermediate exams, I applied for a medical entry test, and I was supported by my family, but after my two attempts I was unable to be admitted to medical college, so I was forced to drop my education because my father thought that apart from medical no field has respect and opportunities for women's, so it's better to stay at home, rather than wasting time on other degrees, which has no worth and opportunities in our area".

Impact of barriers on female enrollment rate and its perceived effectivity

One of the primary research questions and aims was to identify the impact of these barriers on female's access to higher education and how these females perceive the effectiveness of these barriers. The majority of the interviewees responded that these socio-cultural barriers have a huge impact on their enrollment rate, in urban areas the enrollment rate is increasing because people of urban areas have exposure to the world, and their parents are educated but in rural areas, the enrollment rate is low because co-education and male teachers have increased in institutes, and every other day there is a case of harassment which makes the parents uncomfortable and negative about female education more. Interviewees think that those households are supportive and let their daughters for further studies.

A respondent expressed "It's not just about me, it's about every female that I know, who is fighting a battle within herself, with the society, just to get her basic right of education. Lucky are those females, whose families are sensible enough to make a way for a better future for their daughters, instead of creating obstacles".

When asked about the impact of these barriers on their access to higher education, The females are very disheartened by these barriers as they think that the enrollment rate will never increase in rural areas and will remain the same, because these barriers have a huge impact on their access to higher education.

A respondent stated "These barriers are keeping too much pressure on females to carry on with education and it is creating a negative impact on our future generations as well. These barriers are the cause of the low rate of literacy in our region".

According to another respondent "Degrading female education has become a norm now, it is not easy to gain education in this environment, and these barriers are affecting us in their manner. The women of Quetta have started their businesses, and have achieved a lot in

their lives, but we here are struggling to complete our education. If the financial problems are overcome, then gender discrimination and honor of the family become barriers. Once we convince our parents, society does not let us go further. I don't see the solution to these problems. As it's not only me but every other female, who is facing this problem in this area."

When asked about the effectiveness of these barriers, the majority of the respondents responded that they don't consider these barriers at all, they thought that it's just their parents and society who think that we women are less than men or we are weak gender, who can't travel alone, and live in a hostel. Everyone has confidence in themselves thinking that they can break all these barriers if they are just given a chance, all they want is a chance from their family and society so they can show them that these females are not less than anyone.

A respondent responded "These problems are unintelligible and hold no importance for me. Just a little support from my father's side, and I will achieve every possible thing in my life."

According to another respondent "These barriers are not effective at all, in fact these are pointless, and if I get a chance right now. I will surely complete my education, and set my future so that I don't depend on my father or my brothers any more, moreover, many females are living in hostels, so can I, I am not scared of traveling alone in a van and bus, I just need permission from my family, if they are willing to send me to university then I can manage everything".

The interviewees were greatly confident about themselves and the females of their area, they had full confidence that they could achieve a lot if only they were given a chance.

A respondent responded "The females of our area are very hardworking and intelligent so they can achieve a lot and make a change if they are allowed to get higher education but there are a lot of females who are not allowed to go and pursue their dreams. Moreover, there is a higher rate of female population in this area, let's suppose we have 20

houses in this area, and if only one female from each house goes out and gets higher education it will make a great change in the society."

Discussion

The present study shows that socio-cultural barriers exist in rural areas of Quetta that limit the access of females to higher education. The findings highlight that, in rural Quetta, females are at a significant disadvantage compared to males in the educational system. This disadvantage is attributed to the prevailing societal norms and roles that restrict women to their homes while men are more freely engaged in the outer world. The findings suggest that females in the rural area of Quetta are often deprived of their basic right to education. This deprivation is seen as a barrier, and the study aims to clarify this perception of socio-cultural barriers that females face when they aspire to pursue higher education.

The findings of the present study identify several socio-cultural factors that function as barriers to female higher education.

Maqsood et al. (2012) believe that Pakistan has a patriarchal society, and these stereotypes and conservative values hinder women's access to higher education. Most of the females revealed that Patriarchy plays a significant role as the decision of their higher education was controlled by the males of the family, for example, the father, brother, or paternal uncle who were the senior male members of the household were to decide about the decision of female for higher education and other general decision of their lives.

Financial constraints were identified as a barrier that influences female higher education to some extent as most of the households in rural areas are working in the agriculture sector, and they belong to the lower middle class, which results in not being able to educate their daughters. Malik & Rose (2015) also discussed financial constraints acting as a barrier.

The preference for investing in the education of male children causes hindrance for females. Respondent states that if they want to educate someone in their family would be the son of the family, whose education is preferred over the education of daughters because people of rural areas think that the son is capable of being the breadwinner of the family and he will be the head of the household so it's important to educate son rather than daughters. Sattar et al (2012) also highlighted this point claiming that gender discrimination is the most crucial barrier to female education.

Lack of basic facilities affects females' higher education because the respondents believe that they have no basic facilities for traveling to universities, and they cannot afford private vans also, moreover, rural societies don't have access to education there are very limited or no universities in rural Quetta and all universities reside in Quetta City, so there are very few options for the females to choose their universities. (Malik, 2021) also discussed this point, according to her study females face challenges in accessing higher education due to the absence of safe and secure means of transport and accommodation.

According to literature, fears of family honor due to co-education challenges female higher education. Maqsood et al. (2012) highlighted this issue and discussed about co-education and honor causing hindrances in female higher education. Co-education and Male Teachers are the Issues related to the educational environment and gender highlighted by the respondents stating that they were not allowed to go to co-educational institutes because they were not allowed to sit in the same class as males. The respondents believe that there is a belief among traditional rural society that women studying with men could potentially lead to issues related to modesty or Honor.

According to the literature, societal approaches often present significant challenges to females' higher education. Tareen & Mohammadi (2021) pointed out that social bias towards

females discourages their pursuit of education, as the narrow mindset of society is indeed a contributing factor. Females perceive the barrier as important as society plays a significant role in a female's life, The negative attitude of society towards female higher education affects their access to education because the parents usually believe in the society rather than their daughters.

The practice of marrying females at an early age can disrupt their education. In the traditional culture of rural Quetta, early marriage is spread out widely, affecting females' higher education. Studies reveal that in rural Balochistan married females must look after their households and obey the family members, moreover, educated women in rural Balochistan have very exceptional acceptance in society for marriages which limits their access to education also stated by Kakar et al (2017). Moreover, the concept of early marriage is also supported by Noreen & Awan's (2011) study.

The lack of support or influence from male family members thinking that if a female gets educated, she may want to become equivalent to a male and she would want to be the head of the household. The findings of the present study explored by the female respondents revealed fear of female empowerment as one of the most significant barriers. The fear expressed by families in rural Quetta that their daughters' education may Lead to contact with the outside world and the possibility of independent decision-making is a common concern. This fear is rooted in several socio-cultural beliefs and expectations. Moreover, respondents believe that there is a negative stigma, stating that if females get educated it will be difficult to find proposals for them. (Iqbal et al., 2013) also highlighted the point that rural communities believe that educated females will be empowered and will become independent in their decisions. Furthermore, this study supports the research findings of Purewal & Hashmi (2015) which also stated that parents think that if females get an education, they may become more assertive in demanding equal status and opportunities as their brothers.

The emergence of a new category in the findings indicates a significant issue in rural society. Females face resistance from society and family if they wish to study in higher education due to a Lack of Employment Opportunities, which states Limited prospects for women in the workforce. Findings suggest that females believe that if they had more employment opportunities, they would be permitted higher studies, as lack of employment opportunities results in parents giving less importance to female higher education because they think that if there are no employment opportunities then there is no need to invest money in female higher education.

The findings of the present study indicate that these sociocultural barriers have a massive impact on female enrollment rates in higher education because many females in Rural Areas are deprived of higher education. Despite the existence of these barriers, many female respondents do not personally consider them effective or legitimate reasons to deter their pursuit of education. Instead, they attribute these barriers to societal and parental expectations that view them as the weaker gender. The findings indicate that the female respondents perceive themselves as courageous and strong individuals who can overcome the challenges posed by socio-cultural barriers. This reflects a sense of determination and self-confidence among these young women. There appears to be a disconnect between the perceptions of these young women and the societal norms and expectations imposed on them. While society may view them as vulnerable or in need of protection, the female respondents see themselves as resilient and capable. Moreover, the female respondents express a desire to be breadwinners and contribute to their households, challenging traditional gender roles because the Females don't consider these Barriers Effective,

Each barrier is affecting female higher education in its way and is limiting females from getting higher education. Undoubtedly these barriers have a significant impact on females' access to higher education. Early marriage, patriarchy, lack of facilities, matriarchy,

and Honor connected with co-education are the main barriers explored by females in the rural area which are causing hindrances in females' higher education. The findings underscore the deeply ingrained socio-cultural factors that contribute to the gender gap in education in rural Quetta. These factors collectively create significant obstacles for females who aspire to pursue higher education, and the study aims to highlight these challenges and how females perceive the effectiveness of these barriers. It provides a contextual perspective on the issue, recognizing that solutions must be tailored to the specific challenges faced by females in the rural areas of Quetta.

Due to time constraints, the researcher limited the study to only ten female respondents who were selected, which may not seem to be sufficient. Moreover, this study was conducted in only specific rural areas of Quetta, so the generalizability of results is limited.

Conclusion

The present study sheds light on the multifaceted socio-cultural barriers that hinder female higher education, the impact of these barriers on their higher education, and how these females are considering the effectiveness of these barriers in the context of the rural areas of Quetta. The barriers faced by the female respondents are interconnected and interplay with each other. The Study suggests that these barriers are not isolated incidents but are part of a complex web of challenges that impact women's ability to pursue higher education. This implies that traditional social norms and cultural expectations play a significant role in shaping women's educational opportunities. The research involved a field study focusing on the experiences of rural females in Quetta regarding the socio-cultural barriers causing hindrances to their higher education. The primary focus of this study is on understanding the challenges faced by these females, including the deprivation of their right to education and

the unique socio-cultural context within which they live. The study delves into the socio-cultural barriers that hinder women's access to higher education. These barriers are not isolated but interconnected and have a collective effect, leading to hindrances for females' higher education. The study acknowledges that there is persistent gender discrimination in higher education, with differences in education levels between males and females. This discrimination in education is an issue that continues to exist. It also points out that access to higher education is unevenly distributed among different groups, suggesting that socio-cultural factors are contributing to this inequality. It is commendable that despite being a small-scale study, the study aspires to have a significant impact by initiating a conversation about female higher education in the rural areas of Quetta within higher authorities in Balochistan.

Recommendation

It is encouraging to see that the research findings indicate the enthusiasm of young rural females of Quetta to pursue Higher education and their awareness of the significance of Higher education for themselves, their families, and their area. Here are some potential policy recommendations based on these findings.

- compare the experiences and barriers of females at different educational levels, urban and rural settings, to know about their perception towards these barriers.
- Identify common barriers and unique challenges faced by different groups in urban and rural society.
- Exploring the experiences of females who have successfully entered higher education despite facing barriers. It can provide valuable insights into effective strategies for overcoming obstacles to female education.

- Quantitative research can be approached for studying the barriers affecting female higher education, to establish the generalizability of findings across a larger population.

It is important to recognize that these barriers are deeply rooted in cultural and social norms, and they can vary significantly from one community to another. Efforts to promote female higher education should also emphasize the idea that education can empower women to contribute positively to their families and communities while respecting cultural values and traditions. This can help bridge the gap between the desire for education and the fear of change.

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Appendix A: Informed Consent Form

Date: _____

Dear Respondents, you have been invited to participate in a survey entitled. “Exploring Socio-Cultural Barriers and their Impact on Female’s Access to Higher Education in the rural areas of Quetta.”

The main purpose of the study is to explore the socio-cultural barriers affecting female higher education in the rural areas of Quetta. You are among those chosen to participate in the study. Thus, the Researcher requests you for information and will appreciate your support. The researcher looks forward to receiving your responses. All information obtained from you will be used only for this research and will be kept confidential.

1. I have read the information sheet and have understood the explanation of this study.
2. I have understood what the project is about and what taking part involves.
3. I understand that the study is confidential, and all data is anonymized and stored securely.
4. I accept that if I decide to take part and later, change my mind, I can leave the study any time without giving a reason before the transcription process of the interviews.
5. I agree to take part in this interview.
6. I permit the researcher to record my interview.
7. I understand that the information I provide may be used in future research.

By signing this form, you are agreeing that you have read the above information and indicating your consent to participate in or take part in this research study. Please sign your name here: _____

Appendix B: Informed Consent Form in Local Language

-----: نیتیه

گرانو ځواب ورکونکو، تاسو ته بلنه درکول شوې ده چې په سروې کې گډون وکړئ. "د کوټې په کلیوالو سیمو کې

"لوړو زده کړو ته د ښځو په لاسرسۍ باندې د ټولنیزو-کلتوري خنډونو او د هغوی اغیزې سپرل

د مطالعې اصلي موخه د ټولنیز - کلتوري خنډونو لټول دي چې د کوټې په کلیوالو سیمو کې د ښځینه لوړو زده کړو اغیزه

کوي. تاسو د هغو کسانو څخه یاست چې په مطالعې کې د گډون لپاره غوره شوي. پدې توگه ، څیړونکي له تاسو څخه د

معلوماتو غوښتنه کوي او ستاسو ملاتړ به ستاینه وکړي. څیړونکي ستاسو ځوابونو ترلاسه کولو ته سترگې په لار دی.

ستاسو څخه ترلاسه شوي ټول معلومات به یوازې د دې څیړنې لپاره کارول کېږي او محرم ساتل کېږي

1. ما د معلوماتو پاڼه ولوستله او د دې څیړنې په توضیحاتو پوه شوم.

2. زه پوهیدم چې پروژه څه ده او څه برخه اخیستل پکې شامل دي.

3. زه پوهیږم چې مطالعه محرمه ده، او ټول معلومات پټ او په خوندي توگه زيرمه شوي.

4. زه دا منم چې که زه پرېکړه وکړم چې برخه واخلم او وروسته خپل فکر بدل کړم، زه کولی شم هر وخت پرته له دې.

چې د مرکې د لیرېد پروسې دمخه دلیل وړاندې کړم مطالعه پرېږدم

5. زه موافق یم چې پدې مرکه کې برخه واخلم.

6. زه څیړونکي ته اجازه ورکوم چې زما مرکه ثبت کړي.

7. زه پوهیږم چې هغه معلومات چې زه یې چمتو کوم ممکن په راتلونکي څیړنه کې وکارول شي.

د دې فورمې په لاسلیک کولو سره، تاسو موافق یاست چې تاسو پورتنی معلومات لوستلي او په دې څیړنه کې د گډون یا

برخه اخیستو لپاره ستاسو رضایت په گوته کوی

-----: مهرباني وکړئ خپل نوم دلته لاسلیک کړئ

Appendix C: Socio-demography Questions

1. Respondents Age?
2. Respondents Caste?
3. Respondents Village?
4. Father's Profession?
5. Father's income?
6. Number of Brothers?
7. Education of Brothers?
8. Number of Sisters?
9. Education of Sisters?
10. Marital status?

Appendix D: Semi-Structured Questionnaire

1. What are you currently doing?
2. Do you wish to study further?
3. What stopped you from continuing with your higher education?
4. What would you like to say about females' education in this rural Area?
5. What are the special characteristics of households whose girls are enrolled in higher educational grades (university)?
6. What is your perception about female higher education?
7. What are the reasons for the low rate of higher education among females in this Area?
8. How are your parents perceiving female higher education?
9. In your opinion what are the major hindrances other than patriarchy stopping females from completing their higher education?
10. What are the general socio-cultural factors stopping you from studying further?
11. If your parents allow you to get higher education, then what are the major hindrances stopping you from getting higher education?
12. Do you consider these barriers effective?

Appendix E: thematic analysis (themes, subthemes, and codes)

Core category	Theme	Sub-theme	Coding
Socio-cultural barriers	Patriarchy	<ul style="list-style-type: none"> • Dominance of male authority, and control in society by father, brother, and paternal uncle. 	<ul style="list-style-type: none"> • Females are not allowed to study further for higher education, by their fathers, brothers, and paternal uncles. • Males are the decision-makers
	Financial constraints	<ul style="list-style-type: none"> • Economic limitations by the family. 	<ul style="list-style-type: none"> • Not enough money for females' education.
	Lack of basic facilities	<ul style="list-style-type: none"> • Limited access to education • No transport facilities. • Females are not allowed to live in hostels. 	<ul style="list-style-type: none"> • There is no access to higher education and fewer universities. • There are no female buses. • No nearby universities for Females and they are not allowed to live in hostels.
	Preference was given to the son's education	<ul style="list-style-type: none"> • Gender discrimination • Cost and benefit ratio 	<ul style="list-style-type: none"> • Sons are the family members while the daughter will get married. • Not enough money for female education as it is worthless.
	Co-education and male teachers	<ul style="list-style-type: none"> • Educational environment and gender dynamics 	<ul style="list-style-type: none"> • Females are not allowed to study with males. • They are not allowed to be taught by male teachers. • It affects their honor.
	Social bias toward female	<ul style="list-style-type: none"> • Societal biases towards female higher education. 	<ul style="list-style-type: none"> • The negative mindset of the society towards female higher education. • Society does not respect more educated females.
	Preference of early marriages	<ul style="list-style-type: none"> • marrying females off at a young age 	<ul style="list-style-type: none"> • women should focus on homemaking and child-rearing. • The sole reason for a female is to get married and settle down.
	Fear of female empowerment	<ul style="list-style-type: none"> • and lack of support or influence from male family members. 	<ul style="list-style-type: none"> • Educated females will want to become equivalent to men. • They will become vocal.
Lack of employment opportunities	<ul style="list-style-type: none"> • Limited prospects for women in the workforce 	<ul style="list-style-type: none"> • Females do not have job opportunities in the professional field. • There are no respectful jobs for females. • If no jobs are available, then there is no point for females to get higher education. 	
Impact on female higher education	Socio-cultural barriers significantly impact female higher education.	<ul style="list-style-type: none"> • Lack of support for female higher education. 	<ul style="list-style-type: none"> • Females face resistance from families and society discouraging them from pursuing higher education. • Restrictions on female mobility, limiting their access to educational institutes.
Effectivity of barriers perceived by females	Females don't perceive these barriers as effective at all.	<ul style="list-style-type: none"> • Females just want a little support from their parents and society to break the barriers. • Females do not consider themselves as weak as males of society. 	<ul style="list-style-type: none"> • female respondents perceive themselves as courageous and strong individuals who do not consider these barriers effective.

Appendix F: IRB Approval Certificate



FORMAN CHRISTIAN COLLEGE
(A CHARTERED UNIVERSITY)

INSTITUTIONAL REVIEW BOARD APPROVAL CERTIFICATE

IRB Ref: IRB-498/6-2023

Date: 22-06-2023

Project Title: Exploring Socio-Cultural Barriers and their Impact on Female's Access to Higher Education in Rural Areas of Quetta

Principal Investigator: Iqra Panezai

Supervisor: Athar Azeem

The Institutional review board has examined your project in IRB meeting held on 22-06-2023 and has approved the proposed study. If during the conduct of your research any changes occur related to participant risk, study design, confidentiality or consent or any other change then IRB must be notified immediately.

Please be sure to include IRB reference number in all correspondence.

Dr. Sharon Hanook
Convener - IRB
Chairperson, Department of Statistics
Forman Christian College
(A Chartered University)
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