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Women And Media: An Ethical Analysis

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Abstract

Media is the collective communication outlets or tools that are used to store and deliver information or data. Media means technology that is intended to reach a mass audience. Ethics is the branch of knowledge that tests with moral principles. Ethics is a system of the ethics is concerned with what is good for individuals and society and is also described as moral philosophy. Media ethics are a complex topic because they deal with an institution that must do things that generally people in ordinary circumstances would not do, those communication ethics focuses on moral characters, social values related to the women protection the significant segment of the society. Women play an important role in reforming the society. The media has a critical role to play in shaping people’s opinion and perceptions through the way it reports the news of women issues. There are some important ethical considerations which the media should take into account before reporting on women’s problems. The media also needs to focus on different aspects of the society at large to gradually bring awareness regarding the status of women and change orthodox mindsets which are based against women. This article discusses ethical consideration of media regarding women issues.

Keywords: Women, Media, Ethical Analysis.

للتنوير

الإعلام و النساء: تحليل عقلي

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الخلاصة

الإعلام هو الأدوات أو الأدوات المعاوضة التي تستخدم لتخزين المعلومات أو البيانات. الإعلام هو التكنولوجيا التي يهدف إلى الوصول إلى جماعات كبيرة. الأخلاق هي فرع من المعرفة التي تستخدم لمواقف الأخلاقية. الأخلاق هي نظام من الأخلاقية التي تتعلق بمواضيع النساء وهي أيضًا تعرف بالأخلاقية الأخلاقية. الأخلاق الإعلامية هي موضوع معقد لأنه يتعلق بمؤسسات تفعل الأمور التي لا تفعلها الأفراد العادة في ظروف عادية. الأخلاق الإعلامية تركز على الأصوات الأخلاقية، القيم الاجتماعية المتعلقة بالحماية النساء، وهي المجموعة الرئيسية من المجتمع. النساء يلعبون دورًا مهمًا في تغيير المجتمع. الإعلام له دور حاسم في تشكيل النظرة والآراء المتعلقة بالقضايا النسائية من خلال كيفية تغطية الأخبار. هناك بعض الاعتبارات الأخلاقية التي يجب على الإعلام الاعتبارها قبل تغطية مشاكل النساء. الإعلام أيضًا يجب أن يركز على جوانب مختلفة للمجتمع لإحداث التوعية بشأن وضع النساء وبدون تغيير الأفكار الأخلاقية القديمة. هذا المقال يتناول مراجعة الأخلاقية الإعلامية المتعلقة بالقضايا النسائية.

الكلمات المفتحة: النساء، الإعلام، التحليل الأخلاقي.
Introduction

The word ethics comes from the Greek word “ethos” meaning “customs” or “practice”. It is that branch of Philosophy whose purpose is to describe “moral sentiments” and to establish norms for “good and fair” dealing (Bromley, 1994). The ethical consideration are linked with human rights. Human Rights are rights and freedom to which all humans are entitled. Human Rights are rights when an inherent to all human beings, whatever our nationality, place of residence, national or ethic origin, colour, religion, language, or any other status, we are all equally entitled to our human rights without gender discriminative. Why Human Rights are important? Human Rights are very important. Human Rights should be the same for all people no matter what background is their race, origin or gender. They have their rights which are the same as our and they should be respected. Prophet Muhammad (Peace be Upon Him) fourteen Hundred years back before gave a complete package of human rights in the farewell sermon. He (peace be upon him) protected of rights of women and ensured “people” your women have got rights over you” (Sani, 1999). Islam provides the basis and guidelines for the protection of women rights.

This article will study the ethical consideration of women rights as human rights and role of media, which are collective outlet tools used for delivery of information. The significant role that media have in determine the part being played by man and women is undeniable. Every society comprises of certain values, and media not rally stapes but reflects the values present in society. Media have a vital and critical role play in shaping the life of a society and state, as it is the media that not only influence public policy but reinforce gender, racial and other discriminations present in the society. Media plays an important role in shaping of perception around women and their role in society. Media are also a key player in transforming negative stereotypes around women and perception around gender based violence. With the wider reach of the media aware of various issues and ills in the society, specially relating to woman, comes media hold tremendous responsibility. Ironically, however, the news items associated with women have been less laudatory and more vindictive, often laying the balance on this shoulder for being the imitators of crime.
Ethical Consideration

According to researches conducted by the United Nations and other relevant bodies and reports published in newspapers women and men are playing their roles which link men with strength, leadership, independence and decision making and women with the very opposite of these characteristics. Male journalists regards a husband’s causing serious bodily harm to his wife as simply a private domestic affairs worthy of any publicity. This problem of lack of coverage of violence against women in developing societies like Pakistan was caused by more or less the same in sensitivity of male journalists who assigned reporters to various jobs or it was because of absence of women journalists is decision making positions in media. Michael Munezike is his book said:

“Poverty and violence against women were only two of many subjects that could occupy much more prominent positions in African newspapers pages as well as prime time TV and radio programmes. Other subjects ignored by other male journalists insensitive to gender issues or lack of female journalists to cover them” (Kunczik, 1999).

This issues like unfair opportunities in jobs, education opportunities, polygamy and forced early marriages, lack of legal knowledge among women victimised by men, health issues such as illegal abortions endangering women’s lives, unequal partnership in marriages and cultural and religions beliefs that tended to go against women’s human rights are very alarming.

The most attractive media television dominated by feature films and film based programs that exploit the female form of tittle-tattle gossip or through their socially insensitive approach, simply trivialize and debase the image of womanhood. It is therefore urged not only a reduction of the number of future films and film based programs on television, but more positively, the corporation of the ‘‘women’s dimension’’ in all programs and the need for a separate focus on and for women. The formulation of a clear guidelines regarding the positive portrayal of women on television, and system of monitoring the implementation of these guidelines. Journalists have a duty to maintain the highest professional and ethical standards. It is mentioned in the code of conduct prepared by the National Union of Journalists (London).

“A journalist shall only mention a person’s race, colour, greed, illegitimacy, marital status or lack of it, gender or sexual orientation if this information is strictly relevant” (Robertson, 1995). As a communicator of a message he/she should neither originate nor process material which encourage, gender discrimination. The gender discrimination creates conflict in the society, which shall be curtail by the media men. Media men subscribe to the news values called conflict. When people fight that is news. When they make peace this is not news. This has to be changed. Communication can certainly
contribute to the peace efforts by going easy on this news value. Conflict can be avoided with careful, balanced used of words. Most codes of ethic have been adopted to avoid conflicts of interest and other threats to media integrity.

The duty of the media communicator is to serve the truth, The mass media believe in public enlightenment as the forerunner of justice both for men and women, and to seek truth as a part of public right to know the truth. The responsibility requires media person to perform both intelligence for men and women with intelligence, objectivity, accuracy and fairness.

The public right to know is the overriding mission of the mass media. Societies as a whole cannot survive if they are not properly informed about the conditions of masses (both men and women), political affairs, international and local events through communication. “Communication taken as a whole, is incomprehensive without reference to its political dimension, its problems cannot be resolved without taking into account of political relationship. Politics to use the word in the levated sense has an indissoluble relationship are those with between communication’s (Shamsuddin, 2014). The crucial relationship are these between communication and power and between communication and freedom to men and women in societies. Various conceptions of what these relationships should be are upheld in different parts of the world, responding to various traditions, resources, social systems and the development need. There may be some prospects of broad general agreement, especially if more realism and less emotional, more flexibility and less bias are introduced into the argument which has too often been inward looking and intolerant towards females. There is need for orientation for policy makers, programming and production staff so that they are sensitised to social issues with particular reference to women’s issues and their implications in society. The carefully scrutinizing of all advertisement shown on television to ensure that they do not portray women in derogatory and stereotyped ways. The need for those programs in which the audience critics commentators, women organizations are called upon to analyse and evaluate the programme related to women issues.

The Mac Bride Common Report (UNO) argues that the media has the following responsibilities (Seen, 1980).

- Contractual responsibility in relations to his/ her media and his/ her internal organization.
- A social responsibility entailing obligation towards public opinion and society as a whole.
- Responsibility or liability deriving from the obligation to comply with the law.
- Responsibility towards international community, relating to respect of human values.
The commission felt that codes of ethics at national and in some cases at the regional level are desirable, provided that such codes are prepared and adopted by the profession itself without government’s interference. Code of ethics should be based on public interest and should take into account the following concepts (Seen, 1980).

- Freedom of access to information sources.
- Safeguarding freedom of information.
- Objectivity, accuracy, truthfulness or the non misrepresentation of facts.
- The obligation to refrain from calumny, unfounded accusations, slander, violations of privacy.
- Integrity and independence.
- The right of reply and correction.
- Respect of professional confidentiality.
- Consideration for the cultural, social or ethnic of individual countries and
- Responsibility to the public, and its right and interest and in relation to national racial and religious communities, the nation, the state and maintenance of peace.

**State of Media in Covering Woman Issues**

Peace cannot be attain in the societies if women are not given importance and their coverage in the media is not at per with men.

The most ambitious contact analysis of Television Programming to investigate the representation of women was conducted at the Department of Mass Communication, University of Karachi in 2014. Programmes over a period of 15 days (a sample of 70 news programs, 30 special interest programs, 185 commercials and two audience contract programs, a total sample of 362 items were securitized for women related references. The largely quantitative analysis indicated certain definite trends:

- 30 special interest group programs,
- 33 art and entertainment programs,
- 26 fiction oriented and cinema programs, 185 commercials and three audience contract programs,
- 185 commercials and three audience contract programs,
- A total sample of 364 items were securitized for women related reference. The largely quantitative analysis indicated certain trends:
- News related to women did not exceed 2.5 minutes out of total 20minutes.
  Women news maker in less than ten percent of the 30 news programs telecast, mostly in the foreign news items that related women’s rulers in the would politics.
- Women invariably signed in the political news as mothers, wives, daughters of well-known men. They also appeared frequently as members of audiences and as victims of some accident or calamity.
- A significant number of women appeared as shoppers. In developmental oriented news items, women featured as workers in free plantations, poultry farming, etc., and as beneficiaries of welfare packages.
- In women’s programs the focus was the women at home. The experts of these programs were men. For example, in farmers programs all the experts were men; women, however, compared most children’s programs.
- So far commercials were concerned, the focus was on women, the lifestyles promoted were largely elitist, the models in the commercial were overwhelmingly light-skinned. In voice over, male voices were presented as ‘authoritative’, female voices as informative and ‘seductive’.
- Women featured in all categories of commercials, but they were dominant in advertisements for food, grooming, and household items.
- Less than three percent of telecasting time is devoted to programs on or for women, yet over 30 percent of advertising was directed to women, in the form of advertisement on cosmetics, beverages, fabrics, and food products.
- The songs selected for telecast on PTV were by and large on religious themes or depicting themes of young women waiting to be married. The plays convey the message of the ideal woman who is housewife and mother. If she is employed, then surely she must be reflecting her children or home. Stereotypes of women are reinforced in songs, commercial jingles, and plays.
- It is generally observed that the films emphasised young, beautiful, and sexually attractive women; portrayed women in terms of their relationship to men; depicted women in traditional female occupation; and as overwhelmingly emotional, superstitious, dependent, and irrational human beings. In most of the films, character stressed marriages as a goal for women and offered a double standard of morality (Shamsuddin, 2014).
- In another study, John Lant revealed that women continue to be portrayed in traditional ways and that in few films, women beating were popularised as a form of fanning and romancing (Lent, 1985).

Documentaries on family planning contained a strong sexist bias as it underscored the importance of sons over daughters, the responsibility of family planning as a women’s duty and the general passive nature of woman (Lent, 1985).

Studies of the newspapers have focused on the reporting of rape cases in the print media (as merely spicy news stories), the presentation of women in women’s sections of daily newspapers, general interest magazines for instance, found that there were hardly any
article devoted to serious discussion of women’s problems at home or in the country.

The Washington Post published a story titled ‘’ In Pakistan five girls were killed for having fun. Then the story took an even darker twist; written by Pamela constable the story was a follow-up of a gave some case of five women from Kohistan whose lives, it is very strongly suspected, came untoward and cruel and for four years ago. All of them are said to have been killed on the orders of a Jirga, after a grainy video was shared, showing them clapping and singing at wedding ceremony. The fast finding mission told the Honourable Supreme Court of Pakistan that the women in fact, dead or missing on the assertions of the elders who maintained that they were alive were not true. This position was based in part on the fact that the experts in United Kingdom lacked at digital photographs of women presented and deemed they were not the same as the women in the video. Human Rights activists noted that there was very little like hood that women would have been spared. With video proof of their so called transgression and an edict reportedly demanding their killing, death was more or less inevitable (Zakaria, 2016).

Rafia Zakaria a women rights supporter, commenting the event wrote that the fact that elders in the village apparently thought they could simply produce another’s set of girls, which seems to have been the case, and insist that no such thing had taken place is further evidence of what all Pakistan know i.e women’s lives are worth little in Pakistan and women who dare to have fun, to be happy, are worth even less (Zakaria, 2016). Devoid of identity and individuality , the girls of Kohistan, like their sisters all around the country were considered interchangeable by the elders of their community, one exchanged for another , the dead for the living (Zakaria, 2016).

The Anti Honour crimes Bill was passed by the Pakistan National Assembly in October 2016, also faced controversy as opposition by the religious parties. However, the bill enhanced the maximum imprisonment for so called honour killers, who are most often close male relatives of the victims, regardless of whether or not they have been pardoned by their own family numbers. One hoped that the passage of the bill and the media attention around it would serve as a deterrent to would be honour murders to average their cruel conceptions of violation of their honour. However, if cannot be denied that in Pakistan violence in the name of honour is increasing in rural and tribal areas of the country.

It is surprising to note that honour killing is increasing in urban areas as well. In her book (Nafisa Shah) “Honour Unmarked: Gender Violence, Law, and Power in Pakistan”, it was said “the statistics of women murdered in the name of honour know this grousse some act still prevails” (Rafi, H. (2016). The author wrote “The plots do no change, the character do .....the tradition of Karo Kari in Sindh has not changed and has been maintained” (Rafi, H. (2016).
This is not only in the province of Sindh. In every province of Pakistan, brothers are killing their sisters and elite are just watching this unfold. The issue of women’s rights is very pertinent issue and needs serious attention by the media. Pakistan Television and Radio Pakistan which could legitimately be used as public service information providers.

Media Houses pointing out to the inefficacy of teaching ethics in whatever form these are taught to media professionals. For instance the incident of a guard at a Nadra Office slapping a needlessly aggressive female reporter has divided opinion, on the one hand, there were those who have strongly criticised the assault on her person; on the other hand, several voices have approved of the guard’s reaction. This has exposed an embedded acceptance of violence against women as means of restraining and controlling their behaviour. One writer stressed:

“Certainly, a microphone wielding journalist crossing the limits in personal interaction deserves censura, but at the same time, the guard’s violent response to the women’s high handedness should not be lauded as befitting reaction, despite the rule books and manuals that caution against touching uniform; society must still secure all fronts to prevent such a scene from recurring” (Aziz, 2016).

These which incident started the ethical dimension of professionalism of the journalists. Any discussion on ethics must refocus one’s attention on the basic human value of respect and kindness. Incredibly, these simple values seems missing from the discourse on women in professional fields.

The Mac Bride Commission Report (1980) argues that media man has the following responsibilities:-

- Contractual responsibility in relation to her/ his media and his/ her internal organization.
- A social responsibility entailing obligation towards public opinion and society as a whole.
- “Responsibility towards the international community relating to respect of human values” (Many Voices, (1980).

The first responsibility of the media man is to observe ethics and the need to integrate practical implementation of ethical principles into professional training. The ethical consideration must be based on principles and values that uphold everyone’s dignity. Any code of ethics will fail to achieve positive results if it is not been based on the basic of human values of fairness, kindness and respect to women, a prominent section of society.

The commission felt that codes of ethics at national and in some cases, at the regional level are desirable, provided that such codes are prepared and adopted by the profession itself without governments, interference.
“Studies should be undertaken to identify, if possible principles generally recognized by the profession of journalists and which take account the public interest. This could also encompass further consideration, by Journalists, organization themselves, of the concept international code of ethics. Some fundamental elements for the code might be joined in the UNESCO Declaration on the mass media, as well as improvising common to the majority of existing national and regional codes” (Many Voices, 1980)

Media codes should take into account the following concepts:- (Merrill, 1989).

- Freedom of access to information sources.
- Safeguarding freedom of information.
- Objectivity, accuracy, truthfulness or the non misrepresentation of facts.
- Responsibility, to the public, and its right and interests and in relation to national, racial and religious communities, the nation, the state and maintenance of peace.
- The obligation to refrain from calumny, unfounded accusations. Lander, violations of privacy.
- Integrity and independence.
- The right of reply and of correction.
- Respect of professional confidentiality.
- Consideration for the cultural, social or ethnic codes of indivical countries.

The final formulation of the International Principles of “Professional Ethics in Journalism” was done by a working group composed of representatives of the International organization of journalists. The scope of professional ethics in much wider than the texts of legal codes. For, in attempting to achieve just balance between freedom and responsibility, the ethical aspects of his dichotomy depend not only on conscious decisions by a journalist, but also on practices in the media and the general social environment. It is recommended that codes of Ethics aim at the following objectives:- (Jacobson Thomas L. (1989).

- To protect the consumer readers, listeners viewer or the public in general.
- To protect and inspire the working journalist broadcaster or other who are directly concerned with the gathering writing, processing and presenting of news and opinions.
- To define the responsibilities of proprietors, shareholders and governments who are in a position of absolute control over any particular form of mass media communication activity.
- To deal with issues of advertisers and others who by the services of media.

The media, quite often discarded these values in favour of profiting aimed intense competition Asfiya Aziz wrote.
“The ethical responsibility of society and to institutions in dealing with aggressive reporter is founded on the same values. However, a vital dimension is the difference in gender based perceptions of respect, we would do well as a society to acknowledge and find a way around these difference to be able to call ourselves a decent society, especially in an era of increasing female participation in the workforce” (Aziz, 2016).

A report by the Human Rights Commission of Pakistan reveals that in the last three years (Agha, 2017). (2014-16) about 2300 women have been killed in Pakistan in the name of “honour” despite all the legislation, honour killing are rising. Ms. Nadia Agha criticised:-

“Pakistani Women carry heavy burden of cultural norms, social practices and restricted opportunities, violence is often used as a tool to control and make them conform patriarchal ideology. This makes Pakistan one of the worst countries in the world for man” (Agha, 2017).

She quoted:-

According to Global Gender Gap Report, 2016, Pakistan rank 143 out of 144 countries on the gender inequality index, even below war torn countries like Syria (Agha, 2017).

The women in Pakistan step out of their sanctuary more than ticking clock on their mind. They are carrying the loud of their physical vulnerability, decades of negative endorsements from society concerns for their own safety and security, and awareness of the awareness of the consequences of mistake or accident.

The issue of honour killing is not a recent phenomenon. It is very much a part of life in the Indo-Pak. Sub Continent during the British Raj, under which Honur Killing were accommodated. The leniency of the British Raj towards this honour crimes resulted in strengthening this custom and transforming it into a legal defence (Agha, 2017). This legal defence became a useful tool in the pursuit of self interest, the majority of codes seam to emerge from fake claims with no witness or evidences. In a number of cases human are killed for exercising their right to marry a person of their choice. Such an act could lead to more women doing the same, which is perceived as a threat to male authority as the disintegration of existing power structures within families and communities could overrule their power. Nadia Agha also explaining the reasons of Honur Killing said:

“Unfortunately most of the legislative reforms to criminal violence against women in Pakistan meet with huge criticism and backlash adding further to the plight of women. Given to the current landscape, criminalising these acts and improving legislation for women’s
protection cannot address the issue adequately unless such laws are strictly implemented” (Agha, 2017).

Thus, to save women from Honour Killing, the Government should strictly feel its responsibility to implement the laws for women’s protection. The zealous prosecution with good laws can make a great deal of difference.

Journalists must pay due attention to this issue and shall reveal the facts reporting to women and report and edit with fairness. Their responsibilities to the public are paramount. They are accountable to the public for their reports the women should be encouraged to vice their grievance against the media. Benjamin C. Bradlas, Executive Editor, Washington Post said that

“Editors are pledged to approach every assignment with fairness of open minds and without prior judgement. The search for opposing views must be routine. Government from persons accused or challenged in stories must be included. The motives of those who press their views upon us must be examined in routine, and if must be recognized that these motives can be noble and obvious and ulterior” (Fedler, 1978).

The profession role of media is to pursue, not only truth in general, but the universal values of Romanism by transmitting facts and opinions independently. In February 1982? Helsinki put new universal doctrine by supporting “Pence Movement” in the union of Journalist in Finland for the attention of Western industrials power wrote:-

“The Journalist’s instruction is the word. This instruction can be used only in conditions of peace; therefore promotion of peace is the most effective ways of depending freedom of speech. Every journalist can through his or her own work strengthen the structure of peace in society, in influencing public opinion and decision making. It is the duty of journalist to transmit truthful information about questions of peace truthful information about questions of peace and war, armament and national defence” (Nordrenstreng, & Hannikainen, 1984).

Journalists have an essential role in maintaining peace, by giving equal emphasis on women rights, because they accept crucial position, but it is to remember why they enjoy this position. As Tom Welsh and Walter Gunwood mentioned in the essential laws for journalists.

Journalists are pledged to avoid conflict interest (both for women and men, whenever and wherever possible. They enjoy a number of privileges and teach ties which citizen do not enjoy, extended to them by society or organizations in order to make it easier for them to
do their job. It these facilities are withdrawn, possibly they may react in different manners, but these privileges are not rights and unless their withdrawal infringes the laws they have no legal redness.

Studies of the print media have focused on the reporting of rape cases in the press (as merely spicy news stories), the presentation of women in women’s section of newspapers, general interest magazines and women magazines. The study mentioned earlier in this article (Shamsuddin M; Uses and Effects of Mass Media, 2014) wear of women sections in daily press, for instance, found that there were hardly any article devoted to serious discussion of women’s problems at home or in society. When women are murdered, the government and public of large tend to make sense of violence. With each murder, new parameters are defined and the space for women shrinks. Much worse cold blooded its recast was a punitive act, making it acceptable when if should, instead, be deemed for more offensive to human decency and society values than anything the women could have done in the first place.

Huma Yosuf, a freelance journalists mentioned in the daily Dawn that when the Rock Band Bumber source wrote an anthem to Qandeel Baloch, Its members probably did not think it would soon be a lament. In an interview with BBC, Band frontman Masterjee Bumbu explained Qandeel Baloch Phenomenon, saying that she was a “Badly behaved women” who uses the internet to communicate, “those are two things Pakistan does not deal well with as a society; the internet and badly behaved women”. His words were prescient Pakistan’s inability to deal with Qandeel baloch’s behaviour drove allegedly, her brothers to murder her in second week of July 2016 (Yusuf, 2016).

Qandeel Baloch’s murder has been termed as “honour killing”. Qandeel murder is the latest reminder that Pakistani society is an era of selective feminism.

Huma Commented:

“When if is convenient, people are happy to promote women’s right; female entrepreneurship, which contributes to economy; girl’s education which keeps international aid money flowing to state coffers, the election of female parliamentarians, who too party line and help boost Pakistan in gender equality indexes” (Yusuf, 2016).

However, there is as little progress on issue that pertain to the security and sanctify of women themselves, from domestic violence to reproductive rights. Decades have passed, but the question of the gender in a balance in the society continuing which needs immediate attention of the government. Media should give more space to debate an the rights of women in our society. It has not been possible to make women friendly laws due
to orthodoxy oppositions. Young women who would try to exercise their basic rights (even to marry of their choice) will go to waste if the media should not pay due attention to the issue seriously.

In an analysis quoted in John Lent, in three women magazines and two general interest magazines concluded that the fiction stories contained images and norms which should discourage female employment, particularly in higher status occupation (Lent, 1985). Women magazines have come in for a lot of criticism. Often they are no more than a mixed bag of recipes, tips on beauty aids, romantic stories, features and women’s issues, women oriented advertisements and discussion on gender problem (Lent, 1985). Advertisements, even in women magazines were sexist. The content analysis revealed how women and children advertisers and manufacturers play on the susceptibility and vulnerability of women consumers and cheat them into buying food products, sanitary napkins, cosmetic, soaps etc are positively harmful to the health of their family. The study showed that man in advertisements are fully clothed, appear confident and dignified, while the women are presented a glamorous but in tradition roles (Lent, 1985).

In Pakistani society it is very common that women paid with their lives for arguing with their husbands and helped by their relatives to burn them alive. For example a women in Lahore (June 2016) (Lent, 1985). arguing strangulated her daughter for taking a spouse of her choice and than set on fire. In another incident in a village, a man shot dead his daughter for having exercised her rights to marry of her face will along with her husband (Khan, 2016). These kinds of incidents are growing day by day and reported by newspapers, which shows intolerance for women’s right not only among men but also among women themselves. Mass Media should play a role in educating women rights in the society.

Conclusions

Rational debates must be reviewed by the media emphasis on human rights including women rights is not only a western idea but also an Islamic ideal. In fact Islam improved it. Act of burying girls alive were banned. Racial bias was discouraged. Slavery was curbed. Islam improved human rights. Emphasis on education should be given. Islam supports democracy, education and rights for woman. Extremism is a bigger problem of our society. Ignorance breeds ignorance. Our young men and women have no real institutions for guidance on the equal rights in the society. Women have a right to equality, and more fundamentally, the right to life. If we cannot ensure this in the 21 century, we will remain locked in medieval ages and can only dream of a society, we can take pride in. The powerful character of media in depth, on the socials, moral, political, economical, religious and other factors will contribute to the benefit of masses in making the awareness of human rights, duties privileges and above all, women affection and religions proximity in our society. Media functions as supportive and reinforcement tool
in transmitting positive attitudes and influencing a behavioural change to the maximum level, the mode of persuasion for educating people. Media not only inform but also serve the cultural purpose of minimizing the tensions among nations and simultaneously lead to enhance peace and harmony. The positive cultural values can easily be made clear through media.

Attempts must be made to restyle the traditional women’s pages both in content and positioning in newspapers, to give more space to gender issues an opportunity to write about more on important issues the right of women in society, and the placement of news about women issues on media. Either because of ignorance on how to deal with gender issues or because of the women in important positions in newspapers decision making jobs, journalism in Pakistan can correctly be criticised for continued under representation of women in hard news of print media and news bulletins of the radio and television. Apart from underrepresentation of women in news presentation in our society, there has been a problem of attitude to women in the media, which is prevalent in certain stereotyped images in which women are either ‘good’ and ‘bad’ or ‘pure’ and immoral. The good women are those who are confined in homes and taking care of their families and are dependent on men. The inferior status of women in social, cultural and economic walks of life is shown as accepted norms in both fictional character and actual newsmakers. The stories covered in media shows men with strength, leadership, decision making and independence and women with very opposite of these characteristics. Hence Journalists in our society wrote hardly any stories about violence against women, give space on inside pages as fillers. Every day women are being seriously injured or killed by their husbands who are only disciplining then by physically beating them without covering print media about these shameful activities. The journalists should give equality by not discriminating against anyone on the basis of his or her race, ethnicity or religion, social class, profession, handicap any personal characteristics or gender discrimination.

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Determinants Of Girl’s School Enrolment In Pakistan

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Abstract

The developing countries like Pakistan are facing the problem of low girls’ school enrolment rate. The study estimates the determinants of girls’ school enrolment by employing Binary Probit modal using the PSLM data 2010/11. The results show that though the education of both mother and father affect positively the girls’ school enrolment, yet the former affects it more as compared to the latter. The relationship between age of children and school enrolment is of inverted ‘U’ shaped. Foreign remittances and land ownership have more chances to affect the female school enrolment. School distance and poverty are major problems for female school enrolment. Further, females have more chances of school enrolment in urban areas as compared to rural ones. The results at provincial level reveal that mother’s education has more chances to affect the probability of girls’ enrolment in Sindh followed by Punjab as compared to KPK and Baluchistan. At a policy level government should pay more attention on girls’ school enrolment who are to become mothers tomorrow. The government should provide schools as near as possible to their homes. Free education should be provided especially for the poor. The ministry of Overseas Pakistanis and Human Resource Development should be made more effective in searching out jobs abroad.

Keywords: Girl’s School Enrolment, Mother’s Education, Father’s Education, Poverty, Age of Children, School Distance, Land Ownership, Foreign Remittances.
**Introduction**

One of the major problems of the developing countries is low girls’ school enrolment. According to World Bank (2014) developed countries have high girl’s net enrolment rate such as Australia 94%, France 99%, Germany 98%, USA 99%, England 100%. While developing countries have low enrolment rate such as Nigeria 64%, Pakistan 67%, Guinea 74%, Azerbaijan 94%, Bangladesh, 90%, India 93%. Thus, Pakistan still persists at very lower girl’s enrolment rate as compared to the other developing countries. School enrolment is very critical issue in Pakistan. According to different economic surveys from 2001 to 2013 net female enrolment percentage is 36.96, 38.55, 42.33, 41.4, 40.8, 46.4, 46.3, 49, 53, 54, 54 and 53 that shows very small increase in school enrolment rate over the period of time.

Keeping in view girls’ low school enrolment following studies have been conducted to estimate the determinants of female school enrolment in Pakistan Chishti and Lodhi (1988), Hamid (1993), Sathar & Lloyd (1994), Alderman et al. (1996), Arif et al. (1999), Saqib (1999), Khan and Ali (2005), Rehman and Khan (2005), Toor & Parveen (2006), Haq et al. (2008), and Lodhi et al.(2011) But there is little evidence about estimating the factors responsible for girl’s enrolment in Pakistan using the fresh available PSLM data 2010/11. Again there is little evidence about estimating the relationship between poverty and school enrolment at least in Pakistan. Similarly, the foreign remittance is very important factor. Families receiving foreign remittances may have more chances for their children to be enrolled but it has also been ignored in Pakistan yet.

The structure of the article is as follows: Following introduction literature review is discussed in the section II, whereas the data and methodologies employed are explained in the section III. The results and discussions are presented in the section IV, whereas the final section draws some conclusions and gives some policy implications.

**Literature Review**

Female school enrolment is a fundamental basis for the discussion of worldwide educational goals. Low School enrolment is major issue of developing countries. There are lot of studies conducted on school enrolment in developed and developing countries. These studies analyzed economic, social and cultural factors that may affect children school enrolment. Some studies are given below.

Chishti and Lodhi (1988) investigated determinants of school enrolment decision using data from socioeconomic survey of Karachi collected during 1987-88. By using Binary Logit model, study revealed that the decision to attend school depends on the gender of the potential student, household income, parental education, family size and school
distance. Karachi is the largest city of Pakistan with the highest literacy rate in the country. Hence findings for this city cannot be automatically generalized for the rest of the country, especially rural areas. Parental education and family income had positive impact on children enrolment while school distance and family size negatively effects school enrolment.

Sathar and Lloyd (1994) estimated determinants of school enrolment by using Logit regressions. Study used data from Pakistan Integrated Household Survey of 1991/92. Study found that in general children with educated parents, higher household consumption level, and those who live in Punjab are more likely to attend school. Girls are less likely to attend a primary school, though their chances in rural areas are improved with the availability of a girl’s only public school within a distance of one kilometer.

Alderman et al. (1996) estimated determinants for school attendance in Pakistan. The data used in this study was composed by IFPRI (International Food Policy Research Institute) in its survey of rural Pakistan during 1988-89. The purpose of this study was to decompose the gender gap in cognitive (literacy and mathematical) skills into components attributable to various factors underlying this gap. For this purpose study employed binary probit model, which attempt to explain factors determining probability of starting school? Sample selected of the age group of 5 to 14 years because in this age most of the students attending primary school in rural Pakistan. Study found that travel times to school and book costs are important factors influence the decision to start schooling. Other variables such as household’s permanent income, father’s education, mother education, age of child and square of age are important determinants of school enrolment.

Maitra (2001) examined some of the individual and household level factors that effect the children enrolment in Bangladesh. The data set used in this study is used from the MATLAB Health and Socioeconomic Survey (MHSS), which was carried out in the MATLAB region of rural Bangladesh in 1996. For current enrolment select children aged 6–12 years. Sample consists of 10,906 individuals in this age group belonging to 4000 households. By using the binary probit model study showed that that per capita expenditures and parental education had positive relationships with children school enrolment. Mother education had a positive significant effect on children school enrolment than father education. There is no gender differential in current school enrolment status. Age of children has inverted ‘U’ shaped relationship with school enrolment. School distance significantly inhibit school enrolment.

Brown and Park (2002) examined the effect of poverty on the school enrolment for this purpose sample of children of age 5-16 years selected, using a 1997 survey of households and schools from poor counties in six provinces. Their measure of household wealth is
expenditure per capita (excluding expenditure on education), and they defined a household to be ‘poor and credit-constrained’ if it is lies below threshold of both expenditure per capita and access to credit. Using a proportional hazard model, study found that children are more likely to drop out of school if the household is poor and credit-constrained. Study also found that the test score (for enrolled pupils) to be higher if expenditure per capita is higher (implying that it improves quality), if there are older siblings, and for girl’s (suggesting that the less able girl’s drop out of school). However, their variables representing school quality (the ratio of pupil-teacher, the proportion of rain proof classrooms, and proportion of teachers with post secondary education) had no significant effects on test scores.

Jayachandran (2002) investigated the socio economic determinants of school attendance in India, and find determinants of disadvantage faced by the girl. By using population census data for 1981 and 1991, the study find determinants of inter districts differences in school attendance, separately for boys and girls. Census1991 showed that in the 5-14 age cohorts, 50% children school enrolled in India of which 29 are boys and 21 are girls. In rural India 45% children attend school in which 27 are boys and 18 are girls. School attendance in urban India is higher with 66% children attending school that consist 36 are boys and 30 are girls. Results indicated that school attendance is positively related to school accessibility and parental education, and negatively related to poverty and household size. There were a surprising positive association between women’s labour force participation and children’s school enrolment. The gender bias in school attendance declines with school accessibility and parental education and rises with household size.

Connelly and Zheng (2003) provided an analysis of school enrolment in China by employing Binary Probit model. This study used the 1990 Chinese Census to analyze educational enrolment and completion patterns of the age cohort of youth 10 to 18 years. Study showed that residential status and gender are representing to be highly related with school enrolment, rural girls being in particular deprived in terms of school enrolment. Parental education, the presence of siblings, per capita income and availability of school has positive effect on children school enrolment. Study also found that male children have more chances of school enrolment than female.

Glewwe and Jacoby (2003) investigated determinants of child school enrolment by using the panel data from Vietnam over the periods from 1993 to 1998. Study employed binary probit model and found that child school enrolment increased by increasing wealth of household. There was also found that father education and mother education highly significantly affect children enrolment. The per capita expenditure positively affect children school enrolment. Age of children and school enrolment has inverted U shaped relationship with school enrolment. School distance and family size negatively effects children enrolment probability.
Pal (2004) examined the gender difference in children school enrolment evidence from rural India. Study decomposes the result attained to found the extent of discrimination in school attendance by using bivariate probit model. The data is based upon six villages of West Bengal and ranges from years 1987-1989. The age group used for children and their respective school and household related characteristics is five to fifteen years. Study found that male had more chances of school enrolment than female. The model explained 30% gender discrepancy in enrolment while 70% was unexplained.

Appleton et al. (2006) examined gender differences school enrolment rates and educational expenditures by using the rural sub sample of a national household survey for 1995/96. Study selected students of age cohort from 15 to 18 years. Study found gender differences in school enrolment to be particularly pronounced in poorer households. The coefficient on household income per capita is positive and significant for girl’s school enrolment but not for boys. This is interpreted as suggesting that girls’ schooling is a luxury good whereas boys’ is an investment good. Maternal education had a positive and significant effect on children school enrolment and on educational spending, whereas the effect of father education is weaker. The estimation of household income functions provided an economic explanation for the preferential treatment of boys, the coefficients of boys years of schooling indicated that has more returns than girl’s year of schooling.

Chamarbagwala (2006) explored how households in different income groups respond to children school enrolment by using panel data 1983–84, 1987–88, 1993–94 and 1999–2000 respectively in India. Households are selected via stratified random sampling. By using binary probit model study found that higher income groups enhances the likelihood that boys and girl’s school enrolment than lower income groups. Study also showed that higher income groups decreases the likelihood of their children to do work.

Anjum and Uzma (2007) explored determinants of school enrolment in Pakistan. Study used HIES data from 2001/02 by selecting the sample of 42,696 ages 6-12 years children. Study found that household income and parent’s education are significantly and positively related to children school enrolment by using binary probit model. The child’s own age as well as the number of siblings (up to age 18) are negatively related to the schooling decision and are important factors in low enrolment rates and high incidence of dropouts. It was also found that the availability of government schools to be an important determinant of enrolment in Pakistan. Family size and dependency ratio to enrolment are (positively with enrolment) opposing to the prior determined studies.

Haq et al. (2008) analyzed the primary school enrolment status in the city of Lahore. Primary data was collected from 3,320 households where 2,520 households belonged to the urban areas and 800 households belonged to the rural areas. Computations were
carried out by using both OLS and Logit models. Study showed that family size, asset ownership, expenses on education, literacy ratio and dependency ratio positively and significantly effect to net enrolment of children at primary school level.

Aslam (2008) investigated whether the intra household allocation of educational expenditure in Pakistan favours males over females for attending private school. The Study used individual level data from Pakistan Integrated Household Survey 2001/02. The study tested the probability of children to attend private schools through a linear probability model (LPM) against independent variables that include all children and household related characteristics. The enrolment variable took a binary form which equalled one if a child was enrolled in a private school and zero otherwise. The results for this particular model showed that huge pro-male biases existed in Punjab whereas Sindh exhibited a pro-female bias. The gender disparities were found more strongly apparent in Baluchistan, KPK and FATA, and in rural areas of Punjab.

Rani and Smit (2010) tested the role of socio-economic and cultural factors and the characteristics of educational infrastructure on the enrolment rate of primary schooling in India. Study used primary cross sectional data set of two hundred households. By employing binary probit model the study showed that mothers education, father’s employment (whether salaried or business owner), mothers occupation, school standard and household wealth, all had a positive significant impact on enrolment rates of children. Ahmed et al. (2013) examined determinants of private school enrolment by parents in Pakistan. The Study used 1,024 households were surveyed in 64 clusters spanning over eight tehsils across seven districts. These households were a sub sample of the households surveyed under the MICS for 2007/08. By using probability choice model study showed that as wealth increased parents were 5 percent more likely to send their children to school. Even if the tuition fee is zero, parents incur considerable expenditure on uniforms, books, and stationery, etc. Also, if the children goes to school, it means that he/she is unavailable for household chores, which is especially relevant for females.

Mohamed (2013) investigated determinants of primary school enrolment of children aged between 6 and 14 years in Somalia. The results of binary Probit model showed that the child age, education, wealth, regions and area of residence is important determinants of primary school enrolment for boys and girls. Results indicated that the chance for children to be enrolled increased with age at decreasing rate. Wealth has positive influence on the chance for children to be enrolled. The results further showed that the wealth effect is larger for girls than boys. The results showed that children whose father and mother have no education have less chances of being enrolled than educated parents. Father’s education exerts more effect on boys while mother education more effect on girl’s enrolment. There were also found regional differences in chances of children enrolment.

Afzal et al. (2013) showed gender disparity in net enrolment has been measured by utilizing primary data collected by the Pakistan Bureau of Statistics (PBS) by using
“Multiple Indicator Cluster Survey (MICS) 2007-08”. Gender disparity in this paper has defined as the gap indicated by preferences of males over females in any field of life. Gender disparity was reflected on overall basis (rural-urban, and male-female combined) with an NEI (net enrolment index) score of 0.86 as well as in rural areas with an NEI value of 0.72. In urban areas, the proportion of female enrolled students was slightly higher with an NEI of 1.05 favouring females, and in rural areas the adverse situation was observed with a higher proportion of male enrolled students. The estimated gender disparity was higher in rural areas relative to that in urban areas and this exhausted the effect of equalization in enrolment by sex estimated in urban areas and consequently gender disparity was observed on overall basis with an NEI of less than one i.e., 0.87. The gender differential favouring females in urban areas was found much lower than that of the gender differential favouring males in rural areas of Punjab.

Narayanan (2013) examined primary school choice in seven states in rural north India, using primary data from a survey of 1586 households in 274 villages. The analysis emphasized the role of choice sets faced by rural households, given uneven provision of primary education, and of the relative importance of voice versus exit in household decisions on school choice. By employing binary probit model the study found that parents value the facilities and functionality of the chosen school and are sensitive to the characteristics of the alternatives available, with possible differences based on the gender of the child. Significantly, the odds that the chosen school is privately managed are lower when variables denoting quality of the government schools in the village are higher. However, the presence of vehicles for parental representation denoting voice does not matter in expected ways. Overall, parents might be discerning with respect to individual school characteristics rather than merely sorting over school management type.

Andrew (2014) analyzed critical socio-economic factors influencing pupils’ access to education in Kibera informal settlement in Nairobi County, Kenya. The study was premised on the Classical Liberal Theory of Equal Opportunity and Social Darwinism proposed by Charles Darwin. A descriptive survey research design using a sample of 114 respondents comprising 6 head teachers, 48 teachers and 60 parents was used to execute the study. The main tools for data collection were questionnaires for head teachers and teachers plus personal interview schedules for parents. The quantitative data from questionnaires was analyzed using descriptive and inferential statistics while the qualitative data from interviews was managed through thematic techniques. The major findings were that, first, the physical and other critical instructional resources were grossly inadequate and/or in pathetic condition are not conducive to education provision. Secondly, there was a positive and significant correlation between the level of formal education of parents and pupils access to education. Parents financing position also plays important role in children enrolment.

It is concluded that school enrolment has been widely discussed by many researchers, due to well reorganization of human capital for economic growth and development. Binary logit or Probit models were used by many studies. It is concluded that father education, mother education, quality of school, school distance, family size, per capita expenditures, land ownership and age of children were important determinants of school enrolment.
Determinants of Girl’s School Enrolment in Pakistan

Data and Methodology

Female school enrolment is indispensable factor for developing labour force skills and productive efficiencies. In developing countries girl’s low school enrolment causes human capital to decline that ultimately reduces economic growth and development. Therefore it is necessary to measure the determinants of female school enrolment. For measuring the determinants of school enrolment the study uses PSLM data 2010/11 that is presenting in section 3.1. The study is employing Binary Probit model for estimating the determinants of female school enrolment that is presented in section 3.2.

Data

This study uses PSLM data 2010/11. This study estimates the current girl’s school enrolment by selecting children of age group 5-12 years. At this age stage of children it is assumed that households have completely decided about the enrolment of their girls Many studies (Holmes, 1999; Maitra, 2001; Chamarbagwala, 2006; Anjum & Uzma, 2007; Basant & Sen, 2013) selected this age cohort of children for estimating the determinants of school enrolment. The sample of study for measuring determinants of school enrolment consists of 11,810 girls. In which 64.5 percent enrolled in schools and 35.5 percent not enrolled in any school. There are 4,156 girls live in urban areas of Pakistan in which 78.1 percent are enrolled and 21.9 percent not enrolled. As well as 7,654 girls are belongs to rural areas of Pakistan. There are 57.1 percent girls enrolled in rural areas while 42.9 percent not enrolled in any institution.

Methodology

Female school enrolment is inevitable factor of economic growth and development. School enrolment encourages societies to develop creative and well knowledge persons, it also provide more chances of development to underdeveloped part of community. School enrolment is critical component of human capital that is unanimously accepted as an essential part of financial improvement of a nation. This study employed Binary Probit regression for findings determinants of girl’s school enrolment in Pakistan. When the dependent variable is binary variable, then Binary Probit model is the superior choice. The binary dependent variable consists of two categories; the probit analysis helps to find the probability of occurrence of each category. In this way Probit analysis is preferred for estimation of dichotomous dependent variable.

\[ R = \beta_0 + \beta_1 FE + \beta_2 ME + \beta_3 AGE + \beta_4 AGSQ + \beta_5 FR + \beta_6 Poor + \beta_7 LO + \beta_8 SD + \mu \]

Hypotheses Testing

Null Hypotheses
H0: \( \beta_1 = \beta_2 = \beta_3 = \beta_4 = \beta_5 = \beta_6 = \beta_7 = 0, \beta_8 = 0 \)

Alternative Hypotheses
H1: \( \beta_1 > 0, \beta_2 > 0, \beta_3 > 0, \beta_4 < 0, \beta_5 > 0, \beta_6 < 0, \beta_7 > 0, \beta_8 < 0 \)
The dependent variable is female school enrolment consisting of two categories. If the child is enrolled in school it takes value of one otherwise it takes the value of zero. This study utilizes Binary Probit technique to assess the determinants of school enrolment. This study selects the children of age group 5-12 years for estimating the determinants of female school enrolment.

This study considers number of independent variables that may affect the girls’ school enrolment. In order to analyse the determinants of school enrolment the study takes into account various factors. Hence school enrolment depends on following most important factors e.g. father education, mother education, poverty, age of student, land ownership, foreign remittances and school distance. The detail of independent variables is as presenting in Table 2.1.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Measurement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father Education (FE)</td>
<td>Number of years of education</td>
</tr>
<tr>
<td>Mother Education(ME)</td>
<td>Number of years of education</td>
</tr>
<tr>
<td>Age</td>
<td>Age of girl’s</td>
</tr>
<tr>
<td>Age Square (AGSQ)</td>
<td>Square of children age</td>
</tr>
<tr>
<td>Foreign Remittances (FR)</td>
<td>If household receive foreign remittance = 1, otherwise = 0</td>
</tr>
<tr>
<td>Poverty (Poor)*</td>
<td>If individual is poor=1, otherwise=0</td>
</tr>
<tr>
<td>Land Ownership</td>
<td>If individual own land=1, otherwise=0</td>
</tr>
<tr>
<td>School distance (SD)</td>
<td>Primary school distance</td>
</tr>
</tbody>
</table>

Source: Author’s own calculations
*poverty line (Rs. 1745) of Government of Pakistan was used to define poor.

**Results and Discussion**

Female school enrolment is crucial for learning, expertise development, fitness and for developing abilities of human beings that can improve their output and effectiveness. School enrolment encouraged to creative and well knowledge persons, it also provide more chances of development for underdeveloped part of community. The higher rate of un-enrolled children are leading to stop social and country development and moving backward to adverse condition.

Female are major part of population. This study estimates the determinants of school enrolment in Pakistan at gender level. The outcomes are given in the Table 3.1.
The results show that parental education affects statistical significantly positively female school enrolment in Pakistan. The breakup of analysis shows that mother education has more chances to affect the probability of girls to be enrolled than father education. Similar results are found in urban and rural areas. These results are similar with those of Maitra (2001) in Bangladesh, Jayachandran (2002) in India, Lloyd et al. (2007) in Pakistan, Badr (2007) in MENA, and Sanchez and Sbrana (2009) in India. The age of girl’s has inverted U shaped relationship with their enrolment. Results shows that poverty and school distance have negative relationship with girls’ enrolment. Poverty and school distance both have more negative effects on rural girl’s enrolment than urban girls enrolment. Land ownership has positive effect on girl’s enrolment. It has more positive effect in rural areas than in urban ones. Foreign remittances have positive effect on girl’s enrolment. It has more positive effect urban girl’s enrolment than rural. These results are similar with those of Maitra (2001) in Bangladesh, Lloyd et al. (2007) in Pakistan, Badr (2007) in MENA, and Sanchez and Sbrana (2009) in India. Other results are alike above.

Table: 3.1
Determinants of female school enrolment in urban/rural and overall Pakistan

<table>
<thead>
<tr>
<th>Variables</th>
<th>Pakistan</th>
<th>Urban</th>
<th>Rural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father Education</td>
<td>0.05 (17.51)*</td>
<td>0.06 (10.29)*</td>
<td>0.04 (13.16)*</td>
</tr>
<tr>
<td>Mother Education</td>
<td>0.14 (24.52)*</td>
<td>0.13 (14.13)*</td>
<td>0.15 (17.99)*</td>
</tr>
<tr>
<td>Age of Child</td>
<td>0.91 (19.24)*</td>
<td>1.07 (11.15)*</td>
<td>0.86 (15.96)*</td>
</tr>
<tr>
<td>Age Square of Child</td>
<td>-0.04 (-17.09)*</td>
<td>-0.05 (-10.70)*</td>
<td>-0.04 (-13.53)*</td>
</tr>
<tr>
<td>Foreign Remittance</td>
<td>0.26 (4.15)*</td>
<td>0.42 (2.92)</td>
<td>0.24 (3.50)</td>
</tr>
<tr>
<td>Poverty</td>
<td>-0.30 (-9.17)*</td>
<td>-0.27 (4.78)*</td>
<td>0.31 (8.50)*</td>
</tr>
<tr>
<td>Land Ownership</td>
<td>0.13 (2.66)*</td>
<td>0.12 (0.38)*</td>
<td>0.18 (3.46)*</td>
</tr>
<tr>
<td>School Distance</td>
<td>-0.30 (-15.51)*</td>
<td>-0.27 (-4.89)*</td>
<td>-0.29 (-13.75)*</td>
</tr>
</tbody>
</table>

N=11810  LRchi2(8)=3042  Prob>chi2=0.00  Pseudo R2 =0.20
N=4136  LRchi2(8)=1057.86  Prob>chi2=0.00  Pseudo R2 =0.24
N=7654  LRchi2(8)=1563.83  Prob>chi2=0.00  Pseudo R2 =0.15

Source: Author’s own calculations, * shows within brackets are z-value, N = number of observations.
The results show that mother education is effecting more girls’ school enrolment than father education in all provinces. Results show that the relationship between school enrolment and age of children is inverted ‘U’ shaped in all provinces. Results depict that by increasing foreign remittances and land ownership there will be more chances of girl’s school enrolment in all provinces. The results shows that poverty and school distance have negative effects on girl’s school enrolment in all provinces.

Conclusions and Policy Implications

Female school enrolment is very imperative in enhancing real output and improvement of a country. Keeping in view such importance of school enrolment this study estimates the determinants of female school enrolment. The study estimates the determinants of school enrolment by employing Binary Probit model. For estimating the determinants of girl’s school enrolment study selects 5-12 years age group of children. The region wise result shows that girls in urban areas have more chances of school enrolment than rural areas of Pakistan. The study estimates show that mother education has prominent affects on girl’s
enrolment than father education at Pakistan and regional level. The results show that land ownership and foreign remittances have positive significant affect on girl’s school enrolment. The results show that school distance and poverty are main obstacles for female school enrolment. Similar results have found at provincial level in Pakistan.

**Policy Implications**

On the basis of main findings, the study suggests following policy implications;

1. Female has less chances of school enrolment and mother education prominently encourage children school enrolment. Therefore there should be more emphasis on female school enrolment.
2. School distance has negative effects on female school enrolment. Thus there should be ensuring to provide school facilities specifically for girls nearest to their homes in Pakistan.
3. Land reforms should be implemented in letter and spirit.
4. The ministry of Overseas Pakistanis and Human Resource Development should be made more effective in searching out jobs abroad.

**References**


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The Role Of Ideological State Apparatuses In Identity Formation In Qaisra Shahraz’s: The Holy Woman

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Abstract

This research aims to critically analyze the role of Ideological State Apparatuses, defined by Louis Althusser, in identity formation of Zari Bano, the protagonist in the novel “The Holy Woman” written by Qaisra Shahraz. According to Althusser, ideology functions through ISAs which change individuals to ideological subjects within capitalist society. This study focuses on the influences of the cultural ISA, the political ISA and the family ISA on the character of Zari Bano. The study also analyzes the moments of ‘interpellation’ by critically evaluating the text of the novel and reveals how the characters act in certain ways and blindly accept certain beliefs and ideologies. The findings of the research indicate that the ISAs play a crucial role in formation of individuals’ identities and the socio-cultural / political ideologies set double standards in a patriarchal society, particularly for women, which are difficult to challenge. The research is significant as it deals with the issue of passive discursive ideologies at work in setting up different norms and values in a patriarchal society and how these are given the status of natural laws of life to be followed blindly by the social subjects. This research study is limited to the analysis of interpellation and ISAs only on Zari Bano and the characters closely related to her within the first part of the novel. The study is replicable and may draw attention of the scholars to investigate the role of ISAs other than those in this paper and explain action and reactions of the characters involved.

Keywords: Interpellation, Identity Formation.

تخصیص

The Holy Woman” جزء مرکزی کردار دارد و یکی از Ideology State Apparatuses (ISAs) می‌باشد. به طور دقیق، این ISAs فرقی به استحکام و تأثیرگذاری می‌کند. Zari Bano که شخصیت اصلی از نظر عقلانی، توسط فلسفه و ایدئولوژی می‌شود که می‌تواند نقش مهمی در شکل‌گیری هویت زندگی انسانی و افکار و رویکردشان داشته باشد. این تحقیق به گونه‌ای که در بخش اول از کتاب به خصوص Zari Bano و شخصیت‌هایی که همسایه او هستند، رابطه و تاثیر ISAs را بررسی کرده و نقش آنها در شکل‌گیری هویت و افکار شخصیت‌ها را مطالعه کرده است. این تحقیق قابل تکرار و ممکن است موضوعاتی را بررسی کنند که در این مقاله نشان نشده و اجرای حملات و واکنش‌ها شخصیت‌ها را بررسی کنند.
Introduction

In a patriarchal society, as that of Pakistan, men and women are positioned as alienated subjects with well-defined social roles. The social institutions within the society, such as school, family, religion, law, culture and media turn men and women into mere instruments of social function instead of free beings. Such social functions defined by socio-cultural ideologies create gender inequality in society (Qadir & Riaz, 2015). These social entities act under the influence of certain ideologies that are formed through various discursive practices prevailing in the society. In other words, individuals are controlled by the prevailing set of morals, standards and realities of the society (Trudgill, 1974). Women in specific become victims of these patriarchal prejudices and suffer from physical, psychological and social violence at the hands of men (Tarar & Pulla, 2014). Such violence originates from the power practices of emotional and physical control of husbands over wives, fathers over daughters and brothers over sisters, shaping women for the roles and social functions defined by men in society (Cixous, 1986; Walby, 1990; Isran & Isran, 2012). The problems become even worst for women when they internalize these roles and synchronize them with their performative roles, thereby finding it natural to be oppressed (Butler, 1988). Therefore, a study to explore effects of various social relations on women and their impact on their lives is significantly important.

The present research is an attempt to investigate the role of Ideological State Apparatuses, defined by French Philosopher Louis Althusser (2001), in identity formation of the protagonist of the novel *The Holy Woman* (2002) written by Qaisra Shahraz. The novel voices the feministic version of the fake ideals and standards of the Pakistani patriarchal society. The novel’s lead character, Zari Bano, is influenced by the ruling ideological practices prevailing in the society of Rural Sindh and she ends up with no...
option but to accept the ideology thrust upon her. The study also analyzes the moments of ‘interpellation’ that encourage the characters to act in certain ways which in turn make them suffer due to uncritical acceptance of the ideological dynamics of their family traditions, cultural values and social system.

Qaisra Shahraz is a Pakistani English writer who has written about the struggle of women against the patriarchal structures/practices of the society. In her novel, The Holy Woman (2002) she narrates the story of a modern feudal family, which has moved from its home village to the neighboring city in Rural Sindh. This physical movement towards modern life doesn’t change the feudal mentality of the male head of the family, Habib Khan. When his only son dies, he forces his elder daughter, Zari Bano to marry with Holy Quran and become his heiress, in order to keep his land and property within the family. The novel is a narrative that uses the symbol of holy woman to highlight the issue of discrimination against women in Pakistani society and develops an understanding of patriarchal structures and their impact upon the life of Pakistani women. In our society, the powerful religious and cultural customs influence our lives and create tension within the family relationships. Most of the time, it is women who suffer in a male-dominant society. The novel deals with this male dominance and the tension between male and female members of the society (Arafath, 2014).

The research is significant as it deals with the issue of highlighting the passive ideologies at work in setting up different norms and values in a patriarchal society. These socio-cultural/political ideologies set double standards in society which create injustice and suffering of different groups in society which is difficult to challenge or raise a voice against. The reason to choose this particular novel is that it represents the powerful social structures, feudal traditions and customs, and the ideologies that shape the people’s lives.

Female Identity Construction

We define ourselves in relation to other people. The identities we fight over are produced in what contemporary theorists have understood as an economy: a shifting interchange of meanings and desires, a perpetual give and take of values and images. In this way, the relation between self and other is highly charged and volatile. When we represent ourselves, we inevitably, even if tacitly, represent others (Fuery and Mansfield, 2000, p. 144)

Human identity is not subject to an individual as s/he is seen by him/her own self; we tend to see ourselves not just how distinct we are from others, rather in connection to qualities that we impart to others, as individuals from particular gatherings, societies, nationalities and ethnic groups. Every one of us is a unique individual due to the similarities and differences we share with each other. Hence, an individual’s identity is not originated from within the self, but is constructed and maintained through a series of
contact, communication and interaction with other people in the society. “Identity” is
defined by Burke and Stets (2009, p.3) as:

What does it mean to be who you are? An identity is the set of meanings that define who
one is when one is an occupant of a particular role in society, a member of a particular
group, or claims particular characteristics that identify him or her as a unique person.

According to the above definition, “identity roles” play a significant role in determining
an individual’s place in the immediate context of its society, and his/her behavioral
outcomes/patterns developed by those roles. For instance, an individual has at the same
time multiple roles in society; she may be a daughter, a mother, a sister, a teacher or a
student. Living in a society as a subject of it, one’s identity keeps on shifting in
between the many roles one has to perform in a specific socio-cultural context. All
these different classifications that individuals hold in relation to their place in the
society are their identities. So, the person is a combination of numerous identities
relying on his/her place in the society, attributes of the culture wherein he/she is raised
and the collective norms of his/her immediate gatherings.

The construction of identity as subject formation in society is an important discursive
process in an individual’s life. John Lye (1997) associates the term ‘subject’ with the
individual, who is a socially and discursively structured symbolic being who comes into
existence through socio-cultural interaction in life. As for identity formation, he asserts
that social subjects are social constructs, who self-define themselves with their relation to
their groups’ ideology, their role in the society, their close relations, and their shared
practices with sub-social gatherings and with their overall socio-cultural environment.
Ochs (1993) holds that social identities are formed by social interactions and influences
of the individual with other members of society and a failure to achieve harmony in them
may result in an identity crisis.

Identity, then, viewed as a social process of the making of self, is basically a social and
discursive construction and the rules to be who and not to be who are determined
according to the standards set by the powerful norms/values of the society. According to
Foucault, the social dynamics are representatives of power practices, which not only
influence the subject, being the center of social system, rather construct it.

The individual is not to be conceived as a sort of elementary nucleus, a primitive atom, a
multiple and inert material on which power comes to fasten or against which it happens
to strike, and in so doing subdues or crushes individuals. In fact, it is already one of the
prime effects of power that certain bodies, certain gestures, certain discourses, certain
desires, come to be identified and constructed as individuals. (Foucault, cited in Fuery
and Mansfield 2000, p. 174)
Hence, the subject itself is a power construction and the ideals, customs and norms of the social network determine whether something is accepted as right or wrong. Power influences a person in many forms; it can be political, cultural or ethical, and it governs the position/role of a person in the society, the profession s/he adopts, the way s/he dresses up, the form of language s/he uses, but paradoxically the person’s own will of having power in society shapes the very structure of this power dynamics.

When it comes to women, their social identity is constructed through active as well as passive socio-cultural influences since childhood that they don’t even find the oppressive discourses shaping their lives as unnatural. On the contrary, since the process shapes them so naturally they themselves become agents of their own oppression (Lemley, 2005). Beauvoir, while distinguishing between “gender” and “sex” and the construction of gender identity asserts that “one is not born, but rather becomes, a woman” (1997, p.295). This process of becoming shapes women according to social needs and practices and labels them as women. Most commonly it is the men in the society that label the roles of women in society and in a patriarchal society women do not have many choices to define for themselves who they want to be and how they want to lead their lives. Patriarchal practices focus on the sex or biology of men and women and ignore the consciousness of “gender” (Heywood, 2003). Women are hence perceived as weak, frail members of the society and are considered fit only for the household.

Interpellation and Identity Construction

The term “interpellation” was introduced by Althusser to explain the ways in which ideas get into our heads and have such an effect on our lives that we believe they are our own. Interpellation is a process in which people internalize their socio-cultural values through ideological “hailing” and transforming into subjects. Ideology thus, through the process of interpellation, in a sense ‘recruits’ subjects among the individuals in a society and ‘transforms’ them into subjects who unconsciously are trained to abide by the norms of society by a force which they consider to be a natural part of their lives (Jorgenson & Philips, 2002).

Through this process people are brought into the dominant ideologies that are their attitudes regarding their society and the issues prevailing in the social structures such as class, gender, culture, religion, politics, law and family. Whether or not they accept their place, individuals are brought directly into their relationship to the power of the dominant within these hierarchical structures. Medina (2005, p. 168) explains the idea of “interpellation” as “the formation of identity through the address of the other…. A kind of hailing that has the formative power of configuring one’s identity in a particular way and of making one accept this concrete configuration as what one is.”
Even before birth, the fetuses become aware of their mothers movements, and tone of voice and start associating with them as a natural course of developmental events (Grimwade, Walker, Bartlett, Gordon and Wood, 1970). After a child is born into a certain socio-cultural environment, it is “expected” to become somebody who conforms to the prescribed standards of the society and accepts its already determined role / position. Gender roles are immediately inflicted upon children at the time of birth when exclaimed “it’s a boy / girl!” Children are “hailed” as “subjects” from an early age to keep up particular behavioral examples that are connected with their sex. The most intriguing thing in the process of “interpellation” is that the subject is unwittingly made to believe that all these power dictates are obvious, natural and always right. Walker (1999, p.440) states:

Indeed, families begin to socialize gender roles even in delivery rooms—boys are dressed in blue while girls are dressed in pink (or other colors that are symbolically attached to gender). From the moment that a baby enters the world it is inundated with symbols and language that shapes its conception of gender roles and gender stereotypes.

Althusser (2001) explains that interpellation occurs in two ways, through repressive means and through ideological means. The former happens through ‘violence’ and the latter through ideas. Further, there are different “Apparatuses of the State” (or governing powers) that guarantee interpellation; Repressive State Apparatuses (RPAs) include armies, police, prisons and governments that maintain power through the means of force, and on the other hand, Ideological State Apparatuses (ISAs) operate through ideas, attitudes and behaviors and include social institutions such as the family, the school, the media, etc. These power sources help the governing authority to establish particular standards, ideals, beliefs and values to govern the people. For instance, the governments devise the syllabi of educational institutions to make learners unconsciously internalize the particular ideology of their society. Hence, we are an embodiment of our culture and society and our identities are constructed through ideologies in such a manner that we believe that the power hierarchies that control our mind through various apparatuses are always right.

Many literary analysts have applied Althusser’s theory on different literary works/genres. Ambayec (n.d.) applied Althusser’s theories on “Harry Potter” written by J. K. Rowling and examined role of the school of magic in the wizarding world, serving as the ideological state apparatus and the Ministry of Magic, the acting government in the novel, serving as the repressive state apparatus. Her findings proved that ideology has a huge impact on the way of thinking of individuals as they become subjects of interpellation. Assemi (2012, et. al) conducted a research on application of Althusser’s ideology on James Joyce’s short story “Clay” and investigated the influence of ISAs of culture, religion, patriarchy, communication on the protagonist of the short story.
Sadati (2013) examined Amiri Baraka’s poem “In Memory of Radio” to expose the negative role of the repressive White ideology and the function of radio programs as Ideological State Apparatus in identity formation of African Americans in a society ‘hailed’ by White Americans. His study revealed the hidden functions of the dominant White ideology and hidden structure of power. Barua (2014) analyzed the ‘Ideology’ as a theoretical framework from various perspectives and its location within the broad ‘nexus’ of theoretical paradigm of Marxism, Post-Colonialism and Post-Structuralism. In this article an attempt is made to describe the nature of ‘ideology’ and how individual gets converted to subjects in the hands of the power structure, by use of the tool ‘ideology’. Kiziltas (2014) examined ‘The Doll’s House’ by Katherine Mansfield with emphasis on ideology and ideological state apparatuses, particularly of family and school, in raising children and determining society’s standards. The analysis revealed that the ruling class, through its ideology, shapes society according to its own purposes and objectives and ‘hail’ people to act as subjects under its prescribed rules. Tyagi (2014) applied Althusser’s theory on Doris Lessing’s first novel ‘The Grass is Singing’ and found that ISAs play a key role in forming an individual’s imaginary identity that is unrealistic and gives him/her only false delight. Davis (n.d) conducted a research study on Robert Penn Warren’s first novel “Night Rider, the story of Percy Munn”, set during the Kentucky Black Patch War of 1908 and explores, with the help of Althusser’s concept of ISAs, the story’s dramatic tension and ideological class struggle between capitalism and Agrarianism.

Research Questions

Q.1. How do Ideological State Apparatuses function to interpellate and form an individual’s identity in a society?
Q.2. What are the different Ideological State Apparatuses that affect the life of Zari Bano in accepting her fate as a ‘holy woman’?
Q.3. How does the novel depict interpellation of the characters in accepting certain ideas, beliefs and ideologies by submitting to the dominance of the powerful?

Methodology

The present study is qualitative in its nature and the contents of the novel “The Holy Woman” are critically analyzed with socio-cultural perspective after a closed reading of the text. The text of the novel is critically examined by reflecting upon the Ideological State Apparatuses which directly influence Zari Bano’s life. The study is limited to identifying the family ISA, the cultural/social ISA and the political ISA in the text that establish various norms and beliefs of Rural Sindh’s society for interpellation of Zari Bano as a subject. Further, it is limited to the first part of the novel only that ends with
Zari Bano’s acceptance of her role as the holy woman.

The study also examines the novel by looking at the following interpellative moments in the narrative:

1. where the characters behave in specific ways and accept certain values or things as normal;
2. where the characters of the novel consciously resist the ideological forces;
3. where the characters vocalize socially constructed ideas/concepts as simple facts;
4. where the characters accept pre-existing roles/truths. (McGee, n.d)

Data Analysis and Discussion

The Socio-cultural ISA

Zari Bano, the protagonist of Qaisra Shahraz’s novel “The Holy Woman”, is an educated and modern woman. She is a feminist and member of an organization which is working for the rights of women. She is a confident girl who even does not care to cover her head with ‘dupatta’ even when her younger brother Jaffar asks her to do so in the opening scene of the novel at a village ‘mela’. Here, Althusser’s concept applies that she is “hailed” into a subject position that she ought to cover head with her dupatta in the presence of male strangers. Jaffar vocalizes this typical attitude of Pakistani men which shows his interpellation as the custodian of women of his family:

*Dearest sister, I wish you would make sure that your scarf manages to stay in place on your head when you are outside in a public place…. Look at your hair! Don’t you ever tie it up? It is everywhere! It is not good for a woman to be seen like this. Men, especially Badmash men, give women looks when they are as beautiful as you. You look so wanton! It creates a very bad impression. Not only of you, but of us and our father. Only naughty women do that sort of thing…. It is not good for our izzat* (p.13).

However, Zari Bano confidently replies, “*So what if my dupatta fell down for a few seconds? Have you never seen hair before?*” (p.13) Her attitude shows her resistance towards male dominated ideological norms in the society. Also when Zari Bano is seen standing alone at the ‘mela’ with her ‘dupatta’ around her neck, she is seen by Sikandar as a non-traditional and modern woman. Zari Bano is a confident young woman who is interpellated to believe that she will not be treated wrongly by the male members of her family because of her being educated. Her education develops her conscience as a free woman as compared to other women in her surroundings. Her confidence is visible in the following words which she utters “*… I am a free woman. I will decide if I want this or any other man. This is why ten years have elapsed and I have still not married. You*
shall probably marry before me, and I will be an old maid, she joked.” (p. 16-17)

Zari Bano’s education does not empower her enough to take complete control of her life. The freedom she thinks she has acquired through education is as limited as that of any other woman in Pakistani society with no qualification. She remains unable to escape the ideology of honour which is imposed on her by the male members of her family. This invites Althusser’s theory that describes how the powerful agents of social structures interpellate their subjects through their ideology. Despite being an active advocate of women rights and a member of an organization working at her University, Zari Bano is unable to challenge the decision made by her father. It is because of the centuries old oppression and marginalization that interpellates women as subordinates and inferior members of the society. Under the control of patriarchal society’s ISAs, men colonize women and treat them as ‘weaker sex’. This ideology is unchallengeable, even by educated women, like Zari Bano, who expresses her views as:

I woke up one morning to find out that books, feminism, campaigns and education are all utterly useless against the patriarchal tyranny of our feudal landlords. Stupidly I had convinced myself that as an educated, urban, upper-class woman, I was different to those ‘poor’ women, lower down the strata of our society (p.171).

The above utterances show that Zari Bano accepts the fact that nothing can change the mentality of her male guardians. This proves that the patriarchal ideology has had a huge impact on the way of her thinking and she becomes a subject of interpellation wherein a socially created reality is presented as ‘truth’.

Zari Bano’s feminist views are also contradicted by her decision of becoming a ‘Holy Woman’. The situation is ironical as she herself is fighting against the oppression and marginalization of women. Her awkward situation is revealed when she offers the following explanation to her teacher and colleague:

I could have refused. I could have turned to hundreds of people for help, if I had wanted to. I could have married my fiancé, if I had wanted to. But I didn’t at the end, for the same reason thousands of other young women in our patriarchal society...For our izzat’s [honour] sake, and our family’s honour. (p.173)

In terms of Althusser’s concept of interpellation, the notion of social ideal of “holiness” in a woman is “hailed” upon Zari Bano. After becoming the holy woman, Zari Bano starts wearing burka, against her will, as a socio-cultural obligation to her new identity. Initially, she expresses her frustration on wearing burka; “Can any woman look lovely in this garment? I loathe this clothe….. It burns my body.” (p.144). However, as the time passes, she gets interpellated and burka becomes a part of her daily routine.
The Political ISA

Seraj Din, the grandfather of Zari Bano, acts both as family as well as political ISA who is a product of capitalist interpellation. The ISA of the capitalist society interpellates him as the decision maker (as head of the family). His capitalist ideology is evident in his condemnation of the decision of Zari Bano’s mother to send her to her suitor’s home in Karachi for a short visit. Siraj Din considers it as an attempt to challenge the traditional customs of the Rural Sindhi society; “Are you telling me, Shahzada, that my young, unmarried granddaughter has gone to stay, all alone, in a strange family’s home and is in the company of a single young man?” (p.35).

The utterance shows his feudal mindset which considers ‘women’ as an entity and embodiment of the family’s honour. Althusser suggests that when interpellation is thorough then those in power are “always already” powerful. Siraj Din is interpellated with the ruling class ideology and politics that provokes in him a sense of stubbornness to remain in power irrespective of taking into account his family’s desires and happiness. He condemns Zari Bano’s mother and reminds her of the significance of their feudal values and traditions to their clan:

> Alongside our land, our wives and daughters, our izzat - our honour – is the most precious thing in our lives. We never ever compromise on the issue of our women and our izzat! No matter what age we live in; no matter what the world outside dictates; no matter what evil lies outside our door...we will never let you sully our izzat or our women’s honour, Shahzada” (p.37)

This concept of izzat or honour is due to blind adherence to the traditions that govern the feudalistic Pakistani society. Habib Khan, Zari Bano’s father, is also interpellated under this ideology of honour inherited from his father. Thus, following the interpellation of the capitalist / political ideology, instead of providing for happiness to his daughter, he makes Zari Bano a tool to hold on to his property and wealth and forces her to marry with Holy Quran.

The Family ISA

Habib Khan and Shahzada, the parents of Zari Bano are the representatives of the family ISAs which directly influence her and form her identity as the holy woman. Although the acts of her mother are not repressive as that of her father but she is unable to convince her husband to refrain from making her daughter ‘the holy woman’. Her submissiveness reinforces the patriarchal setup that subjugates the rights of women. Shahzada points to her marginalized position in the family when she says to Habib Khan:
Don’t thank me…. I am just a puppet, a mere worthless woman to do your bidding. You and your father are the puppeteers, Habib. You hold my daughter’s fate in your hands. What choice do I have? I can only swing and dangle along in whichever direction you pull and manoeuvre my strings (p.71).

These utterances clearly show that she is interpellated to accept this ideology that women have no say of their own and she passively tries to persuade her daughter that she cannot avoid her fate once it is decided by her father. Habib Khan’s character is also an embodiment of an interpellated subject in a patriarchal society who believes that he possesses honour being a man by birth and he is the one who holds the power to prescribe codes of honour to be followed by the women of his family. He vocalizes his ideology when he claims:

Now that I have no son, to whom am I going to bequeath all this land? I am not going to hand it over to some stranger who happens to marry my daughter. This is our land, accumulated and paid for by the sweat and toil of my forefathers, down the centuries by different generations (p.66).

Habib Khan’s ideology highlights the typical feudal mindset in Pakistan that values land and property so much that it doesn’t allow strangers to cast an eye upon them even if their women remain celibate all their lives. So, as Althusser suggests that “there is no way out of ideology”, Habib Khan also cannot hand over his land and property to a stranger even if doing so he has to sacrifice his beloved daughter’s happiness. His land and his daughter, both are his honour and he realizes that by marrying his daughter to Sikandar, her suitor, he will lose control over them. Zari Bano also realizes that her father will not let his male ego hurt and will follow his tribal customs at any cost.

Zari Bano’s belief that her father will not do anything against her will because he loves her so much proves Althusser’s concept once again that she is “always already” a subject. She tries to resist her father as much as she can when her father informs her about her new role: “There is no way I will become a Holy Woman, father, I know what it entails and I am not cut out for that role. As you know I have hardly ever covered my head properly. I know very little about religion. I am very much a worldly woman. I cannot become a nun!” (p.79). On another occasion, she tells her father: “I want to be a normal woman, Father, and live a normal life! I want to get married. I am not a very religious person, as you know. I am a twentieth-century, modern, educated woman. I am not living in the Mughal period-a pawn in a game of male chess” (p.85). At the end, she herself explains that, “my father made me believe that he would ‘sell the world for me’ when in fact he eventually decided to ‘sell’ me to his male whims and ancient traditions” (p.87).

Zari Bano’s arguments with her father show her resistance towards interpellation of the
family ISA that is “hailing” her to become a subject i.e. “the holy woman”. She is obviously repressed by the dominant ISA of family that is suppressing her legitimate right to lead a normal life and get married. Although, her family seems liberal to some extent, Zari Bano is, nevertheless, raised in a Muslim family. Consequently, she is unable to confess her love for Sikandar in front of her father. When she argues with her father for her right to live a normal life and get married, she is accused of ‘wanting a man’ by her own father; “so you are saying that you want a man in your life?” (p.85). Zari Bano feels embarrassed and ashamed when her father directly refers to his daughter’s intimate desires and sexuality; “her cheeks crimson with shame and shock, Zari Bano stared mutely at her father. Then her gaze fell as embarrassment and a torrent of boiling rage assaulted her body… the sexual connotations to his words had shaken her to the core” (p.85). A father’s use of sexual connotation in his language towards his daughter is atypical in Pakistani society. By using such language he manipulates his daughter’s ideology. In other words, he is “hailing” or interpellating her, as Althusser illustrates that this is the process by which language constructs a social position for the person who is “hailed”. Habib Khan interpellates both his wife and his daughter by enforcing his ideology; Shahzada agrees to fulfill her duty as a dutiful wife and Zari Bano accepts his decision and becomes the holy woman. Zari Bano is interpellated to the extent that she even refuses to marry Sikander when he offers to marry her without her father’s permission. Instead she decides to perform her role as a daughter and protect the ‘honour’ of her father.

Finally, Zari Bano, forced by this ideology of honour, becomes heiress to her father’s land and accepts her role as a holy woman:

*Here I stand before you, Mother, my father’s Shahzadi Ibadat*. She spread her hands in a flourish. ‘The Holy Woman. The woman he created by killing me. Did you not know that men are the true creators in our culture, Mother? They mould our lives and destinies according to their whims and desires’.” (p.87)

This vocalization by Zari Bano asserts Althusser’s theory that she is “always-already” a subject in the patriarchal society and her life is controlled by the men in her family. To achieve socio-political motives the passive ideology of the “holy woman” is thus made natural to her in a way that she can’t either resist or escape from. It is the same process followed in society to create truth claims which may be unjust to certain groups as in this case is the women.

**Conclusions**

This paper has focused on application of Althusser’s theory of Ideology and Ideological State Apparatuses to study the power structures and the functions of ISAs in identity formation of Zari Bano, the protagonist of the novel “The Holy Woman”. The
critical reading of the text uncovers the life of Zari Bano directly affected by the decisions made by her parents, her grandfather and her suitor, who act as the agents of ISAs prevailing in Rural Sindh’s society. The first research question is answered through the analysis of the role played by these agents of ISAs which ‘hail’ Zari Bano into a subject. The analysis reveals that the individuals’ identities are always created by powerful social agents in patriarchal societies, such as Zari Bano’s father, who force her to become his heiress through accepting the role of ‘holy woman’. The investigation of family ISA, cultural/social ISA and political ISA in the text highlights various norms and beliefs of the people surrounding Zari Bano (second research question). Various moments of ‘interpellation’ are also identified in the text (with reference to third research question) that encourage the characters in the novel to act in certain ways and willingly accept the dominant set of morals, standards and realities of the society. Zari Bano’s character is an embodiment of every woman living in Pakistani feudal society. She is interpellated by various ISAs that contribute towards her ‘hailing’ as a subject i.e. ‘the holy woman’. Her conscious adherence to her father’s decision indicates how women in a feudal society are interpellated and forced to accept pre-existing roles in the name of family’s honour and if the situation demands from them they may offer themselves in sacrifice to maintain the male patriarchal ideologies.

This study is limited to the analysis of interpellation and ISAs only on Zari Bano and the characters closely related to her. There is a parallel story in the novel about Chaudhrany Kaniz and her son Khawar, and their relationship with Firdous, the woman Khawar wants to marry. Further research can be conducted to reveal the role of ISAs in interpellation of these characters in the novel. Again, the second part of the novel may draw attention of the researchers to explore the role of ISAs in further development of the identity of Zari Bano, from ‘the holy woman’ to a normal and married woman.

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The Role of Ideological State Apparatuses in Identity Formation in Qaisra Shahraz’s: 
The Holy Woman


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Women In The Folk Literature Of Sindh: Re-Examining The Poetry Of Shah Abdul Latif Bhitai

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Abstract

This article is an attempt to examine the significance of folk literature which embodies the history, tradition and culture; implies a socio-cultural corpus specific to a particular ethnic group, and includes folk-behavior or the study of the specific customs and beliefs of a given social group and folk life or the study of folk-traditions. The folk literature of Sindh, like all other folk literature is the result of an interaction of cultural, geographical and religious factors that offers valuable historical evidence of cultural influence. Shah Abdul Latif Bhitai (1689-1752 CE) is a celebrated Sufi poet, philosopher and social reformist, who employed folklore as a major segment in his poetry. The collection of Bhitai’s poetry which mostly comprised of the folklore is titled Shah Jo Risalo. This paper deals with a socio-cultural analysis of the folklore as a source for providing an image of the woman in the society. The Sindhi folklore also depicts an interesting picture of the prevailing customs and traditions. This article deals with a critical approach in order to reveal some historical truth in this regard.

Keywords: Folklore, Sindh, Woman, History, Culture, Society.
Introduction

Folk literature based on folklore or oral tradition, is the lore (traditional knowledge and beliefs) of culture. It is initially transmitted by word of mouth and consists, as does written literature, of both prose and verse narratives, poems and songs, myths, dramas, rituals, proverbs, riddles, and the like. Nearly all known people of different regions and cultures, now or in the past, have produced it.

Almost all the world literature, since the dawn of civilization has been folklore until the years between 4000 and 3000 BCE, when writing was developed in Egypt and in the Mesopotamian civilization in Sumer. Over centuries, a vast record of written literature produced in the form of hand-written manuscripts to paper print, though alongside this exists the lore of people, the observations, experiences and sentiments of the common people expressed through the folklore. A minor difference between folk and academic history is to be found in the medium of communication. In oral history, it is difficult to preserve the unmemorable; the jumble of dull detail and fine webs of qualification that make written arguments seem complex and convincing, do not belong in good tales (Glassie, 1987). The genesis of the Odyssey of Homer in Greece, the Shahnamah of Firdausi, a great world epic of Iran and the Divine Comedy by Dante in Italy has been rightly traced back to the oral traditions.

The folk literature includes the narrations which have some geo-historical basis. In them, names of some persons and places and references to some events and occurrences could be identified historically (Baloch, 2014). These may be pseudo-historical or historical. Adventure, romance and intrigue are among their more conspicuous elements. Folklore usually reclaims from the historical past which is more exciting and romantic, and use it after diluting it with its own unbelievable. Each folklore has its geographical habitat and a background in history. The folk literature includes “the study of antiquities or archaeology, embracing everything relating to ancient customs and usages, notions, beliefs and superstitions of the common people. It is the science which treats the survival of archaic belief and customs in modern age” (Saleem, 2004). They play a dominant role in literature and need not to have an intellectual, philosophical, religious or a humorous motive, but none of these subjects is ever ruled out. Literature holds a mirror to life and is the criticism of life. In fact, it shows life in miniature and also means of “the common man without any tempering by artificiality, or conscious efforts of any artist” (Allana, 1977).

Likewise the other regions of the world, Pakistan also has a wide variety of folklore, mostly circulated regionally. However, certain tales have related variants in other regions of the country or in neighboring countries. The region forming modern Pakistan was home to the ancient Indus Valley Civilization and then, successively, recipient of ancient Vedic, Persian, Indo-Greek and Islamic cultures. The area has witnessed invasions and/or
settlement by the Aryans, Persians, Greeks, Arabs, Turks, Afghans, Mongols and the
British (Doctor, 1985). For this reason, Pakistani folklore contains elements of all of
these cultures. The themes, characters, heroes and villains of regional folklore are often a
reflection of local religious traditions, and folklore serves as both entertainment and a
vehicle for transmission of moral and religious concepts and values. Some folklore
performances are integral to religious rites and festivals.

**Folklore of Sindh**

In the region of Pakistan, the province of Sindh in the south is equally rich in folklore.
Sindhi folklore is the folk tradition which has developed in Sindh over a number of
centuries. Sindhi mythology here means the myths and sacred narratives of the culturally
and linguistically related groups of ancient people who inhabited the ancient Sindh and
its borderlands. Sindh abounds with folklore, in all forms, and colors from such obvious
manifestations.

Yet the folklore of Sindh, like all other folklore is the result of an interaction of cultural,
geographical and religious factors and offers valuable historical evidence of cultural
influence (Doctor, 1985). It is a very important historical source in such a region as Sindh
where there was no tradition of recording important events in writing till the fifteenth
century (Khan, 1959). The oral testimonies were introduced in Sindh during the last days
of the Arab rule (in the eleventh century CE) and the successive Soomra period,
particularly in the form of folklore.

The earliest record of Sindhi literature and written folklore dates back to the Soomra
period (1050-1350 CE), when Sindhi became the common language of lore and verbal
narration. This period is regarded as the ‘romantic period’ of the history of Sindh, which
gave birth to patriotism and folk-literature (Baloch, 2003). The local Soomra rule in
Sindh’s history holds extraordinary significance in terms of intellectual awakening
among the masses. It originated eminent stages and rhapsodists (local Bhats and Charans),
who memorized the historical, regional and traditional folktales and folk-stories. They
laid foundation for Sindhi folk literature by composing and popularizing the classical
narrations of chivalry and legendary romances, prevalent with the folk in prose and poetry.

Thus, a number of folklore became popular among the people such as Umar-Marui,
Moomal-Rano, Sohni-Mahiwal, Saif al-Maluk-Badi al-Jamal, Leela-Chanesar, Sorath-
Rai Diyach, Sassui-Pannun and Noori-Jam Tamachi etc. This folklore provided
foundation to history writing in Sindh. Beside the folklore, there are some famous epics
and ballads such as the battles between the Soomras and the Gujjars; Ala al-Din Khilji
and the Jams (Baloch, 1999). There are also some local ballads such as *Dodo-Chanesar*.
These are very important semi-historical sources in such a region as Sindh where we
found no written history till the fifteenth century (Khan, 1959).
Folklore is considered as the semi-historical material and is the only source to bring the historical facts to light. Folklore was preserved orally for centuries by local Bhats and Charans. *Shah Jo Risalo* (Poetry of Shah Abdul Latif Bhitai) is regarded as the *Magnum Opus* of the folk literature produced in Sindh. Shah Abdul Latif Bhitai (1689–1752 CE), a Sufi scholar and saint, is considered one of the greatest poets of the Sindhi language. His most famous work, the ‘*Shah Jo Risalo*’, is a compilation of folk-tales and legends in verse. The original work was orally transmitted and became popular in the folk-culture of Sindh.

The women of Shah Abdul Latif’s poetry are known as the Seven Queens, heroines of Sindhi folklore, who have been given the status of royalty in the ‘*Shah Jo Risalo*’. They are featured in the tales of Umar-Marui (Marui), Moomal-Rano (Moomal), Sohni-Mahiwal (Sohni), Leela-Chanesar (Leela), Sorath Rai Diyach (Heer), Sassui-Pannun (Sassui) and Noori-Jam Tamachi (Noori). These women are celebrated throughout Sindh for their positive qualities: honesty, integrity, piety, and loyalty. They are also valued for their bravery and willingness to risk their lives in the name of love.

Shah Abdul Latif Bhitai’s *Shah Jo Risalo* deals much with the social and cultural conditions in the eighteenth-century Sindh. The collection of Bhitai’s poetry is titled *Shah Jo Risalo*, which contains different *surs* (musical tunes) and verses. *Shah Jo Risalo* is considered as the Bible by most people in Sindh. The work contains great lessons for every segment of the society. Bhitai’s poetry addresses people belonging to various walks of life, the marginalized segments of society, poor folks, and menial workers such as potters, blacksmiths, washer-men, fishermen, shepherds, and cloth-makers. It also throws light on various aspects of the life as well as the social, cultural, political and religious issues. It provides great insight into the society, its structures, values, norms, culture and its varied expressions. It also deals with the romantic folk tales of Sindh and its neighboring regions. Though he was born in an elite and influential family in Sindh, he renounced his inherited social association, and expressed his solidarity with the oppressed classes. At the time of his birth, great social and political transition had begun. It continued throughout his life time. These developments adversely affected the socio-economic conditions, and increased the gap between the rich and the poor. (Sorley, 1989)

The social conditions of Sindh were very critical during the eighteenth century. Civil wars were there due to the weakening of the central authority of the Mughals, and the power struggle between petty landlords to gain power. Consequently, the common people of Sindh became vulnerable in social terms. The war between Kalhoras and Talpurs in 1775 CE further weakened the social fabric of the society. The British East India Company had also stopped its trade with Sindh. Meanwhile in 1780 CE, the Afghans attacked Sindh under the command of Madad Khan. He looted and plundered the Sindhis. Despite these political upheavals, Sindh produced eminent scholars who contributed much to the various branches of knowledge. (Shadai, 1985)
Bhitai lived among the common people, and since he had a sensitive soul, he felt the miseries and sufferings of the people. He was a great social analyst as well, who analyzed social behaviour of the people, and it was reflected in his poetry as well. It is a fact that Bhitai’s poetry was the first great attempt to understand the feelings of the common people in a language that Muslim and Hindu could understand. He was the first successful poet who has spoken a language which everybody could accept not simply as literature or highly artificial construction of words but as something that everyone felt. (Syed, 1988)

In the eighteenth century, the society in Sindh was male dominated. Man was considered to be superior than woman, however, in *Shah Jo Risalo*, Bhitai highlighted many qualities and characteristics of women. Once he went to Jaisalmir, where he observed women’s hardship and wrote that:

“The women of Jaisalmir deserve all praises, Because they allowed themselves to sacrifice their rights in the name of Allah” (Syed, 1988: 9)

In *Risalo*, Bhitai represents woman as a symbol of patriotism, spirituality, and courage. She also symbolizes bravery as well as the soul of a seeker of the path of Sufism. The heroines of Bhitai’s folk tales like Sasui, Marui and Suhni are symbols of courage and bravery, as well as the sufis. Bhitai has pointed out the strength of woman and her determination that she can cross the mountain in search of her beloved. It symbolizes the search of a soul to find the real Beloved, i.e. the Divine. He writes:

“There is no other God but He, misfortunes are all ordained Say “no trouble comes to your, save what He ordains” Luck or ill luck to Marui is the same.” (Khamisani, 1975: 172)

Another place, Bhitai states:

“I neither found mountains in the world nor yearning for Baloch, All sufferings was for Sasui, gone was it when Punhoon I became” (Khamisani, 1975: 104)

Bhitai had selected many local folktales and folksongs from different regions like Sindh, Punjab, Rajasthan, and Balochistan (Sanai, 2012). He had employed them in a way that his ideas can be understood easily by the ordinary people. Bhitai acknowledged the role of women, and highlighted how the women contributed to improve the status of the oppressed and marginalized section of society. One of the heroines in his folktales is Noori, who is a fisherwoman by caste, but the ruler Jam Tamachi loved her (Damraho, 2007). So she asked the ruler to exempt the poor people from undue taxes:
Bhitai has unlimited admiration for women. In _Sur Sasui_, Latif presented Sasui as the sign of bravery, will power and struggle. In _Sur Suhni_, he depicted Suhni as a bold woman who did not hesitate to break predominant traditions. Moreover, in _Sur Kamode_, he portrayed Noori as an obedient woman who shows her thankfulness to King Tamachi, who accepted her as his queen despite the fact that Noori belonged to a low caste of fishermen (Damraho, 2007).

Bhitai’s poetry throws light on the deprived people of the society including the women. His poetry provides hope and encouragement to the oppressed women. He gave them solace in his poetry to strive hard and be bold in order to confront the problems and challenges of the day:

“By giving up avarice, greed and clothing, set out for the desired goal, 
Success with the beloved cannot be achieved merely by sleeping.”
(Syed, 1988: 74)

Bhitai advised and warned the women in general and the wives of sailors in particular, of the forthcoming dangers (Syed, 1998). It shows his concern for the women, who were understood as a weak segment of the society. The following stanza or _Sur Samundi_ reflects the picture of the Bhitai’s advices and encouragement for the women during the difficult times as he writes:

“O mother! Stay beside the rope of the seafarers, Lest they should sail away in their boats causing you heartache” (Syed, 1988: 75)

The privileged classes under Kalhora rule included the royal family, landlords (jagirdars and zamindars), the Syeds (the descendants of the Holy Prophet PBUH), the spiritual guides or the pirs, and the Baloch tribal chiefs. In Sindh, the term _jagir_ has been used to cover a large number of different types of land holdings. The _jagirdars_ held land either entirely free or on payment of a small rent. They were entitled to conduct the land assessment. Moreover, these privileged classes were exempted from paying tax to the state. They enjoyed all the facilities and privileges from the rulers. In return, they provided the support to the rulers. (Syed, 1988)

Aari Jam was a king of Kech Makran. He had a son named Punhal, who started his business journey from Kech to Bambhor. At Bambhor, he met with Sasui, and fell in her love. Sasui was born in a Hindu family, and upon her birth, the priests predicted that one day she would marry a Muslim. Upon hearing that, her parents put her in a wooden box
and threw her into water. The box reached Bambhor, where there lived a washer man named Muhammad. He found the box and brought her up. So she became a *dhoban* (cloth-washerwoman) by caste. Though Punhoon was a son of king and affluent businessman, he washed cloth with the father of Sasui in order to acquire her. He forgot his status, and gave up his pomp and show. He started living the life of poor, trying to acquire Sasui. Sasui knew that her caste was low and Punhoon was rich and Baloch by caste (Damraho, 2007). Bhitai highlights it in *Risalo* in the words of Sasui as:

“*I am a humble washerwoman, for unworthy me, Punhoon became a washer man.***” *(Khamisani, 1975: 123)*

“My caste’s news must not reach Kech, Lest Punhoon in public feels ashamed” *(Khamisani, 1975: 143)*

Furthermore, Sasui realised the class difference between her and her lover. She felt that her in-laws would feel uncomfortable due to her low social status. She was afraid of her in-laws and the people of Makran that they might see Punhoon working as a manual worker. Bhitai has expressed her thoughts when brothers of Punhoon took him away from her. They left Sasui and abducted Punhoon.

“*With other washer men, Punhoon did the clothes wash, There came a messenger from Ari Jam, Oh Sardar! It least beloved you to strike the clothes with force.”*** *(Khamisani, 1975: 123)*

“Did my brothers-in-laws think me a mere mistress? I cooked not delicious dishes to their taste, Neither did I gather friends who would for them dance, I did not comply with the custom of our clan, Mother! I lack much, Baloch’s words I find of much worth.” *(Khamisani, 1975: 102)*

In another folktale, Aagro was a local ruler of Bilhaar area, who was Jasodan by caste. He was an affluent when Lakes Daaki and Dhor irrigated his area. The lakes were not merely the source for irrigation but the livelihood for fishermen. As the water of the lakes dried up, it could not irrigate the area, and therefore, people of that area who were largely dependent upon agriculture and fish, migrated to other areas. Hence, the power and authority of Jasodan vanished away. In this regard, Bhitai has highlighted how nature affects the social and political conditions, and the life of the people as:

“The fisherman knew that branch’s water would not be the same, They sailed with their boats away from that place, Causing worry to prosperous merchants and business man” *(Khamisani, 1975: 277)*
Jam Odhar Samo was the son of Sakhi Daatar. Odhar supported Jam Abro and fought with the army of the Delhi Sultan, Ala al-Din Khalji (1296-1316). The army of Alauddin killed Dodo Soomro, who was another local ruler of Sindh. After the death of Dodo, his women were migrating to Kash. When they reached in the territory controlled by Odhar, he acted as a host and gave them shelter. At that time, everyone in Sindh was afraid of the Delhi army, and no one was ready to be host of the refugees. He became host of those women despite his mother strongly opposed and warned him of the wrath of the army of Ala al-Din. He refused to obey his mother, and preferred to die. He explained the meaning of his name—the protector—to his mother. Ultimately, he was killed by the army of Ala al-Din after fighting for ten days. Bhitai appreciated him in *Sur Bilawal* that he gave his life to honor the social norms and values as:

“You are our protector, our refuge, our leader, you are our hope in the world, our goal in the hereafter, Those helpless ones whom you protect, need pay no tax.” (Khamisani, 1975: 288)

Local ruler named Jaam Tamachi was a Samma by caste. Feroz al-Din Jam Unar was his father, who was also a king. Tamachi was arrested by Jaam Juno and sent him to Delhi where Sultan Feroz Shah Tughluq (1355-88 CE) ruled. He came back to Sindh after the death of Sultan Feroz Shah, and became a ruler. Once he visited the popular Lake Keenjhar where he saw Noori. Noori was a low-caste fisherwoman. He fell in love with her and got married with her. Noori was very humble and polite lady. She became queen but was still afraid of other wives of Tamachi as well as her in-laws. Despite his high social status, Tamachi even used to catch fish with her relatives in the lake. He often used to spare his time at Lake Kenjhar (Palijo 2015). The tombs of both of them are situated at Makli graveyard near Thatta. Bhitai discusses it in these words:

“You are Samo king, I fisher-maid with many defects, seeing your queens let me not be of your nearness bereft.”

“You are the ruler Tamachi, I am a fisher maid, Think not of leaving one, whom you have wed.”

“You are ruler Tamachi, me poor Gundri maid, I am your spouse; let my people go free of tax.”

“All Samo queens adorned themselves to win the king, but he freely moves midst men who catch fish.” (Khamisani, 1977: 184-187)

In another romantic folktale of Moomal Rano, Bhitai highlighted the issue of caste and class distinctions. Raja Nand of Gujjar family was the ruler of Mirpur Mathelo in Sindh.
He had nine daughters; one of them was Moomal (Damraho 2007), who was the most beautiful of all, while another was named Soomal, who was the cleverest one. She was also well grounded in magic and sorcery. Moomal had constructed a beautiful palace known as Kak Mahal on the bank of River Kak in Ludano. The palace was quite inaccessible. She put a condition that whosoever reached her in the palace, would marry her. In those days, Hamir Soomro was the ruler of Thar. He was fond of hunting. Rano was his friend and wazir (Damraho 2007). As Hamir heard about the beauty of Moomal, he decided to get her but he could not reach her. Rano was very wise and intelligent who reached her and got her. When Hamir came to know about this, he imprisoned him. Rano was released on the condition that he would not go to see Moomal, but he usually went to her in night and came back before the dawn. Later, he could not visit her for a long time. Moomal was desperately longing for him, so she asked Soomal to dress up as a man and share bed with her, so that she could get fragrance of Rano. Rano came by chance and saw a man in Moomal’s bed. He got so angry that he never returned back (Shad 1992).

Bhitai pointed out the ego of man and the love of Moomal in these words:

“Putting me in torture, Rano himself rests in Dhatt, Last night some secret hint Rano has left, Without Rano, friends! I have no peace, yet I lose not hope that he will return and my yearning cease.

“Rano, the path by which you come, I daily watch, within me lie ties of your pleasant talk, Nails of love have riveted me to you.” (Khamisani, 1977: 159)

The jagirdars enjoyed immense social and political power, while the zamindars occupied the position of honorable middle class. The zamindars played an important part in the social system. They paid the revenue and made regular early payment to the cultivators. They enjoyed a large number of feudal privileges in lieu of their services. In some places the kings elected the zamindar as a representative for the management of public affairs. He was called Mukhadam or Arbab (head of village or respective tribe), a title which is still used in Sindh. (Sorley, 1989)

Bhitai writes:

“Sailor! You cannot profit both ways, you sleep the whole night beside the helm, tomorrow you have to give account, how you spent your days.

“I traded with glass not with pearls I bought tinsel of no worth, with all these faults, your grace I crave.” (Khamisani, 1977: 56)

Bhitai pointed out the art of the fisherman that how they understood the River Indus as well as the sea. He also highlighted the hard work and commitment of the divers, who were expert in diving and had great insight into the flow of river water (Shad 1992).
“Divers alone know the art of ocean’s search, Diving into its depth, they found precious gems of worth; With their own hands, gems of worth, they brought forth” (Khamisani, 1977: 58)

After analyzing all these stories, it evidently appears that the folk literature of Sindh is uninterrupted continuity of oral tradition embellishing the epic and its narration which makes it not only a significant contribution within the domain of folklore but also a valuable source of information on the historical and cultural aspects of the region. In absence of any contemporary record of this period with the exception of a few passing references in some historical works, this epic in its different dimensions become a valuable source of information to the historians to piece together a more valid account of the political, social, cultural, economic and ethnological conditions of Sindh during the twelfth to fourteenth century.

Conclusions

Viewed from within, from the perspective of the historian at work in a community, all histories are history. Simply, folklore is what we call other people’s history. It is actually the history confected in the little community of the academy. (Glassie, 1987) A minor difference between the folklore and academic history is to be found in the medium of communication. The major differences between them abide in the culture of historian. From deep in their cultures, historians extract an idea of the real, which forms the basis of their description of action. Actually, history is culture. Different cultures shape different histories. Without resort to falsification, historians select different facts and arrange them differently because historians live in different societies governed by different needs. Accepting the challenge of folk history and the opportunity of the artifact, we have a chance to co-operate in the construction of history that will entail the truth in all histories that will embrace multitudes.

The folklore which is employed as a source for compilation of the earliest written record on history of Sindh enables us to understand different perspectives of the society. Particularly the character of woman, each of them is distinct, having different attributes and qualities. These qualities are loyalty, patriotism, endurance, fearlessness, steadfastness and intellect. Her natural flaws and weaknesses are also exposed from these stories and provide a complete picture of her individuality which provides help in understanding her role in the society.

All women characters express some social, cultural and moral values of the place and time as well as the psychology of the people of that era. The message of freedom and patriotism is found from the story of Marui. Importance of this feeling is felt when the
The attitude of a society towards its women is an indicator of the extent of its decency. In the folklore, the attitude towards woman shows two distinct traits. One, the actual status of a woman in that feudal society and second, apart from the actual position it represents ideal of a perfect woman. So, in order to give her lost status in the society, the woman of the time was given so much importance that her emotional state was also being considered because of the fact that she was a representative of suppressed and suffering class. There was a need to make her feel sympathy in order to give her deserved status in the society. These characters express the feelings and emotions of different types of women which provide an opportunity to analyze the causes of disruption of the society.

Folklore is uninterrupted continuity of oral tradition embellishing the epic and its narration which makes it not only a significant contribution within the domain of folklore but also a valuable source of information on the historical and cultural aspects of the Soomra period. In absence of any contemporary record of this period with the exception of a few passing references in some historical works, this epic in its different dimensions becomes a valuable source of information to the historians to piece together a more valid account of the political, social, cultural, economic and ethnological conditions of Sindh during the twelfth to fourteenth century.

References


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Abstract

The study is about learning of feminist research and its application at academic level. The aim of this study is to analyze attitudes of feminist students towards feminist research in order to conduct research in feminist perspective and select topics, methodologies, sample as well as data collection tools and analysis. A sample of 50 M.A. dissertations of different topics of the year 2013-2014 has been selected from the Centre of Excellence for Women’s Studies University of Karachi. Selected topics of sample thesis are based on women’s issues and general social issues. The analytical approach is used with quantitative research methods. Purposive and convenience sampling methods of non-probability sampling are applied. The study observed that students attempted to research and analyze the selected topics from a feminist perspective. Results show that majority of the students apply mix methodology in their researches. They usually select common issues of women for research. There is a need to raise more themes about women and gender issues to bring social change.

Keywords: Feminist Research, Qualitative and Quantitative Research, Methodology.

Duplicates have been removed from the text.
Introduction

Human beings have multitude attributes and uniqueness. Some attributes are genetically developed; some create through experiences and intelligence. Curiosity is one of the attributes and parts of human nature. Being curious about knowing is like being hungry for food and motivates for food. Basically curiosity, interest, and discovery are the thirst of getting knowledge. This feature leads humans towards pondering, learn and discover. It helps to understand phenomena of life and universe which interlinks to each other. This obligates them to do research for higher visions and greater purposes.

Research is a dynamic element of human life to seek knowledge, make innovations and inventions in the world, and uncover the realities, its influences and interconnected matters between humans and society. By knowledge humans develop theories, ideologies, rules and regulations and new techniques. Research is a systematic way to create knowledge, establish facts and seek the answers to such questions which need to be explore (Grinnell & Grinnell, Unrau, 2005).

The question arises here how to conduct research? There are several research methods, which are crucial components of natural and social sciences. Social sciences are not as easy as generally people think, but complex than natural sciences. Social sciences study the social phenomena and emphasize on challenges faced within society. Social sciences develop a relationship among social issues, social theory and research (May, 2001). It explores the answers to research questions through research techniques, by making a research design on the basis of methods use for data collection and determine that how it would be analyzed.

Feminist research is a disciplinary research of social sciences. Feminist researchers aim to do feminist research for social transformation and bring social change for women and other oppressed groups. They have empathy and subjectively understand the participants. It is a learning process for feminist researchers and participants as well. Feminist researchers aim to change an individual’s life. Feminist research methodology and conventional research are quite debatable, but still, there is a need to find a definite answer (Harding, 1987). Feminist research scholars have also argued about ignorance and exclusion of women due to positivistic quantitative methods (Oakley, 1997). They include
women into knowledge which is gathered from the male perspective. Dr. Jane Wambui mentions Bohan (1992) that feminists have criticized the conventional research methods such as experiments and survey, which make women invisible in society. Feminists have consistently emphasized the importance of women in social context. Thus, feminist methods are contextual that is, avoid focusing on the individuals in isolation, who bring to a halt from interactions and relationships with other people (Wambui, 2013).

Generally, research methods are dichotomized in quantitative and qualitative methods. These techniques are used for gathering research data (Harding, 1987). Research methodology is being criticized regarding gender issues. The quantitative methods are considered as scientific, statistical, and objective and patriarchal in nature in the view point of feminists. Unlike quantitative research, qualitative research methods are considered as unscientific, subjective and empathetic in nature (Oakley, 1997; 1998). Feminist research scholars argue about male supremacy in social sciences. For this reason they include women in the production of knowledge in which women were excluded because quantitative research is male centered.

Feminist scholars have a common consensus that this research methodology is not just about women but for women and with women. Feminists use some of the existing methods while formulating the new methods as well in feminist research (Reinharz, 1992). It is accepted that feminist research methods have extended the issues from women to gender, which have been neglected on the basis of class and ethnicity. Hammersley (1992) argued that feminist research is not only about women but it is gender based. Because women and men are related to each other, so it is not possible to deal with them as single entity. The study of external world should also be done in relation to women’s experiences which they go through in everyday life.

There is a variety of programs and departments established for women’s studies, women and gender studies discipline which started since the first wave of feminism. It has grown in higher education throughout the world, as an agenda of a decade for women. These programs introduce the certificate and degree courses at a variety of universities, colleges, and institutes. The gradual increase of studies and scholarships on women and gender issues introduced the new academic discipline of feminist research. Students pursue this degree and certificate as a major and minor subject while creating opportunities for students in the development sector. The program may differ from country to country, from college to college, and university to university. All the programs have featured courses in which feminist research is the core subject of every program (Raynolds, Shagle & Venkataraman, 2007).

Research methods are essential part of social sciences academics. The research courses are taught globally at Masters and M.Phil/Ph.D level. The aim of research courses is to
develop understanding, awareness and gaining knowledge, so that students may conduct researches on a thematic area of their interest by applying an appropriate research design, analyze data and then deduce the results and conclusions. This is a common practice which can be seen at universities and higher secondary institutions where students do researches to pursue the degree. Hence gender and women’s studies discipline also have a prestigious field of feminist research.

In Pakistan, women’s studies became the part of social sciences since 1989. This project started by Women’s Development department at five universities. The aim of this project was to promote action researches and academic dissertations about women and gender issues. Discipline critically analyzes the theories and methodologies shaped from a perspective of male hegemony and develop a course to reshape the women’s status and vision (Hafeez, 1995). In Pakistan, numerous researches and studies have done before and are still in progress, but very few feminist studies conducted by feminist scholars using feminist methods. Hence there is an opportunity to learn feminist research techniques, to do researches by feminist standpoint on issues of women, gender, and society. There are countless themes to conduct researches from feminist viewpoint applying feminist research methods.

Review of Literature

Researchers have different purpose of doing research mainly to fulfil their academic requirements at graduate and post graduate level for career development. Another aim is to seek for learning and teaching at colleges and universities, to delve into finding reality, solving and challenging the problems, to bring a social transformation for better life and fulfilment of curiosity. They learn research guidelines properly in courses. These students can grow to be a good researcher by encouraging themselves towards their goal (Rajasekar et al., 2013). In the University of Cambridge, during post-graduate courses, involving students into doing research is a learning process includes doing mini researches and assignments. They use different types of research methods as well as evaluation of the published studies. It makes students capable of choosing a topic for submitting a final dissertation (Taber, 2010).

At the academic level for feminist research discipline, feminist students conduct research on women’s issues to include women into the knowledge where women exclude and support gender equality. This research discipline interprets women's knowledge in academics, theories, researches, methodologies, history and politics (Marshall and Young, 2006). Historically glimpse why there had been a need for feminist research and knowledge which include women because in past times the modern sciences and technology was an aspect of colonization. Such science and modern inventions were in the hands of Europeans, and scientific topics chose by researchers which excluded
women from knowledge. Tickner (2003) expressed the analysis of Sandra Harding in working paper that culturally there are different methods and topics for realism which is non-scientific (Harding, 1998).

Feminist Scholars have taken up methodologies which are based on theme accordingly as well as appropriate. Feminists argued that quantitative methods reject the woman's identity and experiences and explicitly inconsistent with feminist goals (Mies, 1983; Oakley 1997). Reinharz (1992) highlighted that survey-based data is useful for looking at the prevalence of particular social problems. Feminist researchers prefer qualitative research method for better understanding of women and gender-based problems. Qualitative research is subjective and provides in-depth knowledge about feelings and situation while the quantitative approach is objective in the viewpoint of feminists (Maynard, 1994). Feminists also argued that quantitative research uses people as an object material to subordinate the individuals (Campbell & Schram, 1995). Historically feminists prefer qualitative research methods and consider important and valuable, hence, using both qualitative and quantitative research is also given priority by many feminist research scholars. Quantitative methods are also used by feminist researchers, keeping in view that feminists use feminist rules while applying both methods (Letherby, 2003). Both research methods are useful and it is dependable on research questions and its objectives although must not violate the feminist rules. They should explore and encourage the feminist goals. Feminists advocate the use of mix methodologies to make the data more practical and accommodating the feminist agendas; hence for making the feminist research more realistic feminist students pursue studies on a wide range of issues about both men and women. Consequently, students learn techniques in feminist research class for conducting a research.

For practical pedagogy, feminists use same methods as by other social researchers, feminist scholars have also composed these methods for the feminist purpose. For a particular theme, particular methods apply which integrate gender, empathy and empowering women. They construct more reliable data and consciousness about challenges as they face being a feminist and carry on feminist goal (Reinharz, 1992). For social research students, student-centred teaching methods are helpful in enhancing knowledge. It has a positive impact on students learning by which students experience subjects at different perspective (Barraket, 2005). Hence they learn how to do a research, and which subject to choose and share the experiences of research at the student level. This phase is more helpful for enhancing and build up the knowledge.

Feminist pedagogues emphasize that gender-related topics should teach for raising consciousness about gender, equality, and justice. Feminist teachers can bring a change in classrooms by choosing gender-related topics. It will help students to get
awareness about sexism, justice, and social change. It is a qualitative approach by which students learn. The qualitative approach of research methodologies is valuable among feminist research scholars (Reiko, 2014).

Feminist scholars point out that feminist research develops a relationship and confidence between researcher and respondent. This research approach analyzes race, gender, class, and undergo women’s experiences. This feature of feminist research improves women’s lives (Harding & Norberg 2005; Reinharz, 1992). Hence it is a learning process for both researcher and subject in applied research. The terms of applied learning or learning by doing used by N. Alexander Aguado (2009) mentions practical learning is very useful for the students. He mentions the approach of empirical research methods is helpful to educate students about doing research in social sciences for public assessments. It is a strategy of learning process for students and teachers. In this way, teachers and research scholars share their experiences about doing research, when they did in particular area. It incorporates students into active research directly through which learning process and research put together.

Similar views developed by Manicom (1992) that in universities feminist teachers’ practice to enquire social world critically, having a remarkable intensity and gazing towards issues. Their practices must reflect in the classrooms. The feminist class necessarily a place where women’s experiences must be shared, and critically analyze the gender-based issues. In the feminist pedagogy practices teacher–students analyze the same nature of experiences. This relationship of teacher-student and learning process develop new ideas of research, methodologies and social change.

A similar practice of learning feminist research is applied to some extent in Pakistani Universities. Women’s and gender studies discipline promotes research in feminist students. It mentions its significance and reinforces the local feminist standpoint. Students take up various issues of women, gender and social concerns at Masters’ level dissertation. These researches take place in small areas which show the comparative and multipurpose perspectives. Feminist research students include both men and women leading to graduate and post-graduate. Some students who enroll in Ph.D. cater academia by working on various issues. There are many challenges for doing feminist research in Pakistan, but the feminists, gender experts, and academicians have involved in applying feminist research techniques at different levels while doing research. Many studies have done for women from women, but there is still a need for theoretical perspectives must interlink with feminist research techniques and critical research methods for in-depth study (Ahmad, 2010).
Asad and Allana (2015) also examined the research topics in Pakistan regarding feminist viewpoint. They pointed out studies conduct on women as gender work rather than men and women’s experiences separately, while feminists talk about experiences of women and men as gender. The process of engendering will complete to integrate both men and women. Their study followed feminist standpoint in thirty-five selected pieces of research which incorporated gender concepts and deals with patriarchal values which affect women, sexual violence, women’s rights, girl and boy child rearing practices and socio-economic conditions of women (Asad & Allana, 2015). Now the question arises how much these researchers are aware of feminist research techniques and tools, and how they utilize them for the sake of women’s issues and gender. In Pakistan, there is a need for series of feminist research work because the situation women are different due to class differences at rural and urban level. They suffer hindrances which are predominantly existed on the name of religion, cultural values, and ideologies. The implication of the feminist theory in Pakistani context is inevitable due to gender inequality and discrimination in all the spheres of life. Existing cultural practices restrict the feminist researchers for conducting research on women issues from feminist view. The work of Pakistani feminists confronts the patriarchal power and several social challenges (Jabeen & Jabeen, 2013).

Marwat (2016) pointed out that students’ mindset towards feminist research that, feminist students learn about women empowerment and gender integration from their curricula. They have a patriarchal and misogynistic approach regarding women and gender equality deep inside due to the social structure in which they grow. The problem is feminism is viewed as secular thought by people who have a strict ideology of Islamization and misogynistic notions.

It is clearly observed since several decades feminist research scholars have been more thoughtful regarding research process in feminist standpoint. They have formulated new methods of research despite adapting existing methods of creating knowledge which explores experiences and influences on women and gender. Hence they introduced a discipline and undertaking the themes of women and gender experiences into action research (Krook, 2007). For this reason, feminist students must take these methods into consideration to build knowledge. The feminist research is feminist in nature in the sense of its ideas, beliefs, aims and relationship which provide a research framework. Feminist research methodology differs due to the facts that it uncovers and challenges the power disparity of both participants as researcher and subject. It has the perspective of ‘personal is political’, taking initiatives for social change and it has a unique feature of the learning process (Landman, 2006). Feminist research methods include women’s perspective in traditional patriarchal understandings, which neglect and oppress women and its capabilities.
Methodology

This brief study focuses on the significance and worth of feminist research and methodology applied at Masters level thesis from 2013 and 2014. The study also focuses on the understanding of students about their application of methodology according to the research problem. Quantitative methods are used in this study, and analytical approach is also applied to examine the research methods which are apt and valuable according to a research topic. The sample of 50 Masters’ level dissertations of different topics have selected, which students prepared for the partial fulfillment of Master’s degree. Focused research topics of students have considered more valuable and researchable thus included such as Legal issues, Women based issues, Social issues, Cultural issues and Gender-based issues. It is analyzed that research problems are particularly women oriented and based on commonly prevailed social issues meanwhile the students have conducted researches mainly on feminist issues. Purposive and convenience sampling techniques of non-probability sampling methods used to select the sample of M.A dissertations from Centre of Excellence for Women’s studies, University of Karachi.

Table: 1

<table>
<thead>
<tr>
<th>Topics</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Legal issues</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Women based issues</td>
<td>43</td>
<td>86%</td>
</tr>
<tr>
<td>Social issues</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>Cultural issues</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Gender based issues</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Data shows the research topics of students selected for conducting research, 86% topics are related to women’s issues, 6% topics are related to social issues meanwhile, 4% topics are gender-based topics.

Table: 2

<table>
<thead>
<tr>
<th>Research methodology</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quantitative/Qualitative</td>
<td>40</td>
<td>80%</td>
</tr>
<tr>
<td>Qualitative/Case studies</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Content Analysis</td>
<td>9</td>
<td>18%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
Data shows the research methodology applied in these dissertations in which 80% students have used qualitative and quantitative methods, 18% students have used content analysis and 2% have used only qualitative methods and case studies for conducting researches. This data shows the understanding of students about methodology.

Table: 3
Distribution according to sampling technique

<table>
<thead>
<tr>
<th>Sampling Technique</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purposive</td>
<td>9</td>
<td>18%</td>
</tr>
<tr>
<td>Convenience</td>
<td>13</td>
<td>26%</td>
</tr>
<tr>
<td>Mix sampling method</td>
<td>25</td>
<td>50%</td>
</tr>
<tr>
<td>Random</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>Snow ball</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Data shows sampling techniques have used by students in their dissertations, 50% students have used mix sampling techniques, 26% students have used convenience sampling while 18% students have used the purposive technique of non-probability sampling.

Table: 4
Distribution according to data collection tools

<table>
<thead>
<tr>
<th>Data Collection Tools</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Questionnaire</td>
<td>17</td>
<td>34%</td>
</tr>
<tr>
<td>Interview schedule</td>
<td>32</td>
<td>64%</td>
</tr>
<tr>
<td>Content Analysis</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Data shows tools for data collection which is used by research students, 64% students have used interview schedule, and 34% students have used questionnaire as a tool and 2% students have used content analysis chart for their data collection of research.

Table: 5
Distribution according to analysis of data

<table>
<thead>
<tr>
<th>Analysis of Data</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple Frequency distribution</td>
<td>40</td>
<td>80%</td>
</tr>
<tr>
<td>Content Analysis</td>
<td>10</td>
<td>20%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
Data shows Analysis of data by simple statistical methods has used by students, 82% students have used simple frequency distribution method by tabulation while 18% students have analyzed data by content analysis methods which help in deducted the results of research.

Discussion

Feminist Research has become worthy since feminist scholars identified the male hegemony in social sciences research. Feminist scholars also criticized the methods of research and research problems which excluded women. According to Reinharz (1992), feminist methodology helps to improve women’s lives and social structure. Feminist research methodologies are learning more at the academic level as feminist research course in Women's studies and gender studies programs. Students pursue this degree as career, to learn about changes in society, women’s lives experiences and her role throughout the history. This discipline is started in Pakistan at governmental level in five universities to promote academic curricula about women and initiate research work about and for women and gender in association with society. For this purpose, the Centre of Excellence for Women’s Studies is playing its significant role. The Centre is offering B.S (honors)/Masters and M.Phil./Ph.D. programs. Their curriculum has Feminist Research course which teaches in two semesters and students have to prepare a thesis for executing their degree. Students learn necessarily, the techniques of doing research in order to be acquainted with feminist research. Through this course, students learn how to do a research, feminist research, and difference between two Feminist and social research methodologies. Throughout the two semesters, they involve in class discussions and prepare short assignments about research techniques and topic selection. In the final year, students first choose a research topic of their choice which bases on different issues regarding women, gender, and society. After selection of a research topic, the methodology is decided in relation to the topic.

According to the research findings Table No.1, 86% students have chosen women’s based issues, while 6% students researched on the topic of social issues and 4% students selected gender-based topics. This points out that students examined the women based issues as feminist, other percentages about gender and social problems are also related to women to some extent, while students tried to analyze the research problems in the feminist perspective. The studies on women based issues are on divorce marriage, gender discrimination, socioeconomic issues, psychological and health problems. By examination of topics about women based issues, it is found that students select commonly prevailed themes about women’s problems. For raising awareness, and experience the women’s issue, students may expand the themes from most common to taboo, invisible to visible issues. Feminist research methodology is about social change, social justice and empowerment of women (Fonow & Cook, 2005; Krook,
Feminism in Pakistan is introduced by women, for women and headed by women as well. It considers as the only realm of women while men condemn feminism as a distortion of a pre-existing social structure. However, the status of women still needs to be enhanced. The problems of Pakistani women should expose and sort out which are the result of a patriarchal notion.

The procedure of research used by students, shows in Table No.2, 80% students applied both qualitative and quantitative research, 18% students applied the method of content analysis while only 1% students used the qualitative methods. The high percentage shows the trend of multiple or mix methodology application by students in which they usually adopted survey, face to face interviews and case studies. Students also did their academic dissertations on different contents related to the advertisements, religious scriptures, and media. The lowest trend shows a limited perspective of students towards qualitative methodology whereas more prefer by feminist scholars. Feminists argued on quantitative research methods which cause invisibility of women. Nowadays feminists consider both research methods are useful and important in feminist research and this choice should be dependent on the objectives and explorations. However feminist researchers use the quantitative approach in a way that does not disrupt the feminist principles and encourage the feminist goals which are revealed by Miner-Rubino & Jayaratne (2007) as well. Similarly, the methodology should be compatible with the topic and content of research. The connection between topic and methodology is very noteworthy, it gives better results.

Nevertheless, there is a range of methods which can use as feminist research methods. It is evident that the practice of qualitative research is more desirable and ideal for feminist researchers. Hence feminist students must be motivated towards qualitative methodologies through which they can make evidence about women’s issues, women’s experiences and socio-cultural and economic issues about women’s lives and experiences at the academic level. This activity helps them to become a true feminist in future. Some feminists have a clear perspective that multiple methods should employ to get a clear picture of the following; what is a problem? What is a reality? How may they seem? How people percept about and reasons behind the scenes?

In research methodology, the sampling techniques are the most important element. According to the results of Table No.3, 50% students used mixed sampling methods of the non-probability and probability sampling method. 26% students collected data by applying convenience sampling technique of non-probability sampling, whereas 18% students applied the purposive type of non-probability sampling, while 4% students applied the random method of sampling and only 1% students used snowball technique of non-probability sampling method. At the academic level, the sample is not so extensive hence non-probability sampling methods use and more preferable in dissertations. For doing a feminist research, a small sample is better than a large sample for deeper
understanding and better results, therefore non-probability sampling is feasible. According to the findings of Table No.4 about data collection tools 64% students collected data through interview schedule, 34% collected data by questionnaire while 2% used content analysis chart as they conducted a research based on content analysis. This shows interview schedule use by feminist students in feminist research is very crucial to collect data from women. Through this data collection tool, qualitative data gather by doing interview and observations, which makes data more trustworthy and meaningful. A questionnaire is generally used for quantitative research but open-ended questions makes it qualitative. This study is also analyzed that students use questionnaire according to their own understanding rather than according to a research topic. According to Table No.5 for collected data 82% students used simple frequency distribution, while 20% students analyzed data by content analysis method.

As per data of the study, clearly shows that students use mix methodology of the qualitative and quantitative method in their dissertations. Numerous experiences, knowledge, and contribution of women have not yet been noticing and analyzing within social sciences. This can only done by employing feminist research methodologies. Traditional Social sciences methods in which data collect and analyze does not offer knowledge which mentions the exact situation of women with the feminist perspective. Students of feminist discipline can collect data about women and gender by self-involvement through their learning and use of feminist research methods in the proper way practically. Feminist Teachers- students share their experiences and involve in action learning can learn and explore more. Self experiences of both will uncover more topics for research problems which raise and formulate the new knowledge.

Conclusions

This study examined the approach of feminist students towards feminist research and methodologies. It is found that primary goal of feminists is to produce knowledge about women, for women, and by women. The aim of doing feminist research is to see situations, problems, and experiences from the eyes of women, men and both. There is a link between learning process and practical work. Feminist teachers-students share experiences, ideas, and prior knowledge. Studying the Centre’s dissertations mention that feminist students do research mostly on women based issues which are the main feature of feminist research, but there is a need to cover the unique topics about women, men, gender and their relation to social structure as well. Every theme and topic of study have its intensity of problem which seems regular in nature that needs to explore. The study is concluded that majority of students use mix methodology and have less understanding of qualitative research as feminist perspective. Students should have a clear mind about appropriate methodology which is according to a research topic. They can learn from activity learning and experiences of fields. Feminist research is not just
for incorporate women in knowledge and shows them as a patriarchal victim, but take into consideration women’s own perspectives and experiences as research foundation and originate new knowledge. There is a need of building up students towards exploring topics with new aspects and knowledge of self-experiences. Thus, they can bring a change in individuals’ life. This change can be slightly positive but helping in redesigning social structure and gender perceptions positively.

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Construction Of Female Identity In Pakistani Television Commercials (November, 2015-April, 2016): A Semiotic Analysis

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Department of Mass Communication
Lahore College for Women University

Abstract

This study explores how TV commercials in Pakistan construct female identity in the present era. Advertising becomes an essential part in moulding and shaping our behaviour, attitude, values towards lifestyle and advertisers use visual, semiotic and printed text aims to convey their specific messages. This work attempts to analyze how the belief system of "flawless" and "perfect" society is created and constructed in and through advertisements. This study employed semiotic analysis as a research method to examine Pakistani TVCs. With stratified sampling technique, ten TVCs selected that appeared during intervals breaks of famous TV serials obtained from main three private Pakistani channels, on a week after week premise for a time of six months. TVCs were analyzed with reference to the representation of Pakistani women in selected time period. As sign frameworks are included in the construction of meaning and advertising utilizes these signs to transmit its message. The ideologically developed messages, TVCs not only depict the image of women but have additionally made that image into the affirmed part of the female identity in the society. The overall findings reveal that women identity thrive in TV commercials that repeatedly represent women as glamorous object, thereby not reflecting the different and progressive roles of women. This study is an effort to examine the advertising practice in Pakistan that how it constructs and depicts Pakistani women. Most commercials reveal today’s Pakistani women as an independent glamorous and liberal object. This study would be significant for communication experts as well as for the policy makers who can apply it as a basis for creating and executing advertisements in future.

Keywords: TV Commercials, Construction of Women Identity, Semiotic Analysis.
Introduction

Advertising is believed to become an essential part in shaping and developing our natures, qualities and thoughts towards way of life, decisions, and the choice between the morals and the immoral. Advertisers use visual, semiotic and printed text aims to convey their specific messages. This concentrates and also looks at how the belief system of "flawless" and "perfect" society is created and constructed through the commercials. For this reason, ten commercials have been chosen to investigate the distinctive roles performed by women. The commercials have been chosen from three popular Pakistani channels, HUM TV, ARY DIGITAL, GEO TV broadcasted in Pakistan under PEMRA.

The ideology system is created by the signs that are contained in the commercial and its message. The ideology semiotic relationship is constructed as belief system makes use of signs to communicate its message (Bezuidenhout, 1998).

Advertising is very prominent amongst the most important and persuasive product of Television. In fact, the common adult spends through one and a half year of his or her life sitting in front of the TV watching commercials (Patel, 2012). The sum of time we spend watching commercials, it makes sense that it will have some sort of impact on the individuals who watch (Inghem, 1995) TV advertisements have caught the thoughts of consumers and makers for it is best than whatever other type of prior ad procedures accordingly used by majority producers or services providers.

Society is becoming complex everyday witness by us and we live and examine it daily (Andrew & Sedgwick; 2008:82). Each political region has its own social patterns and demonstrated through their language, dress, the way individuals keep and present themselves. Each of these qualities merge to make identity for its people. Wearing this character individuals can be recognized anywhere on the world. Wearing a shalwar, qameez and dupatah (head wear) a female can be perceived as Pakistani woman in any corner of the world.
The dominance of commercials in our lives and its ability to influence and shaping our beliefs give it power over our society and the manipulation of our basic thoughts. The current study will be helpful for the readers to understand the current depiction of women in advertisement. This study will explore how the advertisers and advertising agency construct a women identity. This study will also employ the portrayal of women in media either its representation as glamorous or in a traditional way in society.

The researcher is trying to explore in Pakistan that what is in the mind of advertisers and advertising agency in a way to communicate a message and which identity they create? This study will explore the various ways that female characters are depicted in a sample of commercials in order to find out whether depiction of female characters are exact and true demonstration. It is supposed that woman characters are symbolized stereotypically; this is the overall result of studies that have also appeared at how women characters are portraying in commercials.

This study will also focus on stereotypes related with females in TV commercials. It is obvious to presume that typecast exists and are a part of our daily routine lives. Individuals act as per these stereotypes since stereotypes are considered socially satisfactory. For instance, when individuals think about a commercial for a family unit cleaner, what click in mind, probably, is a woman. It is also likely that the photo in individuals' psyches coordinates nearly to what researchers have called the happy housewife. This is a stereotype that has been connected with the picture of women in most TV ads.

**Literature Review**

The Ideology system is created by the signs that are contained in the commercial and its message. The ideology semiotic relationship is constructed as belief system makes use of signs to communicate its message (Bezuidenhout, 1998).

Advertising is very prominent amongst the most important and persuasive product of Television. In advertising, the commercial is this channel and dialect is the code" (Schröder and Vestergaard, 1985) (cited from Wejher, 2015:2).

In fact, the common adult spends through one and a half year of his or her life sitting in front of the TV watching commercials (Patel, 2012). The sum of time we spend watching commercials, it makes sense that it will have some sort of impact on the individuals who watches it regularly (Inghem, 1995). TV ads present such concepts that people already have some sort of idea and information about them and advertising agencies by playing with these existing ideas bring to birth a new concept that looks normal and natural to people and as a result people readily except it.
Advertising is always present social demonstration that both reflects and forms our lives (Roy, 1998). Advertising doesn't simply transmit product information rather spreads social representative information that encourages the forming of social patterns inside the society.

As Bouzida (2004) characterized semiotic as "semiotics is interrelated to the investigation of signs that allowed the propagation of various points of view and made the way to other social phenomena that raised the analysis of signs through its denotative and connotative implications" (p.1001). "Semiotics provides the meaning of the content and information of methods, visual and better understanding about the ways in social processes" (Solik 2014:209).

As sign frameworks are included in the construction of meaning (Chandler, 2001) and advertising utilizes these signs to transmit its message (Bezuidenhout, 1998), the ideologically developed messages, in the TV commercials not only depicts the images of women but have additionally made such images into the affirmed part of the of the female identity usual to the viewers in the society (Roy, 1998).

Cortese (2007) alludes to the idea of provocateur while talking about the picture of charming ladies commonly including on printed advertisements. The writer contends that "provocateur is not human; rather, she is a frame or empty shell representing a female stature" (Cortese, 2007:59). At the end of the day, Cortese (2007) considers the pictures of ladies including in commercials to be far off from reality, and examines the negative effects of this circumstance to self-confidence of delegates of "normal" female populace.

McAllister and West (2013), tell the reasons of pictures of ladies being utilized more as often as possible than pictures of men in media ads to emotional qualities of ladies. In particular, as indicated by McAllister and West (2013) it is simpler to convey different emotional human states, for example, satisfaction, outrage, interest, and so on through female pictures than pictures of men. Though, McAllister and West (2013) don't clarify their statements by alluding to any important exact review.

As indicated by Ross and Byerly (2008) generally media ads have situated females as passive and meek. In the meantime, Ross and Byerly (2008) express this recommended role for ladies in media is being changed right now, however certain restrictions still exist. Cheng and Chang (2009) identify with the role of women in media promoting to sex plea. Also, Cheng and Chang (2009) contend that this circumstance is not liable to change for a not so distant and creators make an effort to clarify this perspective by alluding the essential human instinct.

Mogel (2010) deals with the issues of media typecasting related to woman. In particular, as per Mogel (2010) media typecast take the part of woman in media as intimate object
with passive characters. Biermann (2011) talks about the similar issue and contends that the role of females in many parts of the world is stereotyped by the media as housewives with the principle attentiveness toward house cleaning.

Emmuella Plakoyiannaki (2008) states that research on female Typecasts in advertisements is mainly slight, and there, we absence indication on whether women stand portrayed in proative (conventional) footings on the internet or not. Kyra Lanis & Katherine Covell state that the influence of advertisements has extended been recognized. Inquiries of socio cultural encouragements on sexual arrogances must be narrower principally to trainings of sexually distinctive media. In this revision they inspected the belongings on sexual outlooks of different pictures of women in ads. Manly and feminine white middle-class academe apprentice was visible to one of three sets of ads. In one situation women are illustrated as sex stuffs, in additional in broad-minded or role reserved characters and a third state embraced creation leaning ads comprising no human records. Sexual outlook was evaluated by four gages of “Burt’s Sexual Attitude Survey” of 1980, a portion of approaches supposed to be rape supportive, and encouraging to sexual hostility alongside women. Earlier finalizing the study, subjects valued a sequence of ads on appeal and visual level. However the creation leaning advertisements were graded as extra alluring than those presenting female numbers, analyses indicated that males uncovered to the sex object ads pointedly more patient of rape supportive insolences, and females bear to the reformist female metaphors were minus complaint of such insolences that were padels.

Goddard (2002) says the word advertising originates from a Latin verb "advertere" which signifies "to move in the direction of"; publicizing writings and linguistic dependably do their best to get individuals' consideration and rotate their head to the ad. He clarifies that behind publicizing content there is a mind goal of promoting or a mean to enhance the status or picture of advertiser. Straub and Attner (2007: 310) states that advertising "is any non individual message paid for by an identifiable patron with the end goal of advancing items, administrations or thoughts".

Every day we are overflowed with advertising messages based on different gender roles, depiction of social classes that help to form our cultural and social learning. Advertising is the major agent of social reinforcement (Roy, 1998). According to Davidson (1992), the role of advertising is not just limited to selling us products and services, but also imparts ways for us to understand the world.
This study is an effort to find out the way in which the TV advertising messages are being constructed by advertising practitioners with reference to female identity. On the basis of above reviewed literature, following hypotheses are formulated for the study.

H₁: Pakistani TVCs depict Pakistani women as traditional women
H₂: Pakistani TVCs depict Pakistani women as glamorous women

Research Methodology

The method of semiotic analysis is to discover the patterns of advertising representations and compare them to the actual values and characteristics of women in Pakistan. As quantitative research do not provide an in-depth analysis about the covered ideologies and the social communication of the production procedures (Norenee, 1977). Semiotics analysis as qualitative method has been selected to examine the Pakistani TV advertisements.

The basic population selected with the help of Stratified sampling in which woman sub strata (classified) into two categories either she is presented as traditional or as a liberal women. Following the sampling technique, ten Pakistani ads have been selected from TV primetime from three famous private channels in Nov 2015- April 2016) from stratified sampling.

Analysis of Advertisements & Discussions

The main purpose behind these analyses of commercials is to highlight the ideological perception at the back of its production. This study has focused on the semiotics (gestures, dressing, setting and places) and linguistic including features of commercials as to analyze how these sponsored ideologies becomes so influential and powerful? In these analysis shots are used as a unit in the narration of commercials.

TVC 1: Sunsilk black shine
<table>
<thead>
<tr>
<th>Sunilk Blackshine</th>
<th>Signifier</th>
<th>Signified</th>
</tr>
</thead>
<tbody>
<tr>
<td>Screen Elements</td>
<td>Long shiny hairs</td>
<td>Confidence/glamour</td>
</tr>
<tr>
<td></td>
<td>Sign of “#”</td>
<td>ongoing new trend</td>
</tr>
<tr>
<td></td>
<td>Girl with a smile</td>
<td>Happy /confidence</td>
</tr>
<tr>
<td>Shampoo Bottle</td>
<td>Product</td>
<td></td>
</tr>
<tr>
<td>Sunilk</td>
<td>Brand name</td>
<td></td>
</tr>
<tr>
<td>Girl with open face</td>
<td>Strong / full confident</td>
<td></td>
</tr>
<tr>
<td>Pool</td>
<td>Party/western culture</td>
<td></td>
</tr>
<tr>
<td>Girl in jeans, shirt</td>
<td>Western culture</td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td>Cross culture</td>
<td></td>
</tr>
<tr>
<td>Girl with headphones</td>
<td>DJ</td>
<td></td>
</tr>
<tr>
<td>People sitting around the pool</td>
<td>Party/fun / event organize</td>
<td></td>
</tr>
<tr>
<td>Multi color Shawl</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Use of 5 natural oil statement</td>
<td>build a trust of consumer on the product.</td>
<td></td>
</tr>
<tr>
<td>Formal hair style</td>
<td>Outdoor/ working women</td>
<td></td>
</tr>
<tr>
<td>Oral slogan SHINE DAY TO NIGHT #allowedhai</td>
<td>Empowered girls</td>
<td></td>
</tr>
<tr>
<td>Written slogan Jab baal hon saath Ban jaye har baat</td>
<td>Catchy key line/ focusing on importance of hairs</td>
<td></td>
</tr>
<tr>
<td>Girl wearing dress with white coat</td>
<td>Working women</td>
<td></td>
</tr>
<tr>
<td>Sunilk sachet</td>
<td>introducing Sunilk black shine new packaging</td>
<td></td>
</tr>
<tr>
<td>Formal dressing</td>
<td>Working women</td>
<td></td>
</tr>
<tr>
<td>TVC is conversational</td>
<td>Characters delivering dialogues.</td>
<td></td>
</tr>
<tr>
<td>Multi color Shawl</td>
<td>funky and bright mood</td>
<td></td>
</tr>
<tr>
<td>Girls as a DJ</td>
<td>Working at night</td>
<td></td>
</tr>
<tr>
<td>Price mentioning on product</td>
<td>Price information for consumer</td>
<td></td>
</tr>
<tr>
<td>Dialogues delivering style</td>
<td>They are educated girls</td>
<td></td>
</tr>
<tr>
<td>Girl wearing sky blue shirt</td>
<td>Soft /fresh selfless love/ fidelity/freedom</td>
<td></td>
</tr>
<tr>
<td>Young girls</td>
<td>Youth , passionate</td>
<td></td>
</tr>
</tbody>
</table>
According to this commercial by use of Sunsilk black shine shampoo which shows that if their hairs shine they get confidence and can work whole day this concept signified the liberty relation with the shine of hairs. This ad is women empowerment, encourage liberty.

In the first scene its day time and the girls are working outdoor and indoor that is allowed to women that she can work in daytime and then showing the sky converting day to night and women still working freshly give the meaning and signifies that women can also work freshly and confidently at night also. And shows their black hairs still shinning at night give the positive impact on product. One character is in sky blue shirt with multi-color shawl signifies the funky and bright mood as a DJ with long and shiny hairs describe that using Sunsilk black shine gives her confidence from day to night. On the other hand, other girl wearing also same color dress shirt with white court which reflect her character that she is a professional women.

In this commercial girls are in western dressing, signifies modernity and glamour. Formal hair style signifies the working women at outdoor. Representation of one of the girl who is DJ make an impact on young girls that she is working in day time and not going home and start working at night which means the girls are have full freedom and have no restrictions. It is evidenced that H² (Pakistani TVCs depict Pakistani women as glamorous women) has been recognized after the semiotic analysis of the selected commercial.
**TVC 2: Analysis of “Dalda Cooking Oil”**

<table>
<thead>
<tr>
<th>“Dalda cooking oil”</th>
<th>Signifier</th>
<th>Signified</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Screen Elements</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Different dishes on table</td>
<td>Party / formal dinner</td>
<td></td>
</tr>
<tr>
<td>Girl with a deep smile</td>
<td>Thinking about her loved one might be her baby</td>
<td></td>
</tr>
<tr>
<td>Oil Bottle</td>
<td>Product</td>
<td></td>
</tr>
<tr>
<td>Dalda</td>
<td>Brand name</td>
<td></td>
</tr>
<tr>
<td>Girl with tensed eyes</td>
<td>Tension/ thinking about her family</td>
<td></td>
</tr>
<tr>
<td>Girl without duppatta</td>
<td>Cross culture/western culture</td>
<td></td>
</tr>
<tr>
<td>A woman lying on bed thinking something</td>
<td>Planning something/ thinking about past or future</td>
<td></td>
</tr>
<tr>
<td>Girl is hugging the kid</td>
<td>Representing a motherly nature/love</td>
<td></td>
</tr>
<tr>
<td>Girl with spoon</td>
<td>Eating food</td>
<td></td>
</tr>
<tr>
<td>A teddy bear in girl hand</td>
<td>She is a mother/ her kid toy</td>
<td></td>
</tr>
<tr>
<td>A man sharing food with boy</td>
<td>Father son relation</td>
<td></td>
</tr>
<tr>
<td>Two kids with teddy bear</td>
<td>They are playing</td>
<td></td>
</tr>
<tr>
<td>Formal hair style</td>
<td>Going to a party /attending a formal dinner</td>
<td></td>
</tr>
<tr>
<td><strong>Oral slogan</strong></td>
<td>Emotional/ motherly/ compare with mother care</td>
<td></td>
</tr>
</tbody>
</table>

“jahan mamta wahan dalda”
This commercial is about Dalda Cooking oil. The commercial begins by showing the mother who is dressed in a long shirt and trouser (shalwar) with a dialogue “Zindagi ma adjust to krna e parta ha”, and wandering in her childhood memories where she performed different roles as a sister, daughter and in present as a mother and wife and justifying the dialogue adjust to “krna e parta ha”.

This commercial depicts that the main role of a traditional woman is to serve family, as a sister is ready to share her things, secondly being a daughter she caters for the needs of others specially her mother and tries to comfort her in every possible way, thirdly as a wife where her main aim is to satisfy and fulfill the needs of her husband whether she is tired or unwell, lastly and mainly as a mother in this phase she completely forgets about herself and tend to ease her children at her extremes. The signs in the commercial are: teddy bear, lunch box and cushion. It all signifies that the Pakistani women’s life revolves around her family. She selects the best and work tirelessly for the healthy life of her child. She is therefore keeping the womanly supreme of domesticity as she is positioned within the sphere of the home, specifically the kitchen, and it is her responsibility to cook for the family. She wears green dress which represents purity and peace but it is also scrutinized that she wears traditional “shalwar kameez” but without “dupatta” and this gesture shows her modernity blending with traditions. It is evident from above analysis that $H_1$ has been acknowledged after the semiotic analysis of the selected commercial but the traditional dress with modern look also supports $H_2$ to some extent.
### TVC 3: Analysis of “Galaxy J1 Ace”

<table>
<thead>
<tr>
<th>Galaxy J1 Ace</th>
<th>Signifier</th>
<th>Signified</th>
</tr>
</thead>
<tbody>
<tr>
<td>Screen Elements</td>
<td>Mobile in Hand</td>
<td>Advert is about the mobile/ Social /addict to technology</td>
</tr>
<tr>
<td></td>
<td>Girl in black net maxi</td>
<td>Glamour/ fashion/ cross socio culture</td>
</tr>
<tr>
<td></td>
<td>Girl with up chin</td>
<td>Attitude / stance/ Confidence</td>
</tr>
<tr>
<td></td>
<td>Boy in dress</td>
<td>Gentleman</td>
</tr>
<tr>
<td></td>
<td>Boy and girl dancing</td>
<td>Cross culture</td>
</tr>
<tr>
<td></td>
<td>People enjoying</td>
<td>Party / function/ festive</td>
</tr>
<tr>
<td></td>
<td>Brown hair with a bun</td>
<td>Royal party appearance</td>
</tr>
<tr>
<td></td>
<td>Panorama</td>
<td>Feature in Samsung mobile</td>
</tr>
<tr>
<td></td>
<td>Girl in the hands of boys</td>
<td>Cross culture</td>
</tr>
<tr>
<td></td>
<td>Ali zafar</td>
<td>Celebrity</td>
</tr>
<tr>
<td></td>
<td>Boy dancing with mobile</td>
<td>He preferred mobile/ love his mobile</td>
</tr>
<tr>
<td></td>
<td>People are dancing</td>
<td>Cross culture</td>
</tr>
<tr>
<td></td>
<td>Click her moment</td>
<td>Tagline of mobile advert</td>
</tr>
<tr>
<td></td>
<td>Boy pointing towards mobile</td>
<td>Referred to the other people / best option</td>
</tr>
</tbody>
</table>
Boy dropped girl        Mistreated girl over a phone
People serve the juice   Servants
Features of mobile    Mobile function information

Background
Palace                Glossy spot
cameras               Production/something capturing
Crew                  Production team
Price mentioned       Price information for consumer
Click her moment      Mobile tagline

Colors
Metallic color        Lustrous; sparkling
Black color           luxurious attitude, sophistication, power,

The male (Ali Zafar a renowned celebrity) and ravishing female (Azlan Shah) became the new appearance of Samsung to introduce its Galaxy J series in Pakistan. The commercial is really appealing with lively music and expressions. The male dance moves gives a romantic and enchanting effect to the video. Royal and metallic color scheme has been used in this advertisement for a deluxe ambience. The scenario of a royal party is portrayed. The black partially “see through” net night gown of the female along with western dancing moves with the dominant male signifies sex, glamour and a liberal but a recessive female. The way he treated his lady co-star in the ad was so discourteous. He dropped her on the floor over a phone. The culture in the ad signifies to western lifestyle and glamour. In this commercial again the left hand source or the identity constructor creates the false notion of Pakistani women. It is evident that H² has been accepted after the semiotic analysis of the selected TV commercial.
## TVC 4: Analysis of “Cake Rusk”

<table>
<thead>
<tr>
<th>Screen Elements</th>
<th>Signifier</th>
<th>Signified</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cake Rusk</td>
<td>Cake rusk</td>
<td>Product</td>
</tr>
<tr>
<td>Dance</td>
<td>Wedding/occasion</td>
<td></td>
</tr>
<tr>
<td>Girl in yellow dress</td>
<td>Mayo bride/ Ubtan</td>
<td></td>
</tr>
<tr>
<td>Girl in lahnga</td>
<td>Wedding function</td>
<td></td>
</tr>
<tr>
<td>A plate of rusk in girl hand</td>
<td>Tea time/ Rusk combination with tea</td>
<td></td>
</tr>
<tr>
<td>Girl dancing with boy</td>
<td>Bold/cross culture</td>
<td></td>
</tr>
<tr>
<td>Boy grasps the girl hand</td>
<td>Taking interest/sex appeal/ cross culture</td>
<td></td>
</tr>
<tr>
<td>Tea cups</td>
<td>Tea time</td>
<td></td>
</tr>
<tr>
<td>Makeover</td>
<td>Festive / wedding function</td>
<td></td>
</tr>
<tr>
<td>Boy staring the girl</td>
<td>Taking interest/ likeness</td>
<td></td>
</tr>
<tr>
<td>Girl wearing half blouse</td>
<td>Cross culture/nudity/obscenity</td>
<td></td>
</tr>
<tr>
<td>Jewellery</td>
<td>Fashion/function/stardom</td>
<td></td>
</tr>
<tr>
<td>Girl and boy standing very close to each other</td>
<td>Cross culture</td>
<td></td>
</tr>
<tr>
<td>Tray of tea cups</td>
<td>tea-time delicacy</td>
<td></td>
</tr>
<tr>
<td>Cake rusk chaye k sath</td>
<td>Tagline defining the combination of rusk with tea</td>
<td></td>
</tr>
<tr>
<td>Nude belly</td>
<td>Vulgarity/modernism</td>
<td></td>
</tr>
<tr>
<td>Cookania</td>
<td>Product brand</td>
<td></td>
</tr>
<tr>
<td>Everyone seems busy</td>
<td>Wedding house</td>
<td></td>
</tr>
<tr>
<td>Formal hairdo</td>
<td>Wedding occasion</td>
<td></td>
</tr>
<tr>
<td>Man sharing rusk with worker</td>
<td>Positive vibes/ kindness/modest</td>
<td></td>
</tr>
</tbody>
</table>
This TV ad went with Cake Rusk is a refreshing treat with tea. Demonstrating the rich hues, arrangements, enthusiasm and music to make the glory, the male model (Hamza Ali Abbasi) and female model (Sohai Ali Abro) were considered as the facade of Cake Rusk message. The male in the ad with his love feelings and looks with the female (Sohai) having a vigorous personality was to show the pre-wedding excitement. In this commercial girl has shown in typical traditional dress with a short blouse which is not according to Pakistani culture or ideology. Formal hair style signifies that they are enjoying the wedding occasion.

In the middle of this ad the man is attracting towards girl, he is touching her hand and a sex appeal being showed in this commercial. Male partner is holding woman hand and tried to catch her and woman is trying to inspire him by her alluring feministic presence. That is something that re-presents the women identity or constructs women identity as a sex symbol with a blend of semi cultural and glamorous looks because a half blouse with nude belly can be related for sure with to the sex appeal and glamour for audience. It is evidenced that $H^2$ has been acknowledged after the semiotic analysis of the selected commercial.

**TVC 5: Hilal Freshup Elaichi**
<table>
<thead>
<tr>
<th>Fresh Up Elaichi</th>
<th>Signifier</th>
<th>Signified</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Screen Elements</strong></td>
<td>Women are wearing large amount of bangles</td>
<td>Sindhi culture</td>
</tr>
<tr>
<td></td>
<td>Girl in striped dress</td>
<td>Cross culture/ bold</td>
</tr>
<tr>
<td></td>
<td>Naked shoulder</td>
<td>Cross culture</td>
</tr>
<tr>
<td></td>
<td>Freshup</td>
<td>Product name</td>
</tr>
<tr>
<td></td>
<td>Elaichi</td>
<td>Introducing new flavor</td>
</tr>
<tr>
<td></td>
<td>Nude leg</td>
<td>Bold/cross culture/ obscenity</td>
</tr>
<tr>
<td></td>
<td>Men with open mouths</td>
<td>Taking interest/sex appeal/ staring/shocked</td>
</tr>
<tr>
<td></td>
<td>Kajal in her eyes</td>
<td>Makeup</td>
</tr>
<tr>
<td></td>
<td>Girl with long braid</td>
<td>Culture</td>
</tr>
<tr>
<td></td>
<td>White bangles</td>
<td>Sindhi culture</td>
</tr>
<tr>
<td></td>
<td>Short blouse</td>
<td>Cross culture/nudity/obscenity</td>
</tr>
<tr>
<td></td>
<td>Large earrings</td>
<td>Fashion</td>
</tr>
<tr>
<td></td>
<td>Old man with open mouth</td>
<td>Shocked</td>
</tr>
<tr>
<td></td>
<td>Girl with wide open mouth</td>
<td>Paindo touch, Rural, Country side woman</td>
</tr>
<tr>
<td></td>
<td>Old man glasses blast</td>
<td>Shocked</td>
</tr>
<tr>
<td></td>
<td>Nude belly</td>
<td>Vulgarity/modernism</td>
</tr>
<tr>
<td></td>
<td>A large cut on skirt</td>
<td>Cross culture</td>
</tr>
<tr>
<td></td>
<td>Girl rotating her braid</td>
<td>Rural desi touch</td>
</tr>
<tr>
<td></td>
<td>Girl finger on her face</td>
<td>Astonish</td>
</tr>
<tr>
<td><strong>Background</strong></td>
<td>Pitcher</td>
<td>Rural area</td>
</tr>
<tr>
<td></td>
<td>Carriage</td>
<td>Rural atmosphere</td>
</tr>
<tr>
<td></td>
<td>Mud</td>
<td>Rustic</td>
</tr>
<tr>
<td></td>
<td>Rural spot</td>
<td>Country side</td>
</tr>
<tr>
<td></td>
<td>Trees</td>
<td>Rural area</td>
</tr>
<tr>
<td></td>
<td>Defocus</td>
<td>More emphasis on character</td>
</tr>
<tr>
<td><strong>Colors</strong></td>
<td>Sky blue</td>
<td>Calm / soft/freedom</td>
</tr>
<tr>
<td></td>
<td>Yellow</td>
<td>Freshness, happiness, energy</td>
</tr>
<tr>
<td></td>
<td>White</td>
<td>Purity, innocence</td>
</tr>
<tr>
<td></td>
<td>Orange</td>
<td>Warmth</td>
</tr>
<tr>
<td></td>
<td>Cardamom/elaichi</td>
<td>Renewal, nature, and energy</td>
</tr>
</tbody>
</table>

the hot and alluring girl, the village and turned out into a fusion beat. No doubt modernism and change makes its place very quickly. People take notice get attract and criticize.

A song played and the character “Raziaa” entered in the scene makes the whole atmosphere silent, the people leaving their work just staring at her as if they had nothing else to do, that signifies society take this changing as a piece of entertainment, temptation rather than beauty and a good change. The old man glasses blast out, the potter ruined the pot and the painter started painting man’s face. These are highlighted moments of the commercial these moments signified that people taking her as sex symbol, seduction or sexually aroused with her new transformation.

Costume of model is very revealing that signifies that concept of ad is cross culture. The naked shoulder of girl and exposing belly is just a sign of pursuing glamour. The girl wears a deteriorated Sindhi traditional dress. Other characters are representing rural background but the environment of village is in contrast to the original village. Colors are bright and attractive. The background pitcher and horse carriage is also supporting the theme of the commercial. The overall focus of this ad was on liberal sexy girl which represents glamour in rural area. It is proved that H² has been accepted after the semiotic analysis of the selected commercial.

### TVC 6: Analysis of “Nan Khatai”

<table>
<thead>
<tr>
<th>Peak Freans Nan Khatai</th>
<th>Screen Elements</th>
<th>Signifier</th>
<th>Signified</th>
</tr>
</thead>
<tbody>
<tr>
<td>Desi ghee</td>
<td>Clock</td>
<td>Waiting/ House decoration</td>
<td></td>
</tr>
<tr>
<td>Product ingredient</td>
<td>Tea set</td>
<td>Household items</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Couple smiling</td>
<td>Sharing happy moments</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Naan khatai</td>
<td>Product</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Peak freans</td>
<td>Brand</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gift</td>
<td>Share love</td>
<td></td>
</tr>
</tbody>
</table>
In the advertisement former film star Resham in red embroidered dress along with jewelry is walking down the corridor to her dining area where there is some tea in a beautiful tea set along with a box of “Naan Khatai” on the table. The red color of her dress represents love and happy married life. She looks desperately on the clock as she is waiting for her husband (Ahsan Khan). Her expressions signify traditional life style of Pakistani housewife. The female brings “NanKhatai” and set it in a tray with cups of Tea. Her husband eats it so deliciously which represents good taste. The expression of her husband (Ahsan khan) while eating “Nankhatai” is perfectly matched with the requirement.

A romantic ad has ends when her husband gives her a gift with a loveable smile and camera closes with the tagline with a voice over “peek freans “Nankhatai”, “mazay ki sogat”. The catchy track behind the commercial makes it more attractive like “mera piya gher ya” is a connotation of love n happy married life. Clock signifies in this commercial
about wait that she looks desperately on the clock as she is waiting for her husband. Couple smiling signifies they are sharing happy moments and husband feeling happy and light with her wife. Gift signifies augment love of her husband towards her. Sitting together shows they are sharing love/talking or making commitment or they are enjoying each other company.

In this advertisement the female identity is constructed as traditional women with elegant traditional dressing, light jewelry and makeup. Orthodox ideology based theme of this commercial as it emphasized the domestically role of women as a housewife as she carried out the roles of a wife. The commercial likely to present a traditional image of the family as the woman carried out the duties of a wife. It is evidenced that H$^1$ has been acknowledged after the semiotic analysis of the selected commercial.

**TVC 7: Analysis of “Lux Jasmine”**

<table>
<thead>
<tr>
<th>“Lux” Screen Elements</th>
<th>Signifier</th>
<th>Signified</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girl taking bath</td>
<td>Sexuality/Cross culture/unacceptable culture</td>
<td></td>
</tr>
<tr>
<td>Half naked girl</td>
<td>Sex appeal/ exposing body</td>
<td></td>
</tr>
<tr>
<td>Girl with a smile</td>
<td>Victory</td>
<td></td>
</tr>
<tr>
<td>Soap</td>
<td>Product</td>
<td></td>
</tr>
<tr>
<td>lux</td>
<td>Brand name</td>
<td></td>
</tr>
<tr>
<td>Girl biting lips</td>
<td>Attracting/intimating opposite sex/seduction</td>
<td></td>
</tr>
<tr>
<td>Girl in peach maxi</td>
<td>Cross culture/western</td>
<td></td>
</tr>
<tr>
<td>Scene Description</td>
<td>Cultural Reference</td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>--------------------</td>
<td></td>
</tr>
<tr>
<td>Girl with stripped shoulders</td>
<td>Divulging her figure/ western culture/seducing the opposite sex</td>
<td></td>
</tr>
<tr>
<td>Man stops the girl through his hands</td>
<td>Interest/relationship/lust</td>
<td></td>
</tr>
<tr>
<td>Girl covering the eyes of man through cloth</td>
<td>Intimating him</td>
<td></td>
</tr>
<tr>
<td>Man standing very close to the girl</td>
<td>Interest/attraction/sexual attraction</td>
<td></td>
</tr>
<tr>
<td>Girl come closer to the man while he reading a book</td>
<td>Seducing/intimating</td>
<td></td>
</tr>
<tr>
<td>Both man and woman standing very close to each other</td>
<td>Unacceptable posture/ western culture / wrong act</td>
<td></td>
</tr>
<tr>
<td>Formal hair style</td>
<td>Going to a party</td>
<td></td>
</tr>
<tr>
<td>Girl touch the man</td>
<td>Tempting/ entice into sexual activity</td>
<td></td>
</tr>
<tr>
<td>Both man and woman standing very close to each other</td>
<td>Sexuality</td>
<td></td>
</tr>
<tr>
<td>Man smelling the girl fragrance</td>
<td>sexual desire</td>
<td></td>
</tr>
<tr>
<td>Girl running</td>
<td>Attracting</td>
<td></td>
</tr>
<tr>
<td>Peach color lipstick</td>
<td>Cherished</td>
<td></td>
</tr>
</tbody>
</table>

**Background**

- House: Luxury / peace/ daily life
- Defocus background: Emphasis on characters
- Room library: Literature lover
- Dusk: Nightfall/seducing

**Colors**

- Black color: Power, elegance
- White: Purity, innocence
- Peach: Fun, warmth
- Metallic: Royal theme

Lux project has linked a number of adjectives to interpret its sense of beauty like alluring; bold, happy, confident, flirty, glamorous, beautiful, irresistible, attention-grabbing etc. This commercial is portrayed in some modern and elite class location. Camera opens in a lavatory where an energetic lovely lady (Mahira Khan) in her twenties is demonstrated
enjoying shower in the shower tub is by all accounts motivated by the scent of Lux soap. In next scene the same woman is exposed again with a young man (Fawad Khan) in a home library. Man feeling the presence of women by smelling the fragrance of her that she gets after bath with lux. Female ties a piece of cloth on his eyes and played hide and seek with him. Male partner is holding woman’s hand and tried to catch her while woman is trying to inspire him by her alluring feministic presence.

Male (Fawad Khan) is wearing black formal outfit in contrast of the peach by the female spouse (Mahira Khan), showing his masculinity and self-confidence in approaching her. It signifies his affluent and successful life. Many expressions are caught in camera in this ad are note-worthly. Lady in the ad shows more expression than her male partner signifying that female is enjoying more sensational attacks by male and female also exploited much of her body language; her contact shows a kind of self-affirmation. At the end of the commercial both are sharing an eye contact that signifying promise of intimate relationship between them.

“Lux jasmine” the leading female (Mahira Khan) character depicts herself quite glamorous and sexual. The whole commercial deals with the sexual exposure of woman and create the complete impression of the commercial depicts women in glamorous and sexual way. As the analysis of semiotics there has been also proved that glamour has been also related to the colors, costumes, expressions, peach naked shoulder maxi all are signifies glamour. The whole commercial signifies the glamour and stardom. It is evidenced that H² has been acknowledged after the semiotic analysis of the selected commercial.

TVC 8: Analysis of “Q Mobile Noir S2”
The story of the advertisement is a young female (featuring Iman Ali) has gone on a trip to Paris all alone and when someone goes on a trip he/she wants to capture all the places he/she travels. If your trip location is a beautiful place like Paris then you should have a phone like Q Mobile Noir S2. The advert is more like a glamorous act. The lady is scrolling fine-looking places wearing western dresses. To achieve a glamorize look the Face of the lady in this ad features large pupils because people are attracted towards eyes. There are more close ups to enhance the look of a glamorous liberal women. As a tourist in Paris, the young lady wears outfits according to the western culture and western ambience can be felt. The story of the advertisement features a girl alone on a foreign trip which is still considered a taboo among most of the population of Pakistan. Taking “selfies” with so many tourists and roaming all alone on the streets of Paris is a connotation of liberty and confidence. The Background score is originally a song in French language which means that this advertisement is supposed to be inspired by the western (French) music. Iman Ali stands among the most glamorous celebrities of Pakistan and is being presented as an independent liberal, glamorous woman in this TV commercial. Hence it is evinced that $H^2$ has been accepted after the semiotic analysis of the selected commercial.
### TVC 9: Tarang Elaichi

![Tarang Elaichi Commercial](image)

<table>
<thead>
<tr>
<th>TARANG ELAICHI</th>
<th>Signifier</th>
<th>Signified</th>
</tr>
</thead>
<tbody>
<tr>
<td>Screen Elements</td>
<td>Jewellery</td>
<td>Fashion/Glamour</td>
</tr>
<tr>
<td></td>
<td>Cup in hand</td>
<td>Tea time/leisure time</td>
</tr>
<tr>
<td></td>
<td>Girl holding a tray of tea cups</td>
<td>Get together/guest arrival</td>
</tr>
<tr>
<td></td>
<td>Shawls covering the characters</td>
<td>Winters</td>
</tr>
<tr>
<td></td>
<td>Open eyes of man</td>
<td>Fear</td>
</tr>
<tr>
<td></td>
<td>Girl with narrow eyes</td>
<td>Anger</td>
</tr>
<tr>
<td></td>
<td>Man sitting below the girl</td>
<td>Female dominancy</td>
</tr>
<tr>
<td></td>
<td>Milk Packet</td>
<td>Milk/product</td>
</tr>
<tr>
<td></td>
<td>Cardamom</td>
<td>Introducing a new taste</td>
</tr>
<tr>
<td></td>
<td>Women beside the girl</td>
<td>Mother/Mother-in-law</td>
</tr>
<tr>
<td>Background</td>
<td>Hawai</td>
<td>Royalty</td>
</tr>
<tr>
<td></td>
<td>Painting</td>
<td>House decoration</td>
</tr>
<tr>
<td></td>
<td>Dusk</td>
<td>Night/evening tea time</td>
</tr>
<tr>
<td></td>
<td>Urdu Text</td>
<td>Information</td>
</tr>
<tr>
<td>Colors</td>
<td>Metallic</td>
<td>Royal colors</td>
</tr>
<tr>
<td></td>
<td>Cardamom</td>
<td>Elaichi flavor/taste in culture</td>
</tr>
</tbody>
</table>
It’s the story of a recessive male (Fahad Mustafa) that how he gets scared by his mother (Saba Hameed) and wife (sohai) in the whole ad. The TVC shows a stereotypical role of daughter in law and mother in law with the jealousy factor with each other. The story of the ad revolves around two dominated ladies and one receding male. In this commercial both women that are being shown in a big house signify high class, wearing heavy traditional jewelry signify status and money with their traditional dresses in eastern colors. The females in their characters show female dominancy over the only male who represents a poor man under the influence of both ladies. Moreover the overall women representation of female is in stereotype role with full of cultural material and traditional moods. Hence according to this TVC it is proved that \(^1\) has been acknowledged after the semiotic analysis of the selected commercial.

### TVC 10: Shezan Satrang Achaar

![TVC 10: Shezan Satrang Achaar](image)

<table>
<thead>
<tr>
<th>Shezan Satrng Achaar</th>
<th>Signifier</th>
<th>Signified</th>
</tr>
</thead>
<tbody>
<tr>
<td>Screen Elements</td>
<td>People sitting together</td>
<td>Culture/values</td>
</tr>
<tr>
<td>Vegetables</td>
<td>Curry</td>
<td>Mango pickle/mouth watering</td>
</tr>
<tr>
<td>Lemons in girl hand</td>
<td>A group of girls</td>
<td>Working together/ mutual work</td>
</tr>
<tr>
<td>Grand mother</td>
<td>Old food recipe</td>
<td></td>
</tr>
</tbody>
</table>
The ad begins from an old constructed house where girls are preparing pickle (“achar”) with the help of their grandmother that signifies the family culture and traditions. Like in past grandmothers used to make such stuff especially in summer for their family. Preparation of pickle signifies the summer and traditions. This commercial has shown an old tradition where few females sitting together and doing their work. Girls and mothers sitting together signify the old tradition and culture. Lemon in girl’s hand signifies the real bunch sourness in this commercial. Grandmother and mother in this ad are shown as sign love and happiness of old traditions and old times when elder women used to be the central part of the family. A group of girls shows they are working together/ mutual work. Girls giggling and playing with excitement shows their blissful / happy life. Bowl in girl hand signify spice in bowl and she is helping the grandmother as it is necessary in old days to take part in house work and girls felt proud to help their elders.

In this ad girls are wearing bright colors of Pakistani national dress which signifies traditional and women identity. Traditional Earrings signifies cultural /traditional jewelry.
Typical old utensils like in old days grandmothers used “chato batta” to blend the spices also reflects culture. Girls in braid (hairdo) signified the traditional look.” Chat patay rishton jaisa” copy of the TVC merges with slogan “Satrung ma satrangiya ha”, which signifies classic Urdu as a symbol of customs. House roof signify as traditional living style like the ancestors love to work on house roof specially for preparing pickle.

The women in this commercial constructed as traditional women of a middle class. By depicting the woman as being pleased of her ability in her home, the advertisements not only affirmed the traditional role of women but also made the domestic role of the woman appear natural to the viewers. It is evidenced that $H_1$ has been acknowledged after the semiotic analysis of the selected commercial.

**Conclusions**

This research explored how television commercials in Pakistan construct woman identity, with reference to the acceptable concept of femininity in the minds of people. The first hypothesis of the research is that “Pakistani females are depicted in traditional role” and the second hypothesis of the research is that Pakistani TV advertisements “depict feminine as glamorous women” it is evidenced that in the present era most TVCs acknowledge $H_2$ after applying the semiotic analysis methodology.

The signs present in television commercials do not just represent reality but are engaged in its production, although the work of ideology in signifying practices is always covered. Those who have power over the sign systems also manage the production of reality and construct it as they want. Semiotics can signify ideology at work and show that 'reality' can be tested (Chandler, 2001).

Semiotics can help to make us aware of the representation of gender roles in the world that what we take as simple or for granted, letting us know that we are continually watching the signs that are represented and not based on an objective reality. As sign frameworks are included in the construction of meaning (Chandler, 2001). Voloshinov (1973) stated that at every time when a sign is presented the ideology is also presented.

This research is concluded on the argument that Pakistani TV commercials amalgamated the amount of glamour and sex with the conception of traditional women. Most of the current commercials pay abundant importance in depicting women as glamorous and sexual icon and mislaid the actual insinuation of Pakistani women identity.

Commercials like Dalda cooking oil, Satrang achar, Nan khatai and Tarang elaichi depicts women as traditional while the commercials like Galaxy J1 Ace, Sunsilk Black
shine, Lux peach soap, Freshup Elaichi, Hilal Cake Rusk, Q Mobile Noir S2 entirely tinted women as glamour sex symbol.

The first research question is that “how the female identity is being constructed by the advertising practitioners?” as the semiotics/visual representations of the commercials proves that majority of the Pakistani TV commercial constructs women identity as glamorous women and rest of them constructs women identity as traditional women. It is concluded that the signs in the commercials reflect the reality but also represent the reality and constructed a new identity. These signs are the under control of dominant and powerful people who construct the reality.

The second research question “Are the women depicted in Pakistani Television commercials as glamorous and modern women?” In these commercials (Galaxy J1 Ace, Sunsilk Black shine, Lux peach soap, Freshup Elaichi, Hilal Cake Rusk, Q Mobile Noir S2) glamorous life is portrayed in late night parties where females attract men with their physical appeal where as traditional Pakistani society and religion limit women within a specific boundary don't permit them to practice such freedom at any cost.

As the third question is about the images of women in commercials that are these close to our traditions? In Pakistani system, no females are experienced as acting with males in physical conduct as appeared in the ad rather females carrying on in such way is viewed as obscene and her nearness is censured. Like in Lux and cake rusk ads are a major cases females are seen this type of scenes.

By analyzing these commercials it is concluded that the advertising practitioners use various devices such as costumes, colors, signs, symbols and metaphors to attract the audience. In addition, the visuals used as the sample of this study were ideologically contested. Based on the semiotic analysis, it can be summarized that out of ten TVCs only three ads represent women in traditional role which supports $H^1$ while the rest of seven TV ads supports $H^2$. Therefore it is concluded that the most obvious theme in Pakistani TVCs from November 2015 to April 2016, is that they depict Pakistani women as a liberal and glamorous women. Additionally it is perceived to become an affirmed part of the the female identity in the society (Roy, 1998).

References


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**Mehwish Islam** is B.S Student in the Department of Mass Communication, Lahore College for Women University.
Relationship Between Patriarchy And Customary Social Practices Affecting Women’s Life In Pakistan

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Abstract

Explaining the nature and prevalence of patriarchal culture and eight anti women socio-cultural practices (i.e. Dowry, Watta Satta, Walwar, Honour Killing, Wanni, Swara, Marriage with the holy book of Quran, and Child marriage), this paper explores a relationship between people’s perceptions about patriarchy and anti women socio-cultural practices as sources of crime and violence against Pakistani women. The paper is based on primary data collected through survey conducted with a close ended questionnaire developed by the researcher. The collected data was statistically analyzed to test hypotheses. It argues that socio-cultural practices and the patriarchy are perceived as factors leading to crime and violence against Pakistani women. It is found that the respondents scoring higher on the scale for assessing perceptions regarding “patriarchy as a factor leading to crime against women” also score higher on the scale for assessing the “socio-cultural practices as factor leading to crime against women” in Pakistan. Therefore, it is inferred that there is a positive correlation between respondents’ perceptions regarding patriarchy and socio-cultural practices as factors leading to crime against women in the country. It means patriarchy is the basic system that fosters crime and violence against women through the tools of anti women socio-cultural practices in Pakistan.

Keywords: Culture, Patriarchy, Social Practices, Women.
Introduction

Pakistan is a patriarchal society. Its culture embodies typical features of “classic patriarchy” (Kandiyoti, 1988). Like any patriarchal culture, Pakistani society is characterized with men’s domination over women in all major avenues of power and authority giving them a privileged and center position in society. This social order results in women’s subordination and oppression reducing them to underprivileged and vulnerable conditions of life. This gendered social order and patriarchal culture is evident in all aspects of social life.

Pakistani women are facing discrimination in social, cultural, economic and political domains of Pakistani society. Majority of them living with low educational, health and economic status segregated in the private spare of home unable to develop their social capital properly. They do not hold sufficient decision making power and resources to improve their life conditions. Their less powerful status make them vulnerable to crime and violence that is also condoned by culture and not sufficiently dealt by the men dominated social, legal and policy frameworks from home to state.

Culture plays an important role in determining different social, economic and political positions of individuals and groups within a society. Gender stereotypes are not natural. They are cultural products setting different codes of behaviour and conduct for men and women about daily practices and life patterns. The dominant groups in a society or culture have the political power to promote the practices and traditions that serve their interests better. At the same time they also possess the power to control the subordinate groups and prevent them from raising any voice against the practices promoted by the former but harmful for the latter.
In patriarchal culture men are the dominant group possessing all the avenues of power and authority in groups and institutions from family to the state. They are the key players who on broader scale exercise their power on the subordinate groups to legitimize that social, cultural and traditional practices will be followed and praised any further and which of them will be curbed to the extent of their disappearance.

Pakistani society has a patriarchal culture. Where men possess this power to control women and legitimize all the social practices benefit them, even if they are harmful for any other subordinate group like women, children, elderly, weaker or disabled. They possess such powers from family to the state level, as women include the weaker and marginally represented ones at all levels of society. Women are socialized to be submissive to their male patriarachs within family as daughters and sisters. This weaker and submissive position led to less preference to their educational and economic empowerment.

Girls’ education is considered secondary as compared to their male siblings within family. The lower level of educational attainment combined with the prevailing notions that “women do not work” or “women should remain in the four walls of home” lead to poor prospects of paid work opportunities. It makes them socially and economically reliant on men. Their entrance is public sphere where most of the social, economic and political opportunities lay is restricted and controlled. In this way, as soon as the power struggle comes out of home, women got vanished from the scene and only it remains as a struggle for resources and power among men and group of men.

This masculine struggle and women’s disappearance is visible in Pakistani society. The representation of women’s point of view in the communal and national level legitimization process of social practices becomes marginal to the extent of mere absence. Consequently, the social order, with all the social and cultural practices beneficial for men even if they are harmful for women, is again legitimized by the dominant groups of men at family, community and national level. So the vicious circle of exercising anti-women social practices, legitimizing them through formal and informal norms and laws and reproducing them goes on and on. This vicious cycle shows that there is a mutually reproducing link between patriarchal culture (men’s domination over women) and persistence of anti-women social, cultural and traditional practices in any society. There is still not sufficient research with empirical data available which comprehensively studying this important link between the two phenomenon of patriarchy and anti-women social practices in the context of Pakistan. Accordingly, this paper is an effort to fill this research gap.

This paper is part of the broader research on causes of crime and violence against women
in Pakistan. It particularly focused on two broader phenomena of patriarchy and anti women socio-cultural practices prevailing in Pakistan. These two factors also play important role in fostering crime and violence against Pakistani women. The paper focuses on people’s perception regarding these two factors effecting crime and violence against women in Pakistani society. It also establishes a relationship between the perceptions on these two phenomena showing that patriarchal culture results in harmful social and cultural practices that reduce women’s status in society to consolidate and reproduce the culture of patriarchy in turn.

Review of Literature

Patriarchy is the basic feature of Pakistani society (Shaheed 1991, 135-158). In the patriarchal societies men holds the dominant position as compared to women in all walks of social life (Johnson 1997, 5; Millett 1970, 25). Men rule and monopolized the public sphere while women’s entrance in this public sphere is restricted. Women are being assigned with the private sphere (i.e. home) to spend most part of their lives. In the private sphere of home they are ruled by the family men patriarchs. This all social order of exclusion from public sphere and subordination to household men head within the private sphere of home led to lower socio-economic status and vulnerability to violence and crime against them.

Consequently, women lack in education, their access to health is poor, their labour force participation is low, and their say and representation in political and legislative decision making is marginal. Pakistani women have less access to educational facilities. Women’s literacy level was lower as only 32% in comparison to that of men as 54% in the year 1998 (Population Census Organization 1998a). The literacy rate among rural women was much lower as only 20%. This situation did not progress much till today. According to Pakistan Social and Living Standard Measurement Survey 2013-14, Pakistani women’s literacy rate is as low as 47% at national level; including 66% for urban women and only 36% for rural women (Government of Pakistan 2015, 50).

Pakistani Women’s achievement in formal education sector is also not satisfactory. The formal educational facilities are also less in number for women than for men as only 33% of the primary schools are for girls (National Education Management Information System 2011). The enrollment of girl child in formal schools was also no more than 30% in last census (PCO 1998a). Pakistani girls have difficulty in access to educational facility and whoever succeeds in reaching there is always at a risk of getting dropped out of the school without completing her education due to several socio-cultural barriers. It is evident from the reported statistics that only 28% of the total enrolled girl students in one class in 2004-05 could pass 10th class successfully in 2013-14 (National Education Management Information System 2015). The socio-cultural barriers to women’s
education are many such as the girl has grown up and not need to go out of home, investing in boy’s education will give returns but in girls education is a waste, puradah (veil), early marriage, etc. are to name a few.

Pakistani women’s poor education is also linked with their poor health status. Tabassum (2016, 72-73) has highlighted a link between women’s educational achievement and different health indicators like use of contraceptive, chances of being attended by a skilled health provider and accessing a health facility for delivering baby. She further highlights that there are several socio-cultural factors that are critically affecting women’s health conditions in Pakistan, especially in rural areas of the country. The traditional cures are given first preferences within family for curing a woman. If need to consult a professional for cure even then the first choice is mostly to go to a quack (traditional Hakim) or a religious or spiritual healer (e.g. Peer) (Tabassum 2016, 73).

Women are also at a disadvantageous position in the formal work sector. The last census also shows a 2.23% labour force participation rate for women against 59.24% for men (Population Census Organization 1998b). This rate did not progress much till today. Labour Force Survey 2013-14 shows a crude labour force participation rate in Pakistan as 32.2%; including 48% for men and 15.8% for women (Government of Pakistan 2014, 76). Besides the lower labour force participation rate, women in labour market of Pakistan are also facing the problems of gender discrimination, sticky floors and glass ceilings. Channar, Abbassi, and Ujan (2011) aptly identify that Pakistani women are facing more gender discrimination in the private sector and it badly effects their satisfaction and motivation at workplace. Women are mostly segregated in the lowest tiers of occupational hierarchy and face difficulty and unseen barriers in climbing up in this hierarchy. Ahmed and Hyder (2008) found in their research that Pakistani women are facing gender wage gap and it is more increasing in the private sector and at the lower levels of occupational hierarchies where most of Pakistani women workers are segregated.

Tabassum (2016, 76) has highlighted the fact that this poor condition of women in labour market is also determined by certain socio-cultural perceptions and practices. She identify that the traditional stereotypical notions about men as bread winner and women as home maker are at the basis of differential segregation of men and women in paid and unpaid work. It has resulted in devaluation of women’s work. This culturally determined differential position of men and women in terms of value of their work also led to their different economic and political standing in the patriarchal hierarchy.

The exclusion of Pakistani women from power and authority positions is also the result of this broader social and cultural patriarchal setup. Tabassum (2016, 151) describes that women and men in Pakistani society are socialized since their birth to occupy different
social and power positions in the patriarchal hierarchy. This socialization moulds women to be submissive and men to be controlling. Therefore, women remain submissive in family as daughters, sisters and wives obeying their fathers, brothers and husbands in all sorts of decisions. At community level, women are excluded from the public sphere and their representation in the public sphere can only be accepted through their men. In this manner, their identity gets subsumed within the identity of their men outside the premises of their home. Consequently, they found no representation at the communal level.

Similarly, Pakistani women’s representation in formal political forum also remained poor. Since 1993, women comprise only 45% to 46% of the total voters in Pakistan (Tabassum 2016, 170). Tabassum (2016, 172-175) has highlighted the socio-cultural barriers hampering women’s right to cast vote. She identifies several barriers such as due to lack of education women face more problems related in their ID cards and voter lists, veiling and restricted mobility also hamper their chance to reach voting place, and the religious leaders, regional elites and the political parties are also some times making alliances to stop women from voting. Shaheed (2002, 131) in her research found that 74% of the women in Pakistan do not vote due to the technical reasons related to ID card and voter lists. Naz, Ibrahim, and Ahmed (2012, 167) in their research on barriers to women’s political participation in Pakhtoon society identify that 13% women considering the strict Prudah (veil) as a barrier in casting vote. Aurat Foundation (2001) has provided a large number of documents of agreements among local men and political parties in NWFP and FATA restricting women from casting votes in elections.

Further, Pakistani women’s representation in the parliament remained marginal till the year 2002; for example their representation in national assembly was no more than 3% by the year 2000 (Syed and Tabassum 2014; Syed, Tabassum, and Afzal 2013; Syed, Tabassum and Afzal 2015). Their representation was only one woman member out of 483 members in four provincial assemblies in 1997 (Asian Development Bank 2000). The number of women in parliament and provincial assemblies has increased after 2002 but it is still very low that is no more than 17% to 21% at different forums in different time periods.

The above described male dominated patriarchal culture of society, prevailing from family to the state level, fosters the cultural practices that are favorable for men even when they are discriminatory and harmful for women. Pakistani women have a long history of facing social, cultural, legal, political and economic discrimination and violence. The available reports on statistics for incidences of crime and violation against women are identifying a large variety of offences occurring against women in the country (Azhar 2012; Perveen 2013). These include domestic violence, exchange and forced marriages, kidnapping, murders, rapes, and honour killings, etc.
The available statistics show an increasing trend in the number of incidences of these types of crime against women in Pakistan. The number of reported cases for abduction and kidnapping is reported as 1607 in the year 2012. The cases of murders reported were 1745 in the same year. The number of incidences of domestic violence reported across the country were 989 in the year 2012. The reported cases of rape or gang rape were counted as 822 in the year 2012. The reported incidences of Acid attacks were 83 in the same year. 71 cases of burning of women also include these reports. Other than these categories of crime a large number of crimes (i.e. 1134 case) is reported in the category of miscellaneous crimes. This large category of crimes includes a large variety of crimes occurring in the name of cultural or social practices (Azhar 2012; Perveen 2013).

The crimes and violence against women also include a large variety of socio-cultural practices that are harmful for women (Jilani and Ahmed 2004). These anti women cultural practices reduced women’s status to a commodity for men to be used and utilized for their social and political gains. There is a variety of cultural practices that foster exchange and forced marriages in Pakistani society. Watta Satta (exchange marriage) is a common practice of giving a woman in marriage from one family in promise of/ or exchange of another woman from groom’s family in marriage with a man in brides’ family (Jilani and Ahmad 2004, 194; Ali 2001:6). This practice reduces the choice of mate selection for women and limit and conditioned their mate possibilities with the convenience and choice of their family men.

Wani and Swara are also two cultural practices to be practiced in Khyber Pakhtoonkhwa and Balochistan provinces in which women are being exchanged for settling the tribal disputes of murder and financial loss among men (Abbas and Riaz 2013; Noor 2004). These women are given as a blood money to victim’s family in murder cases (Shah 1998; Zuhur 2005). Walwar is a practice of selling girls in marriage for money (Jilani and Ahmed 2004, 194). Child marriage is also common in the rural areas of the country. Marriage with Quran is a cultural practice of getting women married with Quran (the holy book) in order to make her withdrawal from the right to get married with a man, with the aim of protecting the family property from division in the case of her marriage (Jilani and Ahmed 2004, 195; Iqbal 2007; Noor 2004; Yefet 2009, 365).

Honour Killing is simply explained as the killing of a person in the name of family honour that disproportionately victimized women as compared to men (Ali 2001; Jilani and Ahmed 2004). The available statistics show a sufficient number of honour killings occurring in Pakistan every year. The number of honour killing cases reported was 475 in the year 2008, 605 in the year 2009, 557 in the year 2010, 705 in the year 2011, and 432 in the year 2012 (Azhar 2012; Perveen 2013).

Dowry is a cultural practice of giving gifts and property to bride at the time of her
marriage as facilitation to start a new home (Gulzar et al. 2012, 784). The nature of the gifts and assets has changed with the passage of time. From its original concept of gifts, now dowry has come to include, cloths, crockery, household appliances, furniture, jewelry, gold, silver, cash money, motor cycle, car, and even property like home etc. Therefore, now it has become a burden on parents of the bride and frequently results in violence against women in the new house where she is married and still this practice is widely prevalent and acceptable in the country (Gulzar et al. 2012, 784). In this way, the dowry has also become linked with the domestic violence and abusive treatment of the women in her new home (Ali, Árnadóttir, & Kulane 2013, 84-85).

There is a variety of causes that foster and condone these social practices leading to crimes against women in Pakistani society for long. There are studies that have identified several social, cultural, legal and political causes for persisting crime against women in Pakistan (Tabassum, Tabassum, & Afzal, 2013). The broader culture of patriarchy and the cultural practices are considered two main causes among others to affect the long existence of crime against women in the country. The crime and violence against women appear to have occurring in a large number due to the lower socio-economic and political status of women assigned to them by the patriarchal culture and anti women socio-cultural practices. Therefore, this paper particularly focuses on these two phenomena. It explores the relationship between perceptions on patriarchy as a source of crime and socio-cultural practices as factors effecting crime against women in the country.

Objectives of the Study
1. To explore people’s perceptions regarding potential of socio cultural practices as a factor leading to crime against women in Pakistan.
2. To explore people’s perception regarding potential of patriarchy as a factor leading to crime against women in Pakistan
3. To explore a relationship between people’s perceptions regarding patriarchy and anti women socio-cultural practices as factors effecting crime and violence against women in the country.

Research Hypotheses

H$_1$. The majority of respondents consider socio cultural practices as a factor effecting crime against Pakistani women.
H$_2$. The majority of respondents consider patriarchy as a factor effecting crime against Pakistani women.
H$_3$. There is a positive correlation between people’s perception on patriarchy as a factor effecting crime against women and socio-cultural practices as factor effecting crime against Pakistani women.
Research Methodology

The paper is part of broader research on causes of crime and violence against women in Pakistan. It focuses on two particular phenomena of patriarchy and anti women socio-cultural practices in Pakistan. The research is exploratory in nature. It aims to explore the relationship between people’s perception on two phenomena of patriarchy and social practices as sources of crime and violence against Pakistani women.

The research study follows the quantitative approach to data collection and analysis. The method for data collection is survey method. Educated people of Sindh are the respondents of the survey. Total 216 people served as respondents for this research. A close ended questionnaire with 27 items developed by the researcher with five point Likert scale is used as the tool or instrument for data collection. The questionnaire was pre-tested and the reliability of the tool appeared sufficiently good as alpha (0.859).

The data was first entered into computer and analyzed with the help of SPSS 11.5. For the analysis of data to test the hypotheses, the researcher calculated frequencies and correlation coefficients to test the hypothesis claiming the relationship between two phenomena of educated people’s perceptions on patriarchy and socio-cultural practices as sources of crime.

Data Analysis and Results

This paper focuses on two phenomena of patriarchy and socio-cultural practices. According to the aims and objectives of this paper, this section of the paper is presenting data analysis and finding in three major sub sections. First, it explores people’s perceptions regarding different socio-cultural practices as sources of crime and violence against women with the help of data analysis. Second, it explains the patterns of people’s perceptions regarding patriarchy as a source of crime against women. Finally, the paper investigates a potential relationship between people’s perceptions regarding patriarchy and anti women socio-cultural practices as sources of crime and violence against women in the country.

People’s perceptions on the socio-cultural practices as sources of crime are presented here. Majority of the respondents (i.e. more than 80%) agree that socio-cultural practices are affecting crime against women in the country. Only 9% respondents showed their disagreement with this phenomenon. Another 9.3% of the respondents were found unaware in this regard.

The data analysis also shows statistics on eight socio-cultural practices for people’s perception regarding each of these perspectives’ as source of crime, separately. It is
shown that more than 75% of the respondents consider cultural practice of dowry as a factor giving rise to crime against women in country. Only 12% respondents are not considering dowry as a source of crime against women. Another 12% respondents neither agreed nor disagreed with this phenomenon due to their lack of knowledge in this regard.

The socio-cultural practice of Watta Satta (exchange marriage) is also agreed by more than 91% of the respondents as factor effecting crime against women in Pakistan. Only 5.6% respondents do not consider this practice as harmful for Pakistani women’s social status. Still 2.8% respondents did neither agree nor disagree in this regard.

<table>
<thead>
<tr>
<th>Item</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Do not Know</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Socio-cultural practices</td>
<td>2 (0.9%)</td>
<td>18 (8.3%)</td>
<td>20 (9.3%)</td>
<td>120 (55.6%)</td>
<td>56 (25.9%)</td>
</tr>
<tr>
<td>Dowry</td>
<td>0.0 (0.0%)</td>
<td>26 (12.0%)</td>
<td>26 (12.0%)</td>
<td>94 (43.5%)</td>
<td>70 (32.4%)</td>
</tr>
<tr>
<td>Watta Satta</td>
<td>4 (1.9%)</td>
<td>8 (3.7%)</td>
<td>6 (2.8%)</td>
<td>78 (36.1%)</td>
<td>120 (55.6%)</td>
</tr>
<tr>
<td>Walwar</td>
<td>2 (0.9%)</td>
<td>10 (4.6%)</td>
<td>22 (10.2%)</td>
<td>72 (33.3%)</td>
<td>110 (50.9%)</td>
</tr>
<tr>
<td>Honour Killing</td>
<td>2 (0.9%)</td>
<td>10 (4.6%)</td>
<td>24 (11.1%)</td>
<td>42 (19.4%)</td>
<td>138 (63.9%)</td>
</tr>
<tr>
<td>Marriage with Quran</td>
<td>0.0 (0.0%)</td>
<td>8 (3.7%)</td>
<td>14 (6.5%)</td>
<td>52 (24.1%)</td>
<td>142 (65.7%)</td>
</tr>
<tr>
<td>Wanni</td>
<td>0.0 (0.0%)</td>
<td>2 (0.9%)</td>
<td>14 (6.5%)</td>
<td>62 (28.7%)</td>
<td>138 (63.9%)</td>
</tr>
<tr>
<td>Swara</td>
<td>2 (0.9%)</td>
<td>2 (0.9%)</td>
<td>18 (8.3%)</td>
<td>66 (30.6%)</td>
<td>128 (59.3%)</td>
</tr>
<tr>
<td>Child marriage</td>
<td>2 (0.9%)</td>
<td>14 (6.5%)</td>
<td>12 (5.6%)</td>
<td>100 (46.3%)</td>
<td>88 (40.7%)</td>
</tr>
</tbody>
</table>

The social practice of Walwar (selling girls in marriage for money) is considered as social practice resulting in crime against women by more than 84% of the respondents. Still the data analysis shows 5.5% respondents remaining disagree with this association of the social practice of Walwar with crime and violence against women.

Honour Killings is being perceived as potential cultural praxis leading to crime against women by 83% of the research participants. Only 5.5% of the respondents do not
consider the practice of honour killing as causing crime and violence against women in Pakistan. Besides that 11% respondents neither agreed nor disagreed to this phenomenon of Honour killing as a source of causing crime against women.

Marriage with the holy book of Quran is confirmed as a crime against women by 90% of the respondents. Only a marginal number of research participants either showed their lack of knowledge or disagreed with this phenomenon of that this kind of marriage results in violation of women’s rights.

Wani and Swara (the practices for exchanging women to settle the disputes among men) are considered leading to crime against women in the country by more than 92% and 90% of research participants, respectively. Less than 1% of the respondents disagree with the idea that this social practice has the potential to cause crime and violence against women in the country. Similarly, only less than 2% of the respondents showed their disagreement with the potential of the social practice of swara for causing violence against women in Pakistan.

Child marriage is a common practice leading to crime against women in rural areas of country is confirmed by 87% of the respondents as having potential for causing crime against Pakistani women. Only 7.4% respondents disagree with the concept that child marriage is harmful for women.

At the overall level, the data analysis shows that majority of the respondents consider all these eight socio-cultural practices of dowry, watta satta, walwar, honour killing, marriage with Quran, wanni, swara, and child marriage as source of fostering crime and violence against Pakistani women. In this way, on the basis of the results of data analysis presented above, safely accept Hypothesis 1 (H$_1$) stating that the majority of respondents consider socio-cultural practices as a factor effecting crime against Pakistani women.

### Table: 2

<table>
<thead>
<tr>
<th>People’s perception on the potential of two main features of patriarchy for fostering crime against women</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Item</strong></td>
</tr>
<tr>
<td><strong>Strongly Disagree</strong></td>
</tr>
<tr>
<td><strong>Disagree</strong></td>
</tr>
<tr>
<td><strong>Do not Know</strong></td>
</tr>
<tr>
<td><strong>Agree</strong></td>
</tr>
<tr>
<td><strong>Strongly Agree</strong></td>
</tr>
<tr>
<td>Male domination over women</td>
</tr>
<tr>
<td>Women's segregation in the private sphere of home</td>
</tr>
</tbody>
</table>

The data analysis is also done to analyze the patterns of popular perceptions on patriarchy as a cultural feature leading to crime against women. Here two major patriarchal
characteristics that make a society classic patriarchy are focused. The two patriarchal features namely are male domination over women and women’s segregation in the private sphere of home.

The data analysis shows that majority (i.e. almost 80%) of the respondents consider patriarchal feature of male domination over women as a factor that fosters victimization of Pakistani women. At the same time, only 13.9% of research participants do not consider this male domination over women in Pakistan as a source of women’s victimization in the country. Only 6.5% respondents were found unaware in this regard.

The data analysis further shows that more than 70% of the respondents consider the patriarchal segregation of women in the private sphere of home as a potential source of their poor and vulnerable conditions to violence and crime. There are 13.9% of the research participants disagree with this potential of fostering crime against women embodied in their social segregation within home. Only 15.7% respondents did not chose to either agree or disagree with this negative potential of women’s segregation in the private sphere of home. On the basis of above presented data analysis and results, it is safe to accept the Hypothesis 2 (H2) stating that the majority of respondents consider patriarchy as factor effecting crime against Pakistani women.

Finally, the paper investigates a potential relationship between people’s perceptions regarding patriarchy (PA) and anti women socio-cultural practices (SC) as sources of crime and violence against women in the country. The analysis of data is presented the following results. It shows the Pearson correlation calculated for ascertaining the relationship between the scores the respondents have achieved on two scales exploring these two phenomenon.

<table>
<thead>
<tr>
<th>Table: 3 Correlations</th>
</tr>
</thead>
<tbody>
<tr>
<td>PA</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td><strong>PA Pearson Correlation</strong></td>
</tr>
<tr>
<td><strong>Sig. (2-tailed)</strong></td>
</tr>
<tr>
<td><strong>N</strong></td>
</tr>
<tr>
<td><strong>SC Pearson Correlation</strong></td>
</tr>
<tr>
<td><strong>Sig. (2-tailed)</strong></td>
</tr>
<tr>
<td><strong>N</strong></td>
</tr>
</tbody>
</table>

** Correlation is significant at the 0.01 level (2-tailed).

In order to ascertain the correlation between the two variables, Pearson Product-moment Correlation was calculated. The analysis of data shows that there is a positive correlation between people’s score on the scale for perceptions regarding patriarchy as a factor...
effecting crime against women and the scale on perceptions on scale for socio-cultural practices as factor leading to crime against Pakistani women. In the above table, the data analysis shows that Pearson Product-moment Correlation (r)=0.272, and the confidence level is (Sig= 0.000). It means p<0.01. It shows that there is a statistically significant positive correlation between the scores on two scales for people’s perception regarding patriarchy as a factor effecting crime against women and the perception regarding socio-cultural practices as a factor leading to crime against Pakistani women.

Table: 4
Model Summary

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.272(^{(a)})</td>
<td>.074</td>
<td>.069</td>
<td>5.44970</td>
</tr>
</tbody>
</table>

\(^{(a)}\) Predictors: (Constant), PA

The regression analysis is done to ascertain that this result does not occur due to some sampling error or by chance. The independent variable was the score on scale for perception on patriarchy as a factor affecting crime against Pakistani women. The dependent variable was the score on scale for perceptions on socio-cultural practices as factors leading to crime against women. The results of data analysis show that r=0.272 and \(r^2=0.074\). It further shows the Adjusted \(r^2=0.069\).

Table: 5
ANOVA\(^{(b)}\)

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Regression</td>
<td>506.367</td>
<td>1</td>
<td>506.367</td>
<td>17.050</td>
</tr>
<tr>
<td></td>
<td>Residual</td>
<td>6355.633</td>
<td>214</td>
<td>29.699</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>6862.000</td>
<td>215</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^{(a)}\) Predictors: (Constant), PA
\(^{(b)}\) Dependent Variable: SC

The Analysis of Variance shows that F- value =17.050 and the confidence value=.000 (i.e. very significant). Therefore, the above correlation results do not appear due to any sampling error. It shows that the regression line is different from zero.
Table: 6
Coefficients (a)

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>(Constant)</td>
<td>31.861</td>
<td>1.493</td>
<td>21.340</td>
</tr>
<tr>
<td>PA</td>
<td>.788</td>
<td>.191</td>
<td>.272</td>
<td>4.129</td>
</tr>
</tbody>
</table>

(a) Dependent Variable: SC

The results of data analysis further shows slope of regression line (B)=0.788 and a t-value =4.129. The confidence value (Sig=.000). The B=0.788 means that every rise of one unit for independent variable (i.e. score on scale for perceptions regarding patriarchy as a source of crime against women in Pakistan) predicts a rise on the dependent variable (i.e. score on scale for perceptions regarding socio-cultural practices as source of crime) of 0.788 unit. The Constant of 31.861 is the predicted score on socio-cultural practice scale if a respondent scores zero on patriarchy scale.

The above data analysis show that this study found that there is a statistically significant positive correlation existing between the scores on two scales for people’s perception regarding patriarchy as factor effecting crime against women and the perception regarding socio-cultural practices as the factor effecting crime against women in Pakistan. It was evident from the statistical values of r=0.272 with a confidence level of p<0.01 in Table 3. On the basis of above presented test results, the Hypothesis 3 (H3) stating that there is a positive correlation between people’s perception on patriarchy as a factor effecting crime against women and socio-cultural practices as factor effecting crime against Pakistani women is safely accepted.

Conclusions

To determine the relationship between two variables in focus in this research, the statistical test was done to calculate the correlation. The results show r=0.272 with a confidence level of Sig=0.000. Further, the Analysis of Variance shows that the regression result is significantly different from zero (F=17.050, p<0.01). Hence our result did not occur by chance and consistent with our research hypothesis. It shows that the rise in the score on the scale for perceptions on patriarchy as a factor effecting crime against women raises the score of respondents on scale for perception regarding socio-cultural practices as factor leading to crime against women. It is inferred that there is a significant
positive relationship between the two sets of perceptions of respondents.

On the above analysis of data, it is found that those people scoring higher on the scale for assessing perceptions regarding “patriarchy as a factor affecting crime against women” are also scoring higher on the scale for assessing the “socio-cultural practices as a factor leading to crime against women” in the country. Therefore, it is inferred that there is a positive correlation between people’s perceptions regarding patriarchy as a factor affecting crime against women and the prevailing socio-cultural practices as factor leading to crime against women. It means patriarchy is the basic system that fosters crime and violence against women through the tools of anti women socio-cultural practices in Pakistan.

References


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Linguistic Representation Of Sports Women In Pakistani English Newspapers

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Abstract

Women are integral to social progress and development. They participate in all walks of life and contribute their fair share for the overall good. Globally, they have been contributing in sports and have brought a positive change in the outlook of societies in favour of gender balance. Conversely, primitive and less developed societies restrict women to domestic sphere and discourage them to participate in public life. They also view sports as masculine domain and frown upon the participation of women in any sports. In Pakistan, the situation is no less different and with a predominantly patriarchal social structure, the country does not cater to the needs of female players in provision of facilities and infrastructure. Despite the growing number of renowned female players, the attitude of the people in general and the government in particular is biased and discriminatory. This study intends to qualitatively analyze newspaper reports through the application of linguistic tools. The reports are purposively selected from published Pakistani English newspapers about women sports available online. The findings reveal that women are underrepresented and narrowly described for their achievements. The study further reveals that they are faced with the challenge to overcome conservative cultural narrative that discourages female sports.

Keywords: Female Sports, Gender Disparity, Gender Bias, Socialization.
Introduction

Sports activities are integral to all societies. It is defined as ‘a human activity capable of achieving a result requiring physical exertion and/or physical skill, which, by its nature and organization, is competitive and is generally accepted as being a sport’ (McCue & Kourouche, 2010, p. 131). More recently, sports events are globally institutionalized for both men and women. With rare incidence of mixed events, male and female sports activities are regularly held and reported in newspapers at all levels. In Pakistan, female sports events and players are also given space in print media. However, their coverage is minimal comparatively. The description of sports women is less vibrant and more stereotypical that project and reinforces them as less active, weak and non-athletic. As a dominant agent of socialization, media in general and newspapers in particular therefore do not effectively contribute in promoting women sports and motivating them to take active part in it (Sage & Furst, 1994). The purpose of the current study is to examine selected Pakistani newspapers in English language and to highlight description of female players with a view to establish the seminal role of language in preserving, reinforcing and thus perpetuating gender biased identities with less space for women in the public domain. The argument of the study is based on the influence of media in public opinion formation, its role in framing people’s perceptions, beliefs and attitudes mainly through linguistic expressions supported by visual representations.

Literature Review

Language is an integral part of any culture, which provides an insight into its characteristics. It is through language that most of the culture is expressed. In turn, culture is a collection of attitudes and behaviours which determines and decides the status of its members. The members of any culture, in general, may be divided into male and female. Biological factors do play their role in the division but it is the social experience and the socialization process, which assign certain tasks to male and female. As a non-
instinctive but natural ability, human language is a primary vehicle of giving expression to thoughts, ideas and emotions. More specifically, language shapes thoughts and ideas in words and sentences that then constitute an important ingredient of culture (Khan, Sultana, Bughio & Naz, 2014).

As significant contributor to the socialization process, language is loaded with culture specific teachings and thus a carrier of the overall cultural patterns including norms, values, customs, and traditions. Socialization is, according to Karp & Yoels (1993:45), ‘the process through which individuals learn what society expects from them’. In other words, they view it a means of transmitting culture over generations. To Hudson (1987: 42-43), the language ‘which a child learns is closely related to the concepts he learns as part of his socialisation’. He further adds that we learn and acquire many concepts through language mainly through formal schooling. Lips (1988:231) also identifies language as a key source of information and of ‘social pressure with respect to gender roles’.

With reference to linguistic determinism and the influence of language on thought, Hudson (1987) observes that its influence on our thought is considerable. In support of his argument, he refers to Whorf (1940:96-105) who is of the view that grammar ‘is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas’. To him, it serves as a guide of our mentally faculty that enables us to analyse our impressions. Similarly, Trudgill (1980) argues that language serves as a network of categories around which a speaker constructs the world. A language therefore has the power to influence and thus condition our worldview and society at large. With reference to Sapir-Whorf hypothesis, Ji, Zhang & Nisbett (2004) are of the view that the hypothesis relates to heated debate over culture, language and cognition. To them, habitual thinking of people can be influenced by language and that culture and language cannot be separated. Likewise, Rahman (2000) also finds language of seminal importance in interpreting the world through language and the categories it provides.

With particular reference to gender, Lips (1988) asserts that masculinity and femininity are conceived by us in the language of opposites. Further, Stockard & Johnson (1980:3-4) comment that ‘…all human languages make a definite distinction between the sexes, and all societies use sex as a basis for assigning people to different adult roles’. They are of the view that male dominance is transmitted over generations through language mainly in the context of religion and mass media. In this way, we are defined, identified and delimited in our ability to think beyond our linguistic repertoire. They therefore are of the view that ‘humans are both creators and victims of culture’.

The role a language plays in the process of gender socialization has also been dealt with in detail by social scientists. Language is not ‘sex-neutral’ and it ‘divides, separates, and differentiates women and men’ (Doyle & Paludi, 1991:214-216). Further, the contents of
language, according to them, reinforce and perpetuate sexist ideology. Commenting on the role of language in the context of school textbooks, Naureen Durrani (2008) holds that they serve as national narrative attempting to portray the best and the ideal worthy of emulation. Consequently, any trait or quality, attribute or action valued by the nation is reflected in these textbooks. In a similar fashion, gender also form active part of the narrative. The linguistic expressions and the gendered meanings they carry with them are therefore pivotal in the process of socialization (Khan, et al. 2014). Newspapers also enjoy wide recognition and are favourably received by the masses. As representative of the national aspirations and ideology, they also attempt to construct gender identities through dress, work and sphere of activity.

Like all other forms of specialized discourses, media has its own unique language. Discourse is understood in different ways. Generally, discourse implies the manner in which members of society communicate. At deeper level, it is symbolic of the unique system of our thoughts and beliefs that determine how the world around us is understood and interpreted. Media discourse has various forms and manifestations and people in the field of media use it in print, audio and visual form such as in newspapers, radio, television and internet etc. To comprehend media discourse as various means of communication, two primary types including written and spoken communication are important. As referred to earlier, the written texts are primarily in the form of newspapers and magazines wherein the published articles are instances of discourse while advertisements too constitute a form of discourse to some extent. As far as spoken form of media discourse is concerned, it occurs in the media mainly on radio and television that serve as the major means of broadcasting news and views. These apart, Internet has also emerged as a potent vehicle of media discourse where instances of both written and spoken form are found.

We filter the world around us through different lenses. Some individuals value socio-political perspective where they view and examine the system of decision making at societal level. Other individuals have a tilt towards looking at the economic aspects of the world they see and have therefore a taste for economic discourse. Likewise, some others are less interested in profit/loss or right/wrong and prefer the otherwise less material aspects of things like entertainment or discourse related to sports. Media discourse may best be understood as the sum total of the concepts we use for processing available information that is of major concern.

Media language is of considerable interest to a linguist as it read and heard in by people in large proportion around the clock. Due to its irresistible existence in our everyday lives, media language permeates our attitudes. It reflects as well as shapes the way we interpret the world. From linguistic point of view, it is important to know how language is employed in various forms like articles and advertisements that project the writer or
advertiser on the one hand and the assumed reader on the other. Similarly, the spoken discourse on radio or television also has much to discern with reference to the speaker and the hearer.

As an important institution, newspaper media reflects, reinforces and thus perpetuates culture, politics, and the particular social world in which it operates. It importance for a linguist is to ascertain the level and extent of its revelations about and its contribution to the character of a society. To this end, systems of interrelated lexical, grammatical and phraseological means are at work with the manifest function of informing, entertaining and instructing readers. Owing to the diverse interests of readers, the contents of newspaper are not rigorously informational but may be intended to inject evaluative material, views and opinions of the reporters and editors. Although theoretically informational, newspaper material tend to influence readers at various levels. As a propaganda machine, it includes evaluative connotations at socio-political, economic and religious or moral matters relevant to the readers.

With particular reference to the culture of sports among women and their representation in newspapers, it is important to highlight that they had historically been denied active participation in particularly outdoor adventures and this mindset still prevails in the less developed countries. Globally, access of women into the domain of sports continues to be a Challenge as particular physical traits such as physical strength, competitiveness, Aggression, and determination are considered the possessions of men only (Hargreaves, 1994; Van Ingen, 2003; Vertinsky, 2004). In his article, Young (1990) examines the socialization of women and how femininity is associated with being timid, fragile, graceful, soft and taking up as little physical space as possible. This mindset has historically discouraged women to wear sports shoes traditionally reserved for men. When women do decide to enter the ‘contested terrain’ of sports there are a multitude of challenges that exist, including the sexualisation of their bodies (Burroughs, Ashburn & Seebohm, 1995). The role of media and progressive coverage of women in sports is significant because it is widely acknowledged, read and watched across society and has a say in informing our knowledge, opinions and attitudes. Healthy projection of sports women in media has a considerable impact on their future development and contribution to society.

As an integral part of media information and also a commercialized phenomenon, media has a profitable symbiotic relationship with sports. Due to its wider following, sports news also contributes in the promotion of newspapers and magazines; boost television ratings and attract sponsors. Coverage of sports news is also key to attracting people towards different sports events; to arouse the interest of the public and thus adds to the demand for various sports. At the dawn of the 21\textsuperscript{st} century, the sports and popular media have become indispensible for each other for promotion. In other words, the one cannot thrive without the support of the other.
With reference to gender representation, Hall (1997) opines that it essentially is linked with the process through which we produce and exchange meanings in a culture. During the process, we employ language signs or images that represent things. The current study is specific to the representation of sports women in newspapers. While to Hall (1997), representation implies the use of language to meaningfully present or portray the world to other people. Thus, meaning is constructed through language that also develop, shape and frame reality. As is observed by Talbot, Atkinson and Atkinson (2003), language is vital to articulate reality which in turn has far reaching implications and this is also true in the context of media language.

In a similar way, Lippmann (1946) presents several illustrations to establish the insignificant relationship between the world’s factual features and the belief system that people entertain about that world. He states that the depiction of events in media influence the way readers tend to interpret the reality. We are guided by that particular mindset that pervades the media language that subsequently contributes in the way we act and react after exposure to the reported events. During this mental process, it is noted that the mental meaning-making may not truly correspond to what is right and true.

Similarly Thomas (1823 as cited in Greer, 2001:57) corresponds with Lippmann’s view and states that “the press is the best instrument for enlightening the mind of man, and improving him as a rational, moral and social being’. He acknowledges the imprints of media in the way we present ourselves rationally, morally or socially. In a sense, the influence of media on our lives is multifaceted and we are not necessarily conscious about it all the time. The same also applies to the way women are highlighted and portrayed that guides the way we perceive and interpret the world of women. Parry and Karam (2001) also support the influence of media but they add that it has, over the years, contributed in imparting patriarchal and ideological messages. Likewise, Ashford and Clifton (2005) argue that although constituting over fifty percent of the world’s population, women are under-represented in the media. It incidence is equally relevant to sports women. Like other fields of human enterprise, sports too are portrayed as a masculine domain that tends to discourage women to actively look forward to sports as a profession. Owing to the global acceptance and passion for sports, the underrepresentation impact women in other domains too. Objective analysis of an everyday newspaper particularly in developing countries like Pakistan reveals that politics and economics are controlled by men as decision makers and they have also succeeded in reaching zenith heights in sports.

However this is not all. Van Zoonen (1994) observes that those women who reach the world of media are represented in a biased manner; are subjected to their physical beauty and subjugated to men as husbands, father and sons. Additionally, they are idealized for their submissive nature and male-dependent demeanor. These portrayals and images in
turn create, preserve and reinforce our attitudes. Rogers and Dearing (1988) also support the significance of various media like newspaper, radio and television in shaping or influencing public opinion. For instance, the depiction of a sportswoman as a sex object or reference to her beauty implies that such traits are to be valued more in comparison to strength, power and skill that are basic to a person in any sport. In other words, a sportsman is idealized for his power and energy while such qualities are of lesser concern to the world of media in the context of sports for women.

Greer (1999:22) is of the view that ‘newspaper is one of the most efficient forms of mass communication ever created, huge numbers of people read and trust newspapers’. Therefore, it is important to examine the language employed in reporting and to devise strategies to make media linguistic expressions gender balanced and accommodative. Women need to be represented in a way that they earn respect from the other gender and inculcate positive attitudes among other women about sports. Historically, women have lagged behind in competing with men particularly in sports. One reason is also attributed to less or no space for them in media. It is however important to note that in the recent years, they have found various sports to display their talent and to impress upon the patriarchal mindset that they too have abilities and can question their traditional idealization as emotional, weak and dependent. The role of media is of material value in trending women sports in the recent years and the current research study therefore also analyses the influence that media has had in promoting women in sport.

Overall, women representation is more negative than progressive in sports with notable exceptions of those who excel in their sport. In many instances, we know very little about even those women who have achieved a lot in comparison to average male achievers in various sporting events. Likewise, many women although actively engaged in sports receive less public and media encouragement. It implies that public reaction and media trends reinforce each other. Public opinion is shaped and reshaped by media images and as the current media trend favours men so do people in general favour men in sports.

**Methods and Procedure**

Through a qualitative research design, the study focuses on the use of words and expressions in the context of women sports news. It analyses particular linguistic terms used for women through linguistic analysis: Linguistic analysis can be used to describe the unconscious rules and processes that speaker of a language uses to construct reality. Linguistic analysis is more about analyzing the language and about extracting meaning of the given text. The method of linguistic analysis is employed to dig out the hidden meanings with cultural connotations used for sports women in newspapers.
The study is based on the collection of 200 newspaper items, reports and interview extracts of female players out of which 20 were purposively selected from online archives of English newspapers published in Pakistan including The daily time, The Nation, Dawn, The News and The Express Tribune. Owing to the scarcity of women sports news particularly at local level, the researchers considered relevant reports available in the selected newspapers in the time period of 2002 to 2014. For the purpose of the study, Google and Yahoo search engines were employed.

The linguistic tools used during analysis of the data include tone that implies the attitude the writer conveys about the paragraph’s subject. Tone is a literary compound of composition, which encompasses attitudes toward the subject and toward the audience implied in a literary work. It may be positive, negative or neutral. Sexism was coded based on the five gender characteristics identified by Wensing and Bruce (2003) including gender marking; heterosexuality; femininity; infantilization and nonsport related reports. Another linguistic tool made use of in the study is presupposition that implies the way in which language can assume a particular meaning without directly asserting it. A presupposition is background belief, relating to an utterance that must be mutually known or assumed by the speakers and addressee for the utterance to be considered appropriate. Also important to the analysis are lexical words, also known as content words that have concrete meaning. These words refer to things, actions, descriptions, people or other ideas that have more than just a grammatical usage. Lexical categories in English include nouns, most verbs, adjectives and many adverbs.

With the help of linguistic tools, the sports discourse is analyzed to highlight the representation of women and the scope of such activities. An attempt is also made to bring forth popular perceptions and stereotypes in the presentation. Each news item is carefully examined to highlight the linguistic tools and the employment of vocabulary. The selected news items are represented in the analysis by their authors or reporting agencies.

During the study, a collection of the newspaper reports was made and then it was thematically organized according to the scope of the study. The collected data was then analyzed in a thematic manner to bring forth and highlight the way women were represented. The findings of the study were discussed in the results and discussion section followed by a conclusion and summary at the end.

**Data Analysis and Discussion**

The analyses of selected news reports and documentaries published in the Pakistani English newspapers reveal variety of themes. The reports depict women sports and
female players at national level. News items related to local or provincial level sports events and tournaments are rare. Majority of the reports are performance based related to commendable achievements of sports women at national and international level sports. Alongside, a recurrent theme of lack of opportunities and infrastructure for female sports is also deplored. The lack of attention of government to provide funds and facilities is also noticed.

During the analysis of the reports, some of news items are marked for gender bias (Eastman & Billings, 2000). No doubt, gender disparity in sports activities in the country is an open secret, the predominantly male sports reporters and editors also reinforce the situation (Miloch, Pedersen, Smucker & Whisenant, 2005). Instead of deploring the lack of infrastructure for women sports, they tend to report in a way to create the impression that major sports including cricket, hockey and football etc are masculine in nature and women are less likely to indulge in them. Further, the same mindset also justifies the national indifference to women sports. Gender bias is also noticed when despite the reported international level achievements of women players do not convince the reporters to plead gender balance and to criticize the government for not providing more opportunities for them (Eastman & Billings, 2000).

At another level, the news items have positive overtones in dealing with the achievements of the reported players but in many instances these glorious moments are shrouded in the miserable playing environment for women. Every time a female player is praised for her indefatigable spirit, she is at the same time projected in a highly demotivating environment that reduces the chances of young readers to aspire for the same. It is also noted that female players do not find any platform to voice their grievances and problems. In order to be heard, they have to perform well and only then they get reported where most of their time is spent in deploring the playing environment instead of celebrating their achievements. Further, the news reports project the achievements of the players as exceptional to the women specie. Success stories are rarely generalized to womenfolk that reinforce the gendered perception of power and energy as masculine possessions. Gender bias in news reports is visible in statement where sports are described as masculine domain with less or no space for women (Eastman & Billings, 2000). For instance, while describing the formation of national cricket team, the report states, ‘Generally speaking, international cricket is traditionally a male-dominated sport’ (Reuters, 2011). But in early January the Pakistan Cricket Board officially decided to create a national female cricket team to participate in international competitions. It creates the impression as if the Board has decided to embark upon a novel idea of allowing women to cricket ground.

In relation to the difficulties faced by female players in the field, a score of hardships are enlisted and repeated. As discussed above, the lack of attention of the government to
facilitate female players remains at the top. This apart, reference is also made to cultural barriers shrouded in the folds of religion are also vaguely described that further reduces the chances of young players to display their talent appropriately. For instance, a reference is made to the gender-segregated cultural set up that prevents female to mix with and to be seen among men (AFP., 2013; AFP., 2008). Traditionally idealized in domestic sphere, women are less likely to get approval in public domains including playing grounds. The same theme also reverberates in the inside stories of female players. Without logical differentiation of identities, reporters frequently mix religion with culture in describing the prospects and future of women sports in the country. Such statements are made part of the sports narrative without realizing the impact of mixing facts and opinions (Reuters, 2011). In one such report, the newspaper reporter states: ‘Pakistan's conservative society restricts women's participation in sporting events. They are usually barred from competing before men spectators and are only allowed to play in Islamic dress of long shirts and trousers’ (AFP., 2008).

Dogmatized cultural notions dominate reporters when they describe Naseem Hamid having ‘nerves of steel’ (Raheel, 2013a) and overuse of the term ‘female’ with different sports activities. These expressions tend to isolate these players from the rest of the womenfolk as exceptionally strong and individualize them for their achievements. Further, unnecessary details are captured by reporters about the private hours of the players with a view to establish the existence of insurmountable challenges for women to enter the playing field. For instance, the reporter focuses the practicing hours of Rubab and makes her reveal, ‘Whenever I go out of home or train at the swimming pool some family members or at least my grandmother remains with me’ (AFP., 2004). The statement is instantly reinforced in cultural context when the reporter asserts, ‘The family contingent is one concession to the strict mores surrounding women in the world's second largest Muslim country’. In yet another instance of describing a woman athlete, the reporter gives more value to assert that, ‘In a country known for its conservative values which frowns upon women taking part in field events’ (AFP., 2012). Likewise, a report quotes Syeda Fareeda Khanum, a Kabaddi player to have said, ‘I have been sports crazy since childhood but I was never allowed by my family to attend a training camp outside college or university’ (AFP, 2013b). To note, such statements are unnecessary and are less applicable to civil society. A country with low literacy, it is no wonder if people disapprove of women sports but uninformed condemnation does not necessarily negate the utility of activities.

The players reported in the newspapers display singular commitment and love for their sports. The intermittent quotes from them in the news reports point to their enthusiasm and courage never to submit or yield. At one place, Kiran, a reputed national swimmer does not feel disappointed for the lack of attention towards her achievements in swimming and expresses her hope and optimism to get noticed at some point of time. She
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has a resolve to stick to her job with the hope that she would win the people to her side (Raheel, 2013b). Conversely, some of the players are frustrated and less hopeful because of the policies. For instance, the news tells that the famous athlete Naseem Hameed has left sports. The news adds, ‘the most disappointing factor and the reason behind her quitting the sport was the lack of support from the government and sports authorities’ (Raheel, 2013a). Such information has debilitating effects on the proponents of women sports and amateur sports women. It also strengthens the argument of gender disparity in the field of sports. Men are given more importance and funds and their sporting events are backed by the government and the society at large. It also testifies the control of power domain by the conservative and less democratic forces in the country.

Overall, the news reports are overshadowed by problems and challenges faced by women players. These include the dogmatic religion and Pakistani conservative culture which is proving to be major hurdles to accept women as players in the sports field. These women are not allowed to play in the country in front of men or to play wearing short dresses. Some players are also found financially less prosperous due to which they do not find means to survive and perform in the field. Further, they are less likely to be acknowledged and owned by the government and to admire their talents or to support them emotionally or financially. They mourn the lack of facilities and like Shahbana Akhtar the reports are ripe with the theme of, ‘I gave Pakistan so much but didn’t get anything back’. Many unreported women players fail to participate in events due to lack of financial support from the government and did Shabana Akhtar who could not accomplish her mission of participating in London Olympics because of lack of financial support by anyone (Hashmi, 2012). The country’s resolve to promote women sports can best be described in the words of Rabia Qadir, according to whom, ‘There is not a single women academy across the country’ (Khan, 2012).

Nevertheless, amid the narrow narrative of women sports in the country, there are women who have won medals at national and international levels less bothered by the unavailability of resources and opportunities. They demonstrate a positive image of these sports players. They are strong and resolute to break the shackles and have challenged the conservative mindset in the country (Sports Reporter, 2014). Success stories are pouring from sports fields traditionally reserved for men such as Kabadi, swimming, racing, mountaineering, cricket, hockey etc (AFP., 2013b; Reuters, 2011). Owing to the singular display of their skill and commitment, women players in the country deserve the attention of the government to make proper provisions for their sports. The newspaper editors and reporters also need to realize their tilt in favor of covering male sports events. The reporters also need to strive for doing away with gender disparity and bias in stating facts and opinions (Eastman & Billings, 2000).
Summary and Conclusions

The linguistic analysis of newspaper reports was done with the aim to highlight the way sports women are represented and portrayed in newspapers. The findings revealed variety in their depiction. Predominantly, women sports were underrepresented with lack of infrastructure and opportunities for them to excel in the field. News items that reported moments of glory for the victors were more positively portrayed promising a brighter future for women sports. Also women players were shown breaking the shackles and striving hard against conservative values that attempted to reserve sports for men only (Reuters, 2011). Sexism was also recurrent in many reports showing gender bias and disparity. The findings of the study also revealed less coverage for women sports in the print media. Further, it was observed during data collection that a number of the selected items on women sports were placed at the bottom of pages or towards the end of the sport section. The choice of language was also predominantly gendered with power, energy and strength as masculine attributes. Men were more often ‘powerful’ and ‘dynamic’ while women were mostly teenagers or young girls etc.

During the analysis, it was also revealed that sports women were infantilized and portrayed in emotive terms. If women and girls’ sport are ignored or infantilized, what sort of message is this sending? It was found that men dominated the sport sections in the newspapers with less or no news of female sports activities. Likewise, the researchers found many instances in which men sports at local level were reported in the newspapers. In comparison, women did not enjoy that much freedom to get reported for sports activities at district or provincial levels. Majority of news reports of female sports activities related to national and international events with a major chunk for the game of cricket that was the most popular sport in the country.

Overall, newspapers were found scarcely populated with women sports and that could be the outcome of male dominated newsrooms. Women were often invisible, and their sports endeavors trivialized and marginalized contrary to the modern democratic ideals of non-racialism and non-sexism.

To promote women sports and to encourage them to actively participate in it requires consistency and gender balance in the national narrative of sports. Intellectuals need to highlight the importance of the issue and bring it into the notice of newspaper editors. It is also imperative that we examine and challenge women underrepresentation in media that perpetuate gendered perception about sports activities. There is a need to challenge media discourse for long lasting change in attitudes. The amount of coverage for women’s sports also need to be increased and it should include ethnic minorities, larger women, women with disabilities, and older women particularly at local level. The newspaper editors also need to realize the ever growing number of women in the public
domain particularly in sports. In the light of the data collected, the fact that there are many women players that could be reported, the obvious question is: Why aren’t more stories written about women’s sport? The answer may not be a straightforward one. Researchers need to peep into societal attitudes and to draw the attention of journalists and editors to work for greater good by reducing gender gap in reporting.

References


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Gender Differences In Resilience, Coping And Quality Of Life Of Oncology Nurses In Pakistan

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Abstract

This research was carried out to explore the gender differences in resilience, coping and quality of life of oncology nurses. It is evidenced through the literature that oncology nurses face different stressors because of complexity involved in their profession. This research attempts to investigate the impact of resilience and coping strategies on quality of life of nurses along with identifying nature of gender differences in each domain. A total of 300 oncology nurses (150 males and 150 females) participated in cross sectional survey based study. Trait and State Resilience Checklist, Brief Cope Scale and WHO Quality of Life scale were used to assess resilience, coping strategies and quality of life respectively. Results indicated significant gender differences in terms of coping strategies and quality of life. Moreover, resilience came out to be a strong predictor of quality of life in nurses. Findings of the study are discussed in terms of policy towards nursing stress management and coping intervention.

Keywords: Oncology Nurses, Stress, Resilience, Coping, Quality of Life, Gender Differences.
Introduction

In changing time, focus of health care provision has shifted from treating disease to managing and preventing illness for general population. For this reason, role of nurse in health care is of immense importance (Naylor & Kurtzman, 2010). Over period of time, quality assurance demands and professional standards of nursing have increased levels of stress among nurses, and particularly those serving in emergency departments and intensive care units (Pedersen & Hack, 2010). In Pakistan, nursing has been dominated by females, however the proportion of males has increased over past five years due to change in demand of social work and difficulty finding jobs for younger generation (Shahzad, & Malik, 2014; Lee & Saeed, 2001).

Male nurses are different from female counterparts in terms of taking and responding to stress (Grant, McMullen, Altschuler, Mohler, Hornbrook, Herrinton, & Krouse, 2011). They may respond differently to stress at work through resiliency and develop coping strategies and therefore implications on quality of life may be attributed to these variables. This study therefore is conducted to identify gender differences in terms of resilience, coping and quality of life among male and female nurses.

Resilience refers to capacity to adapt successfully in midst of a challenging situation (Meichenbaum, 2007). It is a vital attribute in terms of nursing as it is required in their everyday work (Hart, Brannan & De Chesnay, 2014). Research indicates gender differences in terms of resilience however specification about which gender is more resilient remains unexplained in nursing context. Different researches has been done within those groups of health professions in which the health providers are highly exposed to traumatic events such as nurses working in emergency units, ambulance and paramedical personnel. In these professions some characteristics e.g., openness, extroversion and agreeableness influence the posttraumatic growth (Shakespeare-Finch, Smith, & Gow, 2005).

Several studies have been done in order to investigate the effect of age and gender on the resilience ability of an individual. Research suggests that self-esteem and age increases the resilience factors in individuals (Frost & McKelvie, 2004). Resilience has been considered as the individual’s characteristic to cope with adverse life circumstances (Luthar, 2006). Hampel & Peterman (2005) has divided the coping into two types, maladaptive and adaptive strategies). Young people tend to use adaptive coping strategies
which includes distraction, positive self-instruction, and direct action (Hampel & Petermann, 2005; Hampel & Petermann, 2006). Some researchers have shown that women score higher in empathy, help seeking behaviour and in communication with adults and peers (Broderick & Korteland, 2002; Frydenberg & Lewis, 1993; Hampel & Petermann, 2005). Women show more pro-social behaviour (Heyman & Legare 2004).

The pattern of developmental style in resilience factors in male and females are different. The males are individual oriented and use problem solving strategies while females are relationship oriented and social (Heyman & Legare 2004).

Another factor related to responding to stress is coping. The literature suggests that there exist gender differences in nurses in terms of coping strategies used by them. Golestan, Sayehmiri and Peyman (2011) investigated gender differences in coping strategies used by 158 nurses with equal proportion of male and female. The results showed significant association between the workplace and the gender and the coping strategies used by them. There is gender variation in terms of coping strategies. Several researches over period of time have suggested that men scored higher in instrumental support and female scored higher in emotional support coping strategy (Billings &Moos, 1984; Endler & Parker, 1990; Folkman & Lazarus, 1980; Ptacek, Smith, & Dodge, 1994). Several researchers also reported the similar findings where women use more emotional support coping styles than males in community groups (Billings & Moos, 1981; Pearlin & Schooler, 1978).

Third factor which contributes to effective stressful response in nursing profession is quality of life. Quality of life is subjective as well as objective dimension (Constantinescu, 2012; Isik & Meriç, 2010). It is diverse and covers a broad range of domains of life. It includes conditions of health, opportunities of recreation, learning status, workplace environment and professional development. It has positive outcome for patients as well as nurses. Several researches have reported poor quality of life in male and female nurses attributing reasons to work pressure and poor physical health (Jafari, Sadegi, Batebi, Hosseini, Ebrahimpoor, Shojaei & Vaezi, 2012).

The preponderance of literature suggests that there are gender differences in terms of resilience, coping and quality of life however gender differentiation is ambiguous with reference to nursing profession. Keeping in view the gaps in the literature, this study is carried out to find out if there are any gender differences in resilience, coping and quality of life of oncology nurses. It also examines impact of resilience and coping on quality of life in nurses.

Method

Sample

The sample consisted of 300 nurses working in oncology department of selected hospitals from Rawalpindi and Abbottabad using convenient sampling. Age of respondents varied from 22 to 50 years. Equal percentage of gender was ensured (i.e., 50% males and females).
Instruments

A demographic sheet comprising of information related to gender, age, education, marital status, service duration was administered along with following list of measures of resilience, coping and quality of life respectively:

1. **State and Trait Resilience Checklist (Urdu version)**
   State and resilience checklist was originally developed by Hiew (2000) Original State-Trait resilience inventory is adapted and translated to tackle cultural differences by Sarwar (2005), comprising of 2 subscales i.e., The State Resilience Checklist which has 15 items and Trait Resilience Checklist which comprises of 18 items. All items are arranged on five type Likert scale from strongly agree to strongly disagree. score is 75 and 90 for each subscale.

2. **WHO Quality of Life Scale (Urdu version)**
   WHOQOL scale was originally developed by WHO and it was translated into urdu in 2003 by Khan, Akhtar, Ayub, Alam and Laghari. It is a subset of 26 items which is taken from WHOQOL-100. The scale has five domains namely: Physical QoL, Environmental QoL, Psychological QoL and Social QoL. Higher score in each domain represents higher quality of life in that domain as they are scaled in positive direction.

3. **Brief Cope Scale (Urdu version)**
   Coping strategies used by the oncology nurses was measured by means of brief COPE scale. It was developed by Carver (1997). The Brief COPE scale was translated into Urdu by Akhtar (2005). The Brief COPE scale is the brief form of Coping Inventory. It consists of 28 items. The scoring is on four point Likert scale (1=Never, 2= Very less, 3= Sometimes, 4= Not). Brief COPE scale comprises of 14 Sub scales, comprised of 14 items each. These 14 subscales includes Self-distraction, active coping, denial, substance use, use of emotional support, use of instrumental support, behavioral disengagement, venting, positive reframing, planning, humor, acceptance, religion, and self-blame. The items of each sub scale are sum up in order to get the total score on 14 sub scales. High score indicate high use of coping and low score indicate low use of this coping strategy.

Procedure

The procedure started with the approval from the research ethics review committee. After approval, respective hospitals of oncology were approached. Two hospitals agreed to participate in the study. The concerned hospital’s ethical considerations were met and approved by the concerned bodies before start of the study. Consent form of voluntary participation was signed by all the participants. A total of 400 questionnaires were distributed and 340 were returned. 40 were discarded because they were incomplete. There was no time limit for the completion of questionnaires.

Ethical Considerations

The research was endorsed by ethical committees of both university as well as hospitals. All ethical obligations including consent taking, confidentiality, rights to withdraw were explained and signed consent letter was required before data collection.
Data Analysis

Statistical analysis based on gender differentiation was executed using SPSS version 22.

Results

The present study aimed at exploring gender differences in resilience, coping and quality of life of oncology nurses. Furthermore, the research also looked the impact of coping and resilience on quality of life. The resilience was assessed by using trait and state resilience inventory, coping was assessed by using Brief COPE scale and the quality of life was measured by using World Health Organization Quality of life scale- Brief. Table 1 provides descriptive information about nurses who participated in the study. Out of a total of 300 nurses, 150 were males and 150 were females. Majority of the nurses were between the ages of 24 to 29 (36.7%). Nursing qualification had two categories, 90% were registered nurses and 10% were unregistered nurses. Professional experience was classified into two categories, 40% (122 out of 150) of oncology nurses had experience below 5 years whereas 59% (178 out of 300) had experience above 5 years.

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Gender Differences in Terms of Resilience in Oncology Nurses

Firstly, gender differences were examined on scores obtained on Trait and State Resilience Checklist from 300 oncology nurses. Independent sample t test results were statistically non significant. However based on mean differences, it can be concluded that
males have comparatively more resilience with mean and standard deviation of (M=130.80, SD=17.901), whereas females have less resilience with mean and standard deviation of (M=119.16, SD=18.61).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Males (n=150)</th>
<th>Females (n=150)</th>
<th>95% CI</th>
<th>Cohen’s d d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trait and State Resilience</td>
<td>130.80</td>
<td>119.16</td>
<td>-17.5</td>
<td>0.6</td>
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<td>Checklist</td>
<td>17.90</td>
<td>18.6</td>
<td>-5.7</td>
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</table>

Table 2: Mean (M), standard deviation (SD) and t- score values for state trait resilience checklist (N=300)

Note. SD=Standard Deviation, LL=Lower Limit, UL=Upper Limit.

Gender differences in terms of Coping

Table 3 compares the gender differences on coping of oncology nurses. The results indicates that males use coping strategies of Self distraction (M=7.16, SD=1.252) (p=.073, t(-5.77), Substance use (M=6.12, SD=2.266) p=.000, t(-10.62), Behavioral disengagement coping strategy (M=5.76, SD=1.393),p=.137, t(-7.02), Positive reframing (M=7.35, SD=1.020), p=.013, t(-5.76).Planning (M=7.17, SD=1.094), p=.026, t(-5.58). Acceptance (M=6.96, SD=1.278), p=.014, t(-4.81).

Coping strategies used by females are Humor (M=5.12, SD=1.497) p=.299, t (.621), Active coping (M=6.13, SD=1.388) p=.073, t (-5.77), Denial (M=5.01, SD=1.581), Emotional support (M=7.03, SD=1.479) p=.156, t(7.15), Instrumental support (M=7.11 SD=1.247), p=.747, t(6.23), Venting (M=6.91, SD=1.654), p=.501, t(3.73),Religion (M=7.56, SD=.962), p=.014 t(3.42) Self blame (M=6.97, SD=1.488), p=.410 t(7.27 ). This shows that there is an obvious gender differences on coping strategies used by oncology nurses.
<table>
<thead>
<tr>
<th>Scale/Subscales</th>
<th>Males (150)</th>
<th>Females (150)</th>
<th>t</th>
<th>p</th>
<th>95% CI</th>
<th>Cohen's D</th>
</tr>
</thead>
<tbody>
<tr>
<td>COPE (Total)</td>
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<td>83.09</td>
<td>-1.76</td>
<td>.911</td>
<td>-6.02</td>
<td>.348</td>
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<tr>
<td>Self distraction</td>
<td>7.16</td>
<td>5.87</td>
<td>-5.77</td>
<td>.073</td>
<td>-1.73</td>
<td>-0.850</td>
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<td>Active coping</td>
<td>1.24</td>
<td>6.13</td>
<td>-5.32</td>
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<td>Denial</td>
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<td>Emotional Support</td>
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<td>Venting</td>
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<td>3.73</td>
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<td>Positive reframing</td>
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<td>-0.771</td>
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<tr>
<td>Planning</td>
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<td>-1.58</td>
<td>-0.758</td>
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<tr>
<td>Humor</td>
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<td>5.12</td>
<td>1.49</td>
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<tr>
<td>Acceptance</td>
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<td>.925</td>
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<td>Self blame</td>
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<td>6.97</td>
<td>7.27</td>
<td>.410</td>
<td>1.36</td>
<td>2.374</td>
</tr>
</tbody>
</table>

Note. M=Mean, SD=Standard Deviation

Fig1: Gender Differences in Coping.
Gender Differences in Terms of Quality of Life

Table 5 shows gender differences on Quality of life of oncology nurses. The results have shown that quality of life of female is better with mean and standard deviation of (M=85.64, SD=12.224), p=.000, t(2.07) whereas quality of life of males is slightly less good with mean and standard deviation of (M=82.25, SD=7.085), p=.000 ,t(2.07). Physical dimension of quality of life of male and female is almost equal with mean and standard deviation of male is (M=23.03, SD=2.913), p=.000 ,t(.514) and mean and standard deviation of female is (M=23.35, SD=4.537), p=.000,t(.514).Psychological dimension of quality of life of female is better with mean and standard deviation of (M=20.52, SD=3.051), p=.611,t(2.84 ) whereas it is slightly less better in males with mean and standard deviation of (M=19.13, SD=2.929), p= .611 ,t(2.84 ). Social dimension of quality of life in both male and female is almost equal with mean and standard deviation for male is (M=10.00, SD=2.144) , p=.021,t(.611) and for female is (M=10.24, SD=2.645) p=.021,t(.611), Environmental dimension of quality of life of female is better with mean and standard deviation of (M=25.75, SD=4.981), p=.078 ,t(2.31 )whereas it is less better in males with mean and standard deviation of (M=24.04, SD=4.001).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Males (n=150)</th>
<th>Females (n=150)</th>
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<th>Cohen’s d</th>
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<tr>
<td></td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
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<tr>
<td>WHO-QOL</td>
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<td>85.64</td>
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<td>Physical</td>
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<td>2.91</td>
<td>23.35</td>
<td>4.53</td>
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<tr>
<td>Psychological</td>
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<td>2.92</td>
<td>20.52</td>
<td>3.05</td>
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<td>Environmental</td>
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<td>4.00</td>
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<td>4.98</td>
</tr>
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</table>

Note. M=Mean, SD=Standard Deviation, LL=Lower Limit, UL=Upper Limit, CI=Confidence interval.

Impact of Resilience and Coping on Quality of Life in Oncology Nurses

The hierarchal regression analysis was carried out in order to check the impact of coping and resilience on the quality of life of oncology nurses. Quality of life was dependent variable and coping strategies and resilience were independent variables. Table 7 shows that the value of R square in model 1 is .072. The value of R square tells that how much variance in dependent variable is explained by the independent variable. This implies that demographic variables accounts for 7% variance in Quality of life. The model 1 is
statistically significant as $F = 2.833$, $p < 0.05$. The value of $R^2$ in model 2 is 0.191. The value of $R^2$ tells that how much variance in dependent variable is explained by the independent variable. This implies that coping accounts for 19% variance in quality of life. The model 2 is statistically significant as $F = 2.83$, $p < 0.05$. The value of $R^2$ in model 3 is 0.204. This implies that resilience accounts for 20% variance in quality of life. The model 3 is statistically significant as $F = 1.757$, $p < 0.05$.

Table 7
Summary of hierarchical regression analysis for variables (N =300)

<table>
<thead>
<tr>
<th>Model 1</th>
<th>B</th>
<th>SE</th>
<th>β</th>
<th>F</th>
<th>R</th>
<th>$R^2$</th>
<th>F</th>
<th>$R^2$ Change</th>
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<td>.072</td>
<td>2.833</td>
<td>.072</td>
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<td>.645</td>
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<tr>
<td>Experience</td>
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<th>R</th>
<th>$R^2$</th>
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<th>$R^2$ Change</th>
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</thead>
<tbody>
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<tr>
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<td>-.318</td>
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<td>.986</td>
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<tr>
<td>positive reframing</td>
<td>1.92</td>
<td>.801</td>
<td>1.92</td>
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<td>.778</td>
<td>-.708</td>
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<td>.007</td>
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<td>-.969</td>
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<td>Self-blame.</td>
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<td>-.571</td>
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<table>
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<th>β</th>
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<th>R</th>
<th>$R^2$</th>
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<td>Gender</td>
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<td>Age</td>
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<td>-.058</td>
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</table>
The purpose of this research was to assess the gender differences in resilience, coping and quality of life of oncology nurses. The first aim of the study was to look at gender differences in coping of oncology nurses. The results showed that there is a significant gender difference where males used Self-distraction, Substance use, Behavioral disengagement, Positive reframing, Planning, Acceptance and instrumental support as a frequently employed coping strategy. These gender differences found are more consistent with the previous findings which predict that males are socialized to use instrumental coping behaviour while females are socialized to use emotion focused coping behaviour (Pearlin & Schooler, 1978; Ptacek et al., 1994). Males scored higher in substance use coping strategy. They mostly turned to the use of alcohol and other drugs as a way to disengage them from the stressors. Male nurses mostly use this coping strategy in order to get rid of the stressors which they experienced in their professional lives. In our society it is not socially acceptable for the females to use alcohol or any other drug so they scored less in this coping strategy. Another strategy is planning in which the male nurses scored higher. The reason is that males are mostly involved in thinking about how to
tackle the stressor and plan about their vital coping efforts and accept the reality of stressors whereas females are involved in denial and they tend to reject the reality of stressful event. Males positively reframe the stressful event by viewing the situation in a more constructive and favourable light. Females usually make joke about the stressful event to distract them from the stress experienced by that event. The humor gives chance for nurses to laugh and play. Females are also involved in seeking instrumental social support by taking guidance about what to do. Religion as a coping strategy is more frequently used by females. They indulge themselves in religious activities like praying, to reduce their stress. In professional life, as oncology nurses have to deal with the death and dying patients on daily basis which produces great anxiety in them. To cope with this situation they pray for the eternal life of a dying patient which results in decrease in their frustrations and anxiety. Results showed that female used Humor, Active coping, Denial, Emotional support, Instrumental support, Venting, Religion and Self blame as frequently employed coping strategies. The results showed that women scored higher than men in emotional support and denial coping styles while scoring lower in substance use and behavioral disengagement coping styles. It is consistent with previous researches where men scored higher in instrumental support and female scored higher in emotional support coping strategy.(Billings &Moos, 1984; Endler & Parker, 1990; Folkman & Lazarus, 1980; Ptacek, Smith, & Dodge, 1994). Several researchers also reported the similar findings where women use more emotional support coping styles than males in community groups (Billings & Moos, 1981; Pearlin & Schooler, 1978). These gender differences found are more consistent with the previous findings which predicts that males are socialized to use instrumental coping behavior while females are socialized to use emotion focused coping behavior (Pearlin & Schooler, 1978; Ptacek et al., 1992).

The study also looked at gender differences in quality of life in oncology nurses. The results showed that quality of life of female nurses is better as compare to male nurses. Female scored higher in psychological and environmental dimension. In hospitals settings female nurses are given more secure environment and they feel secure and protected within that setting. Female nurses have more opportunities for participation in leisure activities and acquiring more information and skills.

The results showed that the psychological dimension of females is better as compare to males. They are more satisfied with their bodily image and appearance. In psychological dimension of WHOQOL-Bref, there are questions related to self esteem. The female nurses scored higher in self esteem which shows that they have high self esteem. They are more able to concentrate on their work. They do their work with complete devotion and loyalty.

Resiliency is the factor that is more in nurses. Resilient nurse can tolerate the disruptive surroundings and they do not lose their emotional balance. Literature suggests that in
order to succeed in nursing profession, nurses must have resilience (Jackson, Edenborough & Firtko, 2007). The results showed that gender difference exists in oncology nurses in terms of resilience. People who come into the nursing profession are usually more resilient than people in general population. The Male nurses are more resilient as compare to female nurses. These findings are consistent with the previous findings (Boardman et al., 2008) which showed that men had higher level of resilience as compare to women. Another research has been given in literature which suggests that boys had greater resilience than girls in adolescence (Deb et al., 2008). This suggests that males are more vulnerable than females towards stress.

One of the objectives was to explore the impact of coping and resilience on the quality of life. Hierarchal multiple regression analysis was employed to find out the contribution of age, gender, professional experience, coping and resilience on the quality of life of oncology nurses. The results showed that resilience had greater impact on quality of life which shows that if the nurses are more resilient then their quality of life will be better and vice versa. Results showed that demographic variables like age, gender, professional experience and marital status of oncology nurses accounts for 7% variance in Quality of life. Coping accounts for 19% variance and resilience accounts for 20% variance in quality of life.

Conclusions

The results showed that there exists a significant gender difference among these nurses. The results also showed that coping and resilience has an impact on quality of life of these professionals. Resilience still remains under explored in domain of nursing. As body of knowledge grows, interventions based on resilience may be developed to help a nurse spring back from work place adversities and stressors. Gender differences are considerably importance in terms of stress management.

References


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Socio-Economic Impact And Status Of The Islamic Perspective Of Veil

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Abstract

The Persian language word ‘Purdah’ and in Arabic ‘Hajab’ used for veil. Veil used by women for being segregation, protection and escaped from men. In one way or the other veil not invented by Muslims. It continuously used in ancient as well as modern civilizations by women. Developed nations have blamed the use of veil an obstacle in the process of development. Therefore, modern nations have struggled to get rid of the use of veil. They argue that it is a sign of slavery for women and it is an obstacle in the path of development. The modern secular or liberal educated Muslims considered veil as the biggest obstacle for social and economic development. It makes a woman helpless, as being zanjir (chain) in her feet. It has become an obstacle in the process of development for women. It is consider as a tool for segregation among men and women. The so-called Muslims of the modern era are trying to introduce changes in religion by imitation the modern nations of the world. In particular, ways for Muslim woman use of veil in Islam is must. It is a right provided her by religion. It provides her strength. Veil is a sort of obstacle that the splitting of Muslim space between men and women, and has gone auxiliary in creating the gap both in public and in private today. Muslim females deem that veiling is a constraint of modesty and a mark of duty to God; other women squabble that the veil is pinpointing of defense from the patriarchal prioritization of women’s corporeal and sexual pleasant appearance. In the Holy Quran word, ‘Hajab’ is use 7 times. Women adopt Islam is against domination and forceful practice of veil, as a part of teaching of Islam as a protection. This article aims at: (1) historical background of veil and its existence in civilizations, (2) Socio-Economic impact of it on women, (3) Meaning and interpretation of veil in Islamic context, followed by concerted bibliography.

Keywords: Veil, Economic Development, Civilizations, Obstacle, Segregation.
Introduction

The Persian language word ‘Purdah’ in Arabic ‘Hijab’ in Hindi ‘Pardah’ (Britannica, 2000); Turban in Turkish, Chador in Iran and Afghanistan, Hijab in Egypt, Middle Eastern countries and North Africa (El Guindi, 1999; Ahmed, 1992; Mernissi, 1987-1991; Papanek, 1982) is used for veil. Its use started with the emergence of conscience in human beings. Women for being escaped from men have used veil. In one way or the other veil has been continuously used in ancient as well as modern civilizations by women. Woman did not put veil on their dress in Arab. They could not live separate from men. They used to attend all celebrations with men. They used to go to masque, prayed and gave speeches and sermons in mosque. However, after the establishment of Islamic kingdom and invasion of other nations around them i.e. Romans and Persian the Muslims of Arabs started adopting their culture. The Arab culture was invaded and amalgamated with the Roman and Persian cultures and civilizations. This was an influence of Persian and Qastintanain empires on Arabs. It promoted segregation of men and women among the Arabian culture and promoted use of veil. It also promoted the system of separate rooms for women in the homes (Mathura, 1996:15). It is sad to say that the Arab Muslims adopted the same outdated traditions and customs of other civilizations when they capture them and ruled over them. Later when Muslims came to India and settled, here they brought with them the same adopted customs of veil and other Indians who converted and accepted Islam as a religion adopted it. Developed nations have blamed the use of veil an obstacle in the process of development. Therefore, modern nations have struggled to get rid of the use of veil. They
argue that it is a sign of slavery for women and it is an obstacle in the path of development. It has become a prohibition for the use of fashion. It makes a woman helpless, as being -zanjir- in her feet. It has become an obstacle in the process of development for women. It is also considered as a tool for segregation among men and women. The so-called Muslims of the modern era are trying to introduce changes in religion by imitation the modern nations of the world. Iqbal (1935) has explained this act of the Muslims in words that they don’t change themselves instead change the Holy Quran. The modern secular Muslims considered veil as the biggest obstacle for social and economic development. Whereas, for adult Muslim women it is mentioned in the Holy Quran, in several ways to adopt veil to cover body from men. In particular, ways for Muslim woman use of veil in Islam is must. It is a right provided her by religion. It provides her strength. The comparison between Islamic and western societies is very complicated even my opinion Islamic and western societies are homogenous both are extremely differentiated because many Muslim women think that veil is a thing of pride, politicized act and it is not an icon of male authority over them. On the other hand according to (Mahl, 1995) many women of Iran and Saudi Arabia where women are obliged to wear veil feel cowed and are divergent but they feel apprehensive that if they unveil then anti- fundamentalist sentiments possibly will be interpreted as anti-Islamic. In the Holy Quran, word ‘Hijab’ is used 7 times (Donzel, 1978).

**Historical Background of Veil and its Existence in Different Civilizations**

According to Oxford Dictionary of Islam (Esposito, 1995) the traditional Muslim women face, head or covered body of several facts across time and space. Veil has a long history in different civilizations and societies. So the meaning of veiling has change from one civilization or society to another, It purely depending on myths, norms, customs culture, political and social behaviors. The roots of veil are not associated with Islam. Veil does not invent by Islam (Ahmed, 1992; El Guindi 1999; Macleod, 1991, Reeves, 1989). According to (El Guindi, 1999) Muslims traditionally practices veil contemporary antedates Islam. (El Guindi, 1999) find out that elite Muslims women practiced veil of the Devious and Persian kingdoms through Arab conquest. Historically veil among women started in the 13 century BCE. Veil and it emerged from the Assyrian kingdom (Greaber, 2011). In the Assyrian, Byzantine, and Persian asanian empires, the veil was the symbol of honor and prestige. According to Assyrian Law wealthy and well off women use veil as a symbol of status while prostitutes, slaves and peasant women are strictly prohibited to veil as punished (El Guindi, 1999). According to (Goto, 2004) married women under the protection of their husband and unmarried women under their father or brother protection are essentially covering their heads in public and private places while slaves and prostitutes are prohibited from it. (Hourani, 2005) argue that in the 1930’s decade the elite peoples adopt the Western culture in their lives and unveiled their women while non-Muslim minorities of Middle East countries begun veil practiced in 19th century.
(Shaarawi & Badran, 1987) find out that an Egyptian elite women Huda Shaarawi forbidden the practice of veil after attending an International feminist meeting. This is the starting of unveiling of Cairo women and entrance of Western dress code in Egypt. (Bayat, 2007) described that 80 % Cairene women practice of veil in different forms. (Brue & Marchese, 2000) described that in 1970’s veil is seldom present in Turkey while (Rheault, 2008) argue that 45% women in Turkey practice of veil in communal places. Veil is forbidden in 1924 in all Turkey Universities and Government establishments. In 2008 veil revoke in Turkey. (Smith Hefner, 2007) described that in 1970’s only 3% National universities Muslim girls practice of head scarf while in 2002 the percentage increase 60% in Indonesia. The women of Tunisia (Waltz, 1986) and the women of Pakistan (Afzal Khan, 2007) also described that veil is adopted in these countries. According to (Ali, 2005) veil is upsurge in America and Europe after 1990s. (Morin & Horowitz, 2006) argue that 53% British, 43% Spain, 54% Germany, Netherland 51%, 13% French Muslim women practice veil even in 2004 France bans headdress at public schools for Muslim women. France and Belgium also bans on face veil for Muslim women. According to (Bremner, 2010) a political movement is started to ban veil in Denmark, Egypt, Italy, Netherland and Switzerland (Knauss, 1987) described that in Arab women are trickily prohibited to unveil.

In the seventh century when Islam is advent, at that time veiling was present Greco-Roman, Judaic, Persian, Byzantine, and Balkan societies. According to (Esposito, 1995; Sherif, 1987) that veiling is present in the ancient near east and Arabia before the Islam. According to (Nashat, 2003b) veiling is the consequence of conquered societies of Greco-Roman, Judaic, Persian, Byzantine, and Balkan in Islam. (Schmidt,1989) find out that veiling is the social and cultural practice which comes in Islamic circle from other civilizations. Before the advent of Islam in seven century, veiling is present in Cyprus, Greco-Roman, Persian, Byzantine, Judaic and Balkan societies. According to (Misha & Shirazi, 2010) conducted a study on veiled and unveiled Muslim women. Those most Muslim women decided to wear the hijab after researching its purpose in Islam while (Stillman, 2003) Muslims practice veil in the twentieth century as a sign of coercion and backwardness.

At the time of its peak, Cyprus was considered one of the greatest kingdoms of the world. It seems that the conditions, situation, and rank of women were the lowest from the begging to the peak and fading of the civilization and kingdom. At the peak of the civilization noble and rich women used to practice veil. In their homes, separate rooms for women and men existed. There were no combine meetings and celebrations in this civilization and women remained in veil (Maudodi, 1999). Men and women gracefully used to live whole life after marriage. It was most advance stage of the Cyprus civilization. Although, women, but men in the jurisdiction of veil were practicing veil
used to enjoy more powers than women did. Men used to enjoy relations with the widows because they were not considered bad. According (Maududi, 1999) slowly the illegal relationship among women and men started growing and this became one of the reasons for the downfall of the great civilization. Mixing of men and women, sex, and relationship of both sexes, combine celebrations according to philosophers and thinkers of these civilizations was considered necessary and declared as development of art, civilization and social development. Artists made statues of unveiled, naked and nude women and declared it as art. Scholars in educational institutions declared unveiled and nudeness of women as part of strong relationship of friendships. This unveiling, nudeness and nakedness of women provided chances for illicit and sexual relationship and provided reasons for the downfall of the great civilizations (Maudodi, 1999). According to (G. Mariti, 1769) Muslims Cypriot women was covered their face by pulling a corner of the headscarf across their nose and mouth.

The roman civilization was considered as one of the greatest civilizations of its time. To corroborate that the veil was the standard mode of dress that symbolized virtue or chastity for Roman matrons according to (Hughes, 2007) during the Augustan period (27 BCE-CE-14). In roman civilizations relations of men and women was considered valid only after marriage. Veil was not practiced during the democratic period of roman civilizations but women were watched and guarded very closely. A very high character was maintained at this time of the civilization. A very high ethical level of character prevailed at this time in this civilization. Dignity and sexuality of women was considered a high level of character. When new ideas and novelty came in the civilization widows were given high ranks and stats. (Maudodi, 1999) explained in his book “veil” The high status of Widows became one of the reasons for the downfall of the Roman civilization and a powerful empire. According to (Maudodi, 1999) down fall of the Roman Empire and civilizations started very soon after the end of veil and given the values and status in the society to widows, unveiled Naked, and nude women.

In India, an old Hindu civilization is considered as one of the oldest civilization of the world. Status of women in Hinduism is one of the lowest as compared to other civilizations. According to Jawaher Lal Nehru as explained in a book “history of the world History” nothing is more dangerous, bad and poisons than a women not even a fate, typhoon, poison of snake, poison, death, hell etc. (Nehru, 1950). According to Rug Vida in Hindu religion it is mentioned that God made you women, so you shall lower your gaze and do not look at men. Keep your feet close, cover your hair and disclose the garments, should not disclose the garments, which should conceal with the veil (Rig Veda, Book # 8 Hymn 33, mantra 19-20). According to (Rug Veda, Book # 10 Hymn 38, and mantra 30) “It is not good, that man covering this thigh with female garment” When Ram saw the Paruslio Ram coming, he told seta keep yourself in the veil and lowers your gaze (Mahan Vera Chita Act 2 p. 71). But socio culturally there is no binding on women.
for wearing of veil in the Hindu civilization. In Indian Civilization, status of women is at the lowest rank as compared to other civilizations of the world (Parkas, 1912:378-379). In Hinduism woman was considered a very lowest status and a commodity. It was sold and purchased in the open market and for that cheapest commodity; there wasn’t any veil. Hindu leave the Muslims values and go back to original values of Hindus in which women are honored as goddesses not veiled as chattels or temptresses. According to (Afary Janet; 1996) Jewish and Christian women practice the veil. (Stillman, 2003) described that Christian start veiling from 1890. According to (Halliday, 1994; Mernissi, 1991) in predominate Islamic society, demonstration of the female body has many facets, but Islam received women under veiled position. (Hargreaves, 2007) describe veil is a weapon of male to control women.

**Socio-Economic Impact of it on Women**

Social categorization is essential to social recognition. (Hewstone, Hantzi, & Johnston, 1991) Implies that gender sexuality describe the role of men or woman in the societies. Liberal feminist suppose that Islamic veil restrict women to participate in social, cultural and economic activities while veiling is a significant economic choice and not invented by Muslims while veil is a political, economic and social issue and women are reluctant to talk about veil (Williamson & Ahmed, 2007). According to (Blaydes & Linzer, 2008) that veiled working women are daily thoroughly physically screen out in foreign firms and employers in Indonesia, Turley, Egypt and Lebanon specially in tourism, hospitality and media industry. After the event of 9/11 in non-Muslims countries economic and socially veiled women are faces too much problems due to veil in educational institutions and job searching (Omkar, 2007; Ali, 2005) while according to (Ahmed, 2005) that after 9/11 Muslim women practice veil to show their religious identity.

Western societies suppose that veil directly declines the socio-economic activities of women. There is a unanimously held view in the literature on womanhood that the phenomenon of veiling in Islam is associated with the oppression of women. While in reality patriarchy, male domination, gender discrimination, bread earners and unequal treatment with women are not associated with Islam. Islam provides equality and equity to men and women. (Afshar, 1985; Odeh 1993) find out that the status of Muslim women in almost Eastern countries are as subordinat position while (Brenner 1996; El-Guindi 1981, 1983; Hessini, 1994; Kadioglu, 1994). Argue and claim on this statement. According to (Cutrufelli, 1983) Women rights movements from some decades describe the gender inequalities which are arise with gender. (Ahmed, 1992; Dwyer, 1999) pointed out that veiled women to be feared and to be respected. (Gruenbaum, 1991; Hoodfar, 1991) find out that the veil strictly prohibited women to enter in any socio-economic activities. (Razack, 2004) find out that gender rules and customs of Islamic society represent deficit civilization which needs to be modernized.
Islam did not explicitly prohibit women from working it direct women towards professions where there would be less contact with the other sex. Islam provides specified division of work between genders. Quran implies that superiority is belongs to men in the domestic and political fields. (Elwan, 1989) also find out that women should not pro-active in economic activities while (Balkhair, 2010) are emphasize that Muslim women did not prohibited from working or to seeking job for earn money and prays. She also argues that a woman is burdened in this situation that women performed inside and outside the home. (T.Baydoun, 1985) provide an example of Um-Alrabee, who performs in the public activities of the society. Religious perspective implies that women do work as a labor force but keep in their minds as a Muslim women "Do not be condescending and talk much of your kindness because Allah has preferred you to others. Men have the right to what they can earn by their efforts, and women have the right to what they earn also". This quotation from the Quran indicates that the Quran allows women to work and to earn their living, since it has given them the same right as men to what they earn.

The situation seems to be reversed in the case of veiled Muslim women living in non-Muslim countries; the veil makes them highly visible in the public sphere, which puts them under double pressure: on the one hand, they are subject to the community pressure since they are afraid to be rejected by their own group if they do not cover. On the other hand, they suffer from the pressure of popular stereotypes fostered in non-Muslim countries and according to which veiled Muslim women are oppressed, uneducated, and vulnerable. Such twofold pressure is manifested not only in the West29, but also in the case of veiled Muslim women from Romania, as our study demonstrates. According to (Kader, 1984) the word “Veil” is the wearing of a head - gear that covers the hair and lower part of face. This religious, social and cultural practice is very controversial in the Western countries. (Read, 2002) notice that this is the world symbol of oppression on women. (Hargreaves, 2000) find out that In Kuwait women are tolerable to wear non-provocative outfit without a veil in public places. While in Saudi Arabia and Iran veil is, enforce on women. In the era of Taliban veil like Saudi Arabia is also present in Afghanistan.

**Meaning and Interpretation of Veil (Islamic Perspective)**

For Muslims Islam is not a religion alone, but a perfect way of life for them. Islam has instructions for women to protect themselves and not being nude and naked but covers their body parts in clothes, put veil and Hijab on it, especially cover sexual parts of the body. Veil is a sign and symbol of Muslim character. It protects from social conflicts. It creates social rules and regulates stages of life and harmony among them. It helps in performing social, cultural, political, and economical and sexual relations. It stands as a pillar in the sexual development. Evolution of human lives and human civilization depends on inner and outer implementation of veil in human beings. It protects men and
women from rapes’ and sexual exploitation. It is for both men and women to practice and save themselves from being victims of unethical practices of lust, sex and altruism. It protects from conflicts and helps to get sexual perfection and satisfaction. According to (Droogsma, 2007) veil helps as a continuous corporeal cue of religious treatments for performance.

The prophet Muhammad PBUH declared as under. “Tell the Momin men to keep their eyes downwards to protect their dignity and respect; it is a way for their purity.” Tell the Momin women to keep their eyes downwards. The prophet Muhammad PBUH said the same for the women. “Tell the Momin women to keep their eyes downwards to protect their dignity and respect; it is a way for their purity.” Button up their veil in front of their breasts. Keep it secret from men, husbands, father, sons, brothers, nephews, and other relatives as well. Tell these women to keep themselves away and protect themselves and secret body parts from servant men in the home who have nothing to do with the employer women. Women must also keep them away and in veil from boys who are yet not aware of the women secret matters. Order these women not to step their feet on the floor in a way to create noise, otherwise, in this way their beauty escaped in side clothes may not be disclosed.

In Islam, women as well as men are being advised to keep their sex organs under veil. All the time at any place they are instructed to keep them under veil, not supposed to disclose or unclothed their secret organs that promote, instigation or stimulate lust for sex in others persons male or females. In special case, men and women are allowed to show them to doctors for treatment. It is also allowed to those organs to judges in case of any legal requirement. Under this rule, men from men and women from women must also keep their sex parts of their body in veil. Whole body of a woman excluding her face and hands are included in sex organs. Sex organ of men included from belly button ‘naf’ till knees (half of the lower body till his knees). In ‘Surrah Al-Nur’ there is a complete instructions about the veil of sex organs. The veil of sex organ is also from unmarried men.

**Islamic Perspective of Veil**

There are two Surrah of the Quran in which specific narration about clothing.

1. Surrah Al-Nur (Restruction of eyes and prohibition of show of regalia)
2. Surrah Al-Ahzab (Talking inaudibly and self-effacingly, Modesty in clothing, Enduring within the house)

In Surrah Al-Nur, Verse 24:31:

Tell the male believes among you that they are to lower their gaze when in the company of others and preserve their own modesty. Sexual
modesty is better those who believe, and more conducive to purity. In addition, Allah is perfectly well aware of all that you do “Turner (1997:211)

In the next verse 24:32:
Tell the female believers among you that they too are to lower their gaze when in the company of others and preserve their own modesty. They are not to make a display of there either natural beauty or their artificial ornaments: their legs are to remain covered, except for those parts exposed naturally when walking and they are to keep their hair covered with a scarf, which should be tied or pinned under the chin. They may display their beauty to no one except their husbands, their fathers, their husbands fathers, their sons their husbands sons, their brothers, theirs brothers sons, their sisters sons their maids, their slaves, male servants in their household who are free of all carnal desire and Childers who have no sexual knowledge. Women believers must take care not to draw attention to them by walking in such a way that whatever lies beneath their outer garments becomes exposed. And O you believe! Turn towards God in a spirit of reconciliation and dress yourselves in modest attire so that you may escape the punishments of the hereafter and attain eternal felicity in the garden of Paradise.

In surrah Al Ahzab, Verse 33, 34 and 60:
... [If] you continue to fear God and do good works, you will remain on a different plan to that of other women. Thus speak quietly and modesty when conversing with strangers; do not make a show of your voice least one of the refugees in whose heart there is a disease be smitten with desire. In order to preserve your God fearing character, speak only of serious matters when conversing with strangers; do not broach topics of a sexual nature least their passions become inflamed. While you may possess the maturity for such discussions, they may not, (33:33)

“Remain calmly and quietly in your houses and do not display yourself from the windows doorways and roofs, as was the custom of women in the age of ignorance” (33:34).

“O Prophet! Tell your wives and daughters, and all believing women, to dress modestly when leaving the house: They should wear a clock-like outer garment or a veil, which they are to wrap around themselves in order to conceal their figures. Their dress serves their identity. Those
as women of modest mien for who intimate contact with is strictly forbidden, thus helping to prevent harassment and intimidation. In blocking the path to errors and misdeeds God demonstrates His forgiveness and His Mercy” (33:60) Turner (1997:252-254).

There are four Imams in Islam according to them:
- Imam Abu Hanifa: a stranger is not allowed to stare at other women but he can see her face
- Imam Shafi: all parts except face and hands of woman should be veiled
- Imam Humbal: except women face all body should be veiled.
- Imam Malik: all parts of women’s body should be veiled except her both hands and face (Sheikh, 1987:127)

In light of teaching of Islam there are two schools of Muslim (thought) scholars. One is in favor of complete veiling of women and another is not. Those who favor veil are providing references of the Holy Quran and Hadits in favor of their opinion that all parts of her body must be fully covered. Second groups comprising on those who are in favor of women veil but they agreed that woman can take her face and hands out of the veil to perform her daily activities and essential work of her life. Because several socio-economic and religious duties and functions cannot be performed in veil, so they are bound to unveiled face and both hands. Incase if all parts of woman’s body are fully covered she must be in a big trouble fulfilling her daily duties. Therefore, they can unveiled their face and hands for doing work, but while unveiling them (face and hands) Allah has order for a woman that eyes of a woman should be downwards. In Sura-e-Al Ahzab Allah says, O prophet tell your wives and daughters and Muslim women to put on themselves their Chadirs (shawls), it is good to be recognized by others, rather to be teased by others (Sura-e-Al Ahzab:59).

Islamic teaching encourages woman to perform all matters of her life but in the light of teaching of Islam and ethical boundaries. Her parts of body especially parts that naturally attracts men must be covered properly when coming out of her home (Al Quran, 21:23---) and (Sura-e-Al Ahzab, 23---).

Veil for Muslim woman is an order from God. Muslim women are supposed to keep their body parts secret. Naked unclothed body parts of a woman put men in temptation. Therefore, women are supposed to clothe their body parts in such a way that they are not visible to men. According to Islamic teaching women are instructed to cover them with veil and must keep themselves away from men. A veiled woman is forbidden for men like a for-bidden tree. Islamic veiling as a social and religious requirement for all women was a new concept that took a long time to become institutionalized and was for the most part an urban practice.
Islam allows women to come out of home in case of leave her whole body are fully covered with properly dressed and all parts of her body are fully covered. The Islamic meaning of the veil differed from the meanings assigned to the veil in the pre-Islamic era, marking neither social standing nor marital status. The Islamic veil signified modesty.

In addition, was required for all women. All parts beauty parts that can attract others must be fully covered. These obligations are imposed for increasing the respect and dignity of women. Man and woman must come out of their homes in such a manner that the honor, respect, dignity, polity, purity, and status of a woman must be shown in such a manner that an eye of a man must remain at least a kilometer away from her. A woman in Islam is allowed to move out of her home but in a respectful manner. She must put on her body an honorable dress. There is complete instruction and dress code for women given in Holy Quran in Sura-e Ahzab (Maudodi, 1999:279). According to the Prophet Muhammad (PBUH) that Allah has permitted to come out of your homes to fulfill your needs (Maudodi, 1999:280). After the revelation of the verse of Hijab, Hazrat Aisha practice veil, whenever she came out of her home. She could not stop coming of intelligent students to her home for study. According to the instructions of the Holy Prophet PBUH, she used curtains between her and the students. At the time of Hajj women asked Hazrat Aisha to come along with them to kiss Hijr-e-Aswad. Hazrat Aisha told them that they could go without her because she was not allowed to go into the crowd of men. When at daytime when she wanted to have Tuaf - e - Kaba the men were being sent out of Khana - e - Kaba and Hazrat Aisha used to cover her face fully. Ishaq Tabi (Sahabi) a blind man when came to meet her. She put on veil to meet him. He said, “I am a blind man, why did you put on veil”. She replied that you are a blind but I am not. I can see you even if you cannot see me. Syed Suleman Nadvi in his book characteristics of Hazrat Aisha wrote that although in Sharia there is no veil from dead persons, but she never went to her room where Hazrat Umer was buried after his death (Nadvi, 2005:148). Hazrat Aisha’s personality whose follower’s women are sure to go to heaven and they can be respected and has a noble status in the world.

In light of teaching of Islam there are two schools of Muslim (thought) scholars. One is in favor of complete veiling of women and another is not. Those who favor veil are providing references of the Holy Quran and Hadits in favor of their opinion that all parts of women body must be fully covered. Second groups comprising on those who are in favor of women veil but they agreed that woman can take her face and hands out of the veil to perform her daily activities and essential work of her life. Because several socio-economic and religious duties and functions cannot be performed in veil so they are bound to unveiled face and both hands. Incase if all parts of woman’s body are fully covered she must be in a big trouble fulfilling her daily duties. Therefore, they can unveiled their face and hands for doing work, but while unveiling them (face and hands) Allah has order for a woman that eyes of a woman should be downwards. In Sura-e-Al Ahzab Allah says, O prophet tell your wives and daughters and Muslim women to put on
themselves their Chader (shawls), it is good to be recognized by others, rather to be teased by others (Sura-e-Al Ahzab:59).

**Research Objectives**

This article aims at: (1) historical background of veil and its existence in different civilizations, (2) Socio-Economic impact of it on women, (3) Meaning and interpretation of veil in Islamic context. Articles, books, research papers, personal experiences and observations were used in this research.

**Methodology**

The study is based on the two main types of data. Articles, books, research papers, library research, personal experiences, observations and previous literature which provide in-depth knowledge about the controversy of veil in the eastern as well as western countries. Previous literature is used for in-depth background of Islamic perspective of veil.

**Discussion**

Veil in Muslim women is a pivotal point of argument in the Western countries. According to (Hoodfar, 1991; Yegenoglu, 1998 Kahf, 1999; Read & Bartkowski, 2000) veil is a very controversial phenomenon in Western societies. Where such an ethnocentric universalism prevails, we see the creation of artificial social categories. Western women rights-activists are generally presented as the subjects of this counter history and the third world monolithic of colored and 'covered' women are rarely depicted as rising above the silencing generality of being ‘Other’ (Abu-Lughod, 2002).

Among the civilized societies, there are two motives or notions of sexual relations. First is to have an offspring to become a father or parents, and have children and second is based on love for chastity but being contaminated with sexual lust and can be called a faith on living a life as an unmarried, a celibate, bachelor in case of men and or virgin in case of a woman. According to (Bertrand Russell) the sexual relations in the world till to date ever since the humankind existed are based on the first motive. However, India and Persia are based on the second motives because there is veil existing between men and women and sexual relationships have abstinence (Russell; 1872-1921:138).

When eastern nations discussed veil as a biggest obstacles in the progress of Muslims, and they made it realized to Muslims that it was a real cause of their backwardness. In the meanwhile when Muslims discussed progress of eastern nations and freedom of women, they thought that their women should adopt the way of life of the western nations. Although there is a clear instruction about veil in the holy Quran, in Europe discussions
and conferences started to get the opinion for abandoning use of veil among the Muslims families. When Muslim families in western nations started allowing their women-folk to follow culture of the western women then family system in eastern nations started weakening and disappearing. Muslims started thinking and discussing about its impact on their existence. The civilizations e.g. Cyprus and Romans who had lost distinctions between men and women vanished from the map of the world. In Islam Muslim women and men are equal and performing their due roles that separate them from each other. The mighty nations and civilizations that were highly successful and, ruled over the entire world were also sociologically and ethically highly civilized. However, when slowly they adopted unethical, sexual and psychological motives they lost all their might.

Islam is a religion that does not allow men and women to be unmarried and live a life of a monk rather encourages living successful life full of enjoyment. It allows men and women to benefit from the bounties of the world. The Islamic the physical outlook and appearance of woman and men should not attract others and be objectionable for them. Women are more than 50% of the population they are more attractable than the men are. They must come out in open spaces in such a manner that increases their respect. Islam has defined boundaries for woman. Every Muslim woman must follow them.

Islam allows women to perform daily duties and for doing them, they are encouraged and allowed to come out of their homes. She is allowed to study in co-education institutions. She can work in organizations and institutions to earn, satisfy, and fulfill her needs and wants of daily life. She has a right to fulfill her socio-cultural and economic needs and requirement of living. Allah has given a right of freedom in sphere of life. This freedom has some responsibilities and it is based on certain conditions. These conditions are based on the natural responsibilities and situation (Khomeinism: Essays on Islamic Republic, Berkeley, CA: University of California Press.)

Before the advent of Islam women used to go out unveiled. Having made up that use to attract men, these women were teased by some men (Sura-e-Al Ahzab, 23). Taking into consideration such situation was not acceptable therefore, Allah advised and forbidden that women must cover their body and attractive parts to be respected by others when they come out in public. After revelation of the verses regarding veil of women, women of the family of the Holy prophet used to cover their body whenever came out in a public even at the time of Hajj they veiled themselves during Hajj and Tua'f Kaba. They used to preach in public to Muslims in open spaces. They were allowed to unveiled their face and hands at the time of Hajj so that others can recognize them and be respected by them instead of being teased (Sheikh, 1987:127). Women are allowed to go out and perform their work but in an ethical dress. To create peace in society women are bound to make up themselves according to Islamic guidelines. As reported by research based on interviews, many women choose to wear the headscarf in order to fulfill not only
religious, but identity, cultural, social and political needs too. (Misha & Shirazi, 2010) find out that Muslim women practice of veil for religious identity while (Peek, 2005) argue that Muslim practice it to select their identity as American as Muslim. (Misha & Shirazi, 2010) find out that women supposed that veil protect their identity.

Conclusions

In a particular situation woman has to decide when she has to veil and when not. In teaching of Islam, there are no clear instructions for veiling of hands and face (Maudodi, 1999:266). Allama Iqbal the poet of east has also advised women to follow Islamic teachings in daily life. A mature pious (Momin) Muslim women is fully respected having trust on Allah and confidence on herself she must also make her own decisions and Judgments to follow instructions and decide when to veil and not to perform her duties and daily matter of life (Soharwardi, 2001:293). Lives of Muslim women are depending on their religious conditions, position, and communal status. However, it is still very much limited for women, depending on how much Muslim women is prepared to sacrifice within her society for the sake of heaven while other societies is often just a case of sacrificing her femininity.

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Abstract

The aim of the study is to find out how much women are contributing in the household’s budget in slum areas of Hyderabad district. A sample comprised of 200 women workers. They were randomly selected in four slum areas in Hyderabad district including: Paryatabad, Ghera coloni (Latifabaf unit 9), Haliroad and Qasmabad. A close ended questionnaire technique was used and data was analyzed through SPSS (version 18). The findings show that about 48% of single status women have more than an average contribution in income generation. It has revealed that women earn less than Rs.5000 per month in the slum areas of Hyderabad. They give extensive time to their work for generating more income. On the basis of results, this study concludes that females were facing multiple problems such as illiteracy, lack of technical skills, less income and less opportunity, etc. These findings are enough for the policy makers and government to formulate policy in informal sector concern to women.

Introduction

Pakistan is a developing country where a general standard of life is not improving as it is in many other countries of Asia and Asia Pacific. Women everywhere play a constructive role in the economic development of the country. In Pakistan too, females are also playing though limited, but a proactive role in industries, factories, offices and at home businesses in Pakistan.

As far as role of women in informal sector is concerned, ‘they have some disadvantages in work as compared to men. But, in Pakistan they are vulnerable and there is no easy employment available for them. There salaries are also low. ‘The monthly income of more than three-fourths of employees of the informal sector is less than Rs.1,500’(Dawn, 2011). It was estimated that ‘The total workforce of home-based women workers (HBWW) was approximately 12 million’. In urban areas, women strength in home-based work is 1,275,022 (41.9%) in Punjab, 905,401 (29.8%) in Baluchistan, 748,056 (24.6%) in Sindh, and 111,790 (3.7%) in Khyber Pakhtunkhwa (Dawn, 2011). To some extent, women have a significant contribution in household income generation (Khan & Khan, 2007, 2008, 2009). Moreover, informal activities attracted the women to participate in economic activities and to support their families economically (Kazi and Sathar, 1986). Top of Form Women have 26% sharing of earning in the total income in household in Pakistan. However, the rate of economic activities is 40% of men (MHDIC, 2000). According to FBS (2003), the participation rate of female in labor force in Pakistan was just 14.4% as compared to 70.3% of male. However, the male share of the employed labor force decreased by six percent point from 2001 to 2008 and resulted in a corresponding increase in the share of the female share of the employed labor force. According to LFS (2007-8), the total employed labor force of Pakistan was 49.04 million (95%) out of them 10.03 million (19.4%) were female during the fiscal year 2008-9.

On account of Pakistan’s Employment Trend (2013), overall, in manufacturing sector, women’s excessive working hours was sharply decreased from 24.2 percent in 2008-9 to 15.4 percent in 2012-13. But, women spent excessive hours in the business of fishing, mining, construction, wholesale and retail trade, hotel and restaurant, transport and communication, health, social work and other community, social and household services. As far as women’s
working hours in Sindh province is concerned, it has increased from 13.9 percent in 2010-2011 to 24.9 percent in 2012-13. Overall, women have spend more working hours in the education, health sector, construction, community, social and home based services.

In this context, Food and Agriculture Organization of the United Nations (FAO, 1995) reported that in developing countries, women have low wages for the same nature of jobs as compared to men. For example, in urban areas of Ghana, women’s wages are 31 percent lower than a men’s wages. Women are forcibly working on low wages. Here the term ‘informal sector’ is referred as ‘to unauthorized, unrecorded, disorganized and small scale business and usually people self employee on low wages’ (Khan, 1990). Further, it can be described as: ‘All household enterprises owned and operated by own-account workers, irrespective of the size of the enterprise. Enterprises, here means concerns owned and operated by employers with less than 10 workers including the owner(s) of the enterprise, the contributing family workers, the employees, whether employed on an occasional or a continuous basis or as an apprentice. The rate of employment in informal sector was increased ten percent in a decade from 63.8% in 2001-02 to 73.3% in 2012-13. Out of them, male (64.1% to 73.6%) and female (60.8% to 70.9%) rates of employment were also raised during the period (GoP, 2014).

The aim of the study is to explore the women’s contribution in income generation in informal sector under the hypothesis whether this role is significant or not. However, a large number of women work in the informal sector in Sindh, which is generally not calculated while measuring gross domestic product (GDP) of the country. In slum areas of Sindh, women are playing an important role in the development of the economy, generating additional employment opportunities through the informal sector, which needs to be quantified. In major slum areas of Hyderabad, women are in some manners earning supplementary income. But, in some cases, their role is central for livelihood. These women have different duties at homes and out. Moreover, they are engaged in informal activities for earning. Some women’s income depends on small entrepreneurs. As far as women’s role in the informal sector is concerned, they have a higher proportion in contribution of household income. In the informal sector, the most common source of income are embroidery, glass bangles, domestic work, nut cutting, sewing clothes, beauty parlor, shop keeping and food selling in Paratabad, Ghera coloni (Latifabad Unit 9), Haliroad and Qasmabad slum areas of Hyderabad (Sindh). Hyderabad is the second larger city of Sindh after Karachi.

The present study explores that majority of women (74%) are engaged in the aforementioned home based works. Women make substantial contribution in the economic growth of the country through informal activities. This study is significant to formulate government policies related to female employment opportunities in the informal sector. The study contains the following sections: Section 2 reviews literature. Section 3 provides research design. Section 4 contains data analysis and discussion. Conclusion and policy implication are given in section 5.
Literature Review

Many economists acknowledged that women represent a meaningful role in the growth of the country’s economy. However, their contribution in income generation has underrated. Sharma (1989) reveals that most of women earn to feed their families. Unfortunately, they do unsuited work at low wages. He further said that the rate of women’s participation in the informal sector has increased from 12.13% to 14.4% in 1971-1981. Women’s participation in work had risen rapidly in some areas of India. Further, Sharma (1989) exhibited that educated women have more opportunities, where they are regarded as availing a lot of benefits.

No doubt, women spend excessive time to their work. In this regard Mumtaz & Shaheed (1987) acknowledged that women work more than 14 to 16 hours per day. They are very responsible for providing accessories to household. Inspite of this fact, the women’s role is considered as care taker of home. Although, 24 percent women are involved in the informal sector as a domestic servant (cooks, nannies, nurse maids), shopkeeper, beautician, good seller, glass bangles making, embroidery making, handicraft work and much more. So therefore, each job has different wages and prestigious. The study also explored that in urban areas women are working as a waitress in Pakistani restaurant, as a sale person in the boutique as well. It is unlike in developing countries of the East, Latin America and Africa (Mumtaz & Shaheed 1987).

Jafri (1997) also says that the formal economy consists of all shades of taxes, measured, documented and regulated by the government. Generally, in the formal sector, women are educated and providing good services in the home and in organizations as well than informal sector. On another side, the informal sector do not document in the government record. Mostly, they are self-employed or do other small scale business. However, in this sector, most of people have less skills. Those skills are often learned by family. They do not have other skills nor have any vocational training. In spite of many challenges, they also face the issue of low wages. In slums areas, women are ready to do work in low wages. However, women work harder and harder due to poverty and they try to secure their family from malnutrition (ADB, 2000). Due to low wages women have a lower ratio of income to fulfill the basic accessories of the household.

To some extent, women’s contribution in income generation and household expenses is considerable and gradually recognized by the society. Women’s role in the informal sector in the slum areas of Hyderabad is largely neglected by the policy makers. Bertulfo et al. (2009) says that the issues of women’s work at home are invisible in the policy of the government and statistics. The major reasons behind the informal sector are social constraints and gender biases. Consequently, daily works of women remain neglected. The work of women does not acknowledge.
Research Design

A sample of 200 women respondents is chosen for the simple random technique. The convenient slum areas of Hyderabad district are Paratabad, Ghera coloni (at Latifabad Unit 9), Haliroad and Qasmabad. Particularly, in Ghera colony only three works are common, including: shop keeping, food selling and renew old dresses by stitching. Whereas, in Paratabad, the work of glass bangels is the most popular. The data is interpreted by using frequencies and percentage through the SPSS (version 18). According to Federal Bureau of Statistics (2003), if a woman is involved doing work such as: agricultural farming activities, cotton-picking, livestock and poultry breeding, maize and rice husking, construction work, making clothes, sewing, knitting, marketing and preparation of goods and material. Such a woman will be included in labour force. However, contribution of these women in their household’s budget and GDP is still unexplored, along with determinants of their contribution.

Data Analysis and Discussion

The findings show that early age, lack of education, lack of access of information, untrained, fear of insecurity (e.g. harassment), less opportunities, restricted mobility, excessive working hours and low income in informal economy were major factors of women’s vulnerability. Due to these issues, women continuously do manual labor work.

The contribution of women in informal sector has been analyzed in view of following variables.
- Marital status
- Age
- Technical skills
- Income of Women
- Source of Information
- Working hours
- Nature of jobs

Now, effects of above said variables are to be discussed. Effects of marital status, age, technical skills, income of women, source of information, working hours and nature of job on women’s contribution in income generation.

About 48% of single status women have high contribution in income generation because they save money for their dowry gifts and other accessories. A single status female spend more time and energy in producing more products. So that, they could generate more income. On the other hand, 41.5 percent married women are also kept busy in income generation. Meanwhile, married women have also responsibilities of child-caring and housekeeping. Although, most of (67.5%) women are continuously busy in home based working, but, they are untrained. They have little skills of doing work because they learn from their family members or elders. (See Table 4.1)
The findings further prove that an average income of women is less than Rs.5000 per month in slum areas (See Table 4.2). A similar result found in the study of Kousar (2010) that ‘In urban areas 35% of the informally employed women were earning only Rs.3000 to 4000 per month.’ A similar result has observed in the table 4.2 that majorities (54.50%) of women are away from education and only 26 percent women have matriculated and intermediate qualification. It has revealed that lack of technical skills and illiteracy are main reasons of low income and low self confidence of women in informal sector (Karim, 2001).

Table: 4.1
Contribution of women in household budget

<table>
<thead>
<tr>
<th>Variables</th>
<th>Category</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marital Status</td>
<td>Single</td>
<td>95</td>
<td>47.50</td>
</tr>
<tr>
<td></td>
<td>Married</td>
<td>83</td>
<td>41.50</td>
</tr>
<tr>
<td></td>
<td>Divorced/Widow/Separated</td>
<td>22</td>
<td>11.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100.00</td>
</tr>
<tr>
<td>Age</td>
<td>Below 16</td>
<td>16</td>
<td>8.0</td>
</tr>
<tr>
<td></td>
<td>17 to 25</td>
<td>85</td>
<td>42.50</td>
</tr>
<tr>
<td></td>
<td>26 to 35</td>
<td>65</td>
<td>32.50</td>
</tr>
<tr>
<td></td>
<td>36 to 50 and above</td>
<td>34</td>
<td>17.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100.00</td>
</tr>
<tr>
<td>Nature of Work</td>
<td>Private jobs/ Public jobs</td>
<td>39</td>
<td>19.50</td>
</tr>
<tr>
<td></td>
<td>Home based Work</td>
<td>135</td>
<td>67.50</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>26</td>
<td>13.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table: 4.2
Technical skills and income of women

<table>
<thead>
<tr>
<th>Variables</th>
<th>Categories</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education</td>
<td>Illiterate</td>
<td>109</td>
<td>54.50</td>
</tr>
<tr>
<td></td>
<td>Primary</td>
<td>28</td>
<td>14.00</td>
</tr>
<tr>
<td></td>
<td>Matriculation and</td>
<td>53</td>
<td>26.00</td>
</tr>
<tr>
<td></td>
<td>Intermediate</td>
<td>10</td>
<td>5.00</td>
</tr>
<tr>
<td></td>
<td>Graduates and above</td>
<td>200</td>
<td>100.00</td>
</tr>
<tr>
<td>Female Monthly</td>
<td>Below 5000</td>
<td>94</td>
<td>47.00</td>
</tr>
<tr>
<td>Income</td>
<td>6000 to 10,000</td>
<td>50</td>
<td>25.00</td>
</tr>
<tr>
<td></td>
<td>11,000 to 15,000</td>
<td>21</td>
<td>10.50</td>
</tr>
<tr>
<td></td>
<td>above 15,000</td>
<td>35</td>
<td>17.50</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100.00</td>
</tr>
<tr>
<td>Vocational Training</td>
<td>Trained</td>
<td>46</td>
<td>23.00</td>
</tr>
<tr>
<td></td>
<td>Untrained</td>
<td>156</td>
<td>77.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100.00</td>
</tr>
</tbody>
</table>
Generally, women’s contribution in a household relates to its family size. Table 4.3 convincingly show women’s participation among different family members in informal activities. Among overall respondent, 78 percent households live atleast 10 family members. It is burden on women and men too. It found that 51 percent women have less than five years working experience. This data shows that women’s participation in informal work has increased in last five years. These findings are also supported by Malik and Khan (2009). Whereas, 28.50 percent women had more than 6 to 15 years work experience. Similarly, 72.50% women live in their own home. The owner of the property might be their husband/father, etc. Therefore, they do not contribute in rent charges, but in some cases 27.50 percent women have to share some amount of their income in their home rent as shown in table 4.3.

Table 4.3

<table>
<thead>
<tr>
<th>Variables</th>
<th>Categories</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family Members</td>
<td>below 10</td>
<td>156</td>
<td>78.00</td>
</tr>
<tr>
<td></td>
<td>11 to 15 and above</td>
<td>44</td>
<td>22.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
<tr>
<td>Work Experience</td>
<td>below 5 year</td>
<td>102</td>
<td>51.00</td>
</tr>
<tr>
<td></td>
<td>6 to 15</td>
<td>57</td>
<td>28.50</td>
</tr>
<tr>
<td></td>
<td>16 to 20 and above</td>
<td>30</td>
<td>15.00</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>11</td>
<td>5.50</td>
</tr>
<tr>
<td>Owner of Property</td>
<td>Not Answered</td>
<td>200</td>
<td>100.0</td>
</tr>
<tr>
<td></td>
<td>Own Assets</td>
<td>145</td>
<td>72.50</td>
</tr>
<tr>
<td></td>
<td>On Rent</td>
<td>55</td>
<td>27.50</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 4.4 indicates different sources of information available for women such as T.V, mobile, social network and internet. Among all sources of information, television is found the most popular among women in Hyderabad. T.V as a source of information is being used by 58.50 percent women that is followed by mobile, social network and internet sources.

Table: 4.4

<table>
<thead>
<tr>
<th>Source of Information</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>T.V</td>
<td>117</td>
<td>58.50</td>
</tr>
<tr>
<td>T.V and Mobile</td>
<td>47</td>
<td>23.50</td>
</tr>
<tr>
<td>T.V, Mobile and Social Network</td>
<td>24</td>
<td>12.00</td>
</tr>
<tr>
<td>T.V, Mobile, Social Network and</td>
<td>12</td>
<td>6.00</td>
</tr>
<tr>
<td>Internet Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Table 4.5 manifested that unmarried girls are giving (62%) more than 5 to 9 hours to their work. Even though, they just give 2 hours as a break for lunch time and rest. After break they start their work and continue till evening in summer season. Sometimes they give more than 10hrs to work in winter season. Mostly, they like to give more than 10hrs and produce more product for more earning. They generate more income for celebration of special event, like holy days, weddings, etc. Teenage girls also save money for dowry, wedding arrangements of sibling or relatives.

<table>
<thead>
<tr>
<th>Hours spent in generation of income</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 to 4hrs</td>
<td>31</td>
<td>15.5%</td>
</tr>
<tr>
<td>5 to 9 hrs</td>
<td>124</td>
<td>62.0%</td>
</tr>
<tr>
<td>more than 10hrs</td>
<td>45</td>
<td>22.5%</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100%</td>
</tr>
</tbody>
</table>

The nature of work in each area (like Qasmabad, Parytabad, Haliroad and Ghyra Basti) is different. It depends on the availability of the work at home. In Parytabad, women are mostly engaged in making bangles. Women are unaware about the demand of the product at home. A middle man provides products for further work to women at home. They also agreed to work on the wages as decided by middle man. In Qasmarbad, women like to do domestic work like sweeper, nanny, maid, etc. And, in Ghyira Basti, majority of women are earning income by selling cultural food. Parytabad, Qasmabad, Haliroad and Ghyra Basti are old and slum areas of Hyderabad city. This survey reveals the fact that after food selling (32.5%), making glass Bangles’ (15.5%), Beauty-Parlour (9.5%), Sewing dress(9.5%), Embroidery (8%) and nut cutting (6.0%). (See Table 4.6 and figure 1).

<table>
<thead>
<tr>
<th>Nature of Job</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Embroidery</td>
<td>16</td>
<td>8.0</td>
</tr>
<tr>
<td>Hat making</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Sewing dresses</td>
<td>19</td>
<td>9.5</td>
</tr>
<tr>
<td>Glass bangles</td>
<td>31</td>
<td>15.5</td>
</tr>
<tr>
<td>Coaching at home</td>
<td>6</td>
<td>3.0</td>
</tr>
<tr>
<td>Domestic work</td>
<td>30</td>
<td>1.0</td>
</tr>
<tr>
<td>Nut cutting</td>
<td>12</td>
<td>6.0</td>
</tr>
<tr>
<td>Beauty-parlor</td>
<td>19</td>
<td>9.5</td>
</tr>
<tr>
<td>Selling food</td>
<td>65</td>
<td>32.5</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>
The summary of the main findings are as follows:

- Teenage girls seem to be more effective in their contribution in household budget. They have more strength for work as compared to married women. Single women spend more hours to work as compared to married women. But, married women suffer as they are home makers as well as informal workers.

- The findings further suggest that on average women earn less than Rs. 5000 per month and it is not enough, for home expenditure. It means that women are earning less than 2$ in a day, which shows that according to the international standard, women in informal sector live far below the poverty line of the country (Pakistan Economic Survey, 2013-14). It may also be observed here that women are not availing the opportunities better. Girls are not allowed to do work outside of home in slum areas. Hassan and Farooq (2015) highlight a reason that is gender discrimination, due to which, females begin only home based work. These results are also in line with that of Shaheed and Mumtaz (1981). Another important shortcoming is the absence of any technical skills. Most of them are not trained for the work they undertake. Sultana and Kamal (2002) also highlight that skills, training and experience enable women to participate more in family income.

- The study has analyzed that education among women play a significant role in contribution of household income. In slum areas of Hyderabad, women avoid to go to schools. They also have not permission from head of household for getting education. Further, the progress of the public schools is not impressive.

- The large family size also has a burden on the women’s income. Kouar (2010) found that ‘in the nuclear families, the women working in informal sector are contributing more to their family income’.

- In slum areas of Hyderabad, women are involved in the same nature of job. They do their jobs collectively in making embroidery dresses, glass bangles, food
serving, sewing dresses, cutting nut, services of beauty parlor and domestic work. To some extent, these results are also supported by Azid et al. (2001).

Conclusions

On the basis of results, this study concludes that women are playing pivotal role in household budget through informal activities. There are multiple problems including illiteracy, lack of technical skills and opportunities available to earn livelihood that are being faced by women engaged in informal activities. These women do not have leisure time for enjoyment. Nevertheless, women contribute substantially in family income. They have more than an average contribution in household budget and other responsibilities. In slum areas, women in informal sector are unaware of fundamental rights regarding equal wages, education and employments. Because, they have not enough access of information. These findings are enough for the policy makers and government to organize more women’s development programs and awareness campaigns, particularly, to formulate policy in informal sector concern to women.

References


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Educated Females Participation In Labor Market: The Role Of Structural Barriers

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Fauzia Maqsood
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Abstract

Females’ proportion is increasing at higher levels of education in Pakistan but educated female’s employment is not increasing in consonance with their level of education. The main purpose of the present research is to explore the structural barriers of educated females regarding their participation in labor market. A sample of 251 female respondents was selected from University of Gujrat through stratified random sampling technique to conduct survey. A well-structured questionnaire was administered by the researcher to collect data from the respondents. Logistic regression was applied to examine independent effect of variables. To find out significance of various independent variables, dependent variable was cross examined by using chi-square method. Findings of Logistic regression revealed that structural factors were 3.3 times more likely to exhibit favorable attitude towards female employment, whereas respondents with highly supportive family’s normative factors were 2.9 times more likely to have favorable attitude towards female employment. The study suggested that there is still need to do more studies as well as large scale cross sectional household national surveys on this topic and there should be a mechanism to develop awareness campaign strategies to create awareness by using different channels including media, NGOs, and some other concerned departments to minimize structural factors and enhance female labor force participation.

Keywords: Educated Females, Participation, Labor Market, Structure, Barriers.
Introduction

There is a contradictory phenomenon in Pakistani society between female’s education rate and participation of educated females in labor market. In Pakistan an increasing number of females are acquiring education and their proportion is further increasing at higher levels of education. The enrolment ratio of female in higher education increased from 36.96% to 46.3%; while male enrolment ratio decreased from 63.04% to 53.7% over the time period 2001 to 2008. Female’s employment is not increasing in consonance with their level of education, which is on rise nowadays. A declining trend in the salaried and self-employed females during 2000 to 2008; whereas the percentage of women working in family farms and homesteads has steadily increased from 49.9% in 2000 to 63.2 % during the same period. Women’s participation in labor market with higher education levels (Intermediate, Bachelors and above) has decreased during 1990-1991 to 2003-2004. Both in rural and urban areas, the percentage of educated women’s participation in the labor force have declined during 1990-91 to 2003-2004 (FBS, 2009).

Civil society and state are all advocating empowerment of women through education and creation of job opportunities as education along with financial health are considered as key factors in empowering women all over the world. Females’ participation in labor market not only promise economic benefits for country but also viewed as an indicator of declining discrimination and increasing empowerment of females (Karshenas & Moghadam (2001); Khattak (2001); Fogli & Veldkamp 2010).

Structural and Socio-cultural barriers have been identified as the most inhibiting factors in the attainment of female’s employment in Pakistan. In every society marked by gender segregation, males, by and large, are considered as the sole agent for bread winners and females are confined to merely household chores as their primary responsibilities. The meaning of “work” is coded with gendered expectations that men are the “breadwinners” and that women’s work is properly located in the unpaid voluntary sector or home.
(Teghtsoonian, 1995; Forssen & Hakovirta, 2000; Macionis, 2009). Females in all over the world contribute to the majority of household labor force and maintain their primary responsibility for child bearing. Household responsibilities and child care are traditionally considered to be in the domain of female duties that do inhibit them to participate in labor market (Alkan, 1995; Aran, et al., 2009; Dayioglu and Kirdar, 2009; Taymaz, 2009). Moreover, Lokshin et al. 2000. noted that economic incentives in the form of child-care centers by the public sector have a powerful effect on the work behavior of women.

The cultural norms and traditions in Pakistan have generated the circumstances, where males and females have been confined into specific family roles with the females accepting most of their family responsibilities without any agitation (UNICEF, 2006).

While discussing barriers to female labor force participation, we cannot ignore structural difficulties being faced by females to find decent work. The concept of decent work was introduced by International Labor Conference (ILO) in 1999. ILO defined “decent work” as a work which provides freedom, equality, security and human dignity to employees, irrespective of their gender i.e. male or female (Freiler et al. 2001; Ghai, 2003; Güven-Lisaniler 2003; ILO, 1999). In Pakistani society, female’s access to a decent work is very limited. In the patriarchal structure prevalent in Pakistani society, it is still a common belief that females are not suited for the professions which involve management, risk taking and leadership qualities. This belief has been imbibed both in male and female through the continuous process of socialization originated in the institution of family.

Moreover, females attained their graduate degrees mostly in ‘softer’ disciplines such as arts, humanities, languages, literature and education etc. Only college degree in these disciplines is not enough to get a decent job in today’s globalizing and market-oriented society. This deficit of skill-oriented degree is not in consonance with modern needs nowadays, because current global economy as well as information society demands skillful labor having professional qualifications in thriving disciplines like information technology, business management, engineering etc. Studies done in past also highlight this fact that knowledge about computer and IT has become an essential requirement for many jobs and it is also associated with high wages (Autor et al., 1998). Kottegoda, (1991) also noted that low participation of females in education based on is a potential barrier for them to participate in labor market. Further, this limitation restricts females only to low-paid jobs. Gender discrimination at the labor market has a significant role in limiting female labor force participation. It is estimated by the United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP, 2007) that it costs up to USD 80 billion for Asia per annum owing to restrictions imposed on women to participate in labor market and access to schooling. Females also face difficulties to get long-term contract jobs, because they usually quit job after marriage. For example, it is
reported that men’s labor force participation rates do vary, for example as they grow old or get married, they show less variations than females (Neft and Levine 1997).

The literature in Pakistan, particularly studies on the impact of structural factors to educated females’ labor force participation is limited. There is a need to plan and carry out studies that will document the structural barriers to women’s participation in labor market. The findings of such studies can contribute greatly to public policies and programs that would facilitate educated women’s participation in the labor market.

**Objectives of the Study**

- To analyze the socio-economic characteristics of the respondents
- To explore the normative and structural barriers to educated female participation in labor market
- To suggest policy measures to enhance female labor force participation

**Material and Methods**

In the present study Survey method was used to obtain information from graduating female students of BS (Hons) and Masters at University of Gujrat. Researcher collected sampling frame from the concerned office of university and population was comprised on 35000 elements. By using Yamni (1967) sample size determination formula, a sample size of 251 respondents was selected through proportionate random sampling technique on the basis of elements characteristics. A detailed Individual Questionnaire was developed for eliciting information, views and opinions about female participation in the labor market and their own plans about working after graduation from the students who were about to enter the labor market. The measurement instrument was pre-tested from 25 respondents. Further, researcher used Statistical Package for Social Sciences (SPSS) to draw results and conclusion. Since dependent variable of present study was categorical in nature having two categories favorable and unfavorable attitude towards female participation in labor market. Therefore, logistic regression seemed suitable option to examine independent effects of various independent variables. To find out significance of different / various independent variables, dependent variable was cross examined by using chi-square method.

**Results and Discussions**

Section 1.1 in Table 1 depicts the age group of the respondents and only small proportion (6.7%) of the respondents was belonging to age bracket of 25 to 29 years. Data indicates that majority (93.2%) of the respondents are in the age group 20 to 24 years. Section 1.2 describes the father’s occupation of the respondents. Major occupation of father as
indicated in above table is businessman. The reason to ask this question is to develop a socio-economic profile of the respondents’ family. Secondly, to see if father’s occupation influences differently the choice of female’s joining labor market. Data indicates that majority (43.5%) of respondents’ father’s occupation in business and second large category is professional (14.2%).

### Table: 1

<table>
<thead>
<tr>
<th>Socio-economic characteristics of the respondents</th>
<th>1.1 Age Bracket of the Respondents (Yr.)</th>
<th>1.3 Current Enrolled Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category</td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>20-24</td>
<td>234</td>
<td>92.5</td>
</tr>
<tr>
<td>25-29</td>
<td>17</td>
<td>06.7</td>
</tr>
<tr>
<td>Total</td>
<td>251</td>
<td>99.2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1.2 Father's Occupation</th>
<th>1.4 Father's Monthly Income (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category</td>
<td>Frequency</td>
</tr>
<tr>
<td>Teacher</td>
<td>22</td>
</tr>
<tr>
<td>Official</td>
<td>28</td>
</tr>
<tr>
<td>Businessman</td>
<td>101</td>
</tr>
<tr>
<td>Professional</td>
<td>33</td>
</tr>
<tr>
<td>Farming</td>
<td>29</td>
</tr>
<tr>
<td>Skilled Labour</td>
<td>19</td>
</tr>
<tr>
<td>Total</td>
<td>232</td>
</tr>
<tr>
<td>No response</td>
<td>19</td>
</tr>
<tr>
<td>Total</td>
<td>251</td>
</tr>
</tbody>
</table>

Data in above table describes the distribution of respondents with respect to their degree level i-e BS and MA. Table indicates that 62.5% respondents were from BS and 37.5% were from MA. Last portion of the table 1 shows father’s monthly income of the respondents. Around 41% of respondents’ fathers’ income ranges from 10,000 to 30,000 and around 33% range from 30,000 to 50,000 and about 23% had income 50,000 or more per month. It seems this income distribution is comparatively higher income groups. This information was asked to develop socio-economic profile of respondents' family.

Data regarding barriers to participation of females is gathered through asking about different structural and cultural barriers. Respondents’ opinion on participation of married females in labor market was also sought; similarly their views whether married females could balance work and family life. Data on the above mentioned variables were collected to obtained respondents views and information about the structural and/or cultural barriers that hinder participation of females in labor market.
Table 2
Respondent’s views

<table>
<thead>
<tr>
<th>Views</th>
<th>Frequency</th>
<th>Valid Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favorable</td>
<td>230</td>
<td>91.6</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>21</td>
<td>08.4</td>
</tr>
<tr>
<td>Total</td>
<td>251</td>
<td>100.0</td>
</tr>
</tbody>
</table>

2.1 Regarding Participation of Females in the Labor Market

2.2 Reasons for Preferred Jobs for Educated Females

<table>
<thead>
<tr>
<th>Job Description</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching</td>
<td>70</td>
<td>27.9</td>
</tr>
<tr>
<td>Doctors</td>
<td>11</td>
<td>4.4</td>
</tr>
<tr>
<td>Nursing</td>
<td>02</td>
<td>0.8</td>
</tr>
<tr>
<td>Office Jobs</td>
<td>25</td>
<td>10.0</td>
</tr>
<tr>
<td>Any reasonable job</td>
<td>132</td>
<td>52.6</td>
</tr>
<tr>
<td>Total</td>
<td>240</td>
<td>95.6</td>
</tr>
</tbody>
</table>

2.3 About Married Females' Joining Labor Market

<table>
<thead>
<tr>
<th>Views</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favorable</td>
<td>162</td>
<td>64.5</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>89</td>
<td>35.3</td>
</tr>
<tr>
<td>Total</td>
<td>251</td>
<td>100.0</td>
</tr>
</tbody>
</table>

2.4 On Working Women's Ability to Balance Work and Family

<table>
<thead>
<tr>
<th>Ability</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Can balance</td>
<td>182</td>
<td>72.5</td>
</tr>
<tr>
<td>Can't balance</td>
<td>69</td>
<td>27.5</td>
</tr>
<tr>
<td>Total</td>
<td>251</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 2 describes the respondents’ attitude about female participation in the labor market. A large majority of respondents (92%) have a favorable attitude towards female participation in the labor market. The data indicates that respondents are of the view that educated females should join labor market. The table also shows the respondents’ perception about suitable jobs for females. Usually, it is argued that females mostly prefer jobs like teaching and health profession but in above table 55.0% responses in ‘any reasonable job’ indicate that they are willing to join any reasonable job according to their skills. It shows flexibility regarding job choices and they are not restricted by cultural norms and values to opt only teaching as profession. So if society provides reasonable and appropriate jobs to females than the ratio of females participation can be increased remarkably.

To understand the views of respondents’ if the women should join the labor market after getting married a specific question was asked to all the respondents. The idea was to study if marital status changes the attitude and factors of married women regarding
participation in labor market. The data in table 2 shows that only 64.5% of the respondents are of the view that married females should also join labor market. Whereas, this percentage was also 92% when respondents were asked if educated women should join the labor market. It seems marital status does make a difference. It could be argued that after getting married the responsibility of the family such as household chores, raising children dampens the labor force participation. However, as per the qualitative data as described in chapter# indicate if the society provides support system at home and in work places married females may be able to join labor market.

Section 2.4 highlights respondents’ perception about working females’ ability to balance their work and household responsibilities. A significant percentage of respondents 72.5% are of the view that they can balance their work and household responsibilities. It shows their willingness and favorable attitude towards joining labor market. These students are expected to enter in labor market. The above data suggest that our respondents feel positive about joining labor market and attaining a balance in work and household responsibilities. So it leads to the argument that traditional gender roles are changing now but it needs sufficient structural changes in society to be implemented.

Table 3

<table>
<thead>
<tr>
<th>Respondent’s reasons</th>
<th>3.1 Why Mostly Educated Females do not Join Labor Market</th>
<th>3.2 Women's Work may affect Family Life Negatively</th>
<th>3.3 Travelling Alone to Workplace</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Reasons</td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td></td>
<td>Females are not allowed to work</td>
<td>45</td>
<td>17.9</td>
</tr>
<tr>
<td></td>
<td>Females don't feel comfortable to work</td>
<td>28</td>
<td>11.2</td>
</tr>
<tr>
<td></td>
<td>Due to family responsibilities such as taking care of home and children</td>
<td>86</td>
<td>34.0</td>
</tr>
<tr>
<td></td>
<td>Due to insecure environment</td>
<td>72</td>
<td>28.7</td>
</tr>
<tr>
<td></td>
<td>Due to non-availability of appropriate job</td>
<td>20</td>
<td>08.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>251</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 3 indicates the respondents’ perception regarding the factors responsible for low participation of educated females in labor market. The response “females are not allowed to work” (17.9%) represent a cultural barrier to females participating in labor market. The reason was because females could not get permission due to family restrictions and
traditions. The other response “females don’t feel comfortable to work’(%), ‘ due to family responsibilities such as taking care of home and children due to insecure environment’ and ‘due to non-availability of appropriate jobs’ were operationalized as structural barriers in the present research. It can be argued that females don’t feel comfortable due to insecure environment at workplaces. So it is the structural issue of employing institution that they cannot provide conducive work environment for females. Structure of the family is also indicated as one of the major barrier to females’ employment in the above table having 34.0%. It can be argued that despite having permission of family, because of dual responsibility of at home and at workplace females could not join labor market.

Section 3.2 shows the respondents’ opinion regarding negative effects of women work on family life. Here, again majority (57.0%) of the respondents are of the view that working women’s can balance their work and family life and it may not affect family life negatively. It supports the above discussed argument that females can balance their work and family life.

It was asked by respondents that if they have to travel alone to their workplace, would they be able to go alone. Data in table (section 3.3) indicates that majority (71.3%) of the respondents are of the view that they can travel alone to their workplace if they join labor market. While only 28.7% respondents said that they cannot go alone to their workplace. This finding seems to suggest that family orientation towards girls’ mobility is not conservative. Moreover girls are socializing in a way that they can travel alone. But again these are the views of those girls who are not yet entered in labor market. It might be possible if social structure will fail to provide security to females; these females would also not join labor market.

<table>
<thead>
<tr>
<th>Table: 4</th>
<th>Favorable attitude towards female labor force participation by fathers’ income</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father’s Monthly Income (RS.)</td>
<td>Total</td>
</tr>
<tr>
<td>Less than 10,000</td>
<td>10,000-20,000</td>
</tr>
<tr>
<td>Favorable attitude</td>
<td>No.</td>
</tr>
<tr>
<td></td>
<td>%</td>
</tr>
<tr>
<td>Favorable attitude</td>
<td>No.</td>
</tr>
<tr>
<td></td>
<td>%</td>
</tr>
<tr>
<td>Total</td>
<td>No.</td>
</tr>
<tr>
<td></td>
<td>%</td>
</tr>
</tbody>
</table>

Income is supposed to influence orientations of individuals. In the same vein income of respondents’ father was taken as independent variable to find if father’s income influences respondents’ attitude towards female employment. Compound frequency distribution provides that majority of respondents (80.8%) are those whose father’s income was more than 50,000 Rs. and these respondents had favorable attitude towards female employment compared to 33.3% respondents whose father’s income was less than 10,000 Rs. and they had favorable attitude towards female employment. Further chi square value (.042< .05)
strengthens this assumption that income does influence attitude of respondents. The findings of results could be strengthened by the argument that with father’s high income females may get a chance to expose to those groups that support egalitarian gender profile or high socio economic status. It is generally observed that individuals with high socio economic status give women more space to utilize their potential.

Table: 5
Favorable attitude towards female employment by father’s work status

<table>
<thead>
<tr>
<th>Father’s working status</th>
<th>Total</th>
<th>Working</th>
<th>Not-working</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>67</td>
<td>1</td>
<td>68</td>
</tr>
<tr>
<td>%</td>
<td>28.8%</td>
<td>6.2%</td>
<td>27.3%</td>
</tr>
<tr>
<td>Yes</td>
<td>166</td>
<td>15</td>
<td>181</td>
</tr>
<tr>
<td>%</td>
<td>71.2%</td>
<td>93.8%</td>
<td>72.7%</td>
</tr>
<tr>
<td>Total</td>
<td>233</td>
<td>16</td>
<td>249</td>
</tr>
<tr>
<td>%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Working status of respondents’ father was another important factor in determining the attitude of females towards female’s employment. Keeping in view this assumption working status of respondent’s father was taken and contingency table was constructed with attitude towards female employment. Compound frequency distribution suggest that 93.8% of respondents were those whose father were not working and they had favorable attitude towards female employment compared with 71.2% of respondents whose fathers were working and they had favorable attitude towards female employment. This finding should be read with caution because overall the number of respondents’ father with non-working status was very low (16 out of 249). Therefore, fisher exact test was applied to statistically test the association. Value of statistical test was .038 less than .05, therefore, association between working status of father and respondent’s attitude towards female employment was significant.

Table: 6
Favorable attitude towards females’ employment by demographic, structural and normative environment

<table>
<thead>
<tr>
<th>Variables</th>
<th>P Value</th>
<th>Odds Ratio</th>
<th>95% CI</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Lower</td>
</tr>
<tr>
<td>Age</td>
<td>.396</td>
<td>.605</td>
<td>.190</td>
</tr>
<tr>
<td>Place of residence</td>
<td>.113</td>
<td>2.428</td>
<td>.810</td>
</tr>
<tr>
<td>Place of growing up</td>
<td>.918</td>
<td>1.058</td>
<td>.363</td>
</tr>
<tr>
<td>Father’s Income</td>
<td>.091</td>
<td>1.217</td>
<td>.969</td>
</tr>
<tr>
<td>Structural Environment</td>
<td>.002</td>
<td>3.390</td>
<td>1.552</td>
</tr>
<tr>
<td>Normative Environment</td>
<td>.007</td>
<td>2.928</td>
<td>1.347</td>
</tr>
</tbody>
</table>

Hosmer and Lame show .829
Logistic regression analysis was conducted to find the net effect of various factors that affect favorable attitude towards female employment. Amongst these factors age of the respondents, their place of residence, place of growing up and their father’s income were not significantly affecting favorable attitude towards female employment. Results indicate that respondents who had highly supportive structural environment were 3.3 times more likely to develop favorable attitude towards female employment, whereas respondents with highly supportive normative environment are 2.9 times more likely to have favorable attitude towards female employment.

The results seem to indicate that structural environment is more powerful in determining attitude towards female employment compared to normative environment. Structural environment was measured by taking into account distance to work place, availability of job in some other city other than the city of residence of respondents, family’s permission to work in some other city and flexibility of working hours. Given the traditional set up of Pakistani society, these factors seem to be very sensitive because they are concerned with the security issue of females as well as reputation of their family. Results indicate that if these factors are less severe for females there are more chances that they will have positive attitude towards female employment. Similarly normative environment was measured by taking into account working with male colleague, family’s permission to work with male colleague, acknowledging contribution of working women’s towards family income. Results indicated that supportive normative environment leads towards favorable attitude towards female employment.

Conclusions

Female’ students had plans to join labor market and their families were also had favorable orientation towards females’ employment. Although these were just opinions of females’ students about their future plans but this information leads to assume that there are chances of increase in the rate of educated females’ participation in labor market. With reference to structural barriers to female employment, majority of the respondents were of the view that non-availability of jobs, low wages, distance to workplace, access to transport were the main hindering factors. The study suggested that there is still need to do more studies as well as large scale cross sectional household national surveys on this topic and there should be a mechanism to develop awareness campaign strategies to create awareness regarding structural barriers of female labor force participation.

References


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Prof. Dr. Fauzia Maqsood is Dean, Faculty of Social Sciences, University of Gujrat, Pakistan.
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- The length of the paper should be between 3500 to 5000 in words.
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- The papers should include references (endnotes) and bibliography.
- Authors are responsible for creating graphs, tables, and charts, if required in their paper.
- Authors are required to submit a signed covering letter stating that the paper has not been published earlier or has not been submitted for the purpose of publication to any other journal or volume. Authors are solely responsible for the factual accuracy for their contributions.

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Notes and references should follow APA style for citation. Some examples are as follows:

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University of Karachi
Phone: 92-21-99261654
E-mail: cewsku@yahoo.com
Last date for submission: 31st May, 2017
<table>
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<th>Year</th>
<th>Title of the publication</th>
<th>Name of the author</th>
<th>Publisher</th>
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<td>2011</td>
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<td>Prof. Dr. Nasreen Aslam Shah (compiled and edited)</td>
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<td>Centre of Excellence for Women’s Studies, Anjuman Taraqqi-e-Niswan and University of Karachi</td>
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<td>Prof. Dr. Tahera Aftab (edited)</td>
<td>Centre of Excellence for Women’s Studies, University of Karachi</td>
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</table>