

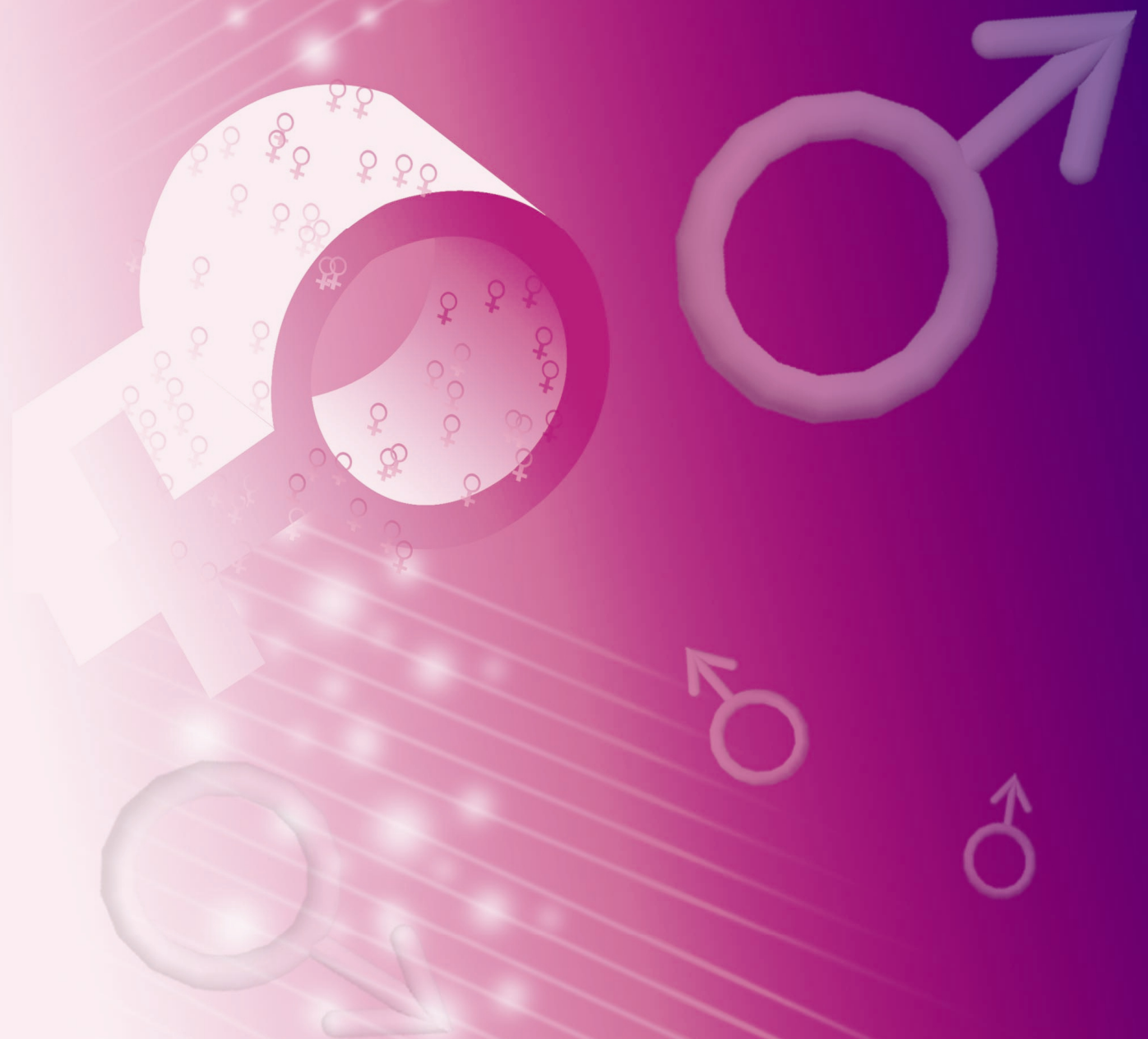
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Editor

Nasreen Aslam Shah



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Women's Rights In The Light Of Quran

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Abstract

Islam has given honour and rights to women. Before the advent of Islam, women were a suppressed section of the society. Islam evaluated the status of women which anyone can expect in today's modern society. Islam provides complete code of life, thus giving all social, economic, political and legal rights to women. A man and woman cannot be same physically so their rights can also not be the same due to their duties but they have equal rights in society. Prophet Muhammad (Peace be upon him) stressed that when some conflict between husband and wife becomes sharpened and there seems no solution, in this situation if wife no more wants to live with husband then she has the right to get divorce. In case husband do not want to give divorce, women has right to go to court for *khula*.

Key Words: Women's Right, Islam, Quran

تلخیص

اسلام نے عورتوں کو عزت اور حقوق عطا کئے۔ قبل از اسلام خواتین کا مقام معاشرے میں انحطاط پر تھا۔ اسلام نے عورتوں کا وہ مقام اُجاگر کیا جو کہ موجودہ دنیا میں کوئی بھی تصور کر سکتا ہے۔ اسلام نے مکمل ضابطہ حیات فراہم کیا اس طرح خواتین کو تمام سماجی، معاشی، سیاسی اور قانونی حقوق مہیا کئے۔ مرد اور عورت جسمانی ساخت کی بنیاد پر برابر نہیں ہیں مگر ان کے فرائض اور حقوق معاشرے میں برابر رکھے گئے ہیں۔ حضرت محمد ﷺ فرماتے ہیں کہ "اگر شوہر اور بیوی کے درمیان اختلاف ہو جائے اور اس کا کوئی حل نہ نکلے تو بہتر ہے احسن طریقے سے طلاق حاصل کر لی جائے۔ اگر ایسی صورت حال ہو کہ شوہر طلاق دینے سے انکار کر دے تو عورت کے پاس خلع کے لئے عدالت کا دروازہ کھٹکھٹانے کا حق محفوظ ہے۔"

کلیدی الفاظ: خواتین کے حقوق، اسلام، قرآن

We are unaware of the importance and value Islam places upon women. People with insufficient knowledge of the Quran, try to protect their rights by working within their worldview, which follows the logic of unbelief. Social conditions around us make this reality very obvious. For example, many women continue to be exposed to ill treatment, violence, and unemployment, and need to be taken care of after their husbands have either divorced or abandoned them, or have died.

Many verses of Quran protect women and their rights for the Quran eliminated the prevalent misguided stereotypes of woman and gave them a respectable position in society. Our Lord teaches us that superiority in His presence is based not on gender, but rather on one's fear and respect of Allah, faith, good character, devotion and dedication.

The Holy Quran says:

Whosoever doth right whether male or female and is a believer, him verily we shall quicken with good life and we shall pay t hem a recompense in proportion to the best of what they used to do. (1)

Whose doth on ill-deed he will be repaid the like thereof while whoso doth right whether male or female and is a believer (all) such will enter the Garden, where they will be nourished without stint. (2)

Before the advent of Islam, the Women were treated in a cruel way. When if one of them recieveth tidings of the birth of a female, his face remaineth darkened and he is wroth in wardly. He hideth himself from the folk because of the evil of that whereof he hath had tidings (asking himself); shall he keep it in contempt or bury it beneath the dust verily evil is their judgment (3). And when the girl child that was buried alive is asked for what sin she was slain. (4)

It is further said:

"Slay not your children fearing a fall to poverty, We shall provide for them and for you. Lo! The slaying of them is great sin. (5)

Islam said for the inheritance of property rights for women in these words: "O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen) noor (that ye should put constraint upon them that ye may take away a part of that which ye have given them unless they be guilty of flagrant lawdness. But consort with them in kindness for if ye hate them it may happen that ye hate a thing where in Allah hath placed much good. (6)

In other place the Quran mentions:

Forbidden unto you are your mother and your daughters and your sister and your father's sister and your mother's sister and your brother's daughter and your sister's daughter and your foster mother and foster sister and your mothers, mothers in law and your step-daughters who are under your protection (born) of your women unto whom ye have

gone-in-but if ye have not gone in unto them it is no sin for you (to marry their daughters) and the wives of your sons who (spring) from your own loins, and (it is forbidden unto you) that ye should have two sisters together except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful. And all married women are forbidden unto you save those captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned. So that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them) given unto them their portions as a duty. And natural agreement after the duty (hath been tho) Lo! Allah is Ever-Knower and Wise (7)

The Quran stresses the right of wife after marriage:

And marry not those women whom your fathers married except what hath already happened (of that nature) in the past. Lo! It was ever lawfulness and abomination and evil way. Forbidden unto you are your mother and your daughters, and your sisters, and your, your father's sisters and your mother's sisters and your brother's daughter and your sister's daughters and your foster-mother and your foster sister and your mothers-in-law and your step-daughters who are under your protection (born) of your women unto whom ye have gone-in but if ye have not gone-in unto them, then it is no sin for you (to marry their daughters) and the wives of your son who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever-forgiving, Merciful. (8)

Quran gives importance to women and give equal status with men and says:

By the night enshrouding, and the day resplendent. And Him who hath created male and female. Lo! Your effort is dispersed (toward diverse ends). (9)

Quran States

Therefore, we said! O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil. It is (vouchsafed) unto thee that thou hungerest not therein nor art naked. And that thou thirstest not therein nor art exposed to sun's heat. But the Devil whispered to him saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away? Then they twain ate thereof, so that their shame

became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray. Then his Lord chose him and relented, toward him and guided him. He said: "Go down hence both of you one of you a foe unto the other. But if there come unto you from Me a guidance then whose alloweth My guidance, he will not go astray not come to grief. (10)

And covet not the thing in which Allah hath made some of you excel others unto men a fortune from that which they have earned and unto women a fortune from that which they have earned. (Envy not one another). Lo! Allah is ever-Knower of all things". (11)

Another place the Quran stresses: O ye who believe! Let not a folk deride a folk who may be better than they (are) nor let women (deride) women who may be better than they are neither defame one another, nor insult one another by nick names. Bad is the name of lewdness after faith. And whoso turneth not in repentance such are evil-doers (12)

Allay says: And it becometh not a believing man or a believing woman, when Allah and His messengers have decided an affair (for them) that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messengers he verily goeth astray in error-manifest. (13)

Another place, the Quran Stresses:

These it was who disbelieved and debarred you from the inviolable place of worship and debarred the offering from reaching its goal and if it had not been for believing men and believing women whom ye know not lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will if (the believers and the disbelievers) had been clearly separated, we verily punished those of them who disbelieved with painful punishment. (14)

In another verse, it is said: So know (O Muhammad) that there is no God save Allah and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your Place of turmoil and your place of rest. (15)

God shows us guidance: Lo! They who spread the slander are a gang among you. Deem it not a bad thing for you, nay it is good for you unto every man of them (will be paid) that which he hath earned of the sin, and as for him among them who had the greater share therein his will be an awful doom. Why did not the believers men and women when ye heard it think good of their own folk and say it is a manifest untruth. (16)

Quran says:

Lo! Those who give alms both men and women and lend unto Allah a goodly loan it will be doubled for them and theirs will be a rich reward. (17)

That he may bring the believing men and believing women into Garden underneath which rivers flow where in they will abide and may remit from them their evil deeds, that in the sight of Allah is the supreme triumph. (18)

Quran Stresses:

On the day when thou (Muhammad) will see the believers, men and women, their light shining forth before them and on their right hands (and wilt hear it said unto them) Glad news for you this day. Gardens underneath which rivers flow wherein. Ye are immortal. That is the supreme triumph. (19)

“The hypocrites both men and women proceed one from another. They enjoin the wrong and they forbid the right and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! The hypocrites they are the transgressors.

Allah promiseth the hypocrites both men and women and the disbelievers fire of hell for their abodes. It will suffice them Allah curseth them and there is the lasting torment. (20)

So Allah punisheth hypocritical men and hypocritical women and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women and Allah is Forgiving, Merciful.” (21)

On the day when the hypocritical men and the hypocritical women will say unto those who believe. Look on us that we may borrow from your light. It will be said. Go back and seek for light.”

Then there will separate them a wall wherein is a gate the inner side whereof containth mercy while the outer side thereof is toward the doom. (22)

Islam has given the right to women to marry a man according to her choice: “Allah citeth an example for those who disbeliever the wife of Noah and the wife of Lot who were under two of the righteous slaves yet betrayed them. So that they (the husbands) availed them naught against Allah and it was said (unto them). Enter the Fire along with those who enter and Allah eiteth an example for those who believe the wife of Pharaoh when she said My Lord! Build for me a home with thee in the Garden and deliver me from Pharaoh and his work and deliver me from evil-doing folk. And Mary, daughter of Imran whose body was chaste therefore we breathed therein something of our spirit. And she put faith in the words of her Lord and His scriptures and was of the obedient”. (23)

Woman is a source of satisfaction in a family. She makes a house atmosphere comfortable.

And of His signs in this we created for you help mates from yourselves that ye might find rest in them and He ordained between you love and merry. Lo! herein indeed are portents for folk who reflect. (24)

Quran has provided certain spiritual responsibilities to a man. Quran says: “Men are incharge of women because Allah hath made the one of them to excel the other and because they spend of their property (for the support of women). So good women are the obedient guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion admonish them and banish them to beds apart and scourge them. Then if they obey you seek not a way against them. Lo! Allah is ever High-Exalted Great. (25)

And they (women) have right similar to those (of men) over them in kindness, and men are a degree above them Allah is Mighty, Wise.”(26)

(Liken they then to Allah) that which is bred up in outward show and is dispute cannot make it self-plain. (27)

For divorce, Quran says: “Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women ought of that which ye have given them except (in the case) when both fear that they may not be able to keep within the limits (imposed by) ALLAH and if ye fear that they may not be able to keep the limits of Allah in that case it is no sin for either of them if the women ransom herself these are the limits (imposed by) Allah transgress them not. For whose transgresseth Allah’s limit such are wrong-doers.” (28)

In other Place, it is Mentioned:

“O Prophet! When ye (men) put away women put them away for their (legal) period and reckon the period and keep your duty to Allah your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality, sucrose the limits (imposed by) Allah and whose transgresseth Allah’s soul. Thou knowest not it may be that Allah will afterward bring some new thing to pass. Then when they have reached their term take them back in kindness or part from them in kindness and call withess two just men among you and keep your testimony upright for Allah whose believeth in Allah and the last day is exhorted to act thus. And whosoever keepeth his duty to Allah. Allah will appoint away out for him and will provide for him from aquarter whence he hath no expectation. And whoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass Allah hath set a measure for all things. (29)

Islam gives Right to Women after Divorce:

“And when ye have divorced women and they reach their man term place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you and cleaner. Allah knoweth ye know not.”(30)

Quran gives the Responsibility to Husband if:

“Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mother in a seemly manner is upon the father of the child. No one should be charged beyond this capacity. A mother should not be made to suffer because of her child nor should he whom the child is born (be made

to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father)." (31)

"Lo! In the creation of the heaven and the earth and in the difference of night and day are token (of his sovereignty) for men of understanding. Such as remember Allah standing, sitting and reclining and consider the creation of the heavens and the earth (and say) our Lord! Thou createdst not this in vain. Glory be to thee! Preserve us from Doom of Fire! Our Lord whom thou causest to enter the Fire him indeed thou hast confounded for evil-doers there will be no helpers."

"Our Lord Lo! We have heard a crier calling unto Faith: Believe ye in your Lord. So we believed our Lord therefore, forgive us our sins and remit our evil deeds and make us die the death of the righteous. Our lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the trust. And their Lord hath heard them (and He saith). Lo! I suffered not the work of and worker male or female. (32)

Islam has Given the Right to Marriage Again After the "Iddat"

Quran says: "Such of you as die and leave behind them wives they (the wives) shall wait keeping themselves apart four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what ye do." (33)

Islam has Given Equal Rights to Wife and Husband.

"As for those who accuse their wives but have no witnesses except themselves let the testimony of one of them be four testimonies (swearing) by Allah that he is of those who speak the truth. And yet a fifth invoking the curse of Allah on him if he is of those who lie. And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false. And a fifth (time) that he."

Wrath of Allah be upon her if he speaketh truth. (34)

God has Given Inheritance Right to Women

Unto the men (of a family) belongeth a share of that which parents and near kindred leave and unto the women a share of that which parents and near kindred leave whether it be little or much a legal share. (35)

In Inheritance, Quran Provides the Right to Girls, Mother and Father

Allah chargeth you concerning (the provisions) for your children to the male the equivalent of the portion of two females and if there be women more than two then theirs is two thirds of the inheritance and if there be one (only) then the half. And to his parents a sixth of the inheritance if he have a son; and if he have no son and his parents are his heirs then to his mother appertaineth the third and if he have appertainth the sixth after any legacy he may have bequeathed or debt (hath been paid) your parents or your children. Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower-Wise. (36)

Quran Distributes the Share of Wife and Husband in this Way

And unto you belongeth a half of that which your wives leaves, if they have no child, but if they have a child than unto you the fourth of that which they leave after any legacy they may have be queathed or debt (they may have contracted them hath been paid). (37)

The Status of Women in Providing Witness to any Situation, the Quran Says

O ye who believe! Whe ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate and let him observe his duty to Allah, his Lord and diminish naught thereof. But if he who oweth the debt is of low understanding or weak or unable himself to dictate, then let the guardian of his interests dictate in (term of) equity. And call to witness from among your men two witnesses. And if two men be not (at hand) then a man and two woman of such as ye approve as witnesses so that if the one erreth (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. (38)

Islam Rose the Honour of Women Saying

And those who accuse honourable women but bring not four witnesses scourge them (with) eighty strips and never (afterward) accept their testimony. They indeed are evil-doers, save those who afterward repent and make amends (for such) to Allah is Forgiving, Merciful. (39)

Before the Advent of Islam, the Different Situations were Faced by the Women during the Period of Prophet Ibrahim (PBUH), Quran Says

Our Lord Lo! I have settled some of my posterity in an uncultivable valley near unto thy Holy House. Our Lord! That they may establish proper worship, so incline some hearts of men that they may yearn toward them and provide. Thou them with fruits in order that they may be thankful. (40)

During Prophet Moosa (Peace be upon him), Quran Says

And when he came unto the water of Maidan he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks) He said what aileth you? The two said: "We cannot give (our flocks) to drink till the shepherd returns from the water and our father is a very old man. So he watered (their flock) for them. Then he turned aside into the shade, and said. My Lord! I am needy of whatever good Thou sendest down for me. Then there came unto him one of the two women walking shyly.

She said: Lo! My father biddeth thee that he may reward thee with a payment of that thou didst water (the flock) for us. Then when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrong doing folk. (41)

So when she came it was said (unto her) Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon said) we were given the knowledge before her and we had surrendered (to Allah). And (all) that she was wont to worship instead of Allah hindered her for she came of disbelieving folk. It was said unto her enter the hall. And when she saw it, she deemed it a pool and barred her legs. (Solomon) said! Lo! It is a hall made smooth of glass. She said! My Lord! Lo! I have wronged myself and I surrender with Solomon unto Allah the Lord of the worlds. (42)

During the days of Prophet Muhammad (Peace be upon him), if

Allah hath heard the saying (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is Hearer, Knower. (43)

Prophet Gave Guidance to Men Meeting Women

Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah aware of what they do. (44)

Islam Says Women should Hide All Parts of their Bodies Except Face and Hands

And tell the believing women to lower their gaze and be modest and to display of their adornment only that which is apparent and to draw their evils over their bosoms and not to reveal their adornment save to their own husbands or fathers or husband's father or their sons or their husband's sons, or their son or their brothers, son or sister's sons, or their women or their slaves, or male attendants who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hid of their adornment, and turn unto Allah together O believers, in order that ye may succeed. (45)

Women had always been a victim of untold tyranny in Arab and other parts of the world in all ages of history. Allah established it is first state under the Khilafah of Adam with this collaboration of Eve which continued to groom and develop with the joint efforts of men and women of their times until a full fledged khilafah got established under the leadership of the Holy Prophet Muhammad (peace be upon him). Allah honoured women by assigning three times more respect and honour to mothers than to men as fathers in this world and in the Hereafter. The Holy Quran has given equal rights in the following matters.

The men are capable of integrating themselves by obeying the laws of Allah and so are women.

Allah uses names of both i.e Al-Momineen wal Mominaat. Great honours have been for women as the wives of Prophet Muhammad (Peace be upon him) are known as Mothers of the Believers. Women enjoy equal rights with men in relation (1) Rights of People (Huquq-ul-Ibaad and (2) Rights of Allah (Huqu-Ullah).

Islam has settled the place of women, her status and the role in the society forever. Islam believes in a dual-sex society accepting the principles of the equality of men and women. Allah said that he has created everything on Haq (Justice or Balance). Women had always been a victim of untold tyranny in different societies. Women were in the worst condition prior to Islam and are victim of all sorts of tyranny even in this so-called age of enlightenment.

In spite of increased awareness of their rights and their demands and efforts for emancipation much of the world societies continues to victimize them in a way or the other.

Islam reveals to mankind the desired of the men and women by establishing the same ethical obligations and rewards for both sexes.

The Quran says:

“And whosoever does good works whether male or female, and he (or she) is a believer, such will enter Paradise and they will not be wronged the dint in a date stone. (46)

The Quran stresses:

“Whosoever does right, whether male or female, and is a believer, we shall assuredly give him to live a good life, and we shall pay them a recompense according to the best of what they do.” (47)

Allah gives equal status and value to men and women. The Quran proclaims the right of every women to buy and sell, to contact and to earn, and to hold and manage her own money and property. It give women a share inheritance of the family (48). Warns against depriving her of that inheritance (49) and specifies that dowry (Mahr) of her marriage should belong to her alone and never be taken by her husband unless offered by the woman as for gift. Islam not only recommends, but even insists upon the equality of women and women as an essential characteristics of a Muslim Society. Islam teaches that women and men are all creatures of Allah, existing on level of equal worth and value.

The rights of women have been fully preserved by Islam since the very beginning, God says in Quran:

“Do not entrust (their) property God has given you to maintain (on first to those who are immature; but feed them and clothe them from it and speak to them with kindness”. (50)

In some other verse it is said:

“To men alluded that they earn, to women whey they earn” God thus decrees that men and women are equal in all respects of work and manners of earning livelihood.” (51)

Islam considers men and women are equal as far as the rights are concerned. If not only recognizes a human personality for both, but also considers them equal in all rights and human privileges,

“They (women) are a vestment of you, and you (men) are a vestment for them” (52). Both husband and wife have almost similar rights and enjoy equal status. (53)

Quran ordains man to treat his wife with affection (Surah iv-iv, v.19). Indeed affection for wife has been rated as highest of virtues.

Prophet Muhammad (PBU) stressed that

“The best of you are the kindest of you to their wives. God creates man and woman from a single soul and there from did create his mate, that he might dwell with her (love). (54).

The creature of heavens and earth. He has made for you pairs from among yourselves (55).

The Quran forbade the custom of killing of females and considered it a crime like any other murder.

“And when the female (infant) buried alive, is questioned, for what crime she was killed? (56)

For from saving the girl’s life so that she may suffer injustice and inequality, Islam requires kind and just treatment for her. The saying of Prophet Muhammad (PBUH) in this regard, “Whosoever had a daughter and does not bury her alive, does not insult her and does not favour his son over her, God will enter him in paradise.”

The Quran states “But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein God has placed much good”. (57).

Thus, Islam considers men and women equal as far as fundamental rights are concerned. Islam recognizes them equal in all rights and human privileges.

Conclusions

Allah has revealed the steps that women need to take to ensure their protection and respect within society and for them to find the love and dignity that they deserve. All of these measures benefit women and seek to prevent damage to their interests or any form of oppression and unnecessary stress.

Equality of Women

The facts that men and women have different physical builds and that women are generally weaker than men are irrelevant and cannot be used to reduce women's value. For Muslims, these issues were settled by the Qur'an: Men and women are equal. Allah reveals the qualities that all Muslims, male or female, should have:

The men and women of the believers are friends of one another. They command what is right and forbid what is wrong, keep up prayer and give the alms (zakat), and obey Allah and His Messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise. (58)

One's gender has no bearing on this, for Allah has given everyone an intellect capable of leading him or her to the right path, reaching the right decisions, and giving the right responses in return for belief and devotion. Therefore, intellect has nothing to do with gender; rather, it has everything to do with one's devotion, fear and respect of Allah. When revealing things about unbelievers, Allah also addresses them in the same manner. He reveals that unbelievers and hypocrites of both genders will be treated alike.

"Anyone, male or female, who does right actions and believes, will enter the Garden. They will not be wronged by so much as the tiniest speck" (59).

Every mother suffers for many months and displays great devotion in order to give birth. As Allah reveals, this is an agonizing process for her. After this period, she adopts a selfless devotion and begins to feed and nurture her child. Allah reminds people of this reality and points out that mothers are very special beings.

We have instructed man concerning his parents. Bearing him caused his mother great debility, and the period of his weaning was two years:

"Give thanks to Me and to your parents. I am your final destination." (60)

Lord has decreed that you should worship none but Him, and that you should show kindness to your parents. Whether one or both of them reach old age with you, do not say "Ugh!" to them out of irritation, and do not be harsh with them; rather, speak to them with gentleness and generosity. Take them under your wing, out of mercy, with due humility and say:

"O Lord, show mercy to them as they did in looking after me when I was small." (61)

Old age means the loss of physical strength, dynamism, health, and energy. Such people become dependent on other people's care, protection, and help. Their mental faculties

decrease, and they come face to face with memory loss and other problems. In addition, He advises people not to forget their parents' selfless devotion to them and to treat them equally well when they reach old age and become dependent.

We have instructed man to honor his parents. (62) We have instructed man to be good to his parents. (63) Married Women

Relationships based on worldly values can degenerate into baseness, as often happens in marriage. When people's love and respect is based on these values, they can lose these feelings quickly when circumstances change. This is almost inevitable when love, respect, and loyalty depend on one's beauty, wealth, health, job, or status, for when these temporary and superficial characteristics disappear, so will the other person's love. Someone who follows such criteria will find no reason to continue to love and honor his or her spouse when the basis for those values is lost.

Belief, fear and respect of Allah, and decency of character are what make love, respect, and loyalty endure. Someone who loves his or her spouse for their belief and character will, in married life, be respectful, loyal, and decent. Losing one's youth, health, or beauty will not affect the love and consideration among spouses for each other, and neither will losing one's wealth or social status. They will not cause trouble or discontent to the other person because of their firm belief and fear and respect of Allah, whatever the circumstances. Believers will always be gentle and compassionate, as well as fair and tolerant, for they will consider this to be a responsibility entrusted to them by Allah.

So close is the marital relationship that the Qur'an says of the spouses:

"They are clothing for you, and you for them" (64).

In this verse, Allah reminds people that each spouse has equal responsibilities. The word "clothing" stands for the responsibility of guarding and protecting one another and also suggests that men and women have complementary qualities.

Another verse states the importance of love and compassion in marriage:

"Among His Signs is that He created spouses for you of your own kind, so that you might find tranquillity in them. And He has placed affection and compassion between you. There are certainly Signs in that for people who reflect" (65).

Believers consider their spouses to be gifts that Allah has given into their care, and therefore value one another greatly. They show affection and compassion when their spouse makes a mistake or falls short in some way, and know that behaving according to the Qur'an will help them overcome all difficulties and solve their problems. As a result, marriage helps both spouses find contentment and peace.

With the phrase "you have been intimate with one another" (66), Allah proclaims the closeness and intimacy of married life. The secret of this closeness, intimacy, and valuing of each other is their intention to create an everlasting togetherness that will extend into the Hereafter. True loyalty and love requires this attitude. Since their love is neither selfish nor temporary, but intended to be everlasting, they are completely loyal, close, honest, and intimate with one another.

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Human Rights For Women Or The Human Rights Of Women?:¹ Pakistan, CEDAW And The Gatekeepers

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Abstract

This paper demonstrates why it is important to have a separate international covenant for the human rights protection of women or CEDAW. The paper begins by discussing the birth of human rights and its evolution to human rights of women in particular. Using Pakistan as an example, the paper discusses Pakistan's CEDAW country reports to date. The key issues presented by the Government of Pakistan in its state CEDAW reports are highlighted. Then, applying the 'gatekeeper theory' some of the findings of the respective shadow reports are highlighted. Finally, there are suggestions for a plan of action that should be adopted by the Government of Pakistan to ensure human rights in general and the human rights of women in particular.

Key Words: Human Rights of Women, CEDAW, Gatekeepers, Pakistan

تلخیص

اس مقالہ میں اس بات سے بحث کی گئی ہے کہ کیوں سیڈا اور خواتین کے انسانی حقوق کے تحفظ کے لئے علیحدہ بین الاقوامی معاہدہ کا ہونا اہم ہے۔ مقالے کی ابتداء انسانی حقوق کی پیمائش اور خاص طور پر خواتین کے انسانی حقوق کے ارتقاء سے کی گئی ہے۔ اس مقالے میں پاکستان کی مثال دیتے ہوئے اب تک ملکی سطح کی سیڈا کی رپورٹ کا تجزیہ کیا گیا ہے۔ حکومت پاکستان کی طرف سے پیش کئے گئے کلیدی مسائل کی ریاستی سیڈا رپورٹ میں نشاندہی کی گئی gatekeeper نظریہ کا اطلاق کرتے ہوئے رپورٹ کی کچھ حاصلات کو حسب ترتیب پیش کیا گیا ہے۔ آخر میں منصوبہ بندی کے لئے سفارشات پیش کی گئی ہیں جسے اختیار کر کے حکومت پاکستان انسانی حقوق اور خاص طور پر خواتین کے انسانی حقوق کو یقینی بنا سکتی ہے۔

کلیدی الفاظ: خواتین کے انسانی حقوق، سیڈا، پاکستان۔

Introduction

'Human Rights'—the phrase and practice guarantee or at least seem to guarantee a promise, assurance, pledge, declaration, undertaking, and/or an assertion—everything and anything that is constructive and life saving for human beings. However, the pertinent question that one should ask, with all the hype and liberatory movements

surrounding us is, “are we really living in a world that ensures human rights?” Consequently, our next query should be if we talk about human rights then why do we have to talk about the human rights of women as a separate category? Do women not form a part of the human rights framework and thus are not a part of the human rights campaign? Or are they simply not worth it?

This paper demonstrates why the human rights of women had to evolve as a separate category within the general framework of human rights. In order to trace the development of the human rights of women the paper first looks at the evolution of human rights concepts and framework through the centuries. Then it examines the stance of some modern western philosophers and some important 20th century documents that laid the foundations for current human rights, paving way for the Universal Declaration of Human Rights (UDHR), the human rights covenants and treaty bodies, especially CEDAW. Using Pakistan as an example the country CEDAW reports to date are discussed. Then, applying the ‘gatekeeper theory’ (Bob, 2009) there is a discussion on some of the findings of three shadow reports. Finally, there are suggestions for a plan of action that should be adopted by the Government of Pakistan to ensure the human rights of women in Pakistan.

A Brief Evolution of Human Rights: Background and Rational²

Some scholars, like Micheline Ishlay (1997, pp. 2-6) suggest that the idea of human rights dates back to the Old Testament (Exodus 22, pp. 20-27 states, “Thou shalt neither vex a stranger, nor oppress him; for you were strangers in the land of Egypt” and Leviticus 19, pp.13-19 states, “neither shall thou stand aside when mischief befalls thy neighbor”). Buddhist ideology also preaches, “I take upon myself the burden of all suffering...all beings I must set free.” In a similar vein, a number of Islamic scholars trace human rights as an integral concept of the Islamic philosophy as well. Whereas, Lacquer and Rubin (1989) begin the birth of human rights with the English secular legal document, the Magna Carta (Great Charter) of 1215. The Magna Carta was important because human rights reject absolute power. But the rights that this document stated were specific either to the church or people of specific social standings. However, in the 17th century England the idea that human beings have rights because of being humans, that is, they have Natural rights, was communicated, for example, through the case of the Diggers.

Thomas Hobbes is one of the pioneers among western philosophers who believes that human beings are entitled to universal rights, especially rights to physical survival. For him the ultimate fundamental right for all human beings is the right to life. Thus, Hobbes advocates that other values such as culture and industry come after the right to life is secured.

Hobbes's successor, John Locke, like Hobbes believes in the rights of individuals *qua* individuals and that the individual's obligation to the state is reciprocal, that is, it is based on the state's respect and protection of individual's rights. However, unlike Hobbes, Locke expands the realm of rights, adding the rights of liberty and property to the right of life.

While Hobbes ties rights to individual physical security, and Locke believes in both physical rights and property rights, Rousseau adds equality and fraternity to the list of rights. As such Rousseau presents his theory of social contract because he argues that when we use the word "property" we should mean legitimate possession and not just verbal possession, so that the state and its citizens recognize and protect what is legitimately owned by someone else. Rousseau advocates that all male citizens should be property holders to be able to participate in political life and making of the laws.

By the end of the 18th century there were some documents, drafted by political actors, as to what constitutes human rights, especially against monarchical absolutism. These documents include the Magna Carta of 1225 and the English Bill of Rights of 1689. But the "grand documents" of human rights are the French and the American documents drafted at the end of the 18th century. These are the U.S. Declaration of Independence (1776), the U.S. Constitution and its first ten amendments, which constitute the Bill of Rights (1789 and 1791), and the French Declaration of the Rights of Man and Citizen (1789). The Declaration of Independence is the first document to declare that, "All men are created equal; that they are endowed by their creator with certain inalienable rights."

The U.S. Constitution permitted property qualifications for voting but with the exclusion of women and slaves from the political process. Whereas, the Bill of Rights elaborated the set of rights that were not restricted to the citizens of the country. With the exception of slaves, all people were considered by the constitution to have rights such as habeas corpus, trial by jury, freedom of speech, association and religion. Similarly, the French Declaration of Rights of Man and Citizen was not meant only for the French but all people.

However, there was some rejection of universal human rights in the 18th and 19th century. The anti-rationalist approach is manifested in the works of Edmund Burke, who believes in the organic view of politics rather than abstractions such as rights of man. He argues that political institutions could not be deliberately planned; they result from the living customs and traditions in the society. Whereas, David Hume thinks that the feelings of pleasure and pain are root of morality. According to Hume, sympathy, not reason, is the quality that makes humans social beings. Like Hobbes and Hume, Jeremy Bentham also believes that emotions of pleasure and pain provide a much firmer foundation for building theories of politics and law. Finally, Karl Marx with his theory of historical

materialism rejects the concept of universal rights. Marx's rejection stems because the "rights of man" equate to the "rights of bourgeois man." Thus, Marx believes that as long as there are social classes rights can never be universal.

However, the middle of 19th century up to the mid 20th century witnessed a lot of domination and deliberately inflicted human suffering. The combination of the world war, totalitarianism and genocide was the ultimate blow to any concept of human rights. Therefore, something official had to be done when World War II was over and Nazism defeated. First some Nazi leaders were tried for crimes against humanity. Second the United Nations (UN) was created for global understanding and cooperation. Third the United Nations issued official statements on human rights which were intended to represent a consensus of international opinion. Besides, the atrocities committed against humanity in the 20th century made it pertinent to have human rights spelled out in the form of written documents. As a result, the first specific declaration on human rights, the United Nations Universal Declaration of Human Rights (UDHR) was presented in 1948. The UDHR refers to the political, economic, social, and cultural rights. The crucial concept that it advocates is that of human dignity. Two other documents that followed are 1966 documents which include the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR). These three documents together are referred to as the "International Bill of Rights." Besides these covenants, there are also documents that prohibit violations of single right. These specifically deal with racial discrimination, discrimination against women, against torture, rights of child, rights of migrant workers, disability rights, and enforced disappearance.³

Women and Human Rights

As the discussion above suggests, with the passage of time and the efforts of human rights advocates, many changes for the better were incorporated in the human rights philosophy and the written documents. However, a question that arises is that why do women become a separate topic for human rights? As stated earlier, are women not humans and thus not a part of the human rights evolutionary thought process?

The answer to this, maybe, lies partly in the critical textual analysis of human rights documents and partly in the societal mores of the time—then and now. Perhaps a close textual analysis of the UDHR, ICCPR, and ICESCR to some extent can provide an answer. Whether one looks at the religious texts, the philosophical texts of 18th and 19th centuries or even the human rights documents of 20th century, humanity is addressed by the collective 'Man' and the pronoun(s) therefore used are 'he,' 'him' or 'himself.' So much so, the written text of UDHR is also gender bias. Interestingly, most of the UDHR articles begin either with 'All human beings,' 'Everyone,' 'No one,' and 'All.' But the

qualifying pronoun(s) for the antecedents is either 'he/his.' The only article in UDHR that specifically mentions men and women separately is article 16 (1), which states, "Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and found a family."

Similarly most of the articles of the ICCPR begin with 'All people,' 'Every human being,' 'No one,' 'Everyone,' 'All persons,' and yet the qualifying pronoun(s) used is 'he/him.' The only ICCPR article that mentions men and women explicitly is the one that also deals with marriage rights. ICCPR Article 23(2) states, "The right of men and women of marriageable age to marry and to found a family shall be recognized."

However, the text of ICESCR is comparatively less gender biased than the two afore mentioned texts but at times some of the articles here also use pronouns like he/him/himself to qualify 'All people,' 'Everyone,' and 'All.' The ICESCR includes two articles that distinctively use men and women as separate entities. ICESCR Article 3 states:

The State Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present covenant.

And Article 7a (i) states:

Fair wages and equal remuneration for work of equal value without distinction of any kind, in particular women being guaranteed conditions of work not inferior to those enjoyed by men, with equal pay for equal work.

As such, UDHR and ICCPR only mention women with reference to marriage rights. The reason being that the document writers conceived of heterosexual marriage only; for them the only way to have a 'natural' family was through the conjugal union between a 'natural' man and a woman. Therefore, men and women had to be actually spelled out. However, I think that the text of ICESCR is slightly less gender biased because the propagation of culture and the social mores, in most cultures, is believed to be perpetuated through women, especially through mothers.

On the whole, the International Bill of Rights (UDHR, ICCPR, and ICESCR), as far as the written text is concerned, apparently seem gender bias or at best gender blind. Although these documents, in spirit, may not have meant to sound as biased as they appear to be. In other words, the lack of gender neutrality of these documents suggests the patriarchal social mores and thus the language usage that may have been part of the discursive practices of those days, preserving and promoting a certain social value system. But the dilemma with all such texts, as with religious texts, is that the interpretation

becomes problematic, especially when patriarchy, power, hierarchy, and culture intervene. Therefore, further documents and texts are required to clarify the misinterpretation of language and intention especially in times, cultures, and issues where the male-female dichotomy makes a difference and can lead to serious consequences if rules and rights are not clearly explained.

CEDAW: Birth, Benefits and Limitations

Convinced that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields.⁴

Although the United Nations human rights documents guarantee equality and non-discrimination on the basis of sex, however, these documents overall do not have specific rights for women. As such, when the word ‘women’ did not actually appear much in these human rights documents it called for a heads up! Women have always been marginalized in societies since time immemorial and when women did manage to get their rights either through religious or secular mechanisms the patriarchal structures and interpretations impeded women from achieving the status or issues they were struggling for and against. Therefore, a separate and clearly spelled out set of rights for women had to be developed. This separate set of rights was not only meant for women but also for men who could use it for further interpretation of the existing human rights. Since the missing-out-of-women was strongly felt in the human rights documents, as a result, The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) was adopted in 1979 by the UN General Assembly and entered into force on September 2, 1981. CEDAW Article 1 defines discrimination against women as, “*...any distinction, exclusion or restriction made on the basis of sex.*”

CEDAW broadly covers all aspects of women's lives including political participation, health, education, employment, marriage, family relations and equality before the law. CEDAW has definitely helped in interpreting women issues within the UN human rights framework. However, this treaty body has limitations as well. Firstly, like other UN human rights documents, the problem of universalism vs. particularism plays an important role in implementing CEDAW across the board. Most of CEDAW articles can be applied universally but then some State Parties have reservations regarding some articles on the basis of their cultural and social traditions. This further leads to the problem of what constitutes violations of human rights from a particular culture's standpoint and consequently what violations can therefore be over looked on the basis of cultural particularism and how far? Secondly, a strict check, on the State Parties, with regard to implementation of CEDAW is not possible. Therefore, CEDAW country reports, if submitted in time or at all, to the CEDAW Committee cannot be entirely

trusted for their reporting procedures and results. Finally, with the help of CEDAW or other human rights documents the naming and blaming of a State Party, for not properly implementing a treaty, is possible but the shaming is not guaranteed as CEDAW and other covenants are not legally binding and therefore no State Party can be legally penalized in any way.

However, during the course of time other conventions and conferences have also taken place to ensure and reiterate the importance of CEDAW and women's rights in general due to which parallel systems, like national and international non-governmental organizations, are formed. These organizations help to monitor the proper implementation, reporting and documentation of a treaty by State Parties. As State Parties frame their CEDAW reports these institutions and mechanisms work simultaneously to produce parallel or shadow reports to highlight the similarities and differences reported by the State Parties to the CEDAW Committee. These non-governmental organizations thus provide a structure to maintain some sort of checks and balances—at least they manage to highlight the performance of the State Parties and if required bring about some sort of a response both at the national and international platforms. These reactions may not always accomplish the goal, for which there is an on-going struggle, though some times they do, but these voices and responses definitely draw attention, enabling women to become visible and heard.

As a case in point Pakistan's CEDAW country reports and shadow reports of NGOs elucidate the functioning of the Covenant in Pakistan. Pakistan had submitted three joint country reports in 2007 which covered the period from 1997 to December 2004. However, the latest report was due in April 2009 but was presented in September 2011, covering a period from January 2005 to April 2009.

A Brief Overview of CEDAW and Pakistan

Pakistan ratified CEDAW on April 12, 1996. It presented its reports to the CEDAW Committee at the thirty-eighth session, held at United Nations Headquarters in New York from May 14 to June 1, 2007. Pakistan, until now has submitted four country reports. The initial report was supposed to be submitted on June 11, 1997, the second report was due on June 11, 2001 and the third report was due on June 11, 2005 and the fourth report was due in April 2009. However, the initial three reports were jointly submitted to the CEDAW Committee on July 28, 2005. A compliance report was due within a year's time but somehow it could not be produced along with subsequent two periodic reports that were supposed to be submitted by the Ministry of Women Development. The fourth CEDAW Country Report is also produced by the Ministry of Women Development in consultation with the key government and civil society organizations.⁵

Pakistan CEDAW Combined Country Report Summary

Pakistan acceded to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), making a declaration on the Convention and entering a reservation on Article 29 (1):

- a) Declaration: "The accession by [the] Government of the Islamic Republic of Pakistan to the [said Convention] is subject to the provisions of the Constitution of the Islamic Republic of Pakistan."
- b) Reservation: "The Government of the Islamic Republic of Pakistan declares that it does not consider itself bound by paragraph 1 of article 29 of the Convention."⁶

The country's combined periodic report(s) was presented by the then Secretary of Ministry of Women and Development, Government of Pakistan. This section primarily summarizes the main points of all the reports as submitted before the CEDAW Committee. In order to empower women in Pakistan, according to the combined report, the following measures were adopted at the policy, administrative and institutional levels:⁷

- In 1998, a National Plan of Action (NPA) was launched.
- The First National Policy for Development and Empowerment of Women was prepared
- Education Sector Reforms Action Plan (ESR) and the National Plan of Action for All was developed.
- For the Economic Empowerment of Women Pakistan launched its 'Poverty Reduction Strategy Paper' (PRSP) and it ratified Convention 100 of ILO on "Non Discrimination of wages on the basis of sex."
- Political Empowerment of Women was ensured through Ordinance 2001 which accounts for 33% representation of women at all tiers of elected bodies; Women Political Schools are established; and the role of media in advocacy of women rights is encouraged.
- The Judiciary is constantly struggling to protect women's rights. The government ensured to sensitize the judiciary on women's issues; women are being encouraged to join the legal and judicial profession; and the curriculum of Federal and Provincial Judicial Academies now include a module on gender sensitization.

This, in short, was a very brief summary of Pakistan's combined CEDAW country report(s).⁸

Fourth CEDAW Country Report

In a nutshell, the fourth CEDAW country report covers almost the same aspects as were dealt with in the previous reports. The report begins by stating that the recent years were

challenging times for Pakistan. However, very briefly, the report covers the following areas:

- Natural Disasters which include the earthquake of October 2005; heavy rains in July 2007; and the torrential rains of August 2008 which caused massive floods in NWFP and Punjab Provinces.
- Economic Challenges.
- Humanitarian Challenges like helping IDPs from FATA who are evacuated from their homes due to terrorist activities.
- Introduction of new laws for women empowerment like Protection against Harassment of Women at the Workplace Act (2009); and the Domestic Violence Prevention and Protection Act 2009.
- The government is also working on systematizing gender-disaggregated data. The government has established mechanisms for: informal dispute resolution; measures to address internal and external women trafficking; developed women economic and political empowerment schemes; tackling health issues; launched poverty eradication programs; made significant strides in the education sector; and worked on the promotion of women employment.⁹

This in brief was the summary of various CEDAW reports provided by the Government of Pakistan to the CEDAW committee. The next section examines some of the respective shadow reports provided by various NGOs to the CEDAW committee.

Pakistan CEDAW Shadow Reports

In order to highlight some of the omitted issues in the reports the role of the gatekeepers, especially the international/national NGOs, becomes important. These shadow reports draw attention to the ground realities and the implementation/or not of CEDAW as actually practiced in the country under discussion/observation. The shadow reports sometimes also highlight areas/issues that consciously or unconsciously are left out of the submitted reports. Hence, in the following section looks at the summaries of three shadow reports; issues and questions raised by the CEDAW Committee; Pakistan's response to the Committee; and a brief summary of the concluding comments of CEDAW Committee about Pakistan's combined periodic reports. Finally, it highlights the findings of the fourth shadow report.

For the initial three combined reports two parallel or shadow reports were submitted by Shirkat Gah-Women's Resource Center and National Commission for Justice and Peace with Democratic Commission for Human Development (with endorsement and inputs from other major national NGOs and institutions).

Shirkat Gah-Women's Resource Center—*Talibanization and Poor Governance: Undermining CEDAW in Pakistan (April 15, 2007)*¹⁰

One of the foremost appeals made by this shadow report to the CEDAW Committee is to ask the Government of Pakistan to explain the measures adopted against the mounting threat of “Talibanization” in the country; reasons for ineffective governance; and lack of ownership on part of the government bodies. In a similar vein the report highlights the detrimental consequences of militant campaigns which denounced contraceptives and polio vaccines; deemed girls’ education un-Islamic; attacked girls’ schools, health workers and NGOs; enforced women to wear veils; destroyed barber, video and music shops.

Other problems included in this shadow report are ineffective data, incomplete records, and no implementation of existing provisions. So much so that this shadow report deems the National Plan of action (NPA) and other policies for women, “defective, hasty legal measures.”

Consequently, Shirkat Gah’s report requests the CEDAW Committee to inquire from the Government of Pakistan about the following areas, issues and processes:¹¹

- Ineffective implementation of CEDAW
- Government strategies to curb Talibanization;
- Legal status and autonomy of National Commission on the Status of Women (NCSW);
- Issues of effective governance with regard to birth, death, marriage records; gender segregated data; registered women voters and women’s political participation;
- VAW/medico-legal facilities/police sensitization training;
- The material and physical conditions of crises/women centers and shelters;
- Legal protection of women workers;
- Personal status of minorities; and
- Political representation of women in local government bodies.

National Commission for Justice and Peace (NCJP) with Democratic Commission for Human Development (DCHD)—*Discrimination Lingers On...: A Report on the Compliance of CEDAW in Pakistan (February 15, 2009)*.

The shadow report submitted by NCJP and DCHD echo similar issues as brought to light by Shirkat Gah’s report. This report highlights that CEDAW has not been translated into domestic laws; the Constitution of Pakistan does not define discrimination against women; there is no specific law for domestic violence; some family and minority laws

are discriminatory towards women; and most national plans for the betterment of women lack implementation.¹²

Comparing both the shadow reports the issues highlighted resonate almost similar claims, as opposed to what the government claims in its CEDAW country report(s). For example, CEDAW provisions are not translated into domestic laws; discriminatory practices within the legal framework, by legal institutions and executioners continue; cultural (mal)practices continue; women are given representative positions in the government but overall not allowed to practice their rights of political participation; biased practices regarding women's education, health and work also persist; human rights violations of the minority women also continue.

CEDAW Committee's Questions and Pakistan's Response¹³ on the Combined Initial, Second, and Third Reports

The CEDAW Committee, after examining Pakistan's report raised a few concerns. The questions put forward basically emphasized the following themes; Firstly, the CEDAW Committee required that the State Party (Pakistan) should provide substantive evidence of the various claims of achievement regarding the implementation of CEDAW provisions and the objectives achieved in accordance. Secondly, in order to substantiate the facts provided, the State Party should include more statistical figures and data for comprehensive analysis and credibility. Thirdly, in compliance with CEDAW the State Party has initiated a number of national schemes but in order to prove its seriousness it is pertinent that an exact timeline is provided for accomplishing the said or expected goals. Fourthly, the mechanisms provided and implemented to achieve objectives should also be explained more concisely. Last, but not the least, the State Party has to provide a comprehensive scheme or plan of action for monitoring and evaluation of CEDAW provisions in all walks of life and institutions.

In response to the above issues, raised by the CEDAW Committee, Pakistan provided a detailed reply incorporating statistics, graphs and charts, and in depth answers to questions asked in particular.¹⁴ Perhaps the somewhat satisfying response of Pakistan to the CEDAW Committee led the Committee to praise the efforts taken by the State Party to comply with the CEDAW provisions (articles 1-10 of the concluding remarks). Without going into details, it is worth noting that the concluding remarks, with a few exceptions, almost reiterate the concerns accentuated by the above shadow reports. While reading the concluding remarks it feels as if the Committee relies more on the shadow reports than the State Party reports!¹⁵ Nevertheless, the CEDAW Committee in the concluding comments urges Pakistan to ratify the Optional Protocol to CEDAW and that Pakistan should consider ratifying all the other treaties to which it is not a party. The Committee also requests that the concluding remarks should be widely disseminated

among officials, political representatives, human rights organizations, and the general public. And that Pakistan should submit its next Country report due in April 2009.

The above discussion explicates the role of the gatekeepers in implementing a treaty body and in helping the CEDAW Committee to look beyond the country reports provided by the State Parties. The reason for providing a summary of the two shadow reports is to compare and contrast the accuracy of the CEDAW country reports and the gross ground realities as elucidated by the shadow reports. Since CEDAW provisions are not legally binding therefore, discrimination against women continues. However, with the rise of general awareness, especially through the media, some of the people and institutions are beginning to raise concerns about the implementation of CEDAW provisions. For example, a Pakistani English newspaper reported on what was happening regarding CEDAW report.¹⁶

The CEDAW provisions in Pakistan, no doubt, are difficult to implement first because the treaty is not legally binding nor translated into domestic legal frameworks and second due to the rigid cultural practices, topped by the Taliban influences. However, besides these factors there are other factors at play as well. The first and foremost reason is the high illiteracy level of the citizens. This includes both the male and female high illiteracy levels. Illiterate women definitely and some literate women also are dependent on their male counterparts but illiterate men pose a bigger challenge: they do not understand the importance of education in general and female education in particular. Secondly, the political processes of the government of Pakistan; the institutions, and bureaucracy are unstable. As a result, the status of non-legal treaties like CEDAW becomes vulnerable in terms of procedural concerns like implementation, evaluation and reporting. The reason being, every new government wants to do it their way, with their people, some times undoing even the good steps taken by previous governments. Thirdly, CEDAW provisions enforced the government of Pakistan and the like to reserve 33% quota for female participation in the political affairs of the country but the women elected to the office do not have any authority per se; they cannot do anything without prior permission from their male counterparts, who happen to be in a majority as well. Perhaps this 'silence' observed by the female political representatives is aptly questioned by a Pakistani columnist in 2009.¹⁷

Pakistan NGO Alternative Report on CEDAW 2012: Critique by Aurat Foundation

This section elucidates the executive summary points of the shadow report prepared by Aurat Foundation in connection with the Fourth CEDAW State Party Report presented by Government of Pakistan to the CEDAW Committee. The report highlights the following points:

- The State's reluctance to ratify the Optional Protocol to CEDAW.

- The Constitution of Pakistan neither defines discrimination against women as defined in CEDAW articles 1, 7, and 15 nor does any legislation mirror such a definition either.
- The Ministry of Women Development (MoWD) and the National Commission on the Status of Women (NCSW), lack sufficient human, financial resources, and/or technical capacity to perform effectively; they only play an advisory role.
- Two of the Hudood Ordinances, responsible for sending hundreds of women to prison on charges of sexual relationships outside marriage, have been amended by the Protection of Women (Criminal Laws Amendment) Act 2006. But two Ordinances (the Offences against Property and Prohibition Ordinances), which are equally controversial, defective, discriminatory and contentious, have remained untouched.
- The Domestic Violence (Prevention and Protection) Bill 2009 passed by the National Assembly was also impeded by the Council of Islamic Ideology.
- Trafficking of women continues within and outside Pakistan. The different categories like trafficking, smuggled persons or trafficked persons in the guise of marriage, etc. are not differentiated.
- The judiciary still lacks women in senior positions.
- Female political participation, for running or voting for office, is still uncertain compared to their male counterparts.
- As per the Citizenship Act 1951, Pakistani women still cannot sponsor foreign husbands.
- The quality of life in Pakistan is generally deteriorating mainly because of lack of education; increasing poverty; militancy; displacement of war affectees; and the cultural mindset about the status of women.
- With the exception of the West Pakistan Maternity Benefits Ordinance, 1958, the West Pakistan Maternity Rules, 1961, and Protection against Harassment at Workplace Act 2010, there are no special laws to protect rights of women at the work place, despite specific provisions for special law making under Article 25(3).
- Widows, single women, women with disabilities and the transgendered community are a largely ignored group without any rights and status.
- Despite the claims of Government health is not a priority.
- Personal laws in Pakistan are both inadequate and flawed: non-Muslim women are discriminated on the basis of sex and religion.

However, on the positive side, newspaper articles, other media presentations and discussion forums create public spaces to debate and generate awareness about women oppression, discrimination and their subsequent rights. Therefore, those who are in a better position academically, legally, socially and economically feel obligated to

pressurize the government to take necessary measures to enforce CEDAW and other such provisions present.¹⁸

Conclusion: A Suggested Plan of Action

Julie Mertus (2009, p.1) states, "...among human rights advocates, the dominant wisdom is that the promotion and protection of human rights rely... more on domestic action." Therefore, in order to ensure human rights implementation National Human Rights Institutions (NHRIs) are set up in some of the States that are signatories to the UDHR. Elaborating on the characteristics of NHRIs Mertus (2009, p. 3) states:

A distinct aspect of NHRIs is the space in which they maneuver; an imagined space between the state and civil society.... Given that NHRIs are government-financed and government-initiated endeavors, created by legislative decree or through the national constitution, it is extraordinary that they maintain their independent stance... [if] they are ever able to do so.

Accordingly, apart from local and international NGOs in Pakistan, there also exists the Human Rights Commission of Pakistan (HRCP). The HRCP was established in 1986 and since then has been trying to work on a broad range of human rights issues. However, there are many issues that the HRCP on its website claims to have either dealt with or is currently addressing. Unfortunately, they themselves claim that due to various reasons much has not been achieved.¹⁹ The question arises that in the presence of HRCP, national and international NGOs, the Ministry for Women Development and above all Pakistan being a signatory to CEDAW and other human rights conventions why human rights are being violated? More so, why the rights of women are being violated the most? Perhaps there is not an easy or a single answer to this question. There are so many intersectional reasons like religion, race, class, governance, economics, literacy, and cultural mores that the ideal implementation of human rights mechanisms and achievement becomes a multi-layered complicated process. However, some of the following strategies may help in overcoming few of the existing hurdles that hinder the achievement of human rights in general and the human rights of women in particular.

First, since Pakistan is a signatory to CEDAW, in order to fully incorporate itself as a State Party Pakistan should ratify the CEDAW Optional Protocol because,

...the Optional Protocol's most immediate effect will be to strengthen the [women's] Convention's existing enforcement mechanism....the Protocol gives women a specific set of procedural rights, allowing them direct access to the protections of the [women's] Convention (Hoq, 2001, p. 678).

Second, complying with the CEDAW expectations Pakistan, with the help from the Ministry for Women Development (MoWD), has set up a National Commission on the Status of Women (NCSW) and the respective Provincial Commission on the Status of Women (PCSW). As Pakistan boasts of a 33% seat allocation for women in the federal, provincial and local political bodies therefore in order to achieve pragmatic results the government of Pakistan should begin by allowing both the MoWD and NCSW self autonomy by allocating workable budgets, human resource and independent decision/policy making processes. Besides, when it comes to selecting members for the executive committee for NCSW and PCSW (in particular) those people should be selected who have relevant knowledge and experience as opposed to those who have political affiliation with the ruling government, especially in the province.

Third, while these institutions work on women related issues and policies they should involve the civil society by incorporating NGOs, women institutions, academia, and the direct beneficiaries from the grassroots level. Whereas, the HRCP can be given a choice if it would also like to work in collaboration with them or independently towards achieving the same goals.

Fourth, the role of academia should be stressed. In Pakistan, the combination of civil society, NGOs and academia working for social justice is still not really in vogue yet.²⁰ Why this combination is important because it will not only operationalize human rights concepts at practical levels but it will also generate future, “trained” human rights advocates and activists. There can be trained human rights advocates and activists in Pakistan if gender sensitization and human rights approaches are incorporated in the curricula and syllabi at all academic levels. Besides, the government should encourage and establish academics links and scholarship programs with foreign universities who have the expertise and Human Rights departments. By ensuring proper human rights training the government and civil bodies will have a bank of human resource to draw from for various human rights and especially women rights sensitization training, advocacy and activism programs, rather than employing people who learn human rights concepts by trial and error.

Fifth, all institutions working in and for human rights should ensure working on mechanisms by which human rights treaties are taken seriously by the government, attain some sort of a legal status culturally and/or have at least serious evaluative mechanisms.

Finally, while fighting the war on terror and trying to be accountable to superior world powers, the government of Pakistan, the gatekeepers, and human rights advocates should develop transparent self evaluation programs and mechanisms that show a true picture of CEDAW implementation, recording, and reporting even if there are no ‘masters’ or ‘superiors’ to interrogate them.

End Notes

1. I have deliberately used the two prepositions, ‘for’ and ‘of’, in the title to make a statement. ‘For’ is a preposition that usually suggests that someone else is doing or giving something to someone e.g. as a gift, charity, a gesture of kindness, or even reluctantly etc. Whereas, ‘of’ is a possessive preposition, suggesting the rightful possession or belonging of someone to or toward something—that is the rightful ownership.
2. For tracing the historical development of Human Rights I borrow from A. Belden Fields. (2003). *Rethinking Human Rights for the New Millennium*. New York: Palgrave Macmillan.
3. For details see Mertus. (2005). Chapter 4: UN Treaty Bodies. In *The United Nations and Human Rights: A Guide for New Era*. 2nd edition, (pp. 82-97). New York: Routledge.
4. CEDAW Text: Introduction. <http://www.un.org/womenwatch/daw/cedaw/text/econvention.htm#intro>. Electronic document, accessed October 1, 2009.
5. Taken from fourth report. http://www.bayefsky.com/docs.php/area/reports/treaty/Cedaw/state/130/node/4/filename/pakistan_cedaw_c_pak_4_2011, accessed October 18, 2013.
6. Taken from the original report. CEDAW/C/PAK/1-<http://daccessdds.un.org/doc/UNDOC/GEN/N05/454/37/PDF/N0545437>, p. 8. Electronic document, accessed September 25, 2009.
7. For details see Introductory Statement. http://www.un.org/womenwatch/daw/cedaw/cedaw38/statements/delegations/Pakistan_intro_statement.pdf. Electronic document, accessed September 25, 2009.
8. For details see Responses to the Expert Committee’s concluding comments (CEDAW/C/PAK/CO/3) on the combined initial, second and third periodic report. http://www.bayefsky.com/docs.php/area/reports/treaty/Cedaw/state/130/node/4/filename/pakistan_cedaw_c_pak_4_2011, accessed October 18, 2013.
9. For details see “Fourth Periodic Reports of States Parties, Pakistan.” http://www.bayefsky.com/docs.php/area/reports/treaty/Cedaw/state/130/node/4/filename/pakistan_cedaw_c_pak_4_2011, accessed October 18, 2013.
10. Shirkat Gah-Women’s Resource Center. (April 15, 2007). *Talibanization and Poor Governance: Undermining CEDAW in Pakistan*. [http://www.shirkatgah.org/CEDAW%20report%20\(PDF%20format\).pdf](http://www.shirkatgah.org/CEDAW%20report%20(PDF%20format).pdf). Electronic document, accessed September 27, 2009.
11. I am selecting few major issue headings from the executive summary of the shadow report submitted by Shirkat Gah in April 2007.
12. For details see National Commission for Justice and Peace with Democratic Commission for Human Development. (February 15, 2009). Executive summary. *Discrimination Lingers On...: A Report on the Compliance of CEDAW in Pakistan*.

- [http://www.iwraw-ap.org/resources/pdf/Pakistan%20SR%20\(NCJP\).pdf](http://www.iwraw-ap.org/resources/pdf/Pakistan%20SR%20(NCJP).pdf). Electronic document, accessed September 27, 2009.
13. Here I infer the suggestive themes. For details see “List of issues and questions with regard to the consideration of an initial and periodic report.” Committee on the Elimination of Discrimination against Women. Pre-session working group for the thirty-eighth session 14 May-1 June 2007. <http://daccessdds.un.org/doc/UNDOC/GEN/N06/555/23/PDF/N0655523.pdf?OpenElement>. Electronic Document, accessed September 28, 2009.
 14. For details see “Responses to the list of issues and questions for consideration of the combined initial, second and third periodic report of Pakistan.” Committee on the Elimination of Discrimination against Women. Pre-session working group for the thirty-eighth session 14 May-1 June 2007. <http://daccessdds.un.org/doc/UNDOC/GEN/N07/254/01/PDF/N0725401.pdf?OpenElement>. Electronic Document, accessed September 28, 2009.
 15. For details see “Concluding comments of the Committee on the Elimination of Discrimination against Women: Pakistan.” Committee on the Elimination of Discrimination against Women. Pre-session working group for the thirty-eighth session 14 May-1 June 2007. <http://daccessdds.un.org/doc/UNDOC/GEN/N07/376/08/PDF/N0737608.pdf?OpenElement>. Electronic Document, accessed September 28, 2009. It is worth while to compare and contrast the concluding remarks with the shadow report submitted by National Commission for Justice and Peace and Democratic Commission for Human Development.
 16. For details see, Myra Imran. Women's ministry to submit report on CEDAW to UN in Oct. The News. September 12, 2009. http://www.thenews.com.pk/daily_detail.asp?id=197994. Electronic document, accessed September 26, 2009.
 17. For details see, Ardeshir Cowasjee. Zero plus zero equals zero. Dawn: The Internet Edition (Nov. 9, 2008). <http://www.dawn.com/weekly/cowas/20080911.htm>. Electronic document, accessed September 28, 2009.
 18. For a recent critique see: “Women’s rights in Pakistan: NGOs compile report to show the ‘real’ picture.” The Express Tribune. December 19, 2012. Electronic document. <http://tribune.com.pk/story/481390/womens-rights-in-pakistan-ngos-compile-report-to-show-the-real-picture> , accessed April 6, 2013.
 19. For details see Human Rights Commission of Pakistan. <http://www.hrcp-web.org/>. Click Reports: Trend Analysis and see *Human Rights Violations- 2005 & 2006 (Report By Aleyha Ahmed, HRCP Intern 2007)* and other reports. This report states, “Overall there has been a substantial increase in human rights violations from 2005 to 2006....” Electronic document, accessed Oct. 19, 2009.
 20. Although personally I have been involved in only one such triadic partnership of the government, NGOs and the Department of Gender Studies, University of Peshawar, project called “Gender Justice through Musalihat Anjuman Project.” For details see <http://www.gjtmap.gov.pk/>.

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Gender Stereotyping In School And Its Impacts On Primary And Middle Level Schooling

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Abstract

Gender stereotypes play an important role in socialization and gender role formation in educational spheres. School environment, class room, teachers, class room environment, text books and curriculum present and portray the masculine ideology. School curriculum and text books are perpetuating a masculine and dominant trait which decreases female portrayal that effect their potentialities and capabilities at school level and even their empowerment in the larger social structure. Similarly, teacher's attitudes and behavior in formation of student's personality is also playing a pivotal role during the class and curriculum development. The current study thus investigates that how gender stereotypes developed during classroom, teaching of subjects, curriculum and text books. The data has been collected from 100 students of two primary and two middle schools selected through purposive sampling technique and the data was collected through structured interview schedule. The data has been analyzed through SPSS while both descriptive and inferential statistics has been utilized for discussion over the results. The study thus conclude that school text, curriculum, attitude of the teacher towards male students in the class are the major reasons promoting gender stereotypes which may affect women status and empowerment.

Key Words: Gender-Impacts, Education-School-Gender Study-Pakistan

تلخیص

جنس کی بنیاد پر مخصوص تصور معاشرتی زندگی کے ساتھ ساتھ مرد و عورت کی تعلیمی ماحول میں رویوں کی تشکیل کے لحاظ سے اہم اور بنیادی کردار ادا کرتا ہے۔ اسکول کا ماحول، اساتذہ، کمرہ جماعت کا ماحول، تدریسی کتب اور نصاب سب کچھ مردانہ برتری جیسے

رجحانات کی عکاسی کر رہے ہیں۔ اسکول کا نصاب اور تدریسی کتب، نمایاں مردانہ برتری کو پھیلا کر زنانہ تصور کو ابھارنے کی جگہ کم کر اکر ان کے امکانات اور صلاحیتوں کو اسکول کے درجے کے ساتھ ساتھ معاشرتی سطح پر بھی ان کی اثر اندازی کو ترقی پانے کے موقع سے محرومی کا باعث بننے ہیں۔ اس طرح، استاد کا رویہ اور سلوک طلباء کی شخصیت کی تعمیر میں کلاس کے اندر اور نصاب ترتیب دینے میں بہت اہمیت کا حامل ہوتا ہے۔ پیش نظر مطالعہ یہ معلوم کرتا ہے کہ جنس کے بنیاد پر مخصوص تصور یا تفریق، کمرہ جماعت، مضمون پڑھانے، نصاب اور تدریسی کتب کے تناظر میں کیسے تشکیل پاتا ہے۔ تحقیق کے دوران دو پرائمری اور دو مڈل اسکول کو بنیاد بنا کر سو (۱۰۰) طلباء سے متعلق اعداد و شمار کو جمع کر کے مقصدی شاریات (Purposive Sampling) کے طریقہ کار کو اپنا کر اس کے لئے باقاعدہ مصاحبات کے عمل کو اپنایا گیا۔ اعداد و شمار کا تجزیاتی مطالعہ (SPSS) کے ذریعے کر اکر بیانیہ اور استخراجی شاریات کو دوران مکالمہ استعمال کر کے نتائج اخذ کئے گئے ہیں۔ یہ مطالعہ اس نتیجے پر پہنچاتا ہے کہ اسکول، کتب، نصاب اور استاد کا مرد طلباء کے ساتھ کلاس میں مخصوص رویہ وہ بڑے اسباب ہیں جو جنس کے بنیاد پر مخصوص تفاوت کے تصور کو پروان چڑھا کر عورت کی حیثیت پر براہ راست اثر انداز ہوتے ہیں۔

کلیدی الفاظ: جنس-اثرات، تعلیم-اسکول-جنسی تفاوت-پاکستان

Background of the Study

Gender stereotypes are standardized and often pejorative idea or image held about an individual on the basis of their gender (Connel, 1995; Moi, 2005; Esplen & Jolly, 2006). Mackie (1973) in this regard asserts that a stereotype refers to those folk beliefs about the attributes characterizing a social category on which there is substantial agreement. Similarly, Brien (2009) argues that gender is essentially a composite of stereotypes beliefs, positive or negative, that people hold about a group and their members. Gender stereotypes can be found in every aspect of life i.e. in attitudes, perceptions, appearance, and communication as well (Haq, 2000; WHO, 2001). Besides, such beliefs do exist even in roles which can become stereotypes with the passage of time. Furthermore, Hall *et al* (1988) is of the view that stereotypes are widely accepted and shared among members of a given society and are handed down from generation to generation. In addition, Fung and Ma (2000) have noted that stereotype is a slanted perception, which may be a perception, a prejudice, an imagination, or past impression of what a person has been. The debate thus concludes that gender stereotypes are idea which a particular society holds about a person or group or even sometimes about a category.

Gender Stereotypes about Male and Female

Gender stereotype prevails in every society; however their social acceptability varies from culture to culture (Raday, 2003). Though, some stereotypes are widely accepted and

people are easily internalizing them as facts and reality, however later on people accept them as social fact and justify them with some unscientific examples and proofs (Aladejana, 2002). In many societies of the world, the prevalence of negative stereotypes regarding women is widespread due to segregated nature of the society (Daraz et al, 2012), whereas with reference to rural or traditional social structure, such segregation and gender biasness is more severe. Therefore, women in particular are considered to be inexperienced, unintelligent and even inferior and these ideas are supported by traditionalism and quotations of some orthodox and reactionary elements of the society i.e. the clergy class (Raday, 2003).

Formal schooling and school books are playing an important role in providing a multifaceted direction to students both male and female. Studies and research asserts that schools continue the process of placing males and females within the distinctive social worlds that is accomplished through reading books (Azikwe, 2002). In a study about such relationship, a group of researchers examined a number of books and found that male were the focus of attention as there were more than ten pictures of male child for every picture of female children (Calvanese, 2007). Similarly, research studies indicate that books titles were also gender biased and showed that boys are more important than girls (Dambrun *et al*, 2004). Girls were shown as busy in helping their mothers' in house chores while males were shown as shaping their lives. Furthermore, reading materials and textbooks used are also gender stereotyped showing male as active member of society while female busy only in domestic activities (Pilcher & Whelehan, 2004). Such relations also do continue in multiple ways shaping the lives of both male and female with respect to gender role formation and socialization.

Similarly, at the level of academic achievements, there has also been a change found with respect to male and female. The choice of a subject and selection of a course also depends on the nature and availability of stereotyping attitudes present in society. However, with respect to the academic achievements of male, it has been observed that male is considered as intelligent while girl's achievement is attributed to hard work associated with their nature (Scantlebury, 2006). Besides, the study of Martin and Halverson (1981) reported that most of these stereotypes describe men as competent, strong and brave while women as weak, incompetent and passive in comparison. Furthermore, behavioral psychologists are of the opinion that girls are less confident in their abilities as compared to boys (Leder, 2002) while such attitudes are more attractive towards males' achievements as compared to female.

Sociologists assert that socialization play dominant role in molding the behavior of a person and personality formation and such process continue till the end of life.

Socialization is life long process through which society's values and norms pertaining to gender are learned (Renzetti & Curran, 1995) that also associated with division of labor. Gender is socially constructed phenomenon and has been learned through socialization process (Daraz et al, 2012). Thorne (1993) in this regard is of the opinion that mostly children participate in their own socialization, however school play a pivotal role as an agency in the socialization of children differently for their future role as men and women. In school, conscious socialization take place where in text books gender stereotypes are reinforced in the very beginning. Women are shown in domestic chores e.g. caring their babies, preparing food, nursing and teaching while men are shown as soldiers, leaders and doing heavy jobs (Marinova, 2003). Though, boys and girls learn differently from books and school environment to play their stereotypical role in the society (Turgeon, 2008). The discussion thus conclude that schools, text books, teachers association with student's, gender re-enforcement through formal socialization in the form of schools play a dominant role in gender role formation and stereotyping.

The Argument of the Study

Gender stereotypes in school depend on so many factors like socio-economic status, geographical location race, ethnicity, disability. Further, it also depends on the interaction between teachers and students during their class participation, teachings, and even conversation. Gender stereotypes are significant in role development and gender formation in many societies. Particularly, in educational sector, stereotypes are predominantly practiced which inversely affect student's creativity and their academics. Keeping in view the discussion, the current study investigates into various stereotypical images presented by teachers, books and even class environment, concerning teachers and students relationship, conversation and even questioning. In addition, class environment is male oriented with masculine ideology which creates different stereotypes regarding gender role formation.

Studies and research have found that in traditional societies, the bond of interaction is based upon traditional social values which in many societies demarcate male and female contributing towards gender stereotypes and even stereotypical images for female. Such images restrict them towards home with domestic activities while male become the breadwinner of the family controlling all the economic activities. However, such attitudes are mostly associated with schools and text books and even educational institutions where the teacher's student's relations are formed. In addition Shah (1985) concludes that from the very first reading traditional stereotypes with regard to male/female role models are established, and they are reinforced and elaborated in subsequent readings. Among them, one of the first illustrations is that of a girl helping

her mother with household chores and a boy is helping father in outside activities and even if she is educated, she is supposed to fulfill her responsibilities inside the four walls of the house. In addition Streitmatter (2002) stated that in mix schools girls feels the dominance of boys while in single sex school they don't bother about and can easily ask questions from teachers as well. Regarding communication in class, Diekmann & Eagly (2000) found that there are gender differences in communication in the class. Usually men respond to questions confidently and quickly and also take part in discussions while girls use to hesitate in discussion because their contribution is not considered as valuable (Erinosho, 1994). The findings of the study revealed that teachers treat differently both boys and girls in co-education settings and encourage more boys than girls (Erinosho, 2005).

Research also confirms that boys are more aggressive than girls, as a consequence teachers devote more attention to boys than girls as a strategy to maintain order in the class (Pilcher & Whelehan, 2004). Regarding stereotypes in teaching the subjects to students Calvanese (2007) believe that male teachers are more appropriate for teaching the science subject while female teachers are most suitable for teaching arts subjects. Male teachers predominate in technical subjects areas, while female teachers predominate in the traditional academic areas. This encourages the image of particular subjects as masculine or feminine domains. Similarly, Gray & Leith (2004) shows, that gender stereotypes exists in the curriculum and book and such curricula is relative to all the provinces of the country as well as public and private sectors schools in Pakistan. Men have been represented with strong masculine attributes e.g. strong, aggressive, and honest while women are shown e.g. fragile, delicate, helping others in homes, obedient, tolerant, pious and beautiful as well.

Objectives of the Study

The following are the major objectives of the current study;

- To identify the stereotypical attitude of teachers towards students at primary and middle level education
- To explore gender stereotyping in curriculum and books taught at school
- To know about the classroom environment and the role of teachers in minimizing the stereotyping in classroom

Hypotheses of the Study

- Stereotypical attitudes of teachers towards students encourage gender stereotypes.
- Gender biased books; curriculum and class room environment establishes stereotypes.

Methodological Procedures and Theoretical Framework

The current research study investigates into gender stereotypes in class room environment which is reinforced by text presented in the books and teachers attitudes. The study primarily aims to identify gender stereotypes in primary and middles schools in Tehsil Adenzai Dir Lower Khyber Pakhtunkhwa Pakistan and a sample of 100 students has been selected through purposive sampling technique from four selected schools of the area. Keeping in view the nature of the study, a pure quantitative approach was used and the discussion has been made over all the statistical information. The primary data was also collected with the help of structured interview schedule on a pre-designed scale i.e. a two point category that is To Some Extent and To Greater Extent, and the analysis was performed in the form of percentages and frequency distribution. Similarly, the relationship of the hypothesis and primary information has been judged through chi-square test with a .05 confidence interval, gama and lambda along-with correlation techniques.

The current study work under social learning theory as a domain umbrella, however numerous theories are dealing with the gendered stereotypes, masculine and feminine roles development i.e. social learning theory, schema theory and psychoanalytical theory (Jones & Dindia, 2004; Vu, 2008; Ahmad, 2012) are important. However, gender role theory has been chosen as dominant umbrella for the current study. Gender roles theory explains the expected attitudes and behaviors a society associates with each sex (Khattak, 2009). Boys and girls identify themselves to their respective gendered roles which further extend gender stereotypes in children (Lcke, 1993). The gender role concept was adopted by John Money, the prominent researcher on gender issues as he explained that gender roles are not by birth but built up through experiences later on through informal and unplanned learning (quoted in Zosuls et al, 2011). Similarly, gender roles are learned through socialization agencies and school is one of them which play an important role. Gender roles are taught by the environment of the school e.g. books, classroom environments, and teachers (Lopez-Saez et al, 2004). Children are taught how to perform their respective roles in society (Marshall & Reihartz, 1997). Such pattern of learning has been adopted in the current study and with particular focus upon the nature of text books, class room and teachers association with students.

Results and Discussions

Gender Stereotyping during primary School Life

The primary data has been analyzed in the form of descriptive and inferential statistics. In descriptive statistics, the data has been analyzed in the form of frequency distribution and percentage in order to validate univariate analysis. However, in inferential statistics the

hypotheses of the study have been verified with the help of chi-square test and Correlation in order to establish relationship between independent and dependent variables.

The data analysis with regard to field information illustrates that gender stereotypes are the outcome of our educational institutions i.e. primary and middle schools. In this regard the field information also supports the hypothetical statement as proposed during the study. The response of the respondent as obtained against each of the statement on two point scale categories i.e. to some extent and to greater extent describe that gender stereotypes is prevalent at school level to a greater extent. The table portrays that curriculum taught in such schools are mainly male biased in the primary school where such statement was strongly supported by 45 (90%) of the students respondents. Similarly, 40 (80%) of the respondents strongly agreed that text books are male oriented presenting the dominant images of masculinity throughout the course and teachings in such schools. Besides, teacher attitudes towards male is more inclined presenting a positive and attractive picture which negatively influence female achievements and personality relations while such response was almost supported by a majority of the respondents to a greater extent i.e. 38 (76%). Moreover, 39 (78%) and 42 (84%) of the respondents respectively asserted that teachers during their class participation encourages male students, providing a masculine environment during their school life which is gender biased such stereotypical attitudes promotes biasness among students. The statistical information has been given in the following table-1:

Table: 1
Gender stereotypes in primary school level

Gender Stereotypes	Extent of Agreement		Total
	To Some Extent	To Greater Extent	
Curriculum is male oriented	05 (10%)	45 (90%)	50 (100%)
Text book are male oriented	10 (20%)	40 (80%)	50 (100%)
Teachers are more attractive towards male Students	12 (24%)	38 (76%)	50 (100%)
Teachers encourage male students only	11 (22%)	39 (78%)	50 (100%)
Classroom environment is male biased	08 (16%)	42 (84%)	50 (100%)
Chi-square = 2.456 Significance = 0.000 ^{**} Lambda = 0.12 Gamma = 0.025			

Note; (P=.000^{**} < .05 there is highly significance relationship between gender stereotypes and school education, ($\chi^2 = 2.456$, D.f=6)

In relation to the above tabular discussion i.e. frequency and percentage, a chi-square test, gamma and lambda to test the assumption has also been applied to the data through SPSS. The recorded responses i.e. to some extent and greater extent were analyzed and the value of chi-square test illustrate that the amount of value for $P=.000^{**} < .05$ which is the indication of showing significant relationship between gender stereotypes and school life. Besides, the value of $\chi^2 = 2.456$, D.f=6 in the current case also authenticate the existed association and the results further express that dependent variable has strong association and relationship with independent variable. In this case the hypothesis presented i.e. hypothesis one remain valid as most of the association and values falls in the acceptance region. The following correlations table also assert about such associations.

Correlation

		Gender Stereotypes	Primary School relation and environment
Gender Stereotypes	Pearson Correlation	1	0.985 ^{**}
	Sig. (2-tailed)		.000
	N	100	100
Primary School relation and environment	Pearson Correlation	.985 ^{**}	1
	Sig. (2-tailed)	.000	
	N	100	100

^{**} Correlation is highly significant at the 0.05 level (2-tailed), $r(100) = 0.985^{**}$; $p < .01$.
 $r^2 = 0.97$)

(Since 87% of the variance is shared, the association is obviously a strong one)

The given correlation along-with their given tabular results i.e. ^{**} Correlation is highly significant at the 0.05 level (2-tailed), $r(100) = 0.985^{**}$; $p < .01$. $r^2 = 0.97$, since 87% of the variance is shared thus we can conclude that the association is obviously a strong one with the given information, analysis and proposed hypothesis.

Gender Stereotypes at Middle School Level

The field information that has been collected from field respondents with respect to the collection of responses about gender stereotyping among male and female at middle school level indicates that both primary and middle level education in the country is responsible for such issues. The two category approach as adapted in the current study, i.e. to some extent and to a greater extent also determine that 44 (88%) of the respondents assert that curriculum which is a dominant source of education in our school is presenting masculine values and it also strengthen gender biased division. Similarly, male

dominancy is regarded as the outcome of our textual education which has been strongly supported by 43 (86%) of the target samples while the part of teachers attitudes which further worsen the issue was supported by 42 (84%) respondent to a greater extent accordingly. Teachers and students relations are also commented by majority of the students and such association supports male students to a greater extent i.e. 40 (80%) while 45 (90%) respondent illustrate that classroom environment is male dominated and thus producing stereotypical images of the larger population as well (see table-2 for statistical information):

Table: 2
Gender Stereotypes at Middle School Level

Gender Stereotypes	Extent of Agreement		Total
	To Some Extent	To Greater Extent	
Curriculum is male biased	06 (12%)	44 (88%)	50 (100%)
Text book is male biased	07 (14%)	43 (86%)	50 (100%)
Teacher attitudes towards male is inclined	08 (16%)	42 (84%)	50 (100%)
Only encourage male students	10 (20%)	40 (80%)	50 (100%)
Classroom environment is male biased	05 (10%)	45 (90%)	50 (100%)
Chi-square = 1.987 Significance = 0.000 ^{**} Gamma = 0.015			Lambda = 0.08

($P=0.000^{**} < .05$ there is highly significance relationship between gender stereotypes and middle school level, ($\chi^2 = 1.987$, D.f=6)

The tabular information has also been passed through Bivariate analysis and with the help of chi-square test in order to test the hypothesis. In this regard, the results of chi-square test with the value of $P=0.000^{**} < .05$ that shows a high significant relationship between the variables. Similarly, the value of $\chi^2 = 1.987$, D.f=6 which demonstrate that random variable have a strong interaction with non-random variable. Besides, the given correlation (see table below) shows that the correlation is strong one with the given values i.e. $r^2=0.89$, since 89% of the variance is shared, the association is obviously a strong one).

Correlation

		Gender stereotypes	Middle level of education
Gender stereotypes	Pearson Correlation	1	0.945**
	Sig. (2-tailed)		.000
	N	100	100
Middle level of education	Pearson Correlation	.945**	1
	Sig. (2-tailed)	.000	
	N	100	100

(** Correlation is highly significant at the 0.05 level (2-tailed), $r(100) = 0.945^{**}$; $p < .01$.
 $r^2 = 0.89$)

(Since 89% of the variance is shared, the association is obviously a strong one)
 Thus the data obtained from the field and its analysis with a proposed scale asserts that school education in the area is producing gender images of male and female. The proposed hypothesis has been validated through various statistical tools and thus the statements are valid.

Conclusions

The study on the issue of gender stereotypes at various levels of education demonstrate that that gender stereotypes are found in socialization agencies like family and education. The results obtained assert that most of the teachers at school level i.e. at primary and middle level of education have stereotypical attitude towards their students. Similarly, class room environment, curriculum and books taught at such level portray masculine images producing biasness towards female at the larger extent. The study also found that gender stereotypes can easily be observed in almost all class room situations. The boys use to respond to questions more confidently, quickly and aggressively while the girls on the other hand wait longer to respond to questions in class. Female contribution is never acknowledged and that's, why they hesitate to take part in discussion in future.

Similarly, the information regarding designing of courses, lack the proper representation of female strata and even there is no single lesson which could reflect the real image of female population. Female has been represented as weak, delicate, and fragile as compared to male counterparts. Such representation is perpetuated through long socialization process through education taught at primary and middle level schoolings.

Recommendations

The teachers should concentrate in eliminating gender bias attitudes while interacting with students in class as well as outside the classroom. Moreover, gender as subject should be introduced in teachers training courses as well as for administrators of

education department to sensitize them regarding gender issues. Teachers and school management should create gender balance environment in class room. In addition, girls and boys should sit in one class room at least till middle level and they should be provided equal opportunities in class room activities in order to eliminate stereotypes in classroom environment. Teachers should also create healthy competition among both the sexes. The books and curriculum needs to be revised and more balanced courses should be introduced to combat this issue. Further, awareness should be created by organizing seminars and workshops about genders stereotypes both for the students and teachers. Refresher courses should be organized for teachers to sensitize them regarding gender issues in curriculum. In addition media both print and electronic can to play an important role in combating this issue of gender stereotypes in school and classroom.

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Analysis Of General Perspective Regarding Child Abuse

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Abstract

The present study is about general concepts of people about Violence against children and mal-treatment. Child abuse and mal-treatment is a vibrating issue of recent decades around the globe. Parenting behaviors and cultural practices may also be the part of abuse regarding children depends on societies' and cultures' common perceptions and norms. Child mal-treatment impacts the children (either a boy or a girl) as well as the society. This study examined the reasons and causes of child abuse and its effects on child's personality socially, physically and psychologically. The research is conducted by descriptive and quantitative methods; convenience sampling technique of non probability has been used to select the target population, and interview schedule is used as a tool to collect data. The study reveals that child abuse of any kind, either it is of minor intensity or extreme, have its impact on children depending on intensity of abusive behavior.

Key Words: Child, Abuse, Sexual Assault, Mal-treatment

تلخیص

زیر نظر مطالعہ بچوں کے خلاف تشدد اور زیادتی کے بارے میں عام لوگوں کے خیالات کا اظہار یہ ہے۔ فی زمانہ دنیا بھر میں بچوں کے ساتھ زیادتی اور بُرا سلوک ایک اُبھرتا ہوا مسئلہ ہے۔ والدین کے رویے اور ثقافتی روایات جو بچوں کے ساتھ زیادتی کا باعث ہے ہمارے معاشرے اور روایات کا حصہ ہیں۔ بچوں کے ساتھ بُرے برتاؤ سے (چاہے لڑکا ہو یا لڑکی) بچے بہت زیادہ متاثر ہوتے ہیں اور نتیجہ کے طور پر معاشرہ بھی متاثر ہوتا ہے۔ یہ مطالعہ بچوں کے ساتھ زیادتی کی وجوہات اور بچوں کی شخصیت پر سماجی، نفسیاتی اور جسمانی اثرات کا معائنہ کرتا ہے۔ معطیات کے حصول کے لئے زیر نظر تحقیق میں بیانیہ اور کمیٹی طریقہ کار کے ساتھ غیر امکانی کی سہولتی نمونہ بندی اور سوالنامے کا استعمال کیا گیا ہے۔ یہ مطالعہ واضح کرتا ہے کہ بچوں کے ساتھ ہونے والی زیادتی معمولی یا انتہائی نوعیت کی کیوں نہ ہو بچوں کی ذہنی نشوونما پر اثر انداز ہوتی ہے۔

کلیدی الفاظ: بچے، تشدد، مجرمانہ حملہ، نازیبا رویہ

Introduction

Child Abuse has a long history in the world. History tells that violence against children was also reported in medieval times (Bensel, Rheinberger and Radbill, 1997). Global

approaches must consider the different parenting patterns regarding child abuse and maltreatment in various cultures around the globe. A culture designs our societal behaviors and on belief system people's concept is developed, it includes ideas, views and activities on the basis of practices and negligence regarding child abuse. We can say that culture formulates child rearing principles. Child rearing practices considered healthy for one society but may seem abusive for other society. It seems that in various cultures general perceptions is that child abuse should not be practiced and accepted; particularly sexual abuse and such other practices are concerned (Singh, 2001). It is very unfortunate to observe that some cultural and social practices encourages and promotes some categories of violence. For example, our cultural beliefs and practices give right to men for controlling women's lives by means of physical dominance therefore women face violence and sexual abuse by their intimate partners (Mitra, 2007; Ilika, 2005).

Girl child has no social and economic empowerment in male oriented society and are considered less effective part of society (Larme, 1997). Therefore children specially girl child has low status within the family and society (Coope, 2006). While rearing child physical punishments are considered normal practices in our society as well as other cultural practices includes genital mutilation Orhon and Admassu (2006) and early child marriage in different countries like Turkey, Ethiopia, Nigeria and India (Amusan and Satti, 2006; Ouattara, 1998).

Child and mal-treatment, sometimes is generally known as child abuse and disregard, bearing almost all kinds of psychological and actual physical harm, sex-related abuse, disregard, and mistreatment resulting in possible harm to the child's health, development or pride. Mainly five categories are established including sexual abuse; disregard and irresponsible conduct; psychological abuse; and mistreating a child (WHO, Child Mal-treatment).

Another term used for child abuse is mal-treatment and disregarding a child, it is a very complex term, with a variety of physical and psychological harm. Abusive treatment with child results in lack of confidence and trust in relationships and they may face psychological disorders in their later life. (Krug, Dahlberg, Mercy, Zwi, & Lozano, 2002; World Health Organization, 1999). Child occurs in different forms and the person behind such acts exploits a child, thus damaging child's psyche. The perpetrator of child mal-treatment can be parents, teachers, law authorities and strangers. Whereas bullying is done by fellow students.

Child mal-treatment has become a very complicated problem globally. Its characteristics and the aspects that generate it, and efficient protection techniques, all vary considerably according to the child's age, the circumstances in which the maltreatment happens, and the connection between sufferer and criminal. Sexual assault against child by family

members usually goes unnoticed, because it occurs within the house, but it is a common practice and is very frequent in our societies (WHO, Preventing child maltreatment).

Reasons of Child Abuse

Child abuse has become a universal issue which distorts child's physical and mental health. Nothing can be said with authority why any perpetrator has violent and abusive behavior for children and why it is becoming so common.

Some social unforeseen circumstances becomes the main cause for the promotion of child abuse, for instance social values which supports severe physical penalties of children, economic disparities and the lack of social well-being. Over a period of time social scientists have accepted the fact that child abuse is a result of compound aspects person's character, genealogy, and societal background. Ecological theory explains that increase or decrease in child mal-treatment depends on individual or communal factors and currently this is the most universally established theory (Garbarino, 1977; Bronfenbrenner, 1989; Belsky, 1980). Following are the factors involved in child abuse:

- Parents, guardians and even a child himself can be a perpetrator
- Social setup, marital status and even family members sometimes can be the key factors
- Extraordinary care by family, physical and mental well-being of care providers
- Different problems faced by family which may include health issues, psychological issues and poor economic conditions
- Right of getting employment opportunities, family values about children's standing in the family, and social norms
- Economic policies and social structure along with poverty can be one of the major reasons (Wynd, 2013).

Review Literature

Protecting child against all kinds of abuse has become a burning issue regarding health all over the world due to four categories. First, exposition and future studies have recognized that child maltreatment has strong, long-lasting effects on intelligence, mental performance, health risk behaviours, social performance, average life (Anda, 2006; MacMillan, 2007). Second, the full implications of these effects on human capital formation, the workforce, and, ultimately, social and economic development in low-, middle- and high-income countries are now better understood (Knudsen, 2006; WHO, 2008). Third, epidemiological studies have clearly established that child mal-treatment is not peculiar to the West but a truly global phenomenon that occurs in some low and middle-income countries at higher

rates than in wealthier countries (Runyan, 2004, 2008). Fourth, evidence strongly suggests that treating and later trying to resolve the effects of child mal-treatment are both less effective and more costly than preventing it in the first place (Kilburn, 2008).

Children who have been neglected or abused are more likely to suffer from a variety of other problems, including attention deficit disorders, depression, conduct problems, reduced cognitive development, language deficits, reduced emotional stability and poor self-regulation, poor problem-solving skills, an inability to cope with or adapt to new or stressful situations, and shortfalls in physical health. All of these are important factors in school readiness and school success (Chalk, Gibbons & Scarupa, 2002). Depression, affection difficulties, and post-traumatic stress—prevalent among moms living in poverty—undermine mothers' growth of concern, understanding, and responsiveness to their kids, often declines chances of improvement (National Research Council, 2000). Kids whose parents are patients of depression or likely to have risk of depression shows variety of negative results, such as wellness, and socio-emotional issues (Child Trends, 2002); behavior issues and lesser performance on numeric and reading abilities (U.S. Department of Health and Human Services, 1999); and inadequate psychological changes occur with increase in age (Miller, 1998). Their mother and father lack in parenting abilities, motivating, and helpful communications with their kids (Downey & Coyne, 1990; Zaslow, et al., 2001).

There is now a significant corpse of analysis connecting child abuse and inadequate results in youth and/or into puberty and later life. A variety of aspects leaves impression on the impact of mal-treatment and disregard. Which are as follows:

- Age of a kid and growth at the time of the occurrence of abuse;
- The type of abusive behaviour (physical and sex-related abuse, etc.);
- The regularity, period, and brutality of abuse;
- The connection of kid and perpetrator (Child Welfare Information Gateway, 2008).

A 2006 report released by the World Health Organization (WHO) describes some of the physical repercussions of mal-treatment, with a specific concentrate on mental growth of three years old children. The report notes: “The effects of understanding during childhood and early age on mental growth create the foundation for the appearance of intellectulism; feelings and character create the basis for the expression of intelligence, emotions and persona. When these early understanding are mainly adverse, kids may create psychological, behavioral and learning problems that continue to persist throughout their life-time, especially if targeted involvements are lacking. For example, children who have faced continual abuse and disregard during their early years of age may live in a serious condition of hyper-arousal or dissociation, expecting a risk from each and every dimension. To gain and learn new dimensions of knowledge, whether

from their academic or social understanding, the child must be mentally stable which a student with psychological issues lacks. Children who have not been able to create healthy relationship with their care providers, and their psyche and emotional state is effected, have not set the necessary foundation for positive psychological growth, may have a restricted potential for concern. In severe cases if a kid seems no psychological connection to any human being, that kid cannot be predicted to feel regret for harming someone (World Health Organization, 2006).

Abuse in early years of age can have different effects n vary from person to person. It has been noticed that children's personality is affected badly by external and internal agents and leaves them frustrated and alienated as well (Bentovim et al, 2009). Research has shown percentage of children who have suffered abusive behaviours (Cuevas et al, 2007; Day et al, 2008).

UNICEF's perceptive of violence originates from Article 19 of the Convention on the Rights of the Child (CRC), which describes the opportunity as "all types of physical or psychological assault, injury or abuse, disregard or irresponsible treatment, mal-treatment or exploitation, such as sexual abuse, while in the custody of parent(s), legal guardian(s) or any other person who has the take care of a child. Understanding and dedication of child mal-treatment: Exploratory evaluations across three nations. Little is known about perception and dedication of child maltreatment across nations. Although variations in perception and dedication of maltreatment across areas of a single country are well recorded, relative knowledge across nations continues to be rare. This internet study analyzed knowing of violent actions and factors considered important in identifying mal-treatment in three nations (i.e., the United States, Ghana, and Nigeria). Despite national and local variations, there are signs that cross-cultural agreement on knowing and dedication of violent actions is possible. Understanding variations in socio-cultural encounters may help link the current loop holes in cross-cultural consent on acuity and dedication of violent actions (Fakunmo, 2013).

Community Responses and Perceived Barriers to Responding to Child Maltreatment

Since child abuse has drastic impacts on physical and mental health of children but still cases are not reported. Similarly very less information is available about the efforts done by individuals or communal groups regarding preventing child abuse. In a research conducted in 2002 in Washington, "respondents were asked whether they had ever known an abused child and if so, how they responded and any barriers they experienced to responding. Regardless of whether they had known an abused child, they were asked how they would respond in a hypothetical situation and hypothetical barriers". They replied in positive way that they wanted to help such children whom they know as victim of mal-treatment but their parents were afraid that family will lose it's morality and

child's situation will also be worsen. Some respondents believed that such fearful parents need counseling in order to eradicate this social evil. These findings clearly demonstrates that people are interested in helping victimized kids and wants to remove the barriers that leads to the failure of reporting abuse cases against children (Bensley, 2004).

Problems Children and Young People Face Nowadays

The disparities are not momentous between the different regions of between different age groups, when determining the biggest issues that kids and adolescents face today, a huge number of issues that kids and adolescents have are related to generation gap, poor interaction and weak relationship bonds between parents and children. The common understanding of all communal groups is that there is need to strengthen bond between parents and kids. Because limitations against children without understanding their point of view harms their personality and thus opening doors for them to trust strangers who take undue advantage of such children in form of abuse and mal-treatment. One group believed that state policies have a important impact on parents' ignore of kids.

In a research by UNICEF three different groups were treated as respondents to get their perception regarding the issue. One group was strongly convinced that parents force their children to do things against their will is also a form of abuse. The other two groups gave generalized view point. One of these two groups focused on fear of sexual abuse (UNICEF, 2005). Child sex-related abuse has been discovered to be associated with the growth of an extensive range of psychological wellness and societal issues in early years of age and teen age (Beitchman, 1991; Kendall, 1993).

Some of the long-term and short- term issues are posttraumatic stress disorder (ptsd), fear, depression and anxiety, suicidal thoughts/behaviors, anger/acting out, interpersonal problems and social withdrawal or isolation as well as sense of betrayal, powerlessness, psychotic disorders, and sexual dysfunctions.

Every individual has different effect of child abuse. Severity, intensity, and frequency, age of the child, relationship between the child and perpetrator, degree of support from non-offending parents, level of acknowledgment by the perpetrator, quality of family performance, extent of violence, and specific nature of the abuse all affect the type and severity of effects seen in the child victim. Thus, it is worth noting that no indication is unique to kids who have been victimized sexually (Kendall, 1993; Conte, 1987).

Methodology

The present study is examining the notions of people generally regarding the social issue of child abuse and its impacts, People generally consider such incidence influence the

children's personality, psychology and development. This research is quantitative in nature and descriptive survey method is administered to collect data. Data is collected from different areas of Karachi 76 males and females were selected through convenience sampling technique of non- probability sampling method. Descriptive method is used to explore the deep views and notions about child maltreatment and also analyzed the variables that make cause and effect relationship.

Tabulation

Table: 1
Distribution of respondents according to Age

Ages	Males		Females		Total frequency	Total %
	frequency	%	frequency	%		
Less than 18	13	17.1%	13	17.1%	26	34.2%
18-22	3	3.9%	8	10.5%	11	14.4%
23-27	12	15.7%	6	7.8%	18	23.6%
28-32	2	2.6%	3	3.9%	5	6.5%
33-37	3	3.9%	4	5.2%	7	9.2%
38-42	1	1.3%	1	1.3%	2	2.6%
43-45	2	2.6%	1	1.3%	3	3.9%
Above 45	2	2.6%	2	2.6%	4	5.2%
Total	38	49.7%	38	49.7%	76	100%

According to this table less than 18 are 17.1% and 18 to 22 are 10.5% females and 3.9% males, similarly males of 17.1% are less than 18 and 15.7% males are 23 to 27, 38 to 42 are 1.3% both males and females, these people explained their views regarding child abuse.

Table: 2
Distribution of respondents according to literacy

Literacy	Males		Females		Total frequency	Total %
	frequency	%	frequency	%		
Literacy	36	47.3%	36	47.3%	72	94.7%
Illiteracy	2	2.6%	2	2.6%	4	5.2%
Total	38	49.9%	38	49.9%	76	100%

According to this table 47.3% males and 43.7% female are literates and 2.6% male and 2.6% females are illiterates showing their ideas about social problems.

Table: 3
Distribution of respondents according to children is treated with violence

Reasons	Males		Females		Total frequency	Total %
	frequency	%	frequency	%		
Physical	3	3.9%	4	5.2%	7	9.2%
Psychological	6	7.8%	2	2.6%	8	10.5%
Sexual	2	2.6%	1	1.3%	3	3.9%
Neglect	3	3.9%	1	1.3%	4	5.2%
Threatening	2	2.6%	1	1.3%	3	3.9%
All kinds of violence	19	25%	28	36.8%	47	61.8%
Verbal abusing	3	3.9%	1	1.3%	4	5.2%
Total	38	49.7	38	49.8	76	100%

According to these table 36.8% females and 25% males respond on all kinds of violence that children face in their life that impact their life, 7.8% males and 2.6% females show psychological violence 3.9% males and 1.3% females' shows verbal abuse prevailed which confront by children of any society.

Table: 4
Distribution of respondents according to perceptions regarding things included in child abuse or violence against children

Reasons	Males		Females		Total frequency	Total %
	frequency	%	frequency	%		
Closing in a room, Beaten, Scare by horrible things, Badly insult them, Verbally	31	40.7%	34	44.7%	65	85.5%
Molestation	1	1.3%	-	-	1	1.3%
Compelling children to do Wrong things	1	1.3%	1	1.3%	2	2.6%
Sexually Touch	5	6.5%	-	-	5	6.5%
Total	38	49.8%	38	49.9%	76	100%

According to this table 40.7% males and 44.7% females show closing in a room, Beaten, Scare by horrible things, badly insult them and verbal abuse also the part of violence against children. Similarly 1.3% males show molestation, 1.3% males and females show forced work and 6.5% males think sexual touch are integrated in child abuse.

Table: 5
Distribution of respondents according to whose influence more

Reasons	Males		Females		Total frequency	Total %
	frequency	%	frequency	%		
Boy	3	3.9%	1	1.3%	4	5.2%
Girl	10	13.1%	9	11.8%	19	25%
Both	25	32.8%	28	36.8%	53	69.7%
Total	38	49.8%	38	49.9%	76	100%

According to this table 32.8% males and 36.8% females said both gender become violated and abused, 13.1% males show girls more influenced and 1.3% females and 3.9% males show boys face more abusive behaviors. Both genders susceptible towards maltreatment but cultural standards differs this sensitivity and behaviors.

Table: 6
Distribution of respondents according to impacts on child's personality

Reasons	Males		Females		Total frequency	Total %
	frequency	%	frequency	%		
Negative	30	39.4%	25	32.8%	55	72.3%
Positive	1	1.3%	-	-	1	1.3%
Both	6	7.8%	13	17.1%	19	25%
Neutral and numb	1	1.3%	-	-	1	1.3%
Total	38	49.8%	38	49.9%	76	100%

According to these table 39.4% males and 32.8% females show negative effects, while 1.3% male show positive and neutral and numb personality while 17.1% females show both impacts on children's personality. The 72.3% result represents negative effects of child abuse and maltreatment on children's skills development, psychology and overall personality.

Table: 7
Distribution of respondents according to changes occurs in child personality after these incidents

Reasons	Males		Females		Total frequency	Total %
	frequency	%	frequency	%		
Remain in anger	8	10.5%	8	10.5%	16	21%
Start weeping	3	3.9%	1	1.3%	4	5.2%
Remain silent	6	7.6%	9	11.8%	14	18.4%
Lack of trust	2	2.6%	1	1.3%	3	3.9%
Fears and depression	5	6.5%	7	9.2%	12	15.7%
All such behaviors	14	18.4%	12	15.7%	26	34.2%
Total	38	49.5%	38	49.8%	76	100%

According to this table 18.4% male and 15.7% females show all such behaviors like anger, fear silence, while 10.5% males and females show more anger respectively, 2.6% males and 1.3% female show lack of trust in the stages of life, after face up to maltreatments of any level. Such kind of behaviors may seem to be developing in girls and boy after suffering abusive incidents, as most of the time they are unable to discuss and explain their feelings regarding maltreatment and any other thing.

Discussion and Results

Child abuse and maltreatment is the global prevalent phenomenon, which exists in every culture and society. It is deeply associated with the child bearing-rearing practices and beliefs of people considering cultural practices as well as child maltreatment. Universally, many work have been done in recent decades, made people aware about children are also harassed in every society and culture in diverse practices. UNCRC, an international covenant for children's rights consider violence against children and clearly mention in the article 19. Child maltreatment takes place in several forms: psychological, physical sexual and cultural norms. Some societies prefer strict behaviors and cultural practices towards children such as harsh disciplinary practices, child marriages, child labor and female genital mutilation. Young males suffer more physical violence and young girls face sexual violence more, perpetrators could be any one. These children influence by such incidences in minor and extreme level, but shatter downs their personality to some extent. Exploited child whether she is a girl or he is a boy of any age suffers both physical and psychological problems due to child abuse. It make them to suffer self pity and sometimes severe psychological. They have problems of sharing and expressions of their suspicions and emotions. They become a problematic child sometimes as well as they also may suffer sleeping problems. It develops feelings of hate and anger. Following results are showing the views of people towards children and violence against children. People of different ages are included in the study, as less than 18 are of 34.2%, in which 17.1 % males and females respectively, and 15.7% males are 23 to 27 and 7.8% females, 38 to 42 are 1.3% both males and females, these people explained their views regarding child abuse. By education, 47.3% males and 47.3% female are literates and 2.6% male and 2.6% females are illiterates but they clearly show their ideas about social problems. Female of 36.8% and 25% males think that all kinds of violence that children face in their life which impact their life, 7.8% males and 2.6% females show psychological violence prevailed and 3.9% male and 1.3% females illustrate verbal abuse prevailed more which face up to children of any society.

Similarly 40.7% males and 44.7% females state closing in a room, beaten, scare by horrible things, badly insult them and verbal abuse are also the part of maltreatment. 1.3% males show molestation, 1.3% males and females show forced to do wrong work and 6.5% males believe sexual touch are integrated and main element in child abuse. On the basis of gender,

according to 32.8% males and 36.8% females both gender become violated and exploited, 13.1% males think girls are more influenced and 1.3% females and 3.9% males mention boys face more abusive behaviors. Hence we can say that both genders sensitive towards maltreatment but cultural values differ this sensitivity and behaviors.

Child maltreatment and abuse affects the development, personality and psychology of young ones negatively and positively. 39.4% male and 32.8% females show negative effects, while 1.3% male respond on positive, neutral and numb personality while 17.1% females explain both impacts on children's personality in social, personal and physical aspects. According to 18.4% male and 15.7% females, all such behaviors like anger, fear and silence grow in children, while 10.5% males and females show more anger respectively, 2.6% males and 1.3% female think less smiling in the stages of life, after suffering of maltreatments of some level. Sometimes these sort of attitudes may seem to be emergent in girls and boy after facing abusive incidents, as most of the time they are unable to discuss and explain their feelings regarding maltreatment and any other thing.

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Feeling Of Insecurity In Working And Non-Working Women Of Pakistan: A Comparative Study

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Abstract

The purpose of this study is to explore the difference between feeling of insecurity in working and non-working women of Pakistan. It was hypothesized that "The working-women will score higher the non-working women on the variable of feelings of insecurity". The sample of 250 (125 working, 125 non working) women, age range was between 28 years to 45 years ($M = 34.126$; $SD = 4.129$) were selected from different organizations and areas of Karachi, Pakistan through purposive sampling technique. After taking the permission from authorities and informed consent from the participant demographic forms were filled then in order to measure the feeling of insecurity, Zeab Fareeda's Insecurity Scale (2011) was administered, individually. Descriptive statistics and t-test for independent mean were used to analyze the data through SPSS. It was concluded that working women are likely to have feeling of insecurity than non working women in Pakistan.

Key Words: Pakistan, Working and Non-Working Women, Insecurity, Psychology

تلخیص

اس مطالعے کا مقصد پیشہ ورانہ اور غیر پیشہ ورانہ عورتوں کے عدم تحفظ کے احساس کے فرق کو جاننا ہے۔ اس مفروضہ پر تحقیق کی گئی ہے کہ پیشہ ورانہ خواتین کے اندر عدم تحفظ کا احساس غیر پیشہ ورانہ خواتین کے مقابلے میں زیادہ ہوگا۔ پہلوئی نمونہ بندی کے تحت 250 خواتین کا انتخاب کیا گیا (125 پیشہ ورانہ اور 125 غیر پیشہ ورانہ خواتین) جن کی عمر 28 سے 45 سال کے درمیان تھی۔ ان کا تعلق کراچی کی مختلف تنظیموں اور علاقوں سے تھا۔ اعلیٰ عہدیداران اور شرکت کار کی رضامندی اور اجازت سے فارم بھروائے گئے۔ زیب فریدہ عدم تحفظ کی پیمائش (Zeab Fareeda's Insecurity Scale) کو استعمال کرتے ہوئے ہر خاتون کے عدم تحفظ کے احساس کی پیمائش کی گئی۔ معطیات کا شماریاتی طریقہ ٹیسٹ اور SPSS کے ذریعے تجزیہ کیا گیا۔ تحقیق سے یہ نتیجہ اخذ کیا گیا کہ پاکستان میں غیر پیشہ ورانہ خواتین کے مقابلے میں پیشہ ورانہ خواتین زیادہ عدم تحفظ کا شکار ہوتی ہیں۔

کلیدی الفاظ: پاکستان، پیشہ ور اور غیر پیشہ ور خواتین، عدم تحفظ، نفسیات

Introduction

Since, the subject ahead pertains to women's feeling of insecurity; it will be worthwhile discussing the aspects of external influences. It has been established by many researches for instance Ali, Khan and Munaf (2013); Zeba (2011) that ever since the beginning of mankind; males have certain dominancy over females, and free to practice their positions of authority. As the time went by modernization and globalization became popular in societies and the issues of gender based discrimination became popular and politicized but by having different impact on working and non working women. Of late women have been found going through the phase of emancipation by started taking serious stand for their rights and successfully having earned a lot of social, economical, political and other laurels. Working women belonging to developed cities are receiving benefits of such changes while the other category of the women i.e. not working & the women living in rural areas or belonging to underdeveloped countries (e.g. Pakistan, Bangladesh or India etc) are not well aware of their rights. Even those, who know about their rights, are not allowed to raise their voice and practically not privileged. Either, they consciously lack the basic social, economical and political rights or they are not being allowed to enjoy their freedom (Ali & Munaf, 2013; Ossai, 2012; Zeab, 2011).

In terms of psychology an emotional response to a perceived danger by threatening stimuli is known as fear or feeling of insecurity (World Health Organization, 2006). Such emotions of insecurity are more strongly felt by female in comparison to male gender. Psychology, further describes the insecurity of being victimized by violent behaviour becomes higher especially when one's perceived vulnerability and sense of helplessness are higher. The subject goes on dilating the fear of violent behaviour which is frequently more common in females than in males due to their experience of sexual crimes which range from sexual annoyance to rape and killing after sex regardless of their belonging to working or non working. The working women, however, face this additional problem of sexual harassment in public places more and make their sexual honour more at risk because of crowded places full of activities (Institute for Digital Research and Education, 2013; Hanam, 2010; World Health Organization, (2006).

Powell (2011) stated in their discussion that currently, the boundaries between working and non-working women are being broken by rising awareness through media, civil society and globalization. The awareness is exerting a positive change in the life of women living in the under developed countries, as well. These studies added that status and treatability of women varies in each socio-economic stratum, city to city, community to community and area to area level. People living in urban areas respect and value their women to be a part of earning member of family and their status is comparatively improved as it was in past (Ossai, 2011, 2012 ; Powell ,2011).

The findings of some researches e.g. Alavi, (2010) *Pakistani women in a changing society*, corroborate the earlier observations of Fareda and Mumtaz (2010) had reported a strong correlation between security-insecurity and adjustment problems. Since, working women adopt different roles at home and at work place, they experience sustained stress and anxiety which negatively affect their psychological well-being. Irrespective of the fact that they are earning member of the family, mental distress of women remains unacknowledged within families especially 'Indian families are to be underestimated in mental problem. These women are induced anxiety in them due to the norms, social discipline and the expected roles. These studies referred in that physical and sexual abuse on women exerts a negative long lasting impact on women's physiological and psychological health (Alavi, 2010; Fareda, & Mumtaz, 2010).

However, according to some other studies like Institute for Digital Research and Education, (2013) on *Marital adjustment, stress and depression* that to engage in paid work, improved the status of women economically and professionally and has also decreased the sense of insecurity among themselves and made them strong enough to handle difficult situations. There are various other factors which have an impact on their sense of security e.g. job security, working & social norms. Zeab (2011) added by the study on *Feeling of Insecurity in Women* that real or perceived threat to women, combined with job and household responsibilities may make them rejected, alienated and tensed. Their feelings of inability, social and interpersonal devoid lead sense of insecurity. Such women feel humiliated, guilty and failure (Institute for Digital Research and Education, 2013; Zeab 2011).

On the one hand, National Centre for Chronic Disease Prevention and Health Promotion (2010) stated in the study which was carried out on *working mothers health and house wives* that in general there were drawbacks of lack of security for the mental well-being of women. Their mental health is likely to get more affected as they are more sensitive towards criticism and negativity. However, non working women, have lesser exposure and they tend to avoid socially distressing situations, compared to employed females. Social pressure and anxiety combined with fear of negative evaluation deteriorates the mental health of women in general. According to Powell (2011) this thinking of being evaluated by others creates social apprehension in them. The violent behaviours against women also play an important role in their nervousness. Both studies concluded that, although, economic autonomy as well as temporary absence from home are factors which may help the working women to cope effectively. Despite that, once acquired working women's mental health is hampered because of the tendency to avoid distressful situation, which is inevitable in the working situation. Moreover, women who do not work, spend a lot of time with their family members. Hence, their emotional bond is much stronger which helps to remain mentally fit and healthy, as human bonding helps an individual remain healthy and stable mentally.

Moreover, Abraham (2011); Coleman (2010) agreed that females are at risk gender, however, being working they are financially independent and can take decisions themselves but they are not in practical like that and they mostly rely on their male counterpart for some important decisions even day to day minor decisions. Many studies supported that the females who are living in the cities still facing difficulties of getting admission in schools, institutes and getting jobs. The case in the conventional era in which women were supposed to stay at home and men had to earn the livelihood for their family that is still working out in many areas of Pakistan. They further mentioned that most of females are having multiple skills and talent that goes in vein when they sit idle at home that leads them to feel frustrated and that install feelings of devalue their contribution for household and other out of home activities they performed. For these reasons, Ossai (2011) assumed that female's insecurity at workplace is also common due to the little number of female in the working fields, though the ratio of females is 52% but their representativeness even less than 33% and those who are in parliament are not having full power to initiate legislation for the best interests of females and they are subject to male dominance in assemblies as well. Being a passive partner females are more vulnerable to daily life issues such as inflation, unemployment, and poverty.

Ali and Munaf (2013) stated in the paper *Attitudes toward Women in Managerial Position in Pakistan* that working-women get less attention regarding their physical and mental health as being a working and responsible member of family it is believe that they can take care about themselves and they are physically and mentally sound. In a study Zeab (2011) found that female's mental health is affected by responsibilities at home and other works done outside the home and they suffer from stress frequently. As they have to perform various tasks at home that cause them stress and disturb their psychological well-being.

In contrast Abraham (2011) and Coleman (2010) agreed together with the earlier mentioned some studies reported that employed women possess more sound psychological and mental health status than housewives. It is being concluded that those women who are working and considered that their professional role is a source of self-fulfilment scored high on satisfaction with life scale. They further added that employed mothers are psychologically healthier and sound than those mothers who are unemployed.

Nevertheless, there are some studies, e.g. Silva (2010); Alavi (2010) argued that there was no difference found between working and non-working women in the status of psychological well being. Whether or not employment status is worthy and beneficial to women's well-being is still not a firm conclusion. It also depends on some other different variables such as working conditions, organization type, subjective perception of a person, and satisfaction with the job.

The literature indicates the significance of security and insecurity issues on the mental well-being of female. Although, there is limited studies were carried out across the country on current theme; reports comparative evaluation on security and insecurity among working and non-working women. The research cited in the literature review indicates that a Western evaluation on current issue addressed and it is hard to replicate for the working and non-working segment of Pakistan. Research in this area in Pakistan is negligible and hardly provides any basis for valid assertion about the state of affairs and the remedies.

The objective of the study is to investigate the difference of Feeling of Security and Insecurity among working and non-working women, living in Karachi, Pakistan. Since previous researchers found that working women are more vulnerable to sexual harassment at their work place. They get more stress as compared to non working females, who stay at their homes. Considering the past researches, it was hypothesized that:

There will be a significant difference between working-women and non-working women on the variable of feeling of insecurity.

Method

Participants

The sample for the current study was taken from Karachi city. Since, Karachi is considered as a capital of province named Sindh. Karachi is a multi populated city of Pakistan and the people who belong from different areas around Pakistan come to earn a living for their families here. Since, ample and multi cultured people live in the city the data of this city may has a significant value to generalize as Pakistan's sample. An easily available of targeted women such as teaching, non-teaching staff, women Bankers, paramedical staff and house wives were chosen from various commercial organizations including, Jhangeer Siddiqui Bank Ltd, Cresguard Systems (Pvt) Ltd, Fulcrum pvt Ltd as well as Jinnah Hospital. A total sample of 250 women was taken for the study. It was further broken into two groups of 125 non-working women and 125 working-women. The age range was between 28 to 45 years ($M=34.12$; $SD=4.12$) for entire sample. The sample's minimum level of education was 14 years. The women's socio-economic status (SES) was evaluated by family incomes.

Measures

a) Demographic Sheet

In order to explain the implications of the study, researchers must gather the personal information of the participant such as marital status, education, age, income, occupation

and family structure etc. To collect the demographic information of the subject (women), a demographic form was written and given to the women.

b) Zeab Fareda's Insecurity Scale (Zeab, 2011)

The scale is primarily made up of 12 easy daily life routine questions SUBSCALE. They were given to the women and requested to reply to the statements by using 4-point Likert scale, as false=0, slightly true=1, mainly true=2 and strongly true=3.

Reliability and Validity of Insecurity Scale (2011) Insecurity Scale was evaluated applying Cronbach's α . Overall alpha of working and non- working women's is 0.7759 so Cronbach's $\alpha=0.7759$. Finally and perhaps most important value Alpha at the bottom is Cronbach's α . The values are looking for in the range 0.7 to 0.8, so this probably indicates good reliability .Cronbach'SA=0.8 which indicates good reliability. The validity is 100% confident that its questionnaire's property at the Insecurity scale.

Procedure

In order to collect the data of working women, first of all, multiple commercial organizations were approached. The organizational heads were explained the purpose of the research and a 'Request of permission to collect the data' was also been asked. The telephonic and e-mail permissions were taken. The letters of consent were given to the non-working females in physical presence. Secondly, in the view of obtained official permission, the samples were approached comfortably and then individually briefed the reason of the research. They were told the ethics of research participation as a volunteer subject. The women were informed that they could withdraw their participation at any time. The confidentiality of the findings was also being rest assured. Thirdly, they were requested to sign the consent form to participate in the research. A demographic form containing personal questions such as age, marital status, education, socio-economic status, income, family structure, occupation, profession was asked to fill. Each participant was interviewed separately (one participant at a time). All of the participant's marital status was constant; married. Finally, Insecurity Scale (Zeab, 2011), was administered on women to measure their subjective feeling of insecurity.

The women, who were taken as a control group in the study, were approached at their homes and universities (students). They had no background history of paid work. The same procedure was applied to gather the information from non-working women, just as for working women.

Operational Definitions of the Variable Insecurity

Zeab (2011) defines ‘‘insecurity as being unsure, unstable, shaky, apprehensive, or lacking in self-confidence’’.

Results

This section shows the statistical outcomes of the research data. Statistical Package of Social Sciences (SPSS) was brought forward to analyze the information. 0.05 was the significant level for entire analysis. In order to evaluate the level of differences among the variable; Feeling of Insecurity, *t-test* was applied. To interpret the results Descriptive statistics was opted.

The *t-test* indicates that working-women showed higher mean scores on the variable of Insecurity feelings than the mean scores of non-working women.

Table: 1
Shows frequencies and percentages distribution of non-working and working-women regarding to their age that is ranged between 28 years to 45years

Age	None-Working-Women		Working-Women		Total	
	F	%	F	%	F	%
28	5	4	5	4	10	4
29	4	3	4	3	8	3
30	16	13	16	13	32	13
31	14	11	14	11	28	12
32	6	5	6	6	12	5
33	10	8	9	7	19	8
34	13	11	13	10	26	10
35	13	11	14	11	27	9
36	9	7	9	7	18	8
37	8	7	8	6	16	6
38	2	2	2	2	4	2
39	11	9	11	9	22	9
40	5	4	5	4	10	4
43	4	3	4	3	8	3
44	4	3	4	3	8	3
45	1	1	1	1	2	1
Total	125	100.00%	125	100.00%	250	100.00%

Table: 2
Shows the Mean and Std. Deviation of age of working and non-working women in Pakistan

Occupations	Non-Working-	Working-	Total
	Women	Women	
N	125	125	250
Mean	34.46	34.47	34.126
Std. Deviation	4.138	4.136	4.129

Table: 3
Shows frequencies and percentages of non-working and working-women according their education and main subjects, e.g. commerce, arts, business and computer sciences

Education	Non-Working Women		Working Women		Total	
	F	%	F	%	F	%
B.Com	64	51.2	16	12.8	80	3.2
BA	1	.8	6	4.8	7	.3
BBA	6	4.8	4	3.2	10	.4
BDS	3	2.4	12	9.6	15	.6
BSc	9	7.2	13	10.0	22	0.9
LLB	1	.8	19	15.2	19	.8
MA	6	4.8	6	4.8	7	.3
M.Com	2	1.6	5	4.0	11	.4
MA I.R	3	2.4	9	7.2	9	.4
Master	30	24.0	15	12.0	17	.7
MBBS	--	--	11	8.8	14	.6
MSc	--	--	9	7.2	39	1.6
Total	125	100.00%	125	100.00%	250	100.00%

Table: 4
Shows frequencies and percentages of working-women according their profession

Designation	Frequency	Percent	Valid Percent	Cumulative Percent
Paramedics	12	9.6	9.6	9.6
Advocate	13	10.4	10.4	20.0
ASM Pahrma	9	7.2	7.2	27.2
Banker	9	7.2	7.2	34.4
Doctor	23	18.4	18.4	52.8
Field Work	5	4.0	4.0	56.8
Health Supervisor	6	4.8	4.8	61.6
MM	9	7.2	7.2	68.8
Officer	6	4.8	4.8	73.6
Social Worker	9	7.2	7.2	80.8
Teacher	24	19.2	19.2	100.0
Total	125	100	100	--

Table: 5
Mean Scores of working and Non-Working Women on the variable of Insecurity.

Variable	N	M	SD	SEM	t	Sig
Insecurity						
Non-Working	125	18.01	4.86	0.43	-7.54	.000
Working	125	22.03	3.4	0.43		

Note: $df(248)$; $p < .000^{***}$

The above table shows that the mean value (working) is greater than mean value (non-working), and standard deviation shows that precision in working women that is why working women standard error of mean is low. P-value less than level of significant shows that, There is statistically difference in the mean scores of working and non-working women on the variables of Insecurity, where working women score higher than non-working women.

The p-value is maximum probability accoutring in true value is probability-value is less than level of significance its mean significant relation between variables.

Discussion

The objective of present research paper is to highlight the difference of feelings of insecurity between working and non working women in Karachi, Pakistan. The statistical analysis of the scores, suggest that working-women on the variable of feeling of insecurity found comparatively more insecure than their counterparts; non-working women (table 5). "Working women's feeling of insecurity dynamically appears in four dimensions including: insecurity feeling regarding instability of income, protection from crime, predictability of one's daily life, and psychological insecurity" (Zeab, 2011). To counter the rational, Shireen & Zeba (2010) quoted the agreeing statement of Murray (1938) concentrating on working women, if picks up relevant material from a woman of working background, feels themselves rejected and isolated due to the preoccupation with actual or perceived threat of handling dual responsibilities of home and of work place. This feeling of incompetency and social withdrawal leads towards feeling of uncertainty, embarrassment, shame, rejection, and disappointment. To study the impact of work place on the health of women no matter they are urban or rural, it will be worthwhile referring to the work of wide range work on the issue of women work & mental health, who in their studies attempted to explore the impact of work status of female on their health. Though, they also earn a living for the family but no one in the family cares them emotionally.

Conclusions

In the view of the results of the current study, it may be concluded that lack of awareness of women rights, lack of education and the paucity of resources affect the women's mental health negatively.

It has discussed in the literature review further, with reference to results of working-women that the higher scores on variable of feeling of insecurity of the working females urge the need to review the policies. According to the results, employed women's have better mental health condition than non-employed, one points out the urge to providing the emotional security to the working-women.

Recommendations

In the view of the current results, it may be suggested that the working conditions especially for women in Pakistan should be urgently improved. The policies of transport safety, job security, compliance the law and daily routine predictability should be imposed. The women of Pakistan may play a substantial role to bring the economic revolution, since; they are in majority i.e. 52% of whole population.

A research is a necessity in order to pin point the issues of working women such as the sense of insecurity among them and among those who are under immense pressure. Environmental insecurities are more likely to prevail among working women and they have no way of social or emotional discharge in order to give them relief.

There is a need to have a regular examination of the problems, not only at their work place but also their residence as they are prone to face serious level of insecurities at both places. Hence, diverse aspects queries are required.

To conclude it will not be wrong to say that the findings of the study suggested that there were some factors which effect Pakistani women and leave them with a feeling of insecurity such as instability of income, protection from crime, psychological insecurities and the daily routines. The sample group should include some major cities across Pakistan. It will give expansion to the study and also various professions may be included in future studies. Lastly, future studies should strongly requisite consideration of the relationship of important demographic variables with feeling of insecurity among women.

This study may be very beneficial for not only having a healthy organizational culture but also for societies and household issues.

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In Search of Identity: A Comparative Feminist Exploration of Muslim Female Sexuality in Ali's *Twilight in Delhi* and Shahraz's *The Holy Woman*

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Abstract

A critical exploration of Muslim female sexuality through the feminist analysis of the various female characters in *Twilight in Delhi* and *The Holy Woman*, by Ahmad Ali and Qaisra Shahraz respectively, is the central focus of this paper. Theoretical insights have been drawn from Islamic feminism and Postcolonial feminist scholarship for the contextual understanding of female sexuality. Focusing specifically on the issue of female sexuality and marriages, in both of the novels, this paper demonstrates that Muslim women in the postcolonial Pakistan seems to have gained a certain measure of agency as compared to the plight of women in the colonial milieu of Ali's novel. However, examined closely, as this paper will highlight, women in both of the novels, still in certain ways, remain helpless victims of sexual victimization. This comparative analysis of novels based in two varied settings of colonial and post-colonial Muslim societies reveals that female sexuality remains a stifling point of contention which is predominantly controlled by men.

Keywords: Muslim Women, Female Sexuality, Marriage, Islamic Feminism, Pakistani Literature in English

تلخیص

اس مقالہ کا مرکزی خیال مسلم نسوانی جنسی رویوں کا تنقیدی جائزہ ہے۔ جو احمد علی اور قیصرہ شیراز کے ناول بالترتیب *The Holy Woman* اور *Twilight in Delhi* کے مختلف نسوانی کرداروں کی روشنی میں کیا گیا ہے۔ اگر ان کو اسلامی نسوانی نظریات اور دور جدید کے نسوانی نظریات کے تناظر میں دیکھا جائے تو ان نسوانی کرداروں کے ذریعے جنسیت سے متعلق رویہ سمجھنے میں بہت حد تک مدد ملتی ہے۔ اس مقالہ کے ذریعے قبل اور بعد از تقسیم کے معاشرے میں جنس اور شادی سے متعلق نسوانی رویے میں رونما ہونے والی تبدیلی کو واضح کیا گیا ہے۔ قبل از تقسیم کی حالت زار (جیسا کہ علی کے ناول میں منظر کشی کی گئی ہے) کے مقابلے میں بعد از تقسیم کے معاشرے میں مذکورہ معاملات میں مسلم خواتین کی حالت نسبتاً بہتر ہے۔ تاہم اگر دونوں ناولوں کا بغور جائزہ لیا جائے تو یہ ظاہر ہوتا ہے کہ عورتیں اب بھی کئی اطوار سے جنسی نا انصافی و استحصال کا شکار ہیں۔ دو مختلف مسلم معاشرتی ادوار میں لکھے گئے

ان ناولوں کا تقابلی جائزہ یہ واضح کرتا ہے کہ نسوانی جنسی رویہ ایک سلگتا ہوا ایسا اختلافی نقطہ ہے جو کہ تقریباً ہر دور میں مردوں کے زیر تسلط رہا ہے۔

کلیدی الفاظ: مسلمان عورت-نسائی جنسیت، شادی، اسلامی نسائیت، پاکستانی ادب-انگریزی ادب

Introduction

The question of female sexuality of Muslim women has been a pressing issue in the face of mounting evidence of sexual violence against women such as rape, murder, abduction and forced marriages. Such occurrences, as reported through Pakistani media, bear testimony of the fact that female sexuality often becomes a battle ground upon which family disputes are won and lost, insults and injuries are inflicted and revenges are taken by men who own these women. Pakistani Anglophone writers have been portraying the images of Muslim women who have been grappling with the contentious issues relating to their sexuality and marriages. These women are often portrayed as torn between the emotional conflicts of duty, family and social expectations and their personal desires to act according to their will. Located within this context, the present paper focuses on the selected works of two Anglophone writers, Qaisra Shahraz and Ahmad Ali. Shahraz's *The Holy Woman* and Ali's *Twilight in Delhi* will be critically examined within the theoretical framework of postcolonial and Islamic feminism.

Ali's novel, *Twilight in Delhi* (1940) captures a crucial point in the history of the sub-continent showing the resistance and specifically the emotional conflict experienced by the Muslims of Delhi against the colonial impacts on their culture. Mir Nihal, the head of the family, is a member of the older generation who expresses immense pride in the glorious past of the Muslim rule and consequently is pained and angered to see the colonist culture replacing the old ways of the long lost Mughal dynasty. His son, Asghar is a member of the younger generation who keenly adopts the British style of living and this further adds to his fathers' misery. Located within this cultural clash is another important aspect of the lives of the Delhi Muslims, i.e. the position of female sexuality and women's status and treatment in the Muslim society of that time. Ali's portrayal of different women and the issues of marriages, give a rather bleak picture of the conditions of women and highlight the various oppressions, often pertaining to female sexuality within a male dominated society.

Shahraz a British based writer, of Pakistani origin, in her works, *The Holy Woman* (2001), *Typhoon* (2003) and *Revolt* (2013) focuses on women within the Pakistani society who suffer injustice and discrimination at the hands of their men. Shahraz also deals with the issues of female sexuality, as women struggle to make their own decisions regarding their marriages. *The Holy Woman* captures a struggling journey of a young Muslim woman, named Zari Bano, as her father forcefully turns her into a 'Holy Woman' by marrying her

with the Holy Quran. Zari's feeble attempts to assert control over her sexuality are severely thwarted by her dominant father. She embarks upon a spiritual journey travelling to Malaysia and the UK as part of her preaching duties. Her ordeal comes to an end as she eventually marries the man she desires.

Focusing specifically on the issue of female sexuality and marriage, in both of the novels, this paper attempts to debate that Muslim women in the postcolonial Pakistan have no doubt gained a certain measure of agency as compared to the colonial milieu of Ali's novel. However, examined closely, women in both of the novels remain helpless victims of sexual victimisation and subordination. This paper also attempts to highlight the precarious position that female sexuality holds in the patriarchal Muslim society. Ali's novel when compared with Shiraz's provides a wonderful opportunity to see how a male and a female writer portrays female sexuality. Both Ali and Shahraz focus on the lives of Muslim women as representatives of Muslim culture of two varied settings in time. This will also allow us to see how Muslim men in both colonial and post-colonial periods continue to assert control over female sexuality.

Literature Review

Female sexuality has been a keenly researched area especially by postcolonial female writers. Katrak (2006, xi) highlights the presentation of female sexuality in the postcolonial regions as, "a politics of the female body must include the constructions and control of female sexuality, its acceptable and censored expressions, its location socioculturally, even materially in postcolonial societies. Female body and sexuality have been the most targeted sites by men not only in the colonial but also in the postcolonial era. Speaking specifically in the context of Muslim societies, men looked at their women as repositories of cultural values and religious customs. Jayawardena and Alwis (1996: x) point out a similar notion:

During colonialism, religious revivalism was a powerful opposition movement... [Which] had adverse effects on minorities and women. As many feminists have pointed out women were constructed as 'Mother of the Nation' and their biological role as reproducers of the nation was highlighted. This instrumentalised women's reproductive function and their bodies in the interest of the state.... [Thus] imposing on women a new agenda as cultural carriers of tradition.

As evident women became the primary site of "re-appropriation" to challenge the culture of the colonist as well to enforce one's own cultural values. Ahmad (2012: 52) makes a similar observation:

British colonialism had affected them [women] rather negatively. They had to become the preservers of the local Mughal culture... They were just equipped with the religious education that was thought necessary

for them to play their traditionally accepted roles of mothers and daughters within the four walls of their houses.

Spivak (1999: 304) highlights the plights of Indian women, caught amidst the conflicting forces of religion and culture during the anti-colonial struggles, in the following words:

Between patriarchy and imperialism, subject-constitution and object-formation, the figure of the woman disappears not into pristine nothingness, but into a violent shuttling that is the displaced figuration of the 'third-world-woman' caught between tradition and modernisation, culturalism and development.

Ali's *Twilight in Delhi* is one such example which captures the lives of Muslim women in the colonial Delhi of the 1940s. These women are shown to inhabit within high walls of their homes absorbed in their daily routines of domestic chores. Most of these women observe purdah as part of their religious and cultural duty. However, men are often portrayed to violate their share of moral piety and are further found to sexually oppress these women. For them female sexuality becomes a major site to vent their frustrations and exercise power.

Ali's Women: A look into the colonial Milieu of Indian Muslim Society

The main female characters in *Twilight in Delhi* such as Begum Nihal, her daughters, Mehru, and Begum Waheed, daughter-in-law Bilqees and sister-in-law, Begum Jamal are portrayed as dedicated home-makers, devotedly engaged in the services of their men. They often find themselves at the cross roads where family duty forces them to sacrifice their inner desires. These women are presented in sharp contrast to the prostitutes of Delhi, Babban Jan and Mushtari Bai, who dwell in the publically adorned quarters, offering open invitation to the men of Delhi. Hussain (1994: 121) explains this binary opposition created in the Muslim societies of the nineteenth century sub-continent in the following words:

By the late nineteenth century two distinct stereotypes of 'good' and 'bad' woman, had coalesced in the Islamic discourse in the sub-continent. Built around the anti-theatrical images of wife and mother valorised only for her reproductive function within the domestic enclosure on the one hand and the courtesan whose productivity was closely aligned with the illicit on the other hand, these stereotypes of the feminine continue to dog out footsteps at the end of the twentieth century.

Ali's portrayal of women in *Twilight in Delhi* can be grouped into two categories of 'home-makers and prostitutes. Whereas the prostitutes are described as the pulse of Delhi,

adding vigour and zeal into the lives of men, the home-maker-kind-of-women silently dwell within the boundaries of their homes and observe purdah:

In the Zenana things went on with the monotonous sameness of Indian life. No one went out anywhere. Only now and then some cousin or aunt or some other relation came to see themWalls stood surrounding them on all sides, shutting the women in from the prying eyes of men guarding their beauty and virtue with the millions of their bricks. The world lived and died, things happened, but all this did not disturb the equanimity of the Zenana, which had its world too where the pale and fragile beauties of the hothouse lived secluded from all outside harm, the storms that blow in the world of men. (*TID*: 39)

As evident from the above quotation, the ‘zenanas’ represent spaces that were secluded from the outside world. The inmates of the Zenanas were simple women for whom the sole purpose of their lives was the wellbeing of their family. Ali’s women are preoccupied with the issues of marriages. Begum Nihal worries about her daughter Mehru’s marriage. She chooses a man for her daughter who she only knows about through distant sources mainly because the man is financially well-off. Mehru is neither informed nor consulted about her marriage. Mehru is filled with a sense of uncertainty and anxiety regarding her prospective groom as she silently contemplates, lying in her bed at night:

What can he be like? She wonders. She has never seen him. They are extremely rich people, she has heard; and Meraj - that is his name - is very fond of shooting. And she associates him with the Prince in the story with whom the princess was in love” (*TID*: 6).

As evident, all Mehru knows about her future husband is his name and financial stability as she would be known by his name after their marriage, as Begum Meraj (wife of Meraj). This further strengthens the loss of identity of Indian Muslim women for whom marriage means the gaining of a new identity which clearly signals her position as an object that has been possessed by a certain man that is her husband. Furthermore, Mehru fantasises her future husband as a prince and lets her imagination loose, filled with romantic fantasies. This further highlights the sexual repression and sexual ignorance of Indian Muslim women as portrayed by Ali, another aspect of their lives which brings them in a position of undue suffering. The young Mehru, at the verge of adulthood, is vaguely aware of her sexual desires which surface occasionally, especially at the mention of her future husband’s name. As in one incident her young cousin teases her with the mention of Meraj’s name and:

[Mehro], of course, liked it in the heart of her hearts; but the name brought her hidden wish to the surface with a rude suddenness that not only disturbed her emotional balance, but also exposed inhibitions

which grew in the repressed lives of the Indian Muslim women like cobwebs and mushrooms. To conceal her consciousness of sex she flew into a temper, without of course, realising its unconscious and hidden cause. Meraj's name fell on her ears with a splash like a stone in the midst of a stagnant water of a pond which setup a whirlpool of waves rushing one after another. From nowhere a storm wells up for a while and disturbs the placidity of the pond's static life (TID: 40-41).

As evident through Mehro's emotional turmoil, Muslim Indian women lived their lives like stagnant pools of water, confined within the boundaries of their homes and fixed routines of domestic chores. The only source of happiness or change that comes into their lives is almost entirely at the cost of their husbands, be it the mere mention of their name, as in Mehru's case or their companionship as in Bilqeece's case.

Bilqeece is another young women who is married to Asghar, Nihal's youngest son. Asghar chooses the docile and humble Bilqeece as his wife because she reflects the beautiful Mushtari Bhai that Asghar is mesmerised by. He expects Bilqeece to behave in a flirtatious manner, cajoling him. Bilqeece is too shy to respond to her husband's playful flirtations and is ignorant of the ways to please men. Both Mehru and Bilqeece represent typical young Indian Muslim girls of that time who silently marry any man chosen by their families and are schooled in the art of perfect wives from the tender years of their lives. Almost all of the married women within the novel observe strict adherence with the dictates of duty-bound and faithful wives even after the deaths of their husbands. For example, Nihal's eldest daughter, Begum Waheed and sister-in-law, Begum Jamal both become widows at an early age and both of them never remarry, partly due to the social custom of the time and partly due to the love and respect of their departed husbands. Another point to be noted regarding marriage in *Twilight in Delhi* is that love based marriage is the prerogative of the men only whereas female characters are seldom shown to succeed in their love based marriages. For example, Asghar falls madly in love with Bilqeece and manages to marry her even against the wishes of his father. On the other hand, Zohra, who, after the death of her sister, begins to take interest in Asghar and wishes to marry him is not only reprimanded by her mother but is also forcefully married away to someone else in haste.

Ali's Men, on the other hand, are portrayed as sexually promiscuous and taking liberty with women around them. For instance, Nihal secretly indulges in many love affairs with various women including his servant woman, Dilchain, and a famous prostitute, Babban Jan. Nihal's sexual relations with Dilchain become cause of a conflict between Nihal and Begum Nihal. However, Begum Nihal is unable to confront her husband regarding this issue and finds solace in crying and lamenting like a madwoman. She is temporarily sent to live in an abandoned house near a graveyard to cure her of her madness. Nihal roams around unbothered by the mental stress his wife endures as a result of his infidelity. Thus,

marriage is not taken as a sacred relationship demanding total faithfulness as far as Ali's male characters are concerned. For them women are things to derive pleasure from, be it within the four walls of their home or the adorned quarters of prostitutes. Moreover, they have no qualms about re-marrying a second or a third time. Saeed, Nihal's eldest son-in-law, remarries shortly after his wife dies. Similarly, Nihal's servant, Ghafoor, also remarries and even Asghar, after the death of Bilqeece falls passionately in love with Bilqeece's younger sister, Zohra, and makes advances towards her and later desperately wishes to marry her.

Both, Nihal and Asghar, are captivated by the physical beauty of the prostitutes they visit. Throughout the novel feminine beauty is emphasised upon. Female sexuality is portrayed as an active and potentially dangerous weapon capable of causing great harm to men as one of the Qawals near Mir Nihal's house sings:

She aimed a poisons arrow
Straight from her eyes at me
She looks at one and hits another,
How cruel and clever is she!

(Twilight in Delhi: 50)

Similarly, Budho, Durgi Chamari's daughter, has been described as a sensuous young woman who looks into the eyes of men. Asghar's friend, Hameed, was a young boy who fell in love with her and later went mad as Asghar expresses, "He was too gentle for her, too good and simple. No wonder he had gone mad" (pg., 54). Budho is thus presented as a woman who is capable of rendering men as mad with her mystical physical beauty. Men, on the other hand, are portrayed as helpless victims of female sexuality which possess great power to allure the men into helpless stupor. Just as Asghar falls helplessly in love with Bilqeece after getting a glimpse of her. He expresses her beauty to his friend, Bari, in the following words:

She is beautiful, Bari, very beautiful. She is graceful as a cypress. Her hair is blacker than the night of separation, and her face is brighter than the hours of love. Her eyes are like narcissi, big and beautiful. There is nectar in their whites and poison in their blacks. Her eyebrows are like two arched bows ready to wound the hearts of men with the arrows of their lashes. Her lips are redder than the blood of lovers, and her teeth look like pearls studded in a row...I tell you she is beautiful (*TID*: 32).

The prostitutes of Delhi are presented in a similar light, as women capable of working great charms on men with their beauty. Nihal and Asghar both admire the skilful ways of alluring and cajoling men used by the prostitutes and consider them as ideal lovers yet they prefer to marry simple Indian women who have lived all their lives within the four walls of their houses, are shy, modest and untrained in the art of pleasing men. However, both of these men expect their simple wives to behave in a similar flirtatious manner with

them. Ironically, the Muslim men of Delhi seem to be confused between their desires and expectations they have of their women.

Women are thus portrayed as sexually potent and dangerous beings. Female sexuality is considered as a threatening force which needs to be controlled. This explains the early marriages of girls and also the strict adherence of purdah and limited communication with the outside world. The prostitutes present a perfect example of the lethal potentials of female sexuality which has been let loose and thus these women are equipped with all the powerful means of alluring men into their charms. In fact, the charms of their beauty and female sexuality is so powerful that both Nihal and Asghar are unable to break away from it. Furthermore, when Babban Jan, the prostitute that Nihal used to visit, dies he is unable to recover from the feeling of loss and he himself falls ill.

Asghar describes Mushtari Bai as, "a beautiful woman, young and tall: and in her dark eyes there was something piercing and poisonous" (*TID*: 75). Here it becomes pertinent to bring into discussion the position of female sexuality in Islam. Perhaps it might offer some insights into why these Muslim men repeatedly assign and associate destructive abilities with the physical beauty of women. Islamic scholars such as Fatima Mernissi, Miriam Cook and Margot Bandran have researched extensively regarding women's position in Islam and the precarious status of female sexuality. Female sexuality is regarded as a great potential force as Badran (2009: 170-171) describes:

Learned Islamic texts and popular belief hold that women possess enormous sexual appetites (far greater than those of men), and that woman's whole being, body and voice constitutes a sexualised entity. The word describing the 'sexualised' in Arabic is *awra* which literally means genitalia. That which is *awra* must be covered, and since in the traditional conservative view "the woman" is constructed as an "omnisexual being", women's entire bodies must be hidden and in traditional conservative culture even their voices.

This huge sexual hunger of women, as evident from the above quotation, is tamed and controlled by keeping women physically veiled from public in a separate domain usually known as *zenanas*. Mernissi, (1987: 16) a Moroccan Islamic feminist also expresses similar views:

In Western culture sexual inequality is based on the belief in the biological inferiority of women. In Islam it is the contrary: the whole system is based on the assumption that a woman is a powerful dangerous being.

Ali exemplifies both scenarios by presenting women who are humble purdah observing women and bold public dwelling prostitutes. The colonial milieu of Ali's novels reveals

women who serve as objects used by men for the fulfilment of their sexual desires either through marriage or outside marriage.

Shahraz's Women: A View from the Postcolonial Pakistani Society

Shahraz's *The Holy Woman* presents a modern Muslim woman of the post-colonial Pakistani society in the form of Zari Bano. Unlike Ali's women, Zari is privileged enough to study in a university. Similarly, purdah for Zari is far more flexible as she is allowed to venture outside her home. As the novel begins we see Zari out in the open observing a village fair. We also learn that Zari is going through the process of selecting a bridegroom for herself. She even dresses in very fancy clothes and comes down to meet her prospective groom, Sikandar. Shahraz presents Zari as a woman who apparently has the freedom to choose her own life partner, a concept with which Ali's women were most probably unaware of. Zari's mother, like Begum Nihal is most concerned about her daughter's marriage. However, Shahzada, unlike Begum Nihal, sends her daughter for a visit to her in-laws home. Zari not only goes to visit Sikandar's house in Karachi but also dines with him in private and the two speak about their future together.

Even the village women that Shahraz presents are all independent and have the awareness of the importance of education such as Fatima's daughter, Firdaus, who wants to become a school headmistress. Similarly, marriage remains a major issue that Shahraz deals with. Zari's marriage, Firdaus's marriage, and Kaneez's marriage. Interestingly, all the women in this novel who go through marriage exercise their authority and have their say in marriage. For instance, Firdaus, is presented as a head strong girl who only agrees to marry Khawar, the man who loved her, after a long series of fights between their families. Similarly, Kaneez is a village Chaudharani who is widowed at an early age. A landlord of the neighbouring village proposes her repeatedly but she declines his proposal. It is only after a long struggle of repeated requests along with the consistent persuasion from her sister that convinces Kaneez to agree to the marriage proposal.

Perhaps the most significant development that Shahraz points out regarding the position of women within the Pakistani Post-colonial society is the issue of veil. Zari Bano begins out as a secular minded girl who is often seen to be transgressing the boundaries of purdah. As she is forced to marry the Quran, she also needs to observe strict purdah. Her forceful marriage with the Quran is another example of the male dominance and control over female sexuality. However, one positive aspect of the barbaric tradition is seen in Zari's changing attitude towards purdah that she has to observe. At first she finds purdah as a limiting and confining tool which takes away her sense of identity:

The Burqa slithered over her head, her shoulders and down to her feet. Zari Bano stood frozen in the Burqa, dehumanised... I have been stripped of my identity and a stranger is taking my place (*THW*: 146).

Zari grapples with the conflicting issue of taking purdah as a part of her identity. Shahraz shows how through observing purdah Zari is allowed to transgress the boundaries of space and social customs. As Habib points out:

My Zari Bano is to be my heiress, our Holy woman. She will become a scholar of Islam...a female symbol of purity and Ibadat in its purest form. I am thinking of sending her to Misr, Cairo University...She will attend Islamic conferences all over the world...She will not have the time or the will for mundane things-the everyday things (*THW*: 154).

She travels abroad for higher education and even works to preach the teachings of Islam. Her role of a Holy Woman actually allows her to break the traditional roles assigned to women and rather than capturing her, gives her a liberating experience. As Imtiaz and Haider (2011: 11) assert:

[The] veil becomes a strategy for her [Zari Bano] emancipation. The veil was intended to assert the spatial boundary but ironically it becomes the protagonist's resource for transcendence of the spatial boundary.

When compared with Ali's women of the colonial milieu, we find a stark difference in the way women comprehend the notion of purdah. Ali's work clearly signals purdah as a tool used to control and tame female sexuality whereas, Shahraz's Zari is able to use purdah as a 'power enabling tool' to challenge the position of female sexuality in a male dominated society. As Imtiaz and Haider further point out that after observing purdah Zari Bano ceases to be a sexual object or a passive recipient of love from Sikandar, rather she becomes an active agent who exercises her free will in deciding her marriage partner at the end of the novel.

Discussion and Conclusions

The portrayal of women as presented by Ali and Shahraz, in two different settings, clearly indicate a certain sense of agency gained by women in the postcolonial Pakistani society. Shahraz through the character of Zari challenges the colonial presentations of Muslim women. In other words, Shahraz seems to claim that Muslim women of today are articulate enough to realise and speak about their own issues. Specifically through veil as a symbol, she shows how Zari creates her own meaning of veil and confesses that veil is something freely chosen by her and not an imposition on her.

Shahraz works as a representative for the Third World Women, being more privileged and having access to the English language, makes an excellent attempt to show to the Western world that it is time now to rethink and grow out of the commonly held notions of Muslim women being, "[presented] as exotic maidens, subject of male power fantasy"

(Imtiaz and Haider, 2006: 15). Shahraz, being a female writer, shows a more sympathetic approach and understanding to women's issues in a patriarchal society. Whereas Ali shows Muslim women either as virtuous humble, husband worshipping house wives whose sexuality has been channelled through marriage or prostitutes who have become active agents possessing unlimited sexual power, potentially dangerous for men in a Muslim society. Shahraz, on the other hand, presents a new perspective through Zari as a Muslim woman who at first experiences sexual exploitations at the hands of her father, but later succeeds in asserting her own will regarding her decision to marry. Most importantly she retains the practice of observing purdah yet challenges and transgresses its symbolic associations and enters into the public domain without being a sexual threat to men. Thus, it can be safely asserted that Shahraz presents a much more dynamic portrayal of a Muslim woman of the present day who clearly challenges the long held stereotypes of colonial origin regarding Muslim women.

This dynamic presentation of modern Muslim females, as presented by Shahraz is still by no means a suggestion that women have completely succeeded in breaking out of the patriarchal shackles in the present day Pakistani society. On the contrary, Shahraz reveals that this journey is rife with emotional turmoil, compromises, blackmails and sexual exploitations at the hands of men. Close examination reveals that female sexuality is at times bartered to uphold traditional and cultural values. For example, Zari is forcefully married with the Quran by her father in order to keep his family lands and property in the family and is denied the right to marry. Similarly, Shahzada, Zari's mother who sends her daughter to visit Sikandar prior to marriage is severely reprimanded by her husband and father-in-law and is threatened by divorce. In fact what remains striking is that Habib is offended by Zari's approving gaze directed at Sikandar as her mother later confides in her, "He was afraid of losing you to him. He glimpsed something in your eyes that he had never seen before for any suitor and simply couldn't cope with it" (*THW*: 445). This suppression of romantic association of women is a clear indication of suppression and denial of female desire and sexuality.

A similar case is found in *Twilight in Delhi* of Bilqeece's younger sister, Zohra, who is severely reprimanded at the expression of passionate feelings for Asghar. Whereas Asghar had succeeded in his love with Bilqeece, as a man, women in both of the novels find it difficult to bring their romantic associations to concrete form through marriage. In fact Habib in *The Holy Woman* shames Zari for "wanting a man" thus lending lustful connotations to her otherwise naïve expressions of love for Sikandar. This deliberate association of female expression of love with wantonness is synonymous to depriving female figure a right to claim her sexuality. And also to keep her within the limits of 'patriarchal traditions'.

Thus, it can be safely concluded that female sexuality seemed to be an arena of men's exercise of power as presented in the colonial milieu of Ali's novel and still continues to be a stifling point of contention for men of postcolonial Pakistani society. Though certain changes have loosened the patriarchal grip over women, however, it is still a long way to go till women in Pakistan can be allowed a claim over her own body and sexuality. Till then it is a search of identity that marks her journey at the cost of bodily exploitation, at times, in the name of culture and tradition and, at others, in the name of religion.

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Psychological Wellbeing, Life Satisfaction And Environmental Satisfaction Of Government And Private Female Hostelites

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Abstract

This study explores the interplay of environmental satisfaction, levels of psychological well being and life satisfaction in female college students of government and private hostels. A total of 86 female colleges students were selected from government hostel and private hostels. The Satisfaction with Life Scale by Diener (1984), the Affect Balance scale by Bradburn (1969) and the Hostel Environment Rating Scale by Shaukat & Muazzam, (2010) were administered on the sample to measure life satisfaction, psychological wellbeing and satisfaction with the hostel environment, respectively. Results indicated that the private hostel group was higher in psychological wellbeing and had higher scores of satisfaction with the hostel environment. ($t(86) = 4.41, p < .05$.) However, satisfaction with life scales showed insignificant results ($t(86) = 6.74, p < 0.01$). Appropriate tests were applied to analyze the data. Besides discussing the results, the implication of the study was also discussed.

Key Words: Psychological Effects, Female Hostelites, Comparison Government Private Hostilites, Satisfaction

تلخیص

یہ تحقیق نجی اور سرکاری ہاسٹل کی طالبات میں ماحولیاتی آلودگی، ذہنی خوشحالی، طمانیت میں روابط کو بیان کرتی ہے۔ چھیاسی (۸۶) نجی اور سرکاری ہاسٹل کی طالبات کو اس تحقیق کے لئے منتخب کیا گیا۔ تین مختلف پیمائش کی بنیاد پر ماحولیاتی آلودگی، ذہنی خوشحالی اور طمانیت کو جانچا گیا جس سے یہ نتیجہ اخذ کیا گیا کہ نجی ہاسٹل کی طالبات ذہنی خوشحالی، طمانیت اور ماحولیاتی آلودگی کی کمی میں دوسروں کے مقابلے میں بہتر ہیں۔ جبکہ (Satisfaction with life scale) کی پیمائش نے غیر متناسب نتیجہ فراہم کیا۔ ان اعداد و شمار کا تجزیہ کرنے کے کچھ موزوں طریقوں کو آزمایا گیا۔ نتائج پر بحث کرنے کے ساتھ اس کے اثرات پر بھی غور کیا گیا۔

کلیدی الفاظ: نفسیاتی اثرات، ہاسٹل طالبات، تقابلی مطالعہ، سرکاری و نجی ہاسٹل طالبات، طمانیت

Introduction

Educational institutions and academic enrollment in Pakistan is increasing (Butt & Rehman, 2010). The higher education sector has also been expanding. However, these institutions and colleges are more concentrated in larger, developed cities. There are few highly developed colleges in smaller cities and even fewer or none, in villages. Students from such places have to migrate to larger cities for higher education, therefore it can be reasonably assumed that as higher education increases, the enrollment in hostels is also increasing. Since hostels play such a significant role in the students' lives, it is important to evaluate the impact of the hostel environment on the students' mental health (Botha, et al. 2013). According to Bell and Bromnick (1998), change and transition, including relocation of home, have been associated with mental and physical disorders in many studies (Fisher, Fraser & Murray, 1986). If the individual fails to adapt and negative feelings within the new environment persist, it has been shown to be associated with high levels of loneliness, depression, increased physical health problems and allied difficulties (Fisher & Hood, 1988).

One's surrounding environment can have a large affect on one's wellbeing (Muslim, Abdul-Karim & Abdullah, 2012). Psychological wellbeing is a complex, multi-dimensional concept; according to Ryff (1989), who researched the concept in depth, it is comprised of six dimensions, such as: autonomy, environmental mastery, personal growth, positive relations with others, purpose in life and self-acceptance.

The present study makes use of the definition and the model given by Bradburn (1965):

“A person's position on the dimension of psychological well being is seen as a resultant of the individual's position on two independent dimensions—one of positive affect and the other of negative affect. The model specifies that an individual will be high in psychological wellbeing in the degree to which he has an excess of positive over negative affect and will be low in well being in the degree to which negative affect predominates over positive”.

Certain terms are used in conjunction when exploring the concept of wellbeing. Subjective wellbeing, according to Diener (2006), refers to various evaluations (both positive and negative) such as cognitive evaluations, i.e. life satisfaction and work satisfaction etc., and affective reactions to life events, e.g. happiness and grief .

Positive affect refers to pleasant moods and emotions, such as joy and affection. Negative affect represent negative responses (moods and emotions) people experience in reaction to life events, such as anger, sadness, stress, loneliness, etc. Some negative affect is to be

expected, even necessary at times; however extended periods of negative affect can hinder functioning, as well as make life unpleasant.

Psychological wellbeing is closely related to life satisfaction, often explored side by side in many researches. Though the terms are similar and overlapping, they do not mean the same thing. Life satisfaction is a report of how a respondent evaluates or appraises his or her life taken as a whole. The present study makes use of the definition given by Ed Diener:

“Life satisfaction is an overall assessment of feelings and attitudes about one’s life at a particular point in time ranging from negative to positive. It is one of three major indicators of well-being: life satisfaction, positive affect, and negative affect” (Diener, 1984).

Government and Private Hostels

Government hostels are those that are funded by the government, often affiliated with or run by a government college. Private universities are not operated by governments though many receive public subsidies, especially in the form of tax breaks and public student loans and grants. Depending on their location, private universities may be subject to government regulation. Private hostels are those that are owned and run by privately, without government funding. The environment between these two types of hostels differs markedly, often due to lack of funding. Government hostels also often have more restrictions than private hostels.

The Role of the Environment

The environment plays a large role in the psychological wellbeing and life satisfaction of individuals. A large number of studies have attempted to gauge the impact of the environment on individuals’ psychological wellbeing and life satisfaction, the environment being categorized into work environment (Shanfa, 2008), familial environment (Adams, King & King, 1996), or academic environment (Butt, 2010). Relatively few studies have focused upon the well being of students residing in school or college dorms. Indeed, research upon this area is a relatively new interest (Rogers & Tennison, 2009; Bell & Bromnick, 1998; Wannebo & Wichstrom, 2010).

Terms in Literature

Hostel is a word more commonly used in the eastern world. In western countries, equivalent words used to refer to hostel are dormitory (Rogers & Tennison, 2009) residence halls (Bell & Bromnick, 1998) or students’ housing (Amole, 2008). In the present study, the term hostelite is used to refer to a student residing in a hostel; this term

is commonly used in Pakistan. Adjustment to the dorms or hostels is also discussed under different terms such as residential satisfaction (Amole, 2008), psychosocial or emotional adjustment (Shaver, et al. 1986; Gerdes & Mallinckrodt, 1994; Halamandaris & Power, 1999; Lent, et al. 2009), place attachment, place identity (Chow & Healey, 2008) and homesickness (Bell & Bromnick, 1998).

Adjustment Difficulties

According to various authors, unable to adjust to the new environment can be due to a number of reasons. According to Bell and Bromnick (1998), social support networks may be left behind, a factor associated with homesickness in adults. For some there are cultural and linguistic differences to overcome. This is especially true of the present study, as nearly all of students in the present sample are from cities or villages other than Lahore. In addition to that there is an interruption of routines and habits together with a likely change in perceived role and sense of self. Rogers and Tennison (2009) propose that stress related to adjustment also contributes to emotional symptoms among college students. Common symptoms include depression, anxiety, and inability to cope (Grace, 1997). Poor mental health is also more common among students with relationship stressors and low social support. Moreover, there is also a connection between stress and poor health outcomes or disease (Damush, et al. 1997; Selye, 1976).

An interesting finding in nearly all of these studies is that female students, when living in dorms or hostels, face more problems than male students. For example, Wannebo and Wichstrom (2010), who investigated whether high school students living in lodgings were at an increased risk of internalizing problems, report that several studies of homesickness among university students show that females experience more homesickness and depression than males (Archer, et al. 1998; Stroebe, et al. 2002).

Social support and Constructive Routines

Social support is indeed very important in determining an individual's psychological wellbeing. In fact, Gerdes and Mallinckrodt (1994) found that social and emotional adjustment difficulties among first-year college students were actually better predictors of attrition than were academic difficulties. According to Wannebo and Wichstrom (2010), social support has a positive correlation with psychological disorders/mental health, and to act as a protective variable, moderating the relationship between life events and disorder (Compas, et al. 1986; Herman-Stahl & Petersen, 1999). Living in a family and being with friends usually implies being involved in a variety of daily activities, such as socializing in the family, doing family chores, or leisure activities with friends. Such activities are found to be negatively associated with poor mental health in general and

depression in particular (Burwell & Shirk, 2006; Lewinsohn, et al. 1997; Lewinsohn, et al. 1998).

Contributors to Satisfaction

Various student residential aspects have been categorized with respect to satisfaction. Generally, these attributes have been categorized in the literature as social/psychological, management/organizational and physical attributes. Social attributes include privacy, neighbours, security and safety, social densities, freedom of choice, social relations and personalization (Francescato, et al. 1979; Spencer & Barneji, 1985). The management attributes usually examined are rules and regulations, maintenance, management staff and policies, participation and rents (Paris & Kangari, 2006). Physical attributes have been examined much less in the literature. They usually include the lack or presence of certain facilities, spatial density, location and size of the bedroom (Galster, 1987; Kahana, et al. 2003; Peck & Stewart, 1985; Turkoglu, 1997).

Interestingly, Amole's study (2008) shows that as economic status increased, satisfaction decreased. According to Amole (2008), increasing economic status implies increasing aspirations and a decrease in satisfaction if the housing situation remains the same. Furthermore, the study showed that the longer the students stayed the more satisfied they became. This is probably because with time, they adapted to the living conditions of their housing and also devised coping strategies which improved their level of satisfaction. In addition to length of stay, age was also a predictor of satisfaction.

Rationale for the Research

There have been very few studies in Pakistan that gauge the impact of the college or hostel environment on the students' lives. In fact, there have been no studies in Pakistan that compare the environment of two hostels and their subsequent effects on students. This study aims to bring this overdue issue to light and to make a contribution in this area. This study also aims to highlight the importance of not simply the physical, but also the psychological aspects, of the residential environment on the students' psychological wellbeing, life satisfaction and consequently, their academic and social lives. This topic is of utmost importance since education and hostel enrollment in Pakistan is increasing.

Students migrating from far away, underdeveloped cities and villages, apart from adjusting to more demanding studies and taking responsibilities, have to adjust to an entirely new environment, with people following different customs, traditions, sometimes even a different language. Even for students who do not migrate from another city, transitioning from a home-life to a hostel-life can be difficult. This is made even more difficult if the hostel environment is unfriendly, unsupportive, restrictive, with few or

inadequate material comforts provided, such as unclean bathrooms and rooms, poor heating or cooling, unappetizing food and few or no sources for recreational interests. All of these factors have their own due impact on the students' academic and social lives, though they are downplayed by concerned authorities. The study aims to bring a change in these views and to highlight the importance of bringing positive changes to such environments.

Despite the number of studies that have been conducted regarding Psychological wellbeing and life satisfaction, few have been conducted on students, especially hostel students, with respect to the effects of the hostel environment. As Chow and Healey (2008) note in their study of students' place attachment and place identity, little attention has been given to the situation of students making the transition from home to university.

Hypotheses

The following hypotheses were made:

- a. Psychological wellbeing of private hostel students would be significantly higher than the government hostel students.
- b. Life satisfaction of private hostel students would be significantly higher than the government hostel students.
- c. Private Hostel environment would be significantly more satisfactory than the government hostel environment.

Method

Participants

For the purpose of current study, 95 participants (all women) who met the following criteria were recruited. The participants consisted of 50 students from a government hostel and 45 students from a private hostel in Lahore (n=95). The age range of the participants was 17-27 years. Most of the participants were from outside cities or villages

Measures

1. Demographic Information Sheet:

The questions asked in the demographic sheet were related to age, family income, and native city. It asked information about parents, number of family members, birth order and relationship with family members, the duration of stay in the hostel, etc.

2. The Hostel Environment Rating Scale

To rate the students' satisfaction with the environment, an indigenously developed scale was used for the study, The Hostel Environment Rating Scale (Shaukat & Muazzam, 2010). The scale consists of 24 items, each rated on a 5 point, Likert-type scale, ranging from good to unsatisfactory. The environment, and therefore the scale, is categorized in two parts:

- i. **The physical environment** (which consists of items related to hygiene levels, level of noise, crowding, quality of food, access to T.V. or library, etc.) and
- ii. **The emotional environment** (which includes items such as relationship with roommates, with the warden, level of various restrictions, promotion of extra-curricular activities, etc.).

The reliability coefficient for the scale was 0.88.

3. The Affect Balance Scale

The Affect Balance Scale (Bradburn, 1965) was used to measure psychological wellbeing in college students. It is a 10-item rating scale containing five statements reflecting positive feelings and five statements reflecting negative feelings, which is administered to determine overall psychological well-being at a given point in time. The questions are presented in a yes or no format. Scores range from 0 to 5. The Affect Balance Scale score is computed by subtracting Negative Affect Scale scores from Positive Affect Scale scores and adding a constant of 5 to avoid negative scores. Scores range from 0 (lowest affect balance) to 10 (highest affect balance). Internal consistency results from several samples ranged from 0.55 to 0.73 for Positive Affect Scale (PAS) and from 0.61 to 0.73 for the Negative Affect Scale (NAS).

The Satisfaction with Life Scale (SWLS)

The Satisfaction with Life Scale (SWLS) is a measure of life satisfaction (Diener, Emmons, Larsen & Griffin, 1985) consisting of five items. Scores are given from 1-7, ranging from strongly agree to strongly disagree. Diener et al. (1985) reported a coefficient alpha of 0.87 for the scale and a 2 month test retest reliability coefficient of 0.82.

Procedure

After gaining permission from the warden of the hostel, the participants were approached individually or in the form of groups and briefed on how to fill the questionnaires. All the participants received same instructions. Descriptive statistics, means and standard

deviations, and estimates of the internal consistency reliability of the instruments were obtained, after which correlational analyses; multiple regression analysis was used to identify the relative contribution of independent variables on effect variables.

Results

Demographic Characteristics of Participants

The sample consists of 86 participants. Table 1 shows the sample descriptive. 50 students were from a government hostel and 45 students from a private hostel in Lahore (n=95). The mean age of the participants was 21.08.

Table: 1
Descriptive Statistics and Internal Consistencies for Study Scales (N=86)

Scale	No. of items	M	SD	α
HERS	24	75.09	18.33	0.88
ABS	10	5.15	1.71	0.51
SWLS	5	23.25	5.65	0.57

*Note: HERS= Hostel Environment Rating Scale, ABS= Affect Balance Scale, SWLS= Satisfaction with Life Scale

Independent Samples T-Test

Independent samples t-test were generated to compare various demographic factors between the two groups. The results are given below.

Table: 2
Independent Samples T-Test Comparing Demographic Factors between the Two Groups (N=86)

Variable	Group	M	SD	t	p<
Do you exercise?	government hostel	1.41	.54	3.57*	.01
	private hostel	1.95	.79		
Do you engage in your favourite pastime during your stay in hostel?	government hostel	1.80	.75	3.94*	.01
	private hostel	2.43	.74		
Any physical health problems	government hostel	1.76	.43	1.14	.258
	private hostel	1.86	.43		

Any mental health problems	government hostel	1.91	.28	2.66	.791
	private hostel	1.93	.26		
Level of restrictions	government hostel	2.15	1.43	4.44*	.01
	private hostel	3.43	1.25		
Restrictions about having parties	government hostel	2.02	1.34	4.23*	.01
	private hostel	3.21	1.29		
Permission to go out	government hostel	1.83	1.43	7.35*	.01
	private hostel	3.95	1.17		
Permission to go home when possible	government hostel	2.28	1.54	8.24*	.01
	private hostel	4.45	.77		
Your opinion about the warden	government hostel	2.76	1.49	4.61*	.01
	private hostel	4.09	1.18		
df=86,*** p< .01					

It was found that many factors seemed to have a significant relationship with the two groups and their respective wellbeing, satisfaction with life and satisfaction with environment. The first is exercise; the private group had higher ratings of exercise ($M=1.95$, $SE=.12$) as compared to the government group ($M=1.41$, $SE=.079$). The differences were significant $t(86) = 3.79$, $p<0.01$. Engaging in some extracurricular activities also yielded significant differences, i.e. the score of the private group was ($M=2.43$, $SE=.11$) as compared to the government group scores ($M=1.80$, $SE=.11$). Factors that also had a significant relationship with the two groups were opinion about the warden, permission to go home when possible and level of restrictions, as shown in the table above. The differences were again significant $t(86) = 6.77$, $p<0.01$. However, other factors did not have a significant relationship, as shown in the table below. Level of income and duration of stay in the hostels also did not have a significant relationship.

Psychological Wellbeing, Life Satisfaction and Demographic Variables

Analyses were performed to find out the relationship between psychological wellbeing, life satisfaction, demographic and environmental variables.

Table: 3
Independent Samples t-Test Comparing Private and Government Hostel Groups across Total Scores of Affect Balance Scale

Variables	Group	M	SD	t	p<
ABS	Private	6.59	1.53	4.48*	0.05
	Government	4.80	2.19		

df=86, *p*<0.05

Analyses revealed there is a significant difference in the levels of psychological wellbeing between the two groups. The private hostel group obtained higher scores on the ABS scale ($M=6.59, SE=.23$) than the government hostel group ($M=4.80, SE=.32$). The differences were significant $t(86) = 4.41, p < .05$.

Table 4
Independent Samples t-Test Comparing Private and Government Hostel Groups across Total of Satisfaction with Life Scale

Variables	Group	M	SD	t	p<
SWLS	Private	22.61	4.89	1.00	
	Government	23.82	6.27		0.13

df=86, *p*>0.05

For the Satisfaction with Life scale, the differences were not significant.

Table 5
Independent Samples t-Test Comparing Private and Government Hostel Groups across Total of Satisfaction with Physical and Psychological Environment Scale (SPPES)

Variables	Group	M	SD	t	p<
SPESS	Private	86.31	15.03	6.74*	0.01
	Government	64.85	14.80		

df=86, *p*<0.01.

The most highly significant results were achieved with the Satisfaction with Physical and Psychological Environment Scale (SPPES). The score was much more significant, i.e. the private group obtained much higher scores ($M=86.31, SE=2.3$) as compared to the government group ($M=64.85, SE=2.1$). The differences were significant $t(86) = 6.74, p < 0.01$.

Discussion

The present findings reveal that there is indeed a high level of difference between the environments of the private hostel and the government hostels, thus proving Hypotheses 1 and 3. This finding is highly significant in Pakistan where little importance is given to the environment of residents, especially the residential environment of students. In the present research, the scores in the scales used show that although the physical environment of the government hostel is considerably less satisfactory than that of the private hostel, the most significant results are seen in the ratings of the psychological environment of the hostel, which are markedly lower for the government hostel than the private hostel, specifically in the following areas: level of restrictions, restrictions about having parties, permission to go out, permission to go home when possible and opinion about the warden. Results also confirm that the levels of psychological wellbeing for the private hostel student are significantly higher than the government hostel students. A positive relation can be drawn between the satisfaction with environment and the psychological wellbeing of hostel students, i.e. the more the students are satisfied with their environment, the greater their psychological wellbeing.

Some of the findings of the present study are in line with previous studies. For example, if the individual fails to adapt and negative feelings within the new environment persist, it has been shown to be associated with high levels of loneliness, depression, increased physical health problems and allied difficulties (Fisher, 1988). This has been proven by the results of the present study, which show that government hostel students, who have lower scores on the Hostel Environment Rating Scale have subsequently lower scores on the Affect Balance Scale.

Another reason for lower scores of psychological wellbeing of the government hostel group, besides dissatisfaction with the environment, is poor social support. The present study shows a significant difference between the t-test means of the private and the government group in items such as: the permission to go out, permission to go home when possible and permission for having parties. According to Wannebo and Wichstrom (2010), social support is found to be directly related to mental health, and to act as a buffer in stressful times (Compas, Slavin, Wagner, & Vannatta, 1986; Herman-Stahl & Petersen, 1999). Denying the students permission to go home when possible, permission to going out or having parties is akin to denying them social support. Also, some investigations report that wellbeing is more strongly affected by negative social interactions than by positive interactions (Rook, 1984; Abbey, Abramis & Caplans, 1985). According to Lincoln (2000), negative interactions may include discouraging the expression of feelings, making critical remarks, invading another's privacy or failing to provide promised help, etc. These are especially significant with respect to the ratings about the opinion about the Warden of the college. A warden is akin to a parent-figure,

therefore if negative interactions result, these may lead to high stress and low wellbeing. This has been demonstrated by another study in South Africa, which showed that students who were comfortable discussing their personal problems with the warden were significantly more satisfied than students who did not (Botha, Snowball, de Klerk & Radloff, 2013).

Hypothesis 2, that life satisfaction would be greater for private students was not proven. There can be a number of reasons for this. In contrast to the Affect Balance Scale, the statements in the Satisfaction with Life Scale are very straightforward and reveal the basic purpose of the test (i.e. satisfaction with life); also, by having a small number of items, it cannot counteract the effects of lying. Pakistani girls may feel guilty or ungrateful if they respond negatively to “I am satisfied with my life”, “my life is close to ideal”, “the conditions of my life are excellent”, etc.

A limitation of this study is that the scales were not translated in Urdu. Although the sample comprised of educated, college-going women, who all had an understanding of English, the language may still have acted as a barrier. Another limitation of this study is the small sample size. The study compares the differences between only one private hostel and one government hostel; therefore the findings cannot be generalized to other hostels. Despite the limitations, the study establishes a relationship of the students’ wellbeing with their physical and psychological hostel environment, and compares the environment of two different types of hostels, which has not been researched before. The study makes a contribution especially in Pakistan, where literature in this regard is lacking.

Conclusions

The study is unique in the respect that no study has compared the environment of two hostels and then tried to evaluate its effects on the students’ wellbeing and life satisfaction. In summary, findings from this study underscore the importance of the student residential environment on the students’ functioning. A basic understanding of the prevalence and correlates of mental disorders among college students is emerging, but less is known about approaches that go beyond the clinical level to improve mental health in this population. Although it is intuitive that contextual factors such as extra curricular activities, residential settings, and the supportiveness of academic personnel would affect student mental health, researchers have yet to examine these relationships rigorously, especially in Pakistan. In addition, the evidence on interventions, programs, and policies is especially lacking.

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Discrimination And Its Effects: A Case From Health Care Institution

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Abstract

Gender discrimination persists in contemporary work places very frequently in various manners and of diverse nature. Although current human resource practices tried to disregard this evil and make healthier work place. Gender discrimination is not only relates to women, it also distresses men as well. But in our society its ultimate targets are women. This research tends to explore the ratio between male & female who are fronting gender discrimination at work place. The purpose is to draw attention to the relationship among gender discrimination at work place and its effects on the level of satisfaction, motivation, commitment, enthusiasm & stress level. Moreover, it also highlighted the main harasser and different ways harassment take place at workplace. For this study health care organization has been chosen because it makes an important contribution to economic and social progress of the country moreover; most of the work force consists of females.

Key Words: Case Study, Gender Discrimination, Effects, Harassment, Causes

تلخیص

جنسی تفاوت اس دور میں کام کی جگہ پر مختلف نوعیت اور کئی طریقوں سے تسلسل کے ساتھ قائم ہے۔ اگرچہ حالیہ انسانی وسائل عملی طور پر اس برائی کو نظر انداز کر کے کام کی جگہ کا ایک صحت مند ماحول بنانے کی کوشش کر رہے ہیں۔ صنفی امتیاز نہ صرف خواتین سے تعلق رکھتا ہے بلکہ یہ مردوں کو بھی مشکلات میں مبتلا کرتا ہے۔ لیکن ہمارے معاشرے میں بنیادی طور پر خواتین کو ہی اس کا نشانہ بنایا جاتا ہے۔ اس تحقیق کے ذریعے کام کی جگہ پر صنفی امتیاز کا سامنا کرنے والے مرد و خواتین کی شرح معلوم کرنے کی کوشش کی گئی ہے۔ اس مطالعہ کا مقصد کام کی جگہ پر صنفی امتیاز کے تعلق اور اطمینان کی سطح، حوصلہ افزائی، ذمہ داری، جوش اور تناؤ کی سطح پر اس کے اثرات پر توجہ دی گئی ہے۔ مزید یہ کہ یہ کام کی جگہ پر ہر اسگی کی مختلف اقسام اور مرکزی ہر اسوں کرنے والے کردار کی نشاندہی کی گئی ہے۔ اس مطالعے کے لئے صحت کے اداروں کا انتخاب کیا گیا ہے کیونکہ ملک کی سماجی و معاشی ترقی میں اہم کردار ادا کرتے ہیں مزید یہ کہ زیادہ تر افرادی قوت خواتین پر مشتمل ہوتا ہے۔

کلیدی الفاظ: سوانحی مطالعہ، جنسی امتیاز، اثرات، ہر اسوں کرنا، وجوہات

Introduction

Discrimination is a mindset which impediments may start in the family & extended to the whole period of work life. Large number of cases reported in developing countries particularly. It is more a psychological dilemma in a patriarchal society like Pakistan. However, socio-economic status of women, religious values and restrictions, lack of attention and indifferent attitude of governments are the key triggers of the situation. Current international practices of human resources respecting the diverse workforce and encourage implementing conducive and congenial environment particularly for women. More work needed to be done in the implementation mechanisms to avoid any failure in results. This piece of study tends to figure out the ways and processes which create gender inequality. The study is conducted in two principal approaches. Theoretical framework was established by information gathered from relevant materials like case studies, reports and articles on gender issues. Moreover, independent survey was that carried out from 110 full time management staff of a leading health care institution in Karachi. Through proportionate random sampling 55 male & 55 female respondents were asked collectively one open ended and nine close ended questions. Both theoretical framework and primary data help the researchers to identify the prejudice victims and its negative effects in work setting.

Literature Review

Women at workplace are now the most debated issue around the world. Current human resource practices tries to frame policies which provide sufficient and equal opportunities to all. The question which trouble us that whether we rejoice the 104th International women's day with all determinations and recognition of women by world or should we concentrate on those elements of women where they are constantly struggling for their identity.

Discrimination refers to "any situation where a person is denied an opportunity or misjudged solely on the basis of sex. Discrimination is any unequal treatment based on gender. The basic feature of gender discrimination is evident in any situation where a person shows a prejudice towards another that would not occur had they been the opposite sex" (Koss, 1993).

However, gender discrimination may be explained as the partially or biasness that an individual faces because of his/her sex. Discrimination is the detrimental treatment of an individual based on their actual or perceived membership in a certain group or category, "In a way that is worse than the way people are usually treated" (Curtis, 2006).

Health care refers to the service providing sector for the prevention & treatment of disease and for the promotion of physical & mental well-being. A health care system of any country is the reflection of their culture, mindset, attitudes, values and life style of the society. In 2002, the International Labor Organization, International Council of Nurses, WHO, & Public Services International (ILO/ICN/WHO/PSI) Joint Program on violence in the health sector defined workplace violence as: *“Incidents where staff is abused threatened or assaulted in circumstances related to their work, including commuting to & from work, involving an explicit or implicit challenge to their safety, wellbeing or health.”* (Curtis, 2006).

Health care industry today has emerged as one of the most challenging as well as one of the largest service provider industry. Evidences prove that vulnerability of gender inequality is high in health sector since it is one of the large service sectors with majority female employees. The ILO/ICN/WHO/PSC Joint Program Report draw attention to that both sex in work setting seemed to be at risk of discrimination. However, women could be more vulnerable victim of violence in the health sector (Constance J Newman).

Recent studies elucidates that gender bigotry affects men at work place too. Researchers sent off 2 fake applications for more than 400 jobs in the 4 professions. Each applicant had equal experience, qualifications & age profiling one with a man's name and other bore a woman. Men were nearly 4 times less likely to get an interview for the secretarial posts (International Council of Nurses: ICN Nur Cooper C) However, one recent survey found, it will take 40 years for women to achieve equality in the boardroom (Constance J Newman).

Gender discrimination at work place can be classified from different points of view which are as follows:

Pecuniary/ Monetary Bias

The most common and complained one is economic disparity. This generally happen during pay fixation process or at the time of actual payment. It is common observation that women mostly receive low payments/salary as compared to men.

Biasness as to Opportunities

Hindering the promotion and show reluctances in giving equal employment opportunities is the most noticed attitude of employers. Barrister Harun-ur-Rashid, former Bangladesh Ambassador to the UN, Geneva, writes in the law page of the Daily Star on 13th March, 2010, that out of 4419 civil servants, only 673 are women, according to the establishment ministry. There is only 1 woman DIG of police & 4 female additional DIG's in the police force (AfrozaBilkis, July-December 2010).

Personal Bias

Favoring or giving undue importance to some workers at workplace stimulates a hostile environment for others & especially for the females. The worst form of personal biasness is observed in unduly taking advantage of female employees & workers through sexual harassment.

Authority Bias

Another common trend found in organizations that they reserve powerful & influential positions for men only. Women are subject to hold lower level in hierarchy and supervise fewer subordinates and are less likely to control financial resources (Koss, 1993).

An organization could gain profit from ensuring workers have job satisfaction such as improved morale of workers, good working environment, friendly co-workers, supportive supervisor (YoditTesfaye, 2010).

All the studies pointed out to a healthy working environment for both men and women so that they will get motivated, producing better results for the companies as a whole. Research revealed that harassment at workplace can lead to an overall decrease in employee motivation towards the job resulting in increase in absenteeism, turnover & request for transfers leading to decrease in overall productivity (Constance J Newman).

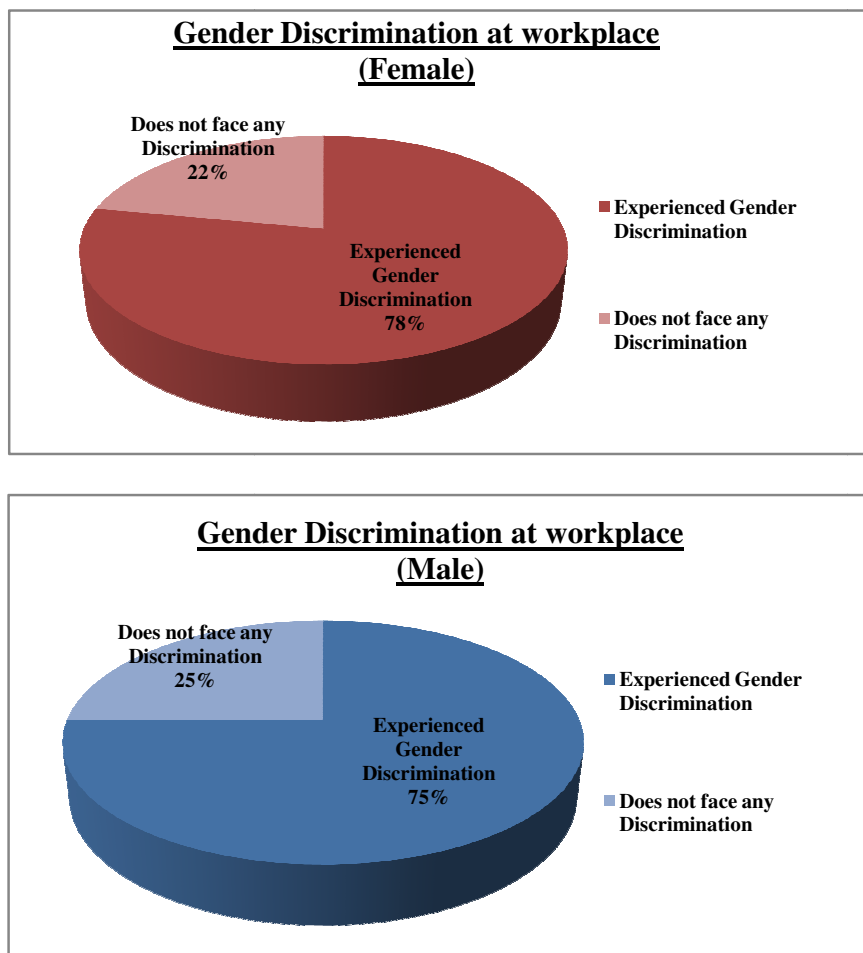
If an employee is discriminated by his/her boss/colleagues then his/her motivational level will be diminished, he may suffer from a sense of loss of dignity and strong resentment & then he won't be able to focus on his tasks & duties he will be in stress & he won't feel relaxed & contented & this will result in bad attitude, poor performance & ultimately lead to low productivity of the organization. Moreover, employees are less likely to work in a team with less respect and unequal treatment. Workers might involve into conflicts with one another when treatment is not fair. They might seek employment at another establishment where they feel they will be treated fairly. The reputation of the business might be jeopardized and the company loyalty compromised when employees are subject to gender bias.

Research Findings

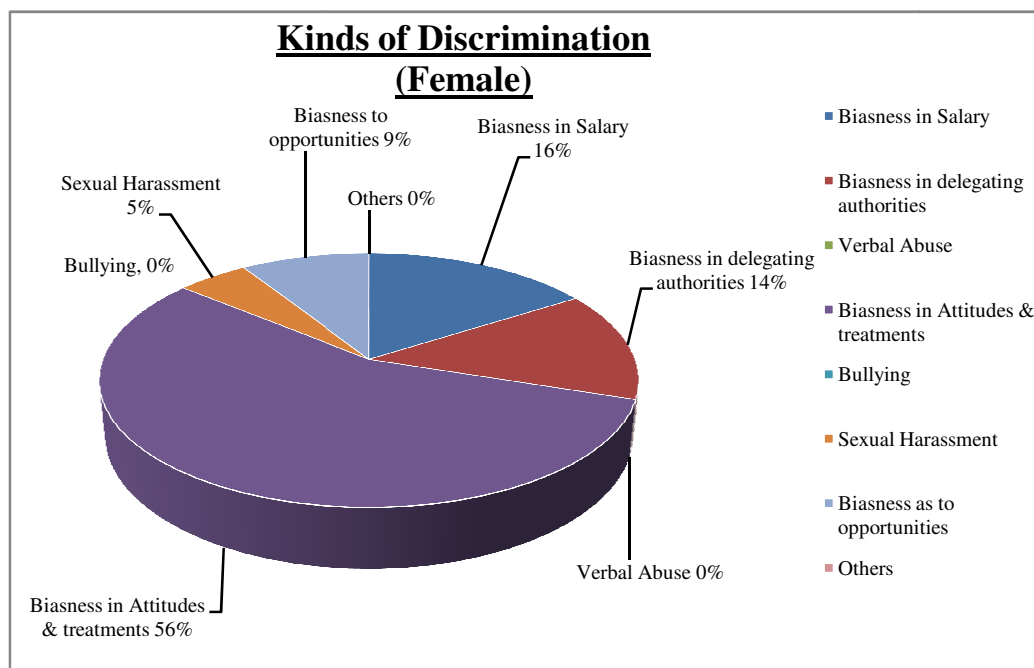
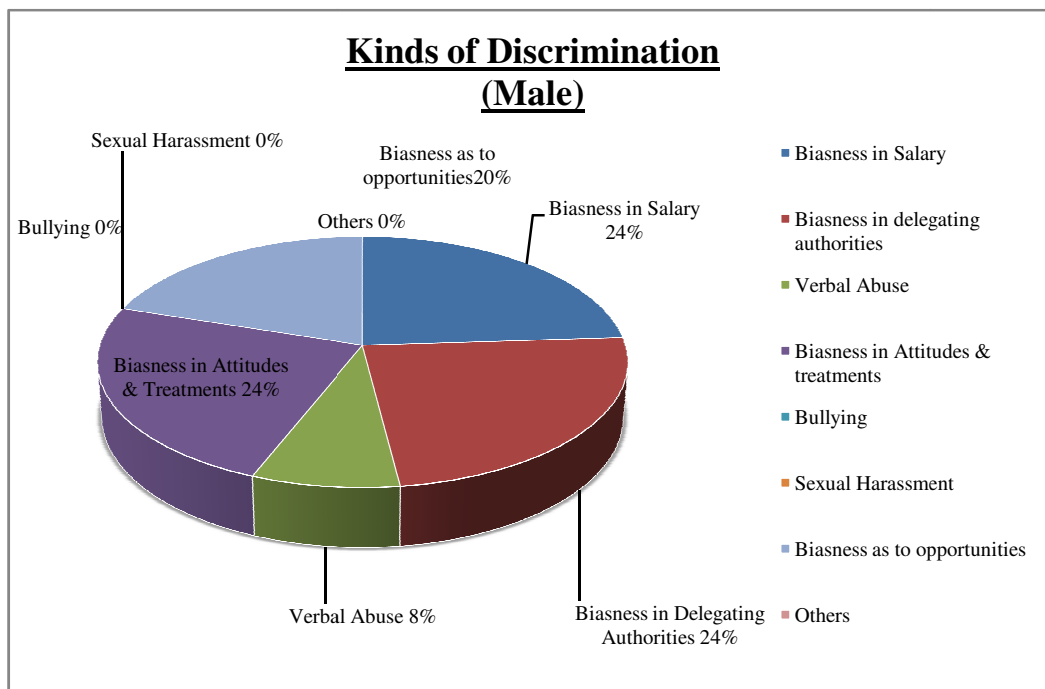
This research article discovers the concerns of gender discrimination at work place & purposes at detecting the direct & indirect effects on organizations productivity. 110 respondents were asked eleven questions to get the insight of this social dilemma; discrimination at workplace.

Statement # 01**Victims of Discrimination**

It is very surprising to identify that not only females but males also faced discrimination at work place as 75% male and 78% females responded positive to answer of facing discrimination. See Chart 1:

Chart # 1**Statement # 02****Kind of Discrimination Faced**

According to the responses generated at the workplace, 'biasness' is the most noticeable trend faced by majority employees. Moreover, female workers are mostly victim of sexual harassment and unequal employment opportunities. See Chart 2

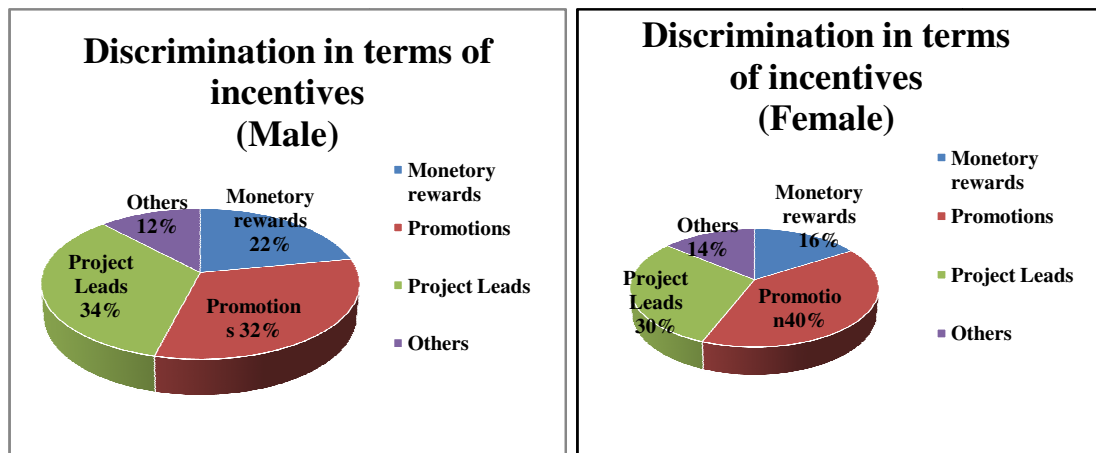
Chart # 2

Statement # 03

In Terms of Incentives, What do You Feel You are Most Discriminated in

This question was divided into intrinsic and extrinsic rewards. Male responded mostly face discrimination in project leads and females face biasness in getting promotion opportunity. See Chart 3

Chart # 3

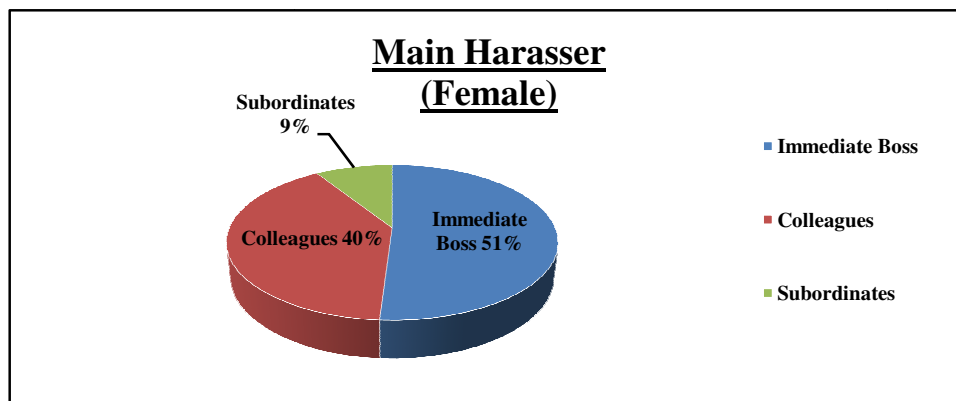


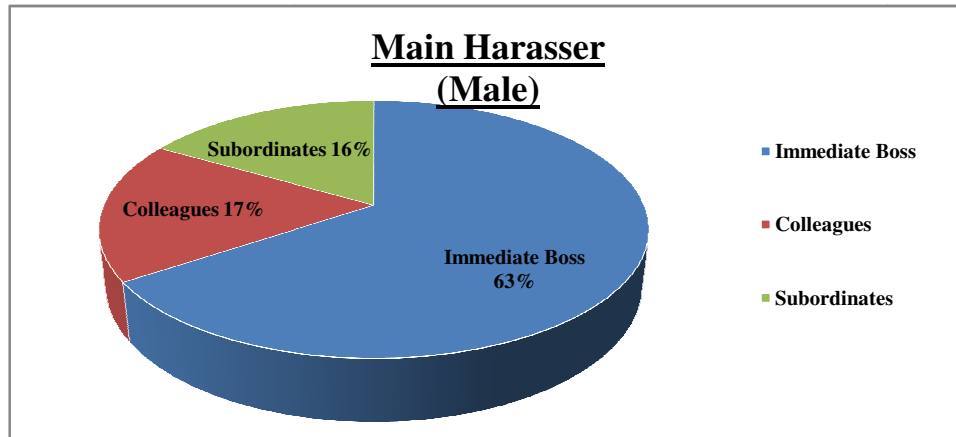
Statement # 04

Main Harasser at Your Workplace

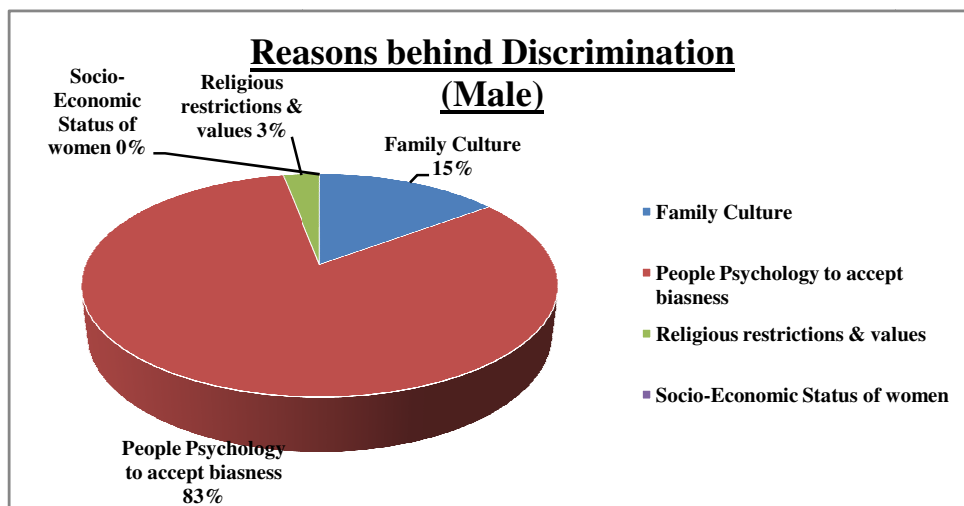
According to respondents, as far as the main discriminator is concerned, immediate supervisor & colleagues do not co-operate to keep a discrimination free environment. See Chart 4.

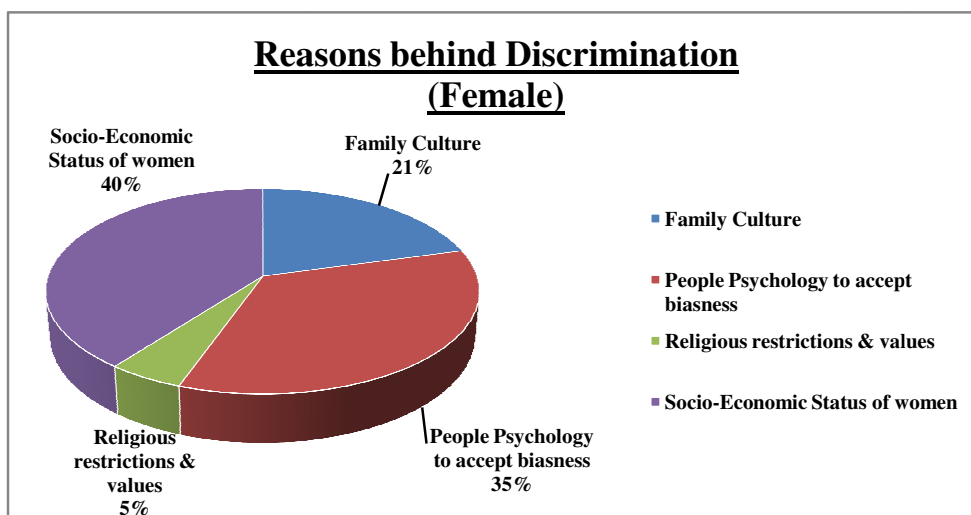
Chart # 4



**Statement # 05****Most Contributing Factor in Creating Discriminatory Environment at Workplace**

Mostly male respondent are of view that preconceived notion of our society to accept biased attitude is the main contributing factor of discrimination at workplace. Moreover, females consider the low socio-economic status of women in our society is the most contributing factor. See chart # 5

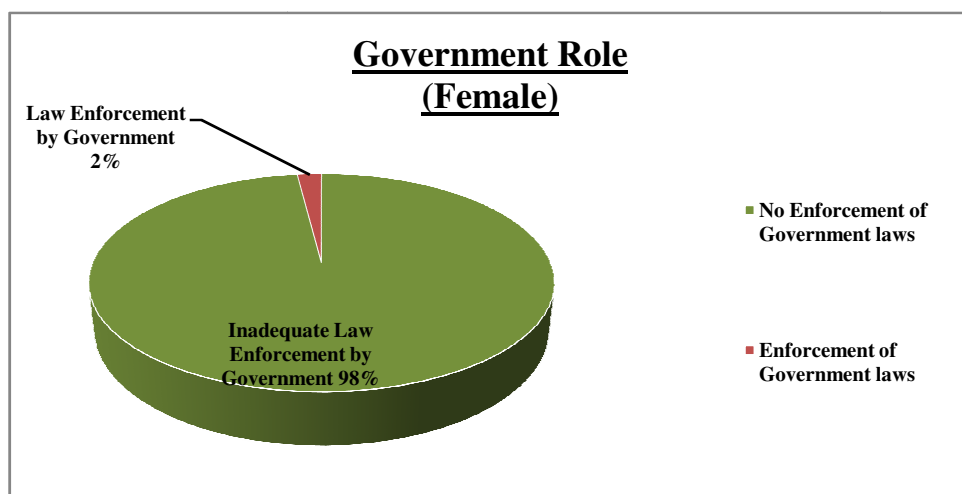
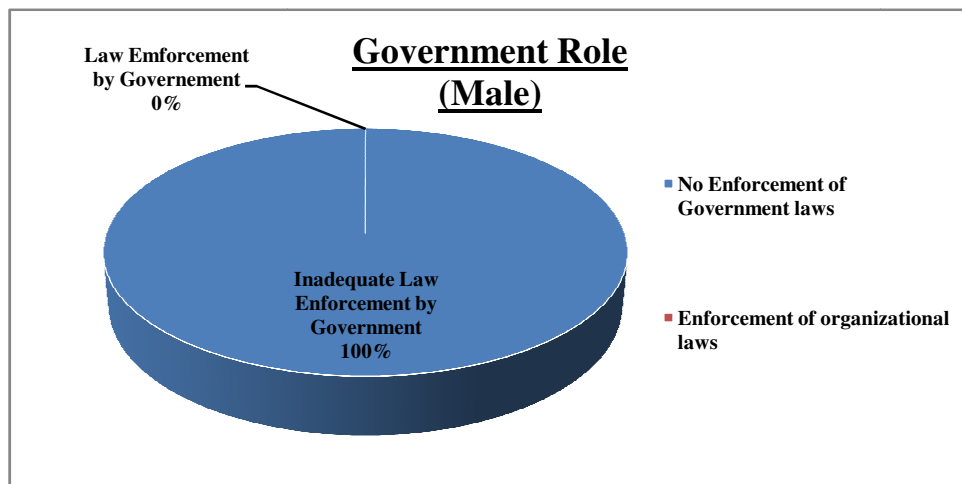
Chart # 5

**Statement # 6****The Effects of Discrimination**

Highest number of male responded that they encounter depression and stress which eventually leads to resignation from job. Female workers consider it more traumatic & interpersonally disruptive that results into lack of motivation to perform duties.

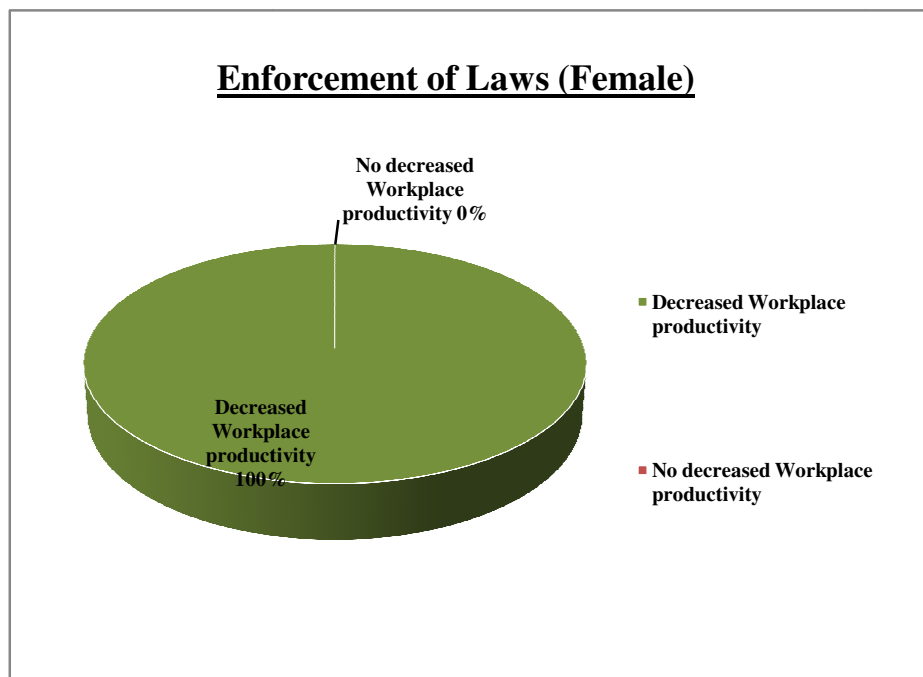
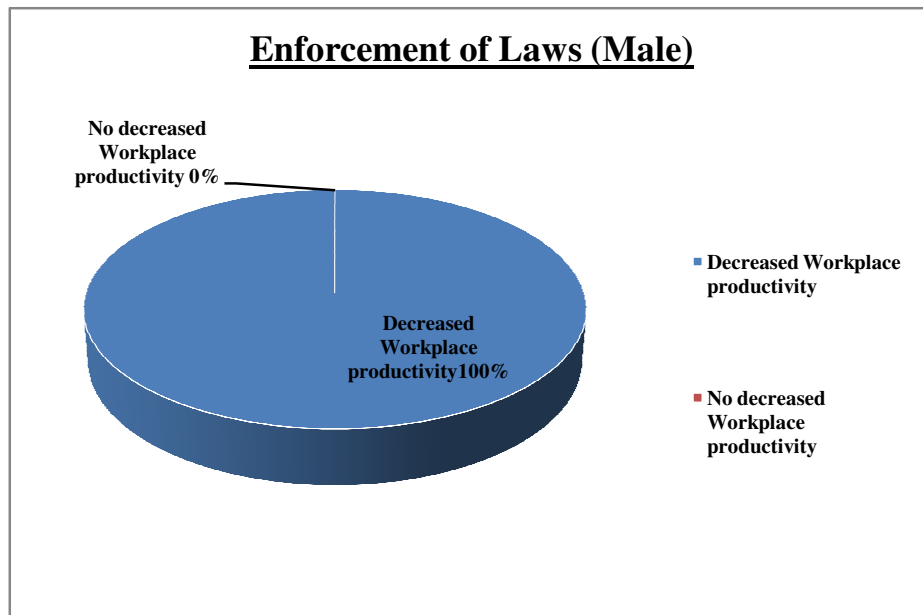
Statement # 7**The Government Role in Discrimination Free Work Environment**

Policy makers of our country could effectively play their role in fighting against discrimination at workplace but our respondents do not believe much in government policies. They are of opinion that government of Pakistan is not serious in eliminating this deep rooted evil from our society. See Chart # 7

Chart # 7**Statement # 8****Organization Role in Implementing laws on Harassment at Workplace**

100% male & 95% females are of opinioned that organization does not have proper guideline to handle discrimination at workplace. They said there is no enforcement of any organizational laws to deal with the situation. See chart # 8

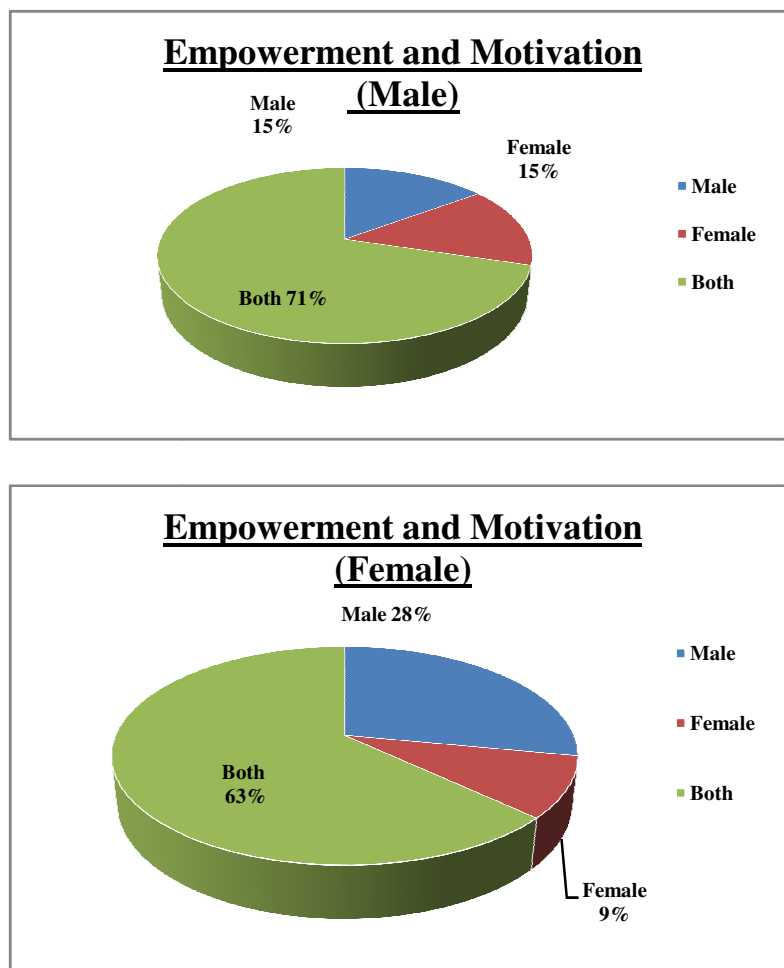
Chart # 8



Statement # 9**Empowered and Motivated to Take Decision**

71% male responded that decisions are taken by both gender, however, only 63% females given the same opinion. See Chart # 9

Chart # 9

**Discussion & Analysis**

The thorough analysis of literature and subsequent survey revealed that discrimination at workplace is faced by both gender but it critical target the female employees. The most alarming element is the socio-economic status of women in our society & the people's

mind set to accept discrimination. The outlook of discrimination is generally in terms of attitudes & treatments. It is observed that this is the time to change our mindsets & should raise our voice whenever we encounter discrimination or if it happens around us. Responses showed that main harasser at the workplace are usually the immediate bosses which result into low productivity and motivation of an employee. Even though the organization has made several policies but there is no execution of those policies. It is pointed out that the government should play its role in not only framing but also the enforcement of laws against discrimination and harassment in work settings.

Suggestions

Some recommendations may be made on the basis of different available facts & the independent research:

- Women should take initiative to empower themselves & advance their skills by proving their equal status as individuals & educating themselves.
- Women should have confidence on themselves & if they are facing any sort of discrimination they should raise their voice against it so that it won't occur next time with anyone else.
- Women should apply for the jobs having more authority & responsibility & hence having high salaries.
- Women should hire & promote as well as guide /mentor other women to become leaders & managers.
- Government & different NGO' should take steps to upgrade the position of women & eliminate the gender discrimination by imposing the existing laws or by making new laws giving equal opportunities to both men & women.
- Systematic surveys & statistics by government officials & NGO's should be done to give better insight into the existing & actual scenario.
- Government must incorporate the dimensions of gender equality into national development planning & budgeting. Moreover, proper mechanism should be devised to implement various laws for promoting equal treatment at work place.
- Government should expand knowledge & awareness on gender equality among people through electronic and print media like; advertisements, banners, pamphlets or through workshops & mandatory trainings.
- Equality at workplace should be given priority. Violence research should be a routine activity of human resource department to systematically monitor gender discrimination.

Taking actions on the forgoing will require a long way in transforming safer and gender equitable work environment but it increases the retention of productive workforce at health care.

- Human Resource policies must guard women against violence as well as against losing seniority, promotions, project leads based on their gender.
- HR must ensure that ongoing trainings & workshops should be organized for all employees including management as well. If any incident is reported to them they should conduct full investigation & should take necessary actions against the lawbreakers & set the examples for others.
- At the end I would like to recommend the people that please stop being a part of gender discrimination as a discriminator & as a victimized as well.

Conclusions

The fact has been established that both; male and female encounter discrimination at workplace. The main key factor which contributes towards the discrimination is the institutional & behavioral rather than individual. The discrimination leads to demotivation, lost enthusiasm & morale which is very necessary to accomplish job results. Lower productivity further leads to absenteeism or resignation that results into the loss to the organization and ultimately ruins the economic growth of the country. If management & HR enacts & enforce upgraded policies, it is likely that discrimination could decrease to some extent.

However, women workforce has successfully managed to attain equal status & recognition in many sectors of employment in our country. But still in many ways our religious, social, political, cultural & especially our psychological aspect is the main hindrance for them to achieve deserving status. They tend to accept biasness & discrimination in employment and status-quo maintained in our society.

It is the need of time to eliminate discrimination and construct a congenial work environment. Moreover, organizations should work hard to develop productive and motivated female employees that deliver their full potential, skill and knowledge to improve the standard of living of their families and also become the main contributor into the economic growth of the country.

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The Spanish Women Poet's Contribution To The Literature Of The 20th Century

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Abstract

The 20th century offers us a wealth of literary authors. The Spanish poets of the 20th century that usually come to mind are mainly male due to the fact that the female poets never received proper recognition and were ignored for many years. The historical events of the 20th century could have ceased the literary works of the Spanish authors. However, instead, the Spanish utilized the poetry of protest as a means of rebelling towards their social reality. Not only male poets but also women were extremely prolific in their craft. First during the Civil War and after during the thirty six years of dictatorship that followed in spite of the hardships, censorship and vigorous opposition. A few of these women are Carmen Conde, Rosa Chacel, Ernestina de Champourcin and others. This research studies the contribution of a few outstanding women poets to the 20th century Spanish literature and language.

Key Words: Spanish Female Poets, Twentieth Century, Spanish Literature

تلخیص

بیسویں صدی ہمیں ادبی دانشوروں کے خزانے سے مالا مال کرتی ہے اور پچھلے کئی سالوں سے ہسپانوی شاعروں کے جو نام ذہن میں ابھرتے ہیں ان میں زیادہ تر مرد شاعر ہیں کیونکہ خواتین شعراء کو ماننا نہیں جاتا اور نظر انداز کیا جاتا ہے۔ بیسویں صدی کے تاریخی واقعات اسپین کے ادبی کام کا منہ بولتا ثبوت ہیں جبکہ ہسپانوی شعراء نے اپنی شاعری کو سماجی حقیقتیں بیان کرنے کے لئے بغاوت کے طور پر استعمال کیا۔ صرف مرد ہی نہیں خواتین شعراء بھی اپنی تخلیقات میں مہارت رکھتی ہیں۔ خانہ جنگی کے دوران اور اس کے بعد آمریت کے چھتیس (۳۶) سالوں میں جو کہ پابندیوں اور انتہائی مخالفت کا دور تھا اس میں کچھ نمایاں خواتین کے نام ابھر کر سامنے آئے جیسا کہ کارمن کونڈے، روزا چاسلی، آرنستینا ڈی چیمپورسین اور دیگر۔ یہ تحقیقی مقالہ بیسویں صدی کی ممتاز خواتین شعراء کی ہسپانوی زبان اور ادبی خدمات کا احاطہ کرتا ہے۔

کلیدی الفاظ: ہسپانوی خواتین شعراء، بیسویں صدی، ہسپانوی ادب

Introduction

Spanish female drama writers, poets, fictionists, novelists and prose writers have contributed considerably to literature although discouraged by the local culture and societal environment. Spanish society exhibited endurance for female writers as original

culture of the land but the days under the dictator created enormous hurdles for the female creativity especially in the domain of literature. The thirty six year dictatorial rule from 1939 to 1975 curbed the literary writings. Female writers were the most affected and as it is usually the case suffer more. However, daring enough the female were still engaged in producing literary works, whether they served society at large or went against the controlling dictator.

Analyzing the literary events and trends of a complete century is not an easy task. Especially, in the case of Spanish female poetry works it is an arduous one, considering the wide range of social and historical events that took place in the nineteenth hundreds in Spain.

There is no doubt that the Spanish reality of the beginning of the century was a male dominated one. Spain at that time was mainly an agricultural nation where Catholicism enjoyed a deeply rooted stronghold. It was a complicated environment in which not all the affecting societal factors were playing an obvious role. An interesting intellectual movement of the time was the Generation of 98 composed by a group of poets, essayists, philosophers and novelists who criticized the contemporary educational policies and rebelled against the negative results of the Spanish-American War of 1898. They were profoundly patriotic, suffered from an intense historical cynicism and were in continuous conflict with the educational policies of the time. They used to meet in cafes to discuss and receive information from one another. Some important names which were member of this intellectual and literary movement were Pío Baroja, Antonio Machado, Valle Inclán, Azorín and Miguel de Unamuno.

Female poetry has often been marginalized by the male literature experts and poets. In fact, Quance states:

Quizá por ser la poesía el más sacerdotal de los oficios literarios –la casta superior– es en ella donde las mujeres se han topado con los prejuicios más obcecados y resistentes.¹

Interestingly enough, this phenomenon seems to have a worldwide nature. According to Chapman:

Moreover, poetry written by women is assessed in histories of literature and elsewhere by male standards: it is judged by tastes that were formed by the reading of poetry written by males. Hence, poetry by women is almost totally ignored or at best condemned for failing to satisfy the expectations of such an exclusively masculine worldview.²

The term for female poet in Spanish language is *poetisa* (from the Latin term *poetissa*).³ Nevertheless, it seems that this term had unpleasant connotations for Spanish

female poets and they preferred to be called just like their male counterparts *poetas* (from the Latin *poēta* and this one from the Greek ποιητής).⁴ Today the term *poetisa* is used for females who write and compose poetry and the term *poeta* indistinctively for both genders.

It was a challenging environment for women poets. In fact, Unamuno himself, a high profile Spanish literary figure of the time, used to use the term *poetisas*⁵ with a derogatory intent to designate male poets of inferior quality.⁶ In fact, such was the aversion of female poets towards this term that Ernestina de Champourcin in an interview stated:

En la actualidad no puedo oír mi nombre, acompañado por el terrible calificativo de poetisa, sin sentir vivos deseos de desaparecer, cuando no de agredir al autor de la desdichada frase.⁷

What Champourcin is complaining about here is the derogatory style with which male influential poets used to address their female counterparts. Nevertheless, Spanish female poets had a profound and in many cases still unrecognized impact on the literature of the 20th century.

If the nineteen twenties were considered happy, the Spanish Civil War changed all of that. There was repression, suffering, hunger, etc., later, as the war ended, Francoist censorship was at its peak. Society was spiritually troubled, impoverished and psychologically violent.

According to Gayle Rogers, Spender believes that

“...poets and poetry played a considerable part in the Spanish War because to many people the struggle of the Republicans has seemed a struggle for the conditions without which the writing and reading of poetry are almost impossible in modern society.”⁸

Interestingly enough there seems to be a high degree of satire in the Spanish poetry of the war, in which the female poets also played a role. In one occasion a poet was able to insult the previous dictator, Primo de Rivera with one of its poems. In fact the language utilized was of such gentleness that it was not understood by the editor of the newspaper and the poem was published assisting in this manner to bringing down the government of the dictator.⁹ In other cases, it did lack kindness and it was extremely direct as in this case by an anonymous poet who represented the ideology of its government:

Azaña, como Negrín
Son esclavos de Stalin
A Pasionaria se imputa
Que es una grandísima bruta

Aguirre el chocolatero
 (menos seso que un jilguero)
 Y Portela el masonazo
 ¡Ah canalla! ¡Ah ladronazo!
 Casares es un cretino
 Con instintos de asesino.
 Y pensar que ha estado España
 ¡En manos de esta calaña!¹⁰

Some of this poetry was read aloud on speakers on both sides of the fronts. Many of the soldiers had memorized these poems and chanted them to enlighten their spirits.

Women Poets of the 1900s

A proliferous and distinct group of women belongs to these years, although the impact of their poetry can be felt much later during the 20th century.

Francisca Herrera Garrido (1869) Galician, was a poet since the age of twelve; her main themes were the difficulties of rural Spain even though she herself belonged to a city upper class. She was given the honour to become a member of the *Real Academia Galego* in 1945. Her work was not as extensive as that of Conde but was one of the first Galician women to publish in her native language Galician. She was, interestingly enough, antifeminist and belonged to the romantic idealist movement that Rosalia de Castro had started.

Her main poetry works are *Sorrisas e bágoas* (Madrid, 1913), *Almas de muller... ¡Volallas na luz!* (Coruña, 1915) y *Flores do nosopaxareco* (Coruña, 1919).

Clementina Arderiu (1889) was another female poet who started her work in her youth. She married a poet and received influence from him while keeping her own style and writing in Catalan language. She travelled extensively through Europe prior to the Civil War and in 1939 went into exile to France for four years while in company of her husband and the famous Spanish poet Antonio Machado. Her poetry is apparently descriptive of nature which actually hides events of her life and past experiences. It is characterized by her sense of womanhood. Her work is extensive, although she only wrote one more book after the death of her husband.¹¹

Her most important works are *Cançonsi elegies* (1916), *L'altallibertat* (1920) *Sempreiara* (1946), for which she received the prize Joaquim Folguera, *Poesies completes* (1952), *És a dir* (1958). She received the prestigious award Premio Óssa Menor in 1958 for this work and one year later *La Letra D'or*. And *L'esperança encara* (1969).

One of the most charismatic female poets of the time was Lucía Sánchez Saornil (1895) whose principal traits were to be an anarchist militant, activist and feminist and was the only female poet to participate in a movement that the Spanish called 'Ultraísmo'.¹² She wrote the lyric 'poem in prose', with an aesthetics rather than informative interest, abundant adjectives, poetic lexicon, sensorial syncretism, synaesthesia, etc. She was the founder, with other women, of a movement called 'Mujeres Libres' (Free Women) which proposed worker's feminism in an attempt to rebel against the chauvinistic policies of her fellow republicans. She proposed that Social Revolution was the answer to achieving equality of genders.¹³ She wrote under a male pen name and through this was able to explore controversial topics such as women homosexuality at a time when the topic was criminalized and subject to censorship. Her most important works are *Romancero de Mujeres Libres*, (1937) and *Desesperanza in De Poesía* (1996).

Rosa Chacel (1898) was a feminist poet of the Generation of 27. She won various awards and her most famous poetry work was *A la orilla de un pozo* which was published in 1930. She received the National Prize of Letters as well as other awards. As a follower of the Spanish philosopher Ortega y Gasset, she had his ideas which were expressed through narrative and essays. Further she wrote about the Civil War realities. Far from being a feminist she did not pursue a separate identity from that of men, rather she emphasized the view that since society was dominated by men, women should think and act as such as well, rather than accentuating the differences between both genders and excluding women from cultural and society studies.¹⁴ In 1978 she wrote the poems *Versos Prohibidos* and *Timoteo Perez Rubio y sus retratos del jardín* following the death of her husband.

Ángela Figuera Aymerich (1902) was a Basque poet and member of the Generation of 36, because she published late in 1948, although by age she should have been a member of the Generation of 27. She was another feminist poet who touched topics as war, social injustice, and love and family through a feminist viewpoint. The Civil War had a huge impact in her life since she lost her post as a teacher due to her support for the Republican Party. Her hatred for the Spanish contemporary reality became more accentuated at this time. Although she was one of the few female poets who continuously rebelled in her poetry against the dictatorship of Franco.¹⁵ She was a pacifist. Her writing career spans almost forty years. Her most important works are *Mujer de barro*, (1948). *Soria pura* (1949). *Vencida por el ángel* (1951). *El grito inútil* (1952). *Los días duros* (1953). *Víspera de la vida* (1953). *Belleza cruel* (1958). *Toco la tierra. Letanías* (1962). *Obras completas* (1986). *Cuentos tontos para niños listos* (1979). *Canciones para todo el año* (1984), published after her death.

Another interesting woman poet of the time was Elisabeth Mulder (1904). Her father was Dutch and her mother Puerto Rican. She was born in Barcelona, travelled extensively and

received a refined education.¹⁶ Although she could speak four other languages, her native languages were Spanish and English. Her first work of poetry was published in 1927 with the title of *Embrujamiento*. Apart from poetry she wrote in other literary genres such as novels, theatre and children books. She was also a poetry translator. Her poetry trademark is that of a decadent symbolism style to Modernism. Mulder started her writing career and was prolific in writing poetry books from 1927 to 1934 when she stopped. From that time until 1985 wrote in other literary genres with the exception of a poetry book in 1949 titled 'Poemas Mediterráneos'. Her main works are:

Embrujamiento(1927), *La canción cristalina*. Barcelona (1928). *Sinfonía en rojo* (1929). *La hora emocionada*. (1931), *Paisajes y meditaciones* (1933), *Poemas mediterráneos*(1949).

Interestingly enough there are no women associated with the Generation of 27, although the next two women received recognition from Gerardo Diego in 1934 due the fact that they did, in fact, publish during this time period. Ernestina de Champourcin (1905) is a female poet generally associated with it. She received influence by other literary figures of the time, as well as the mystics Juan de la Cruz and Teresa de Jesus which shaped her mystic poetry. Her first book was published in 1926 and by 1931 had published four collections. Champourcin spent her life in this endeavour while cultivating friendships with other literary figures of her time in Spain and abroad. Her poetic works have been divided into four influential periods. The youth, the more mature period which ends with the Civil War, the period of her exile in Mexico 1940-72 and the posterior period after her return to Spain.¹⁷ Some of her main works are *En silencio* (1926), *Ahora*.(1928), *La voz en el viento* (1931), *Cántico inútil* (1936), *Presencia a oscuras* (1952), *El nombre que me diste....* (1960), *Cárcel de los sentidos*(1964), *Hai-kais espirituales*(1967), *Cartas cerradas*(1968), *Poemas del ser y del estar* (1972), *Primer exilio* (1978), *Poemillas navideños*(1983), *La pared transparente* (1984), *Huyeron todas las islas* (1988), *Antología poética* (1988), *Ernestina de Champourcin*(1991), *Los encuentros frustrados*(1991), *Poesía a través del tiempo* (1991), *Del vacío y sus dones* (1993), *Presencia del pasado* (1994-1995) (1996), *Cántico inútil*, *Cartas cerradas*, *Primer exilio*, *Huyeron todas las islas*. (1997), *Epistolario* (1927-1995) (2007), *Poesía esencial*(2008).

In the middle of this perplexing literary environment was born Carmen Conde Abellán (1907), the one who would write more than one hundred poetry books and whose influence within her field would reach to the point of landing her a position no other female had attained so far. She received the honor of being the first woman to become member of the *Real Academia de la Lengua Española* in 1978¹⁸ and the recipient of several literature, theater and poetry awards.

Her most important poetry works are:

La lectura (1929), *Júbilos* (1934), *Pasión del verbo*, (1944), *Honda memoria de mí.* (1944), *Ansia de la gracia* (1945), *Signo de amor* (1945) *Sea la luz* (1947), *Mi fin en el viento* (1947), *Mujer sin Edén* (1947), *El Escorial: Una meditación más* (1948), *Iluminada tierra* (1951), *Canto a Amanda* (1951), *Mientras los hombres mueren* (1952), *Retablo de navidad* (1953), *Poesía femenina española viviente* (1954), *Vivientes de los siglos* (1954), Winner of the International Prize of Poetry Simón Bolívar 1954, *Réquiem por Cayetano* (1958), *Los monólogos de la hija*, (1959), *En un mundo de fugitivos* (1960), *Derribado arcángel* (1960), *En la tierra de nadie.* (1960), *Requiem por el Dr. Luis Calandre* (1961), *Los poemas del Mar Menor* (1962), *Su voz le doy a la noche* (1962), *Jaguar puro inmachito* (1963), *Obra poética* (1929-1966), Winner of National Prize of Poetry 1967 (1967). *A este lado de la eternidad* (1970), *Cancionero de la enamorada* (1971), *Corrosión.* (1975), *Cita con la vida* (1976), *Días por la tierra* (1977), *El tiempo es un río lentísimo de fuego* (1978), *La noche oscura del cuerpo* (1980), *Desde nunca.* (1982), *Derramen su sangre las sombras* (1983), *Brocal; y Poemas a María* (1984) *Del obligado dolor* (1984), *Cráter* (1985), *Memoria puesta en olvido: Antología personal* (1987) *Al aire: VII Poemas* (1987).

Josefina de la Torre (1907) is another female poet of the time who published her first poem in 1920. Unlike Champourcin and Conde, she was involved in other arts such as singing, films and theatre. She had developed friendships with many of the poets of the Generation of 27. Her poetry work was not very extensive and it is mainly rooted at the beginning and the end of her artistic career. Her works start with *Versos y estampas* (1927), to continue with *Poemas de la isla* (1930) *Marzo incompleto*, Segunda Edición, (1947). (col. San Borondón), (1968) *Poemas de la isla*, (1989) [including the three previous books and *Medida del tiempo*] *Poemas* (2003) and *Poemas* (2004).

Rosa Leveroni (1910) is another writer of this period. Her poetry works are not very extensive but she received the Premio Cruz de San Jorge for cultural services rendered to the government of Catalonia. Some of her writings are *Dotze cançons, de París* (1948), *Tres poemes*, for which she received the award la Flor Natural dels Jocs Florals de la Llengua Catalana de Cambridge (1956), *Cinc poemes desolats* for which she received la Creu de Sant Jordi from Generalitat de Catalunya (1982).

Susana March Alcala (1918) was a writer who not only engaged in poetry winning various awards, but also was a novelist of the post-war era. Nevertheless, she is better known for her poetry works which include *Rutas* (1938), *La pasión desvelada* (1946) *Ardiente voz* (1948) *El viento* (1951) *La tristeza* (1953) *Esta mujer que soy* (1959) *Los poemas del hijo* (1970), etc. Interestingly enough it seems that some of her novels were heavily censored during the post-war era by the Francoist regime.¹⁹

Matilde Camus (1919) displayed extensive works of poetry from 1969 until 2006 at the same time she was member of innumerable social and literary organizations. She received several literary awards apart from being a contributor to newspapers as well. Some of her extensive works are these: *Voces* (1969), *Vuelo de estrellas* (1969), *Manantial de amor* (1972), *Bestiario poético* (1973), *Templo del Alba* (1974), *Siempre amor* (1976), *Cancionero de Liébana* (1977), *Corcel en el tiempo* (1979), *Perfiles* (1980), *He seguido tus huellas* (1981), *Testigo de tu marcha* (1981), *Testimonio* (1982), *La preocupación de Miguel Ángel* (1982), *Tierra de palabras* (1983), *Coral montesino* (1983), *Raíz del recuerdo* (1984), *Cristales como enigmas* (1985), *Sin teclado de fiebre* (1986), *Santander en mi sentir* (1989), *Sin alcanzar la luz* (1989), *El color de mi cristal* (1990), *Tierra de mi Cantabria* (1991), *Amor dorado* (1993), *Ronda de azules* (1994), *Vuelo de la mente* (1995), *Reflexiones a medianoche* (1996), *Mundo interior* (1997), *Fuerza creativa* (1998), *Clamor del pensamiento* (1999), *Cancionero multicolor* (1999), *La estrellita Gioldina* (1999), *Prisma de emociones* (2000), *Vivir, soñar, sentir* (2005), *Cancionero de Liébana* (2006), *Motivos allicantinos* (2007).

Maria Beneyto Cuñat (1925) is an example of poet who suffered the advent of the Civil War first hand. Her poetry started in 1947 with *Canción olvidada*, continued with *Eva en el tiempo* in 1953 and other works followed. In 1977 came out *Vidrio herido de sangre*. It continued in 1993 with *Tras sepulta la ternura* and *Poemas de las cuatro estaciones*. Also the same year appeared three poem collections which had been written from 1975 to 1993. In 1994 there is a new poem collection *Para desconocer la primavera*. There is another collection of poems in 1997 which had been written from 1952 to 1993 as well as *Elegías de la piedra quebradiza*. In 2003 she publishes her last poetry works *Bressoleig al insomnio de la ira*.

The case of Aurora de Albornoz (1926) is an enigmatic one. Her poetry works can be classified as hybrid although her most important works are influenced by the Spanish Civil War. She published eleven books of poetry during her lifetime and came from a family of literary and educated men as her father and grandfather used to engage in the writing of poetry and her uncle Severo Ochoa won the Nobel Prize of Medicine for his RNA discoveries. Some of her works are *Poemas para alcanzar un segundo* (1961), *Por la primavera blanca* (1962), *Poemas* (Verso y prosa), (1965), *Palabras desatadas* (1975), *Palabras reunidas* (1967-1977), (1983) *Aventura*, (1989) *Al sur del sur* (1991), etc.

Núria Albó (1930) is a Catalan poet, instructor and politician. She also received the Cruz de San Jorge award and the Vila de Arenys' Prize. She has three poetry books from 1962 to 1979. She also wrote prose in the form of children's books and novels. She shared one poetry book with Maria Àngels Anglada (1930), *Díptic* (1972). This last author had written a few poetry books and received the Lletre D'Or Prize and the

Josep Pla Prize for her novel works. Some of her other poetry are *Lamàpel front* (1962) and *L'encenedorverd* (1979).

Ana María Moix (1947) wrote four books of poetry from 1969 until 1983 while she kept on writing prose from 1970 to 2002. She cultivated friendships with many literary figures of her time. Some of her poetry works are *Baladas del dulce Jim*, (1969) *Call me Stone* (1969), *No time for flowers y otrashistorias*(1971), *A imagen y semejanza*, (1983), a complete collection of all her poems.

The poetry works of Cèlia Sànchez-Mústich (1954) are more extensive than her prose works. She wrote eight poetry books from 1988 to 2014. Some of her contributions are *Lacendrai el miracle* (1989), *El lleurespir* (1991), *Temperaturahumana* (1994) *Taques* (1997), *Llum de claraboia* (2004) *A la taula del mig* (2009), *On no sabem*. (2010) *Al'hotel, a deshora*. (2014).

Blanca Andreu (1959) wrote five poetry books and received five poetry awards from 1980 to 2002. She obtained the Premio Adonais" with the book *De una niña de provincias que se vino a vivir en un Chagall*, in 1980. The main themes of her works, are love, childhood and the passage of time. Some of her main works are *De una niña de provincias que se vino a vivir en un Chagall*, (1980), *Báculo de Babel* (1982) *Capitán Elphistone* (1988), *El sueño oscuro* (collection of poems written between 1980 and 1989) (1994), *La tierra transparente* (2002), *Los archivos griegos*, (2010). She has received other prizes such as Premio Adonais in 1980; Premio Premio Mundial de Poesía Mística, Fernando Rielo in 1982, Premio Ícaro de Literatura in 1982, Premio Internacional de Poesía Laureà Melain 2001.

Salome Ortega's (1965) first published work was a book of poems published in 1987 titled *Los Siete Velos*. She won the International Literature competition of Melilla and became finalist in the poetry prize of San Fernando, Cadiz. She has been named one of the most influencing figures of the contemporary Spanish literary scene.²⁰

Lucía Etxebarria (1966) is another awarded poet. Her poem collection *Actos de placer y amor* received the 2004 Barcarola Poetry Prize. Her other poetry book is titled *Estación de infierno* (2001).

Lupe Gómez (1972) is another writer of this period. She is a Galician journalist who has written 6 books using her constant provoking poetry themes with a lesbian background. Some of her works are *Pornografía*. Vol. 10 of *Poeta en Compostela*. (1995), *Azul e estranxeira*. (2005), received the prize Eusebio Lorenzo Baleirón. *O útero dos cabalos*. Vol. 153 of *Poesía*. (2005), etc.

Olga Novo (1975) is a Galician poet who studied philology and has been an instructor in several schools and a university professor. She has three books of poetry to her credit from 1996 to 2004. These are *A teta sobre o sol* (1996), *Nósnus* (1997), *A cousa vermella* (2004). She received the Losada Diéguez de Creación award for one of her books.

Yolanda Castaño (1977) is another contemporary who has received eight awards for her poetry books, five in total in Galician and Spanish. She has also three poetry books for children. Some of her works are *Elevar as pálpebras* (1995). Received the Prize Fermín Bouza Brey (2004). *Delicia* (1998), *Vivimos no ciclo das erofanías* (Espirál Maior, La Coruña, 1998). Received the II Premio Johan Carballeira, y later the Prize of Crítica de poesía gallega. *O libro da egoísta* (2003), *Profundidade de campo* (2007). Received in 2007 the XV Prize of Poetry, Espiral Maior. She also has to her credit two books of children poetry, *Punver* (2006) *Cando eusaibaler* (2009).

Conclusions

In this study we find ourselves unable to discuss each poets' characteristics, personal style and trends individually due to the lack of space and the long list of poets that comprises a yet unrecognized immense female contribution to Spanish literature. To some extent the contributions of the most important Spanish female poets of the 20th century have been discussed. An interesting factor to observe among the majority of them is that there is a clear distinction between the female and the feminist. The great majority of them were educated, well off ladies, who belonged to good families and in this sense they did not consider themselves feminists, rather advocates of women's rights, with a few exceptions. Furthermore, during their entire career or at some point during it, wrote in reaction to the ideas of women as intellectually a weaker gender.

The work of Carmen Conde is exceptional in length and quality. This is proven by the fact that out of all of the women we have discussed she was the only one who rose to become the first female member of the Real Academia de la Lengua Española (Royal Academy of Spanish Language, the entity regulating and recording the changes that occur in the Spanish language). *Mujer sin Eden*, one of her collections, has been described as "the most significant book of poetry written by a woman in Spanish language".²¹

The Spain of the first half of the 20th century was deeply catholic. This was reflected in the values expressed especially by female poets. Some of them like Conde, wonders about the condition and status of the female in the eyes of the divinity. Others like Champourcin were influenced by the mystics such as Juan de la Cruz and Teresa de Jesús.

Poetry experienced a renewal during the forties, not before reflecting with detailed accounts the miseries of the war. In this period the poetry was filled with great imagery, rebellion, depression, despair, famine, anger, etc. Angela Figuera Aymerich, María Beneyto Cuñat, Aurora de Albornoz and the mature poetry of Champourcin belong to this period. Some of the poets such as Rosa Chacel had to go into exile to France and other European cities.

Some poets of the postwar period were Clementina Arderiu and Rosa Leveroni who had kept strong connections with the Barcelona literary circles being influenced by cultural meetings or reunions and who published side by side with their male counterparts. Other works of poets of the postwar years such as Mulder specially are not typical of this time, this seems to be the reason some of her work has been thoroughly misinterpreted and misunderstood.²²

However, the postwar era brought with it the new Franco regime. During the Franco era some of the Spanish poets were publishing their works outside of Spain. Such is the case of Rosa Chacel who published in Argentina and was unable to do so in her native land. She wrote about the regime and the difficulties of a female writer to overcome the typical problems of being one.

The poetry of protest under Franco has been called poetry of political protest.²³ The new era was marked by a heavy censorship law which was passed in April 1938 and lasted for approximately thirty years. The prices of paper also soared and it had become cheaper to publish in other Spanish speaking countries.²⁴ It was a time highly marked by two main trends which could actually combine into one; the stronghold of Franco's government and the strengthening of the Catholic Church and Catholic views of the world. The dictator needed to instil these values into the popular mentality.²⁵ They were years of conflicting ideologies and the South American poetic influence was starting to have certain impact on the Spanish poetry of the time.²⁶ A non-conformist feeling had started settling in at the same time that a feeling for conservation of the literary past had begun to gain importance. This gave birth to the clandestine publications and protest poetry of the 40's. The most controversial poets of the time were Carmen Conde and Angela Figueras Aymerich. Francisca Aguirre on the other hand seems to have interrupted her poetic career to follow a more feminine path under Franco.²⁷ Susana March Alcala belongs to this time as well.

By the 50's and 60's a new trend had developed. This was the social poetry. The main topics were the problems of the world, solidarity with fellow men and the fact that poetry should become a transforming instrument of society. The form lost importance to the message. A clear message was important since the poetry was intended to reach all men in every social class. However, it seems this poetry failed in achieving its purpose due to

the fact that the poetry talked about the nation but not to the nation. Nevertheless, after the war, women were severely subjugated. Thoughts of equality were not possible for Spanish women in general until the sixties. It seems it was a time of "ideological bombardment of women."²⁸

On the contrary, the women poets of the post Franco era found themselves at a significant historical stage. It seems this group of women has realized that it is their responsibility to consolidate the poetic tradition of the women of the past. They have developed a new identity. The strong feminist movement of the sixties had given birth to new opportunities for women of the seventies and eighties.²⁹

According to Mudrovic, this new identity is reflected on the fact that they use the page as a 'mirror'. He calls this catoptric imagery; the mirror as a quest for identity.³⁰ This view is based on the fact that the mirror provides a platform for psychoanalytical aspects of the female identity, a medium of obtaining self-definition. All of the sudden they found themselves with freedom of speech and empowered to embark on a new journey of discovery of the new democratic Spain.

During the eighties some of the exiled poets had made their way back to their country. Rosa Chacel for example who had come back to Spain in 1973 seemed to be flourishing in the new settings of democratic Spain.³¹

The new generation of female poets is actually completely free to touch whichever topics they chose in their poetry, including those that were at one point in history forbidden, such as sex, feminism, homosexuality, politics, etc.

Freedom of expression and of course poetic expression is the result of a different and new progressive environment in Spain where women poets are thriving alongside their males counterparts.

End Notes

1. Roberta Quance. *Entre líneas: posturas críticas ante la poesía escrita por mujeres*. La Balsa de la Medusa. (1987) 4. 78.
2. John Chapman Wilcox. *Women poets of Spain, 1860-1990: toward a gynocentric vision*. University of Illinois Press, (1997) 1.
3. *Diccionario de la Lengua española*. (2001) Real Academia Española. 22 Edición. <http://lema.rae.es/drae/?val=poetisa>
4. Ibid. <http://lema.rae.es/drae/?val=poeta>
5. In Spanish language a grammar rule exists by which a large number of nouns which end in the vowel 'a' are female and to designate the male the vowel 'o' is used. In this

sense the male of *poetisa* was made *poetiso*. This was done because males did not appreciate females who wrote poetry, as culturally this was a male tradition. In this sense *poetiso* became a derogatory term for a male poet, while the accepted ones were *poetas*. At the same time female poets were rebelling against the use of this term in a female form as well. For more information in this regard see *Entre líneas: posturas críticas ante la poesía escrita por mujeres*.

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17. Ibid., 132.
18. Ángel L. Prieto de Paula. Carmen Conde, la primera mujer. Article in *El País*, August 11, 2007. http://elpais.com/diario/2007/08/11/babelia/1186789823_850215.html
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20. <http://olerki-poesia1.blogcindario.com/2008/11/01502-perdi-las-estrellas-de-salome-ortega.html>
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22. Ibid. 436.
23. Wright, Eleanor. *The poetry of protest under Franco*. Vol. 89. Tamesis Books, (1986) 5.
24. Ibid. 13.
25. Ortiz, Carmen. "The uses of folklore by the Franco regime." *Journal of American Folklore* (1999): 479-496.
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29. Lauter, Estella. *Women as mythmakers: poetry and visual art by twentieth-century women*. Indiana University Press, 1984. 7.
30. *Mirror, Mirror on the Page: Identity and Subjectivity in Spanish Women's Poetry* 13.
31. Faszer-McMahon, Debra. *Cultural Encounters in Contemporary Spain: The Poetry of Clara Janés*. Bucknell University Press, 2010. 220.

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United Nations Initiatives For Promoting Of Women Empowerment: Historical Perspective

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Abstract

The present study “United Nations Initiatives for Promoting of Women Empowerment: A Historical Perspective” is aimed at determining the role of UNO in protecting women rights. Women are discriminated at various levels in different societies and subjected to violence both physical and mental. The impacts go beyond the family and affect not only the victim but the society as whole. Securing the legal foundations of gender equality and women empowerment has always remained one of the main tasks of the United Nation Organization (UNO). The charter of UNO specifically emphasize on the equal fundamental freedom of men and women. It clearly guarantees the fundamental rights to all without distinction of race, colour, gender or any other status. The objective of this research paper is to provide historical background of global initiatives, particularly in the frame work of the UNO, regarding the process of women’s empowerment and gender equality. It also highlights the major challenges and hurdles in this perspective.

Key Words: Women Empowerment, United Nations, Discrimination, History, Initiatives and Effects

تلخیص

پیش کردہ تحقیق "بااختیار خواتین کی ترقی میں اقوام متحدہ کا کردار تاریخی تناظر میں" ہے۔ اس کا بنیادی مقصد خواتین کے حقوق کے تحفظ کے ضمن میں اقوام متحدہ کے کردار کا تعین کرنا ہے۔ پوری دنیا میں خواتین تشدد اور امتیازی سلوک کی مختلف اقسام سے متاثر ہوتی ہیں جس کے اثرات گھرانے سے لے کر باہر تک ناصر متاثرہ فرد بلکہ عمومی معاشرے تک اپنے اثرات مرتب کرتے ہیں۔ بااختیار خواتین کے قوانین کی تشکیل اقوام متحدہ کے اہم مقاصد میں سے ایک ہے مرد و زن کی برابری کے حقوق کے ضمن میں اقوام متحدہ کا منشور ایک اہم ذریعہ ہے۔ اس میں نمایاں طور پر وضاحت کی گئی ہے کہ تمام افراد کو رنگ و نسل، حیثیت یا کسی بھی جنسی امتیاز کے بغیر برابر حقوق دیے جائیں۔ علاوہ ازیں ادارہ اپنے تمام رکن ممالک کو پابند کرتا ہے کہ وہ اس ضمن میں قانونی تحفظ فراہم کرے۔ اس تحقیقی مقالے کا حاصل یہ ہے کہ خواتین کو بااختیار بنانے اور جنسی تفریق مٹانے کے لیے عالمگیر سطح پر جو

اقدامات کیے گئے ہیں بالخصوص اقوام متحدہ کی کارکردگی کا تاریخی پس منظر میں جائزہ لیا جائے۔ نیز ان رکاوٹوں اور مسائل کی نشاندہی کرنا جو اس ضمن میں خواتین اور ان کے حقوق کے لیے کام کرنے والے افراد اور اداروں کو درپیش ہیں۔

کلیدی الفاظ: باختیار خواتین، اقوام متحدہ، امتیاز، تاریخ، محرکات و اثرات

Introduction

In the modern world, human rights idea is universally accepted by virtually all states and societies regardless of historical, cultural, ideological, economic or other differences. It is philosophically respectable, even to oppose philosophical persuasions. The universalization of human right is a political fact international. Women rights are those rights which are concerned to women and girls which protect them from violation. Women rights are the entitlements claimed for women and girls of many societies worldwide. In some places these rights are institutionalized or supported by law, local custom and behaviour, whereas in other they may be suppressed. These rights in some societies are protected through law and customs but in some places these are violated and ignored from last six decades. Women empowerment and promotion of gender equality are one of the main ideologies of UNO (Ghosh, 2009: 246). To promote women rights is not only a goal of an organization. It is actually the common goal of different people and organization who have been working for so many decades. There are about 95% of the participants in the movement were organized under the umbrella of UNO. (Wittkopf. 2004; 250) In order to analyze the origins of the problem, it is essential to also understand the generic historical background of feminist movements in a holistic manner under the umbrella of UNO.

Research Problem of the Study

The research problem behind the study is to examine that whether the UNO is/was really effective decision maker in global efforts for advancement of women? Specifically, the research mainly revolves around the assumption that how the UNO initiatives can help in promoting the women empowerment process. Apart from the above research problem, the main objectives of this study are stated as following:

- To provide historical background of the global efforts in the way of women empowerment.
- To examine the UNO's initiatives for advancement of women since from post Second World War era.
- To highlight UN policy on Violations against the Women and gender discrimination,
- To find out those major hurdles which are responsible for this process?

Research Methodology

The study is planned as a qualitative method and based on available literature review on

the research problem. Keeping in view the nature of research objectives, the efforts have been made to collect material from diverse sources. Thus there is a combination of primary and secondary sources. Information has been collected and shifted from documents such as the UNO treaties, books, journals, speeches, statements and official declarations and communications. Interaction with other scholars by attending international seminars, conferences and workshops, has been very useful in developing clarity in thinking about various aspect of the topic.

Significance of the Study

On the basis of reviewed literature, this theoretical research paper is organized in four sections. First part deals with objectives, methodology and research problem of the study. Second part focuses on the brief but comprehensive back ground of research problem. The third part deals with the UNO policy toward women rights violations under the different treaties and conventions. A summary of findings, recommendations and some predictions for the research problems would be discusses in the last section of the study. It is expected that the results of this work would not only facilitate the scholars and experts of gender politics and women rights activism but it would be also a massive contribution for the students , women rights activism and policymakers in the field of gender studies.

Back ground of the Research Problem

After the end of World War I which lasted from 1914 to 1918, The League of Nations (LN) was formed in 1919. Its mission was to maintain world peace. In the interregnum between the two world wars, the International Labour Organization (ILO) drafted and adopted two conventions on maternity protection (1919) and on the limitation on employment of women in night shifts (revised in 1934. In 1935, the Assembly of the League of Nations resolved to examine the legal and social conditions of women in the matter of civil and political rights. These efforts for women empowerment were discontinued during the World War II (1939-1945) and later resumed by the UNO. (Subramanian; 2004, 173) After the end of WW II, the UNO was founded, by 51 countries, on October 24, 1945 to replace the flawed League of Nations. Its principal mission is to maintain world peace, to develop friendly relations among nations and promoting social progress and better living conditions, to increase respect for human rights and to provide a platform for dialogue.(Ghosh,2009 : 245)The Organization works on a wide range of key international issues like sustainable development , environment , the protection of refugees ,disaster relief , counter-terrorism , disarmament and non-proliferation , the promotion of democracy and human rights , good governance for a safer world for this and future generations. (SeeUNO at Glance)To achieve these objectives, the Charter of the organization provides the following principal organs and bodies for implementing

the policies of UNO. The General Assembly brings together member states at the highest level (Heads of State or Government), along with Secretary General, and meet generally once in a year mostly in September. In actual fact, it has become the practice to convene it once in every year. The Security Council has clearly emerged as the highest decision-making institutional forum of the UNO in the realm of international security cooperation. It consist of 15 members, including United States, United Kingdom, Russia France and China as permanent while 10 as non-permanent member states. Economic and Social Council (ECOSOC) consist of fifty four member states, elected by three year term. The mandate of ECOSOC is to assist UN General Assembly in the promotion of global socio-economic development, cooperation and human rights. The Secretariat is the highest executive body of the UNO. As the organization's highest administrative body, it is responsible for initiating legislative proposal, implementing policies and decisions and running the organization on a daily basis. It is located in New York. The Secretariat comprises the Secretary- General. He is appointed for a term of five years, although this may be increased in special circumstances. He is assisted by the Professional and the General Services Staff (Ghosh, 2009: 247).

Women Rights under the UNO

The UN Charter was signed by 51 countries on 26 June and entered into force on 24 October 1945. The charter set forth the principles, objectives and institutional arrangements of the organization. Originally charter consisting with one preamble and 111 Articles (Wittkopf. 2004; 250). The various protocol and the declarations have been adopted by the member states time to time. Securing the legal foundations of gender equality is always remaining one of the main tasks of the UNO. Since its inception, its support for the rights of women began with the Preamble of the Organization's founding Charter, which sets as one of the central goals the reaffirmation of "faith in fundamental human rights, in the dignity and worth of the human person, in equal right of men and women". The purpose of the UN include international cooperation "in promoting and encouraging respect for human rights and for fundamental freedom for all without distinction as to race, sex, language or religion"(Article 1 of the charter). The charter of UNO was the first international mechanism which specifically refer to the gender equality and legally bound to all its member countries to struggle for the equal fundamental freedoms of men and women (Devaki, 2005 : 19-20).

Women right are the responsibilities for study and recommendation of the UN General Assembly (Article 13) and Economic and Social Council (Article 62(2) and Commission on Human Rights is expressly required (Article 68). The various UN bodies have devoted years of arduous efforts to promoting women rights. Among the other organs of the UNO primarily concerned with the promotion of women rights and gender equality, the Commission on the Status of Women (CSW), was established by resolution in 11(II) of 21 June 1946 under the supervision of Economic and Social Council (ECOSOC).Originally it was a sub commission of Human Rights, but due to severe pressure by feminist activists

and civil society organization at that time it was rapidly granted the status of full commission (ECOSOC). It is the principal global policy-making body dedicated exclusively to gender equality and advancement of women. The Commission makes recommendations to the Council on urgent problems requiring immediate attention in the field of women's rights. Every year, Member States evaluate progress on gender equality, identify challenges, set global standards and formulate concrete policies to promote gender equality and women's empowerment worldwide (See Advancement of Women). The CSW and other organs of the UN system sought to encourage and to assist governments to give women equal opportunities as well as equal rights with men. Interested organs and agencies within the UN system used and exploited all the methods and techniques available, including technical assistance, to enable women to participate in all aspects of national and international life and to encourage their participation (Subramanian;2004 :173-174). During the 1946-1962, the CSW plays a significant role under the supervision of ECOSOC and frame work of UNO. It started coordinating with internationally human right bodies. The CSW played a significant contribution in the drafting of the Universal Declaration of Human Rights (UDHR). In its first international task, members of CSW introduced gender-sensitive language—arguing against references to “men” as a synonym for humanity and phrases like “men are brothers.” Despite the severe resistance from human rights commission, the CSW succeeded in introducing new, more comprehensive language for the women. It was a great breakthrough in a historical perspective of gender equality (Devaki, 2005: 19-20). The land mark Declaration UDHR endorses that “All human beings are born free and equal in dignity and rights” and that “everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, birth or other status. The UDHR emphasize all of its member states to encourage and support the social, civil and economic freedom of women.

During the fifties and sixties, the CSW played a significant role under the supervision of ECOSOC and frame work of UNO. It expounded various conventions/treaties - the Convention on the Political Rights of Women (1952), the Nationality of Married Women (1957), Convention on Minimum Age for Marriage, Consent to Marriage and Registration of (1962)- to protect and promoted those areas of women rights which the UNO considered such rights to be mainly susceptible. All these Conventions were adopted by UN General Assembly to protect women and for gender equality. In addition, in 1966 women were given more powers in the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR). Both of these Covenants specially bind the ratifying member countries to ensure that gender equality should be established. On the request of the UNGA in 1963, the CWS started to prepare a working draft for elimination of any type of discrimination of women. Women's rights activists fully supported the drafting process. The final Declaration on the Elimination of Discrimination against Women (DEDAW) was presented before the UNGA, and eventually accepted on 7 November 1967. Like the structure of UDHR the Declaration was consist with a preamble and eleven articles. Most importantly article six related to equality in marriage and the family, and article ten concerning to Employment. Despite DEDAW was significant landmark of CWS in securing the legal foundation of gender equality and women empowerment but its impact

was very low. Due to voluntary implementation, the level of response of member states was not up to mark.

In 1970, on the recommendation of the commission and UN General Assembly adopted a program of concerted international action for the advancement of women. The program set forth general objectives and minimum targets to be achieved during the second United Nations Development Decade (1971-1980). At the suggestion of CSW and number of nongovernmental organizations, the UN General Assembly proclaim "1975" as the international year of women in 1972. The CSW organized the first World Conference on Women, held in Mexico City from June 19 to July 2. The Conference consequently declared the years 1976-1985 as the UN Decade for Women, and established a Voluntary Fund for Decade (Wittkopf . 2004; 251). In 1976, UN General Assembly adopted criteria for use of the voluntary fund and proposal for its management. The criteria stress that in utilizing the fund resources, priorities should be given to project benefiting rural women, poor women in the urban areas and similar disadvantage groups (Subramanian ;2004 ,175-176).

In resolution no '34/180, the General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), in 1979 ,by votes of 130 to none, with 10 abstentions. It entered into force on 3 September 1981; just 30 days after the twentieth state had ratified it — faster than any previous human rights convention (Devaki, 2005: 21-22). The Convention is consisting with thirty articles and a preamble. In defining discrimination against women the convention explicitly recognizes that widespread discrimination against women continues to exist. The convention emphasizes that such discrimination "violates the principles of equality of rights and respect for human dignity"(See Preamble of CEDAW).The CEDAW gives positive affirmation to the principle of equality by requiring states /parties to take "all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men"(article 3). Despite, special protection for maternity, forced prostitution and women trafficking are not regarded as gender discrimination (Article 4), however, it is often describe as an international bill of rights for women. To ensure, the provisions of CEDAW were followed by signatory countries, a committee (CEDAW) was established in 1981 under the article 17 of the convention. The Committee's mandate is very specific: it watches over the progress for women empowerment, monitors the implementation of national measures to fulfill this obligation (Committee of CEDAW). Although committee was initially not authorized to receive individual communication, but this has changed in 1993 when it was authorized to examine individual petition for any kind of Violence Against Women. (Hamelink,2004:79)

From CEDAW to DEVAW (1993): Putting Women on the Global Agenda

The issue of the advancement of women's rights has concerned the United Nation since the organization 'founding. Yet the alarming global dimension of female targeted violence was not explicitly acknowledged by the international community until the December 1993 when the United Nation General Assembly adopted the Declaration on the Elimination of Violence Against Women (DEVAW). The DEVAW as adopted by the

General Assembly on 20 December 1993. As a result of these steps the problem of violence against women has been drawing increasing political attention. Until that point, most governments tended to regard violence against women largely as a private matter between individual, and not as a pervasive human right problem requiring state intervention. The DEVAW is the first international human rights instrument to exclusively and explicitly address the issue of violence against women. It affirms that the phenomenon violates, impairs or nullifies women's human rights and their exercise of fundamental freedoms. This landmark document was a result of collective efforts of UN's Organs –ECOSOC, CWS, UN Women and global feminist women to address the violence against women (Wittkopf. 2004; 252).

Another landmark (OP-CEDAW) legal document was adopted by UN General Assembly on 6 October 1999, and in force from 22 December 2000, which introduced the right of petition for women victims of discrimination. It also establishes a complaint and inquiry mechanisms for the (CEDAW). At present, OP-CEDAW has been signed by 80 countries. It is important to mention here that the OP-CEDAW is a secondary arrangement to the CEDAW, which does not create any further women right, but rather allows the rights guaranteed in the Convention to be enforced. To promote the further progress toward advancement and empowerment of the women UN General Assembly established a UN Women in July 2010. It was another historical landmark by the UN member countries. The establishment of UN Women came about as part of the UN reform agenda which exclusively focus on gender equality and women empowerment. The UN Women perform the following functions under the framework of UN;

- To coordinate in policy formulation with UNO'S institutions and intergovernmental bodies
- To provide the technical and financial support to its member countries to forge effective partnerships with civil society.
- To hold the UN system accountable for its own commitments on gender equality, including regular monitoring of system-wide progress.(UN Women)

The CSW agreed on a draft, in 2014 that called for the acceleration of progress towards achieving the UN's millennium development goals. The document established the need for a stand-alone goal on women's empowerment and gender equality in post-2015 goals.

Pakistan and Women Empowerment

Being a member of UNO and its subvention organs, Pakistan fully committed on gender equality and women's empowerment not only as human rights, but also because they are a pathway to achieving the Millennium Development Goals and sustainable development. Women's empowerment has been a major theme in Pakistan's national development policies ever since the inception of the country. The Constitution of Pakistan guarantees

non-discrimination against women and advocates full participation of women in all spheres of national life. (Article 25, 26 and 27 and 32 of Pakistan)¹ However, in a patriarchal society like Pakistan, women empowerment is also very difficult to achieve as societies and communities are governed by strictly social and cultural norms. There is very worse situation has been reported for Pakistan in term of gender inequality and women empowerment. According to MDG Report (2013), Pakistan is still far away from the targets of 2015 in terms of access of education, gender equality and women empowerment which is reflected by child mortality, maternal health and nutrition (Government of Pakistan 2013). The Pakistan ranks 121 as overall on the Gender Gap Index 2014 out of 142 countries, and the rank of Pakistan on Human Development Index is 146 out of 187 countries in 2014, Furthermore the rank of Pakistan was 141 for economic participation and opportunity for women, for education attainment Pakistan rank was 132, in term of health and survival 119 and 85 in term of political empowerment in 2014. Being a signatory of CEDAW, Pakistan is legally bound to implement the treaty in latter and spirit. It is about time for the government, civil society and pressure groups to strive to eliminate all form of discriminatory practices against women.

Conclusions

Throughout its sixty years of existence and its fifty sessions, the UNO has consistently promoted the advancement of women. It has been instrumental in expanding the recognition of women's rights, in documenting the reality of women's lives throughout the world, in shaping global policies on gender equality and empowerment of women and in ensuring that the work of the organization is all areas incorporates a gender perspective. It continues to play a critical role by bringing together Governments, UN entities, NGOs, and other international and regional organizations to promote women's rights and advance gender equality. All of its intuitions having mandate of women rights especially CSW has played a vital role within the United Nations system and under the supervision of ECOSO and UNGA to achieve the above mentions objective. The Commission ensured that provisions for equality between women and men were included in the UDHR - a landmark in the struggle for equality. The Convention has been an inspiration for women in all parts of the world. It has had a positive impact on legal and policy development at national level, for example through the strengthening of provisions in constitutions, the establishment of commissions to review legislation, and the development of temporary special measures to enhance women's participation in different areas.

Recommendations

The post-2015 global development agenda offers a real opportunity to drive lasting change for women's rights, equality and empowerment. To make greater progress, it is widely believe that international community should take the urgent action on the following areas:

- End the all type of violence against the girl and women
- Discrimination of all forms must be end.
- UN women should be given more mandates.
- Voice of women should be heard.
- Equal opportunities, resources and responsibilities must be provided to realize equality.
- Effective media campaign for women 's education
- The civil society organizations (CSO), including NGOs and independent media and the private sector, which compose the main structure of the vertical model, should be more articulated.

In conclusion, the role of the women nowadays is very important because somehow all the society needs to know how is the role of the women through the different cultures in the world. Women's rights have become better, but there are still some issues. I think women should have a voice to talk about their problems. That is the major way to solve the problems. In addition, women should go to areas of high position in politics, business, and education. It is time for women to participate equally in decision making in the household, the private sector and institutions of governance.

Time Line

UNO Initiatives for Promoting of Women Empowerment

Treaties/ conventions/Conferences	Year
Charter of UNO	1945
Universal Declaration of Human Rights(UDHR)	1948
The Convention on the Political Rights of Women	1952
The Convention Nationality of Married Women	1957
The Convention on Minimum Age for Marriage	1962
The Convention Consent to Marriage and Registration of	1962
The International Covenant on Civil and Political Rights (ICCPR)	1966
The International Covenant on Economic, Social and Cultural Rights (ICESCR)	1966
The Declaration on the Elimination of Discrimination against Women(DEDAW)	1967
The UN Decade for Women	1976-1985
The Elimination of All Forms of Discrimination Against Women (CEDAW),	1979
The Declaration on The Elimination of Violence Against Women (DEVAW)	1993
Optional Protocol to CEDAW (OP-CEDAW)	2000
UN Women	2010
Post-2015 Global Development Agenda	

End Notes

- ^{1.} Article 25, 26 and 27 and 32 of constitution of Pakistan 1973, All citizens are equal before law and are entitled to equal protection of law There shall be no discrimination on the basis of sex.

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Writing Anxiety Among Public And Private Sectors Pakistani Undergraduate University Students

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Abstract

Pakistan is among the countries where number of English language users is on rapid growth. Despite English has been an influential language in Pakistan since its independence, learners face difficulties in almost every area of English language learning: Listening, reading, writing and speaking referring to just basic skills of English language. This study focuses on one of the four basic skills: Writing. It measures levels of writing anxiety of Pakistani undergraduate students while writing essays on various topics in English. In this study, 418 students participated which represents both public and private sector universities. Cheng (2004) SLWAI's instrument was adopted to answer the research questions. Data analysis revealed that majority of the total participants, 61.48 percent has average level of English language writing anxiety. On the other hand, 19.38 percent of the total participants at undergraduate level face high level of English language writing anxiety. Minimum 19.14 percent of the total participants belong to low level of English language writing anxiety. It is interesting to note that both participants from the private and public sector universities experienced average level of writing anxiety. Consequently, English Language Teachers have to adopt/adapt those writing approaches and modify their methods of writing instruction which could help learners decrease their writing anxiety.

Key Words: Anxiety Level, Writing, Public & Private University Students, Pakistan

تلخیص

پاکستان ان ممالک میں سے ایک ہے جہاں انگریزی زبان بولنے والوں کی تعداد میں تیزی سے اضافہ ہو رہا ہے۔ باوجود اسکے کہ انگریزی زبان پاکستان کے قیام سے ہی ایک بااثر زبان رہی ہے لیکن انگریزی سیکھنے والوں کو اس زبان کی بنیادی صلاحیتوں: سننے، بولنے، پڑھنے اور لکھنے میں مشکلات کا سامنا رہا ہے۔ یہ مقالہ صرف تحریر کی صلاحیت پر مبنی ہے۔ اس تحقیق میں پاکستانی طلباء کی انگریزی زبان کی تحریر کی صلاحیت کا اضطراب کا درجہ معلوم کیا گیا ہے۔ اس تحقیق میں سرکاری اور نجی جامعات کے 418 طلباء حصہ لیا تھا۔ اس تحقیق میں چیگ (2004) کا تحریری اضطراب جانچنے کا پیمانہ اپنایا گیا تھا۔ تحقیق کے نتائج کے تحت طلباء کی اکثریت 61.48 فیصد کا انگریزی زبان کی تشویش کا درجہ اوسط ہے۔ 19.38 فیصد طلباء کی انگریزی زبان کی تشویش کا درجہ بلند ہے

اور شرکاء میں صرف ۱۹ء۱۴ فیصد کا تحریر کا بے چینی کا درجہ کم سطح پر ہے۔ یہ کافی دلچسپ ہے کہ سرکاری اور نجی جامعات سے طلباء کی انگریزی زبان کی تحریر کا درجہ اوسط ہے۔ انگریزی زبان کے اساتذہ کو چاہیے کہ وہ انگریزی زبان کی تحریر پڑھانے کے لئے ایسے طریقے بروکار لائیں۔ جو طلباء کی انگریزی زبان کی تحریر کا اضطراب کا درجہ کم کرنے میں مفید ثابت ہوں۔

کلیدی الفاظ: تشویش کی سطح، تحریر، پاکستان۔ عوامی و نجی جامعات کے طلباء

Introduction

English language enjoys official status in Pakistan and is used for various purposes (Malik, 1996; Mehboob, 2002; Rahman, 2004; Mansoor, 2005; Coleman, 2010; Khan, 2011). It is also medium of instruction and examination along with Urdu in this country. Despite rapid increase of English language speakers in Pakistan, from almost 2% in 1961 to 49% in 2003 (EuroMonitor, 2010), the language learners still face difficulties in almost every area: reading, writing, listening, speaking, vocabulary, grammar etc. Writing is one of the key English language skills required in Pakistan, whether it be official communication: letter, emails, memos, reports etc. or educational purposes like: assignments, tests, final written examinations. It is important for Pakistani students to get command of English language writing skills (Hamid, 2007). Pakistani English language learners have weak writing skills at undergraduate and postgraduate levels (Malik, 1996; Mashoori & Iqbal, 2007; Khan, 2009). Further research is needed in English language writing skills area in Pakistan (Mashoori & Iqbal, 2007; Mahboob & Talat 2008; Mashoori, 2010)

The English language community in Pakistan often shares writing related problems (most of the time in informal gatherings, because the research culture in English Language Teaching in Pakistan is still in its early stages). One of the key issues under discussion is writing anxiety (most of the teachers do not use the word anxiety / apprehension; they may use confusion, tension, reluctance to writing etc.). The purpose of this research was to measure levels of writing anxiety of undergraduate students in both public and private sector universities.

Writing anxiety has been categories into three levels: high level of anxiety, average/ moderate/ level of anxiety and low level of anxiety. Majority of students in EFL/ESL context face high level of apprehension, followed by moderate/average level further followed by low level of apprehension (Cronwell, Steve, McKay & Tonia 1999, Latif 2007; Huwari & Aziz, 2011; Sawalha, Chow & Foo, 2012). Sawalha et al (2012) revealed that 71.7% of the sample had high level of apprehension, 5% had mid-level of apprehension and 23.3% experienced low level of apprehension. Huwari and Aziz (2011) discovered that majority of the Jordanian postgraduate students 71.8% faced high writing anxiety,

followed by moderate level of writing anxiety (26.2%) and only 1.9% of the post graduate students experienced low level of anxiety.

Although in many cases as discussed above majority of the participants had high level of writing anxiety, but in the following studies majority of the participants had moderate or low level of writing anxiety. Atay and Kurt (2006) showed in their output that 32% of the participants were high anxious, 49% were average anxious and 19% were low anxious. Erkan and Saban (2011) disclosed that 14.36% experienced high level of writing apprehension, 38.82% faced moderate level of writing apprehension, and 46.80% had low level of writing apprehension.

Learners with high level of writing apprehension at graduate level have been reported to have written a paper or proposal that was not completely developed as compare to the learners who had low level of writing apprehension Onwuegbuzie and Collins (2001), as cited in Huwari and Aziz 2011). Philips (1968) states that “highly apprehensive individuals will avoid communication situations or react in some anxious manner if forced into them because they foresee primarily negative consequences from such engagements.” (p.42). Hayes, (1981) observes that high apprehensive writers pause more during composing. As reported in Marshall and Varnon (2009) and Faigley et al. Dally and Miller (1975b) observe that high apprehensive students not only have its effects on writing performance but also avoid writing whenever possible; They further go on state that high apprehensive students may even elect out of additional writing courses. Furthermore, writing fear of high apprehensive students may affect on their career selection; they will prefer those careers where less writing is required. At college level highly apprehensive students avoid writing classes. They also receive failing grades for the essays they submit, they have low self-expectations, feel humiliated for the mistakes pointed out by teachers and suffer from ‘writer’s block’ (Buley-Meissner, 1989).

Sawalha, Chow and Foo (2012) observe that apprehensive students had difficulty in bringing their thoughts on paper and find writing classes unfavourable. According to Erkan and Saban (2011) in EFL context high apprehensive students left class room without even trying to write a few sentences in writing section of the examinations. Faigley, Lester and others (1981) believe that high apprehensive students find writing ‘unnerving’ ‘even punishing’ (p.2) Huwari and Aziz, 2011 found out that high apprehensive students did not practice writing outside the classroom and they also face difficulties in choosing topics.

On the other hand, Low apprehensive students according to Faigley et al. (1981) do not avoid writing situations, are confident about their writing abilities and frequently enjoy writing. The average apprehension participants have shown mixed characteristics of both high and low apprehensive students.

Purpose of this research paper was to find out levels of writing anxiety of undergraduate students in public and private sectors in Karachi. The study also intended to see sub levels of writing anxiety: Somatic Anxiety, Avoidance Behavior, and Cognitive Anxiety of total participants, participants from private sector and public sector universities.

Methodology

Cheng (2004) Second Language Writing Anxiety Inventory (SLWAI) was adopted for this study. The tool was administered with 418 undergraduate students at four universities in spring 2013 in Karachi, Pakistan. Two of the universities were from public sector and two from private sector. 48.3% of the participants were from two public sector universities and 51.7% of the participants belonged to private sector universities. 77.8% participants of the study were male and 22.2% of the participants were female. 64.6% of the participants were between 18-20, 34.0% of the participants were between 20-23 years, 01.2% of the participants were in age group of 24-27 and only 1 participants (0.2%) was above 36 years. 31.3% of the participants were Bachelors of Engineering (BE) students, 49.3% of the participants were enrolled in Bachelors of Science (BS) program and 19.4% participants were Bachelors of Business Administration (BBA) students. 87.8% of the participants were full time student, 12.2% of the participants were part time students. Pakistan is a multi-linguistic country, 62.7% of the participants knew two languages, 24.4% of the participants could communicate in three languages, 7.4% of the participants were familiar with four languages, 4.3% of the participants knew five languages and 1.2% of the participants were familiar with more than five languages. The study was conducted to answer the following research question and sub questions.

- ‘What are the levels of writing anxiety among undergraduate students, when writing in English in Pakistan?’
- What are the levels of writing anxiety of undergraduate students from public sector universities, when writing in English?
- What are the levels of writing anxiety of undergraduate students from private sector universities, when writing in English?

The SALWAI was designed to measure three dimensions of writing anxiety: Somatic Anxiety, Behavioural Anxiety, and Cognitive Anxiety, the first two subscales consist of seven items each and the third one comprises of eight items (Cheng, 2004). The SLWAI (22 items) is a multidimensional Lickert-type scale, developed to measure writing anxiety in English as Second Language (ESL) / English as Foreign language (EFL). It has five possible options ranging from strongly disagree to strongly agree. SLWAI has very good internal consistency with a Cronbach alpha coefficient reported of 0.91 (Cheng, 2004). SALWAI was developed with three groups of undergraduate and graduate Taiwanese English majors studying in an EFL context. At the first stage an open-ended writing

anxiety questionnaire was administered to 67 participants. Responses of the survey helped identify 33 survey items. Secondly, the initial scale was piloted with 56 participants. 22 out of 33 items loaded on three dimensions of writing anxiety: physiological, behavioural, and cognitive in factor analysis the SLWAI was designed to measure. The remaining items that did not load on the three factors were discarded. Further, scores of 421 undergraduate Taiwanese English majors were used to check the validity and reliability of SLWAI (Cheng, 2004). On the basis of the study Cheng (2004) recommends SLWAI as a global valid measure of L2 writing anxiety

The SLWAI was translated into Urdu language (National Language of Pakistan) to facilitate respondents and get accurate responses. The Urdu translation of SLWAI was tested for self-validation, expert validation and pilot-validation. First the researcher translated the 22 items in Urdu very carefully, secondly three experts were consulted for the translation and suggested changes were made and finally, the Urdu translation was given to five raters for inter-coder reliability – agreement of the five raters was calculated with the help of ‘Online Kappa Calculator’ one January 01, 2013. The Online Kappa Calculator result shows 0.88% overall agreement among the five raters. Finally, it was administered for pilot-validity with 59 participants.

Data Analysis and Findings

The data collected from SLWAI was encoded into SPSS 20 version. Descriptive statistics: mean, standard deviation and frequency table were used to calculate levels of students’ writing anxiety. Students were categorized into three levels of writing anxiety: high level, moderate level and low level of writing anxiety. Division of the three levels of writing anxiety was based on marks obtained by the students in SLWAI. Students who scored equal to more than mean of the participants in the category plus one standard deviation were placed in high level of writing anxiety category. Students scored equal to or less than mean of the participants in the category minus one standard deviation were termed as low writing anxious. Finally, students who scored between high anxiety and low anxiety limits were kept in moderate anxiety category. Number and percentage of students for each category were calculated with the help of frequency table obtained from SPSS.

Table: 1
Minimum Score, Maximum Score, Mean Score and Standard Deviation of Total Participants

	N	Minimum Score	Maximum Score	M	S D
Total Participants	418	56	119	88.71	11.740

Table: 2
Levels of Total Participants' Writing Anxiety

Anxiety Levels	f	%
High level of writing anxiety	81	19.38
Average level of writing anxiety	257	61.48
Low level of writing anxiety	80	19.14
Total	418	100

As mentioned in Table 2, 81(19.38%) of the total participants face high level of English language writing anxiety. Majority of participants, 257 (61.48%) have average level of English language writing anxiety. Minimum 80 (19.14%) of the participants belong to low level of English language writing anxiety.

Table: 3
Minimum, Maximum, Mean Score and Standard Deviation of Writing Somatic Anxiety of Total participants

	N	Minimum Score	Maximum Score	M	S D
Somatic Anxiety	418	28	52	39.06	5.191

Table: 4
Levels of Somatic Writing Anxiety of Total participants

Anxiety Category	f	%
High level of somatic writing anxiety	92	22
Average level of somatic writing anxiety	237	57
Low level of somatic writing anxiety	89	21
Total	418	100

The data on somatic writing anxiety of the total participants reveal 92(22%) of the participants face high level of somatic writing anxiety. Majority of the participants 237 (57%) have average level of somatic writing anxiety and 89 (21%) of the participants belong to low level of somatic writing anxiety category.

Table: 5
Minimum, Maximum, Mean Score and Standard Deviation of Writing Avoidance Behavior of Total Participants

	N	Minimum Score	Maximum Score	M	S D
Avoidance Behavior	418	10	32	19.37	4.296

Table 6
Levels of Avoidance Behavior of Total Participants

Anxiety Category	f	%
High somatic writing anxiety	70	17
Average somatic writing anxiety	273	65
Low somatic writing anxiety	75	18
Total	418	100

Minimum number of the total participants 70 (17%) face high level of writing Avoidance Behavior. Majority i.e. 273(65%) of the participants have average level of writing Avoidance Behavior and 75 (18%) of the participants are low writing Avoidance Behavior anxious.

Table 8
Levels of Cognitive Writing Anxiety of Total Participants

Anxiety Category	f	%
High level of cognitive anxiety	82	20
Average level of cognitive anxiety	246	59
Low level of cognitive anxiety	90	21
Total	418	100

As per above mentioned data and rules for levels of writing cognitive anxiety of the participants 82 (20%) of the total participants are high cognitive writing anxiety conscious. Majority, 246 (59%) of the participants face average cognitive writing anxiety and 90 (21%) of the participants have low level of cognitive writing anxiety.

Levels of Writing Anxiety of the Participants from Private Sector Universities

Table 9
Minimum, Maximum, Mean score and Standard Deviation of the Participants from Private Sector Universities

	N	Minimum Score	Maximum Score	M	S D
Participants from Private Sector Universities	216	60	119	90.07	11.779

Table 10
Levels of Writing Anxiety of the Participants from Private Sector Universities

Anxiety Category	f	%
High writing anxiety	32	15
Average writing anxiety	147	68
Low writing anxiety	37	17
Total	216	100

32 (15%) of the participants from private sector universities have high level of writing anxiety. 147 (68%) of the participants from private sector universities are average writing anxious. 37 (17%) of the participants from private sector universities face low level of writing anxiety.

Table 11
Minimum, Maximum, Mean Score and Standard Deviation of Writing Somatic Anxiety of the Participants from Private Sector Universities

	N	Minimum Score	Maximum Score	M	S D
Somatic Anxiety	216	28	51	39.33	5.218

Table 12
Levels of Somatic Writing Anxiety for the Participants from Private Sector Universities

Anxiety Category	f	%
High level of somatic writing anxiety	40	18
Average level of somatic writing anxiety	133	62
Low level of somatic writing anxiety	43	20
Total	216	100

40 (18%) of the participants from private sector universities face high level of somatic writing anxiety. 133 (62%) of the participants from private sector universities have average level of somatic writing anxiety. 43 (20%) of the participants from private sector universities are low somatic writing anxious.

Table 13
Minimum, Maximum, Mean Score and Standard Deviation of Writing Avoidance Behavior of the Participants from Private Sector Universities

	N	Minimum Score	Maximum Score	M	S D
Avoidance Behavior Private sector universities	216	10	32	19.60	4.305

Table 14
Levels of Writing Avoidance Behavior of the Participants from Private Sector Universities

Anxiety Category	f	%
High level of Writing Avoidance Behavior	38	18
Average level of Writing Avoidance Behavior	139	64
Low level of Writing Avoidance Behavior	39	18
Total	216	100

38 (18%) of the participants from the private sector universities are high avoidance behavior anxious. 139 (64%) of the participants from the private sector universities face average level of writing avoidance behavior. 39 (18%) of the participants from the private sector universities have low level of writing avoidance behavior.

Table 15
Minimum, Maximum, Mean Score and Standard Deviation of Writing Cognitive Anxiety of the Participants from Private Sector Universities

	N	Minimum	Maximum	M	S D
Cognitive Anxiety	216	8	35	22.67	5.372

Table 16
Levels of Cognitive Writing Anxiety of the Participants from Private Sector Universities

Anxiety Category	f	%
High level of Cognitive Writing Anxiety	38	18
Average level of Cognitive Writing Anxiety	132	61
Low level of Cognitive Writing Anxiety	46	21
Total	216	100

38 (18%) of the participants from private sector universities face high level of cognitive writing anxiety. 132(61%) of the participants from private sector universities are average cognitive writing anxious. 46 (21%) of the participants from private sector universities have low level of cognitive writing anxiety.

Levels of Writing Anxiety of the Participants from Public Sector Universities

Table 17
Minimum, Maximum, Mean Score and Standard Deviation of the Participants from Public Sector Universities

	N	Minimum Score	Maximum Score	M	S D
Participants from Public Sector Universities	202	56	119	87.25	11.552

Table 18
Levels of Writing Anxiety of the Participants from Public Sector Universities

Anxiety Category	f	%
High level of writing anxiety	37	18
Average level of writing anxiety	123	61
Low level of writing anxiety	42	21
Total	202	100

37 (18%) of the participants from public sector universities are high writing anxious. 123 (61%) of the participants from public sector universities face average level of writing anxiety. 42 (21%) of participants from public sector universities have low level of writing anxiety.

Table 19
Minimum, Maximum, Mean Score and Standard Deviation of Writing Somatic Anxiety of the Participants from Public Sector Universities

	N	Minimum Score	Maximum Score	M	S D
Somatic anxiety Public sector universities	202	28	52	38.78	5.160

Table 20
Levels of Writing Somatic Anxiety of the Participants from Public Sector Universities

Anxiety Category	f	%
High level of somatic writing anxiety	38	19
Average level of somatic writing anxiety	118	58
Low level of somatic writing anxiety	46	23
Total	202	100

38(19%) of the participants from public sector universities have high level of somatic writing anxiety. 118(58%) of the participants from public sector universities are average anxiety anxious. 46 (23%) of the participants from public sector universities face low level of writing anxiety.

Table 21
Minimum, Maximum, Mean Score and Standard Deviation of Writing Avoidance Behavior of the Participants from Public Sector Universities

Avoidance Behavior Public sector universities	N	Minimum Score	Maximum Score	M	S D
	202	10	31	19.12	4.285

Table 22
Levels of Avoidance Behavior for the Participants from Public Sector Universities

Anxiety Category	f	%
High level of Writing Avoidance Behavior	42	21
Average level of Writing Avoidance Behavior	124	61
Low level of Writing Avoidance Behavior	36	18
Total	202	100

42 (21%) of the participants from public sector universities face high level of writing avoidance behavior. 124 (61%) of the participants from public sector universities have average level of writing anxiety avoidance behavior. 36 (18%) of the participants from public sector universities are low writing avoidance behavior anxious.

Table 23
Minimum, Maximum, Mean Score and Standard Deviation of Writing Cognitive Anxiety of the Participants from Public Sector Universities

	N	Minimum Score	Maximum Score	M	S D
Cognitive Anxiety Public sector universities	202	8	37	22.92	5.863

Table 24
Levels of Writing Cognitive Anxiety of the participants from Public Sector Universities

Anxiety Category	f	%
High level of Cognitive Anxiety	36	18
Average level of Cognitive Anxiety	122	60
Low level of Cognitive Anxiety	44	2
Total	202	100

36 (18%) of the participants from public sector universities face high level of cognitive writing anxiety. 122 (60%) of the participants from public sector universities have average level of cognitive writing anxiety. 44 (22%) of the participants from public sector universities are low cognitive anxious.

Discussion

Comparative analysis of somatic writing anxiety, cognitive writing anxiety and avoidance behavior of the total participants reveals that, high level of writing anxiety is the highest in somatic anxiety 22%, followed by 20% in cognitive anxiety and the lowest among the three is 17% in avoidance behavior. Secondly, Average level of anxiety is maximum in avoidance behavior (65%), followed by cognitive anxiety (59%) and minimum among the three is (57%) in somatic anxiety. Finally, the lowest number of participants in low level anxiety category are in avoidance behavior (18%), followed by 21% both in somatic and cognitive anxiety.

The percentage of participants in high level of writing anxiety category both from public and private sector is the same – 18%. 62% of the participants from private sector universities are in average level of writing anxiety category as compared to 61% of the

participants from public sector universities. Participants from private sector universities are 1% more than participants from public sector universities in average level of writing anxiety category. Participants from private sector in low level of writing anxiety are 20% as compare to 21% participants from public sector universities. The low level of writing anxiety category possess 1% more low writing anxious participants from public sector universities than from private sector universities.

The percentage of high level of somatic writing anxiety is 18% for the participants for private sector universities and 19% for participants from public sector universities. 1% Participants from public sector universities is more in high level of somatic writing anxiety than participants from private sector universities. 62% of the participants from private sector universities are average level somatic writing anxious as compared to 58% participants from public sector universities. Average level of somatic writing anxiety category has 4% more participants from private sector universities than public sector universities. 20% of the participants from private sector universities fall in low level of somatic writing anxiety as compared to 23% of the participants from public sector universities. Ratio of participants from public sector universities is 3% more in low level of somatic anxiety category as compared to the participants from private sector universities.

18% of the participants from the private sector universities are high avoidance behavior anxious and 21% of the participants from public sector universities face high level of writing avoidance behavior. Percentage of participants in high level of writing avoidance behavior category is 3% greater than the participants from private sector universities. 64% of the participants from the private sector universities face average level of writing avoidance behavior and 61% of the participants from public sector universities have average level of writing avoidance behavior. In average level of writing avoidance behavior category percentage of participants from private sector universities is 3% more than participants from public sector universities. 18% of the participants from both the private sector universities and from the public sector universities have low level of writing avoidance behavior.

18% of the participants from both private and public sector universities face high level of cognitive writing anxiety. 61% of the participants from private sector universities are average cognitive writing anxious and 60% of the participants from public sector universities have average level of cognitive writing anxiety. Average writing cognitive anxiety category has 1% more participants from private sector universities as compared to student from public sector universities. 21% of the participants from private sector universities have low level of writing cognitive anxiety and 22% of the participants from public sector universities are low writing cognitive anxious. The percentage of low writing cognitive anxious participants from public sector universities is 1% more than participants from private sector universities.

Many studies conducted in EFL/ESL context report that maximum participants faced high level of apprehension, followed by moderate/average level further followed by low level of apprehension (Cronwell, Steve, Mckay& Tonia 1999, Latif, 2007; Huwari& Aziz, 2011; Sawalha, Chow & Foo, 2012), Atay and Kurt (2006) found out that majority of the participants had average level of apprehension same are the finding of this study where majority of the participants experience average level of writing anxiety.

Data analysis reveals that majority of the total participants, 61.48% has average level of English language writing anxiety. 19.38% of the total participants at undergraduate level face high level of English language writing anxiety. Minimum 19.14% of the total participants belong to low level of English language writing anxiety.

Similarly, 15% of the participants from private sector universities have high level of writing anxiety. 68% of the participants from private sector universities are average writing anxious. 17% of the participants from private sector universities face low level of writing anxiety.

Likewise, 18% of the participants from public sector universities are high writing anxious. 61% of the participants from public sector universities face average level of writing anxiety. 21% of participants from public sector universities have low level of writing anxiety.

Conclusions

It is interesting to note that both participants from the private and public sector universities experienced average level of writing anxiety i.e. 61.87%, 68% and 61% respectively. On one hand this finding is a good sign as compared to the findings of the other studies held in EFL/ESL contexts where majority of the participants were in high level of writing anxiety category, but on the other hand it is also a challenge for Pakistani undergraduate English Language Teachers to adopt/adapt those writing approaches and methods which could help learners decrease their writing anxiety. The English language teachers should also motivate students and give positive worded feedback on their writings that majority of Pakistani undergraduate students can be brought to low level of writing anxiety. If proper care of undergraduate students' writing skills is not taken they can go to high level of writing anxiety as well.

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Gender Specific Activities And Its Relationship With The Self Concept Of Adolescents

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Abstract

The research was designed to study the Gender related activities i.e. those activities which are stereotypically related to girls and boys and their relationship with the self concept of adolescents. The data was collected from a sample of Adolescents girls and boys between age ranging from (16-20) years belonging to same family. Total number of families included for the data collection was 50. (i.e. Adolescents = 100) An Activity Scale by Terry Honess (1994) was used to see what kind of activities girls and boys are allowed/ accepted to perform. The activity scale had three types of activities, activities and tasks that are considered as male oriented, secondly female oriented and those which are neutral (both male and female are accepted to perform). In order to measure self concept of male and female adolescents the self concept scale (Urdu Adjective Checklist UACL; Ansari et.al. 1982) was used. Results indicated that boys and girls perform gender specific activities. The self concept of girls was significantly low on self concept scale as compared to the boys. Out of nine dimensions of the self concept scale Adolescents' boys score significantly high on Aggression, Autonomy, Affiliation and Dominance. On the other hand females scored higher on Succorance and Abasement dimensions. These findings show cultural stereotypes in different walks of life. It also reveals that the self concept has a strong relationship with the freedom of movement and expression of young boys and girls. Results are discussed and conclusions are drawn keeping in perspective the cultural expectations and stereo types and its impact on the self concept of young boys and girls.

Key Word: Gender Activities, Self, Adolescence

تلخیص

یہ تحقیق مخصوص صنفی سرگرمیوں کی جانچ کے لیے تشکیل دی گئی ہے یعنی وہ سرگرمیاں جو روایتی طور پر لڑکوں اور لڑکیوں کے ساتھ منسلک ہیں اور ان کا تعلق نوجوانوں کے تصور خودی سے کیا ہے۔ اعداد و شمار کی جانچ کے لیے نوجوان لڑکے اور لڑکیوں کا نمونہ ایک ہی خاندان سے لیا گیا ہے۔ جن کی عمر ۱۶ سے ۲۰ سال کے درمیان تھی۔ کل ۵۰ خاندان اعداد و شمار جمع کرنے کے لیے

چنے گئے (جو کہ ۰۰ انوجوانوں پر مشتمل تھا)۔ Terry Honess کا بنایا ہوا ایک پیمانہ سرگرمی استعمال کیا گیا۔ یہ دیکھنے کے لیے کہ لڑکے اور لڑکیوں کو کن کن سرگرمیوں کی اجازت ہوتی ہے یا وہ قابل قبول ہوتی ہیں۔ یہ پیمانہ تین طرح کی سرگرمیوں پر مشتمل ہے۔ وہ سرگرمیاں جو خاص طور پر مردوں سے متعلقہ ہیں۔ دوسری وہ جو عورتوں سے متعلقہ ہیں اور وہ جو غیر جانبدار ہیں (مردوں اور عورتوں دونوں کے لیے قابل قبول ہیں)۔ انوجوان مردوں اور عورتوں کا تصور خودی جانچنے کے لیے پیمانہ تصور خودی استعمال کیا گیا۔ (اردو صفت چیکسٹ UACL انصاری 1982) نتائج یہ ظاہر کرتے ہیں کہ لڑکے اور لڑکیاں صنفی سرگرمیاں سر انجام دیتے ہیں۔ لڑکوں کے مقابلے میں لڑکیوں کا تصور خودی پیمانہ خودی پر نمایاں طور پر کم تھا۔ پیمانہ خودی کے 9 پہلوؤں میں سے لڑکوں کا سکور نمایاں طور پر جارحیت، خود مختاری، وابستگی اور حکمرانی پر زیادہ تھا۔ دوسری طرف لڑکیوں کا سکور حمایت حاصل کرنے اور غلطی تسلیم کرنے پر زیادہ تھا۔ یہ نتائج زندگی کے مختلف پہلوؤں میں تہذیبی اور دنیوی خیالات کی عکاسی کرتے ہیں۔ اس سے یہ بھی ظاہر ہوتا ہے کہ تصور خودی کا انوجوان لڑکے اور لڑکیوں کے اظہار خیال اور تحریک کی آزادی کے ساتھ گہرا تعلق ہے۔ نتائج پر تہذیبی اور روایتی توقعات اور ان کے انوجوانوں کے تصور خودی پر اثرات کے متعلق بحث کی گئی۔

کلیدی الفاظ: صنفی سرگرمیاں، تصور خودی، بالغان

Introduction

Adolescence is the period in human development that occurs between the beginning of puberty and adulthood. The word "adolescence" comes from the Latin *adolescere* meaning "to grow into maturity". Not only it is a time of enormous physiological change, adolescence is also marked by changes in behavior and expectations.

The main idea behind this study was to investigate the gender differences in terms of the activities that they perform and its relationship with the self-concept of adolescence. Due to the patriarchal standers of our society most parents up bring their sons and daughters differently (Lorber, 1994). Literature review suggested that there is a definite prevalence of gender roles in our society. Generally it is divided in to two broad categories early adolescence (12-16), late adolescence (17-20). The era of Adolescence is called a process for attaining position and beliefs needed for successful participation in society (Rogers, 1977).

Hall (as cited in Lefrancoise, 1981) viewed adolescence "*as a period of second birth*" Involving dramatic storm and stress. During that period of adolescence experience great changes in their self-concept and self-esteem. While there are generalized patterns of adolescent growth, there are also individual influences that affect the development of self-concept and self-esteem. Autonomy is a status symbol for the adolescence. It tells his peers that he is no longer a child but has been granted the status of a near adult. Autonomy is also significant personally because the adolescent uses it to measure his

adequacy to handle his own affair. Adolescents question the need for some parental control or punishment when they intentionally go against family rules, they do offer question the kind of control they are subjected to.

Sex is a biological term but gender is a psychological term and gender illustrates the roles of women and man that is established by political, economic, social and cultural aspects rather than by biology. People are born with the characteristics of female or male and then learn to be women and men. There are some set behaviors, attitudes, roles and expectations that is learned behavior that forms gender identity and determines gender roles. Gender roles are joint prospect that apply to individuals on the basis of their socially acknowledged sex. So at the embedded or open level, most people cling to the excepted behaviors which are suitable for men or for women. Literature gives labels to gender role that is communal and agnatic. Women are thought to behave in communal manner which is represented as friendly, unselfish, concerned with others, and emotionally expressive. Men are thought to behave in a manner that can be describe as agnatic which means independent, domineering nature and self-confident. According to Rober (cited in Fagot, 1997) sex role is the full complement of behavior and attitude as associated with ones physical sex. Generally gender roles are not exactly the same across the world. Gender roles involve set of rights and duties which is expected from an individual and appreciated if he/she performed according to the norms. A lot of religious and cultural factors alter and regulate the roles of men and women in different societies. But there are a lot of prevailing influences especially by male members of the society. The important dimensions are power and sexuality.

Theories and Models of Gender Roles

There are many theories which explains the gender role behavior (Jackline, 1989)

- *Psychoanalytic Theory (Parental Identification Theory)* Gender roles are learnt as the results of a socialization process in which the child identify with the parent of the same sex. Those roles are considered the natural and normal outcome of biology different between males and females (Pervez, 1996). Parental identification is the process by which the child adopts and internalized parental value, attitudes, behavioral traits, and personality characteristics.
- *Cognitive development theory.* The cognitive development theory suggests that gender is cognitively assigned to the child at birth and that is subsequently acknowledged by him or her while rising up in a certain culture. A child's ability to understand of the world is dependent upon his/her aptitude to draw conclusion, process information, and logical reasoning. Kohlberg (1973), the chief advocate of this view, highlighted that the child own self categorization either by a boy or a girl is the fundamental planner of sex-role position and mind-set that develop. Sex differentiation take place gradually as children learn to be male or female according

to culturally established sex-role expectations.

- *Social learning theory.* The gender typed behaviors are learned similarly as the child learns other behaviors. In social learning approach rewards and punishment are the basic tools for learning any behaviors. Observational learning through modeling is also a very effective. A child as a passive recipient of culturally passes on information. For example girls are rewarded for certain category of behaviors and punished for other type of behaviors and these are not the same for boys.
- *Gender schema theory.* There are different believes which are given to children through the socialization process. Specific believes are internalized by children and become a part of their socialization into adult roles. As children grow older they have more familiarity about gender roles and are more likely to make inferences about gender behavior and attitudes based on little information (Golombok & Fivush, as cited on Fernandez, 2001).

The second variable in the study is the self concept and which is the whole set of attitudes, opinions, and cognations that a person has of himself. It is the core of the personality patterns which provides its unity, is the "self". Rogers (1961) defines self-concept as an organized configuration of perceptions of the self which are admissible to one's consciousness of one's characteristics and abilities. According to Carl Jung (1933) the "self" is always striving for oneness and harmony. Struggling for the harmony and completeness of oneself is the eventual aim of life. According to Marsh and Jackson self concept is very important phenomenon but literature provides very little information and a few theoretical models available for its explanation. Similarly, the construct was measured by a very low quality tools e.g. questionnaires or interview guidelines (as cited in Hodge 1994). In an effort to solve this problem, researchers come to the conclusion for the multidimensionality of self-concept which emphasizes that people have different kinds of self concepts ranging from work, physical and social self concept. (Harter et al., as cited in Asci, 2002).

Self is something which has a development, it is not initially there at birth but arise in the process of social experiences and activity, that is develops in the given individual as a result of this relation to that process. Developing a self-concept is a significant task in early childhood the baby has to recognize and realize that he is a separate being. Looking at a baby's perception of himself in a mirror can best show this. At school age children start seeing themselves as having unique and significant personal qualities. They gain a strong sense of their gender roles. Long before the child reaches adolescence he builds up a concept of his own role in the family as well as impressions of the roles of other family members. Parents and siblings likewise have concepts of the roles various family members should play.

The self-concept is always having an emotional nature because we cannot be unconcerned to ourselves. Additionally our self-concept is positive "we feel attractive

and handsome”, we like who we are, our social identity is well-built; and then self concept is high. On the contrary, when our self-concept is negative we don't like ourselves, we have a fragile identity. In these circumstances, the person comes across lack of self-reliance and lack of self-confidence that any situation generates anxiety.

In reviewing the research on gender and self-concept, Stake (as cited in Hodge 1994) noted that gender differentiation in self-concept are generally reliable with gender stereotypes and with the different socialization practices. Thus, girls and women tend to rate themselves higher on self-concept scales that send forth the capability to establish and maintain balance relationships with others, and on measures that reflect moral goodness and virtue. Male tend to rate themselves higher on dimensions that are more towards dominance and leader like characteristics. Andrew (as cited in Hodge 1994) also find results consistent with gender stereotypes, women express more self-assurance about verbal tasks, whereas men express more self-belief about mathematical tasks.

Bems theory (1974) expected that gender schematic persons choose gender related activities that are consistent with their self-concepts, because of their impetus to verify to gender role principles. In our social context despite of cultural acceptations denying others expectations about male or female behavior can bring a variety of negative reactions, whereas behaving according to the expectations can bring rewards of Social approval and collaboration.

Green, Hebron, and Woodward (1990) establish that females from their childhood had more restrictions for their leisure activities especially activities outside the home as compared to the young males who are more open and permitted to go out freely. Adolescent females have significantly lower self esteem and significantly higher amounts of intrapersonal and total constraints than males" which makes them less likely to participate in many leisure activities (Raymore, Godbey, & Crawford, 1994).

Parents support their sons and daughters to take part in sex-typed activities, for example doll playing and engaging in housekeeping activities for girls and playing with trucks and engaging in sports activities for boys (Eccles, Jacobs, & Harold, 1990). Children's toy preferences have been found to be significantly related to parental sex typing, in with parents providing gender-differentiated toys and rewarding play behavior that is gender stereotyped (Carter, 2000). Mothers and fathers both add to the gender stereotyping of their children, fathers have been found to reinforce gender stereotypes more often than mothers (Ruble, 1988).

Parents' decisions and guidance on how adolescents spend their free time, and the Importance placed on completing homework, indicate the level of family ruling. These factors have been shown to affect educational outcomes. To examine this type of parental

involvement, three measures of parental supervision were used: checking homework, limiting television watching, limiting going out with friends. Research has shown that parents supervise daughters more closely than they do sons (Block & Muller, as cited in Weitz 1977). This fit the idea that females are socialized to be dependent, submissive and obedient, while males are socialized to be independent and self-willed.

No research evidence has been formed in Pakistani Cultural context in relation to gender specific activities and self-concept of boys and girls. So it was considered important to identify the relationship between the two. Activities are gender specific and those related to the use of cognitive functioning, confidence and mathematical tasks and tasks presented in an achievement context, are mostly assigned to males where as tasks, that involves house hold chores: verbal tasks and mental work are usually assigned to female (Marsh as cited in Hodge, 1994). In present research we are interested in finding out the activities boys and girls are assigned to perform and its relationship with their self-concept. This study would stimulate further research in this area and would provide grounds for other researcher interested in studying gender differences in different aspects of life. It is a small effort to understand these dimensions and help to create awareness in this regard.

The following hypotheses have been formulated for the present research:

1. Male adolescence will be allowed /expected to perform more male oriented activities compare to the female adolescents and vice versa.
2. Self-concept of male adolescents will be higher than female adolescents.
3. Gender specific activities will have positive relationship with self-concept.

Sample

A total of 100 adolescents were contacted from two colleges including both government and semi-government institutions of Islamabad. The data was collected from those families only that had both male and female teenage children. Two siblings from each family i.e. (a brother and a sister) were taken. The sample consisted of 50 female and 50 male adolescents. The age range of sample was from 16-20 years. The mean age of respondents was 17.91 years.

Instruments

The Activity Scale

Part 1 of the present research was about the translation of the Activity scale. This scale was developed by Terry Honess (1994). The scale was in English and was translated by the permission of the author into Urdu. The sample for translation consisted of three teachers and four M.Phil and two Ph. D scholars who had command on both the languages i.e. Urdu and English. They were approached individually and were instructed

to translate each and every item as accurately as they could so that it conveys the exact meaning of the original given item. The actual scale consisted of 24 items. To make the scale culturally appropriate two items were discarded from it and six more items were added in the scale that seemed relevant to our culture. This was done with the permission of the author. It is a Likert type questionnaire with 4-point response format, so finally the scale consisted of 28 items. This scale basically measures three dimensions i.e. male specific activities, female specific activities and neutral activities (i.e. performed by male and female both). Items 1,4,5,6, 7, 13, 25, 26, measure female specific activities; items 12, 14, 16, 18, 19, 20, 21, 22, 23, 27 measure the male specific activities, and items 2, 3, 8, 9, 10, 11, 15, 17, 24, 28 is related to neutral activities. The response categories ranked from very often (4), some times (3), occasionally (2) and not at all (1). The maximum score on this scale was 112 and minimum was 28.

Self-Concept Scale

The second scale Urdu adjective checklist (UACL), also called self-concept scale was developed by Ansari et.al. in 1982. That scale consists of popular adjectives in Urdu language, which was easily understood by the general population of Pakistan. The final version of that scale consists of 54 adjectives both negative and positive. The respondents had to rate each item on one to five categories ranging from most to least. The maximum score on this scale was 270 and minimum score was of 54.

There were nine sub-scales in self-concept scale of which each subscale consisted of different number of adjectives.

1. Succorance self-concept scale (6 Adjectives)
2. Aggression self-concept scale (11 Adjectives)
3. Achievement self-concept scale (10 Adjectives)
4. Autonomy self-concept scale (7 Adjectives)
5. Affiliation self-concept scale (9 Adjectives)
6. Nurturance self-concept scale (12 Adjectives)
7. Intelligence self-concept scale (12 Adjectives)
8. Dominance self-concept scale (8 Adjectives)
9. Abasement self-concept scale (6 Adjectives)

These subscales are used by keeping in perspective the following definitions given in the manual:

1. **Succorance:** This refers to have the needs gratified by the sympathetic aid of an allied object. To be nursed, supported, sustained, surrounded, protected, loved, advised, guided, indulged, forgiven, and consoled.
2. **Aggression:** This refers to overcome opposition forcefully, to fight, attack, injure or kill another person; to oppose forcefully and to revenge an injury.
3. **Achievement:** This refers to accomplish something difficult, to master, manipulate

or organized physical objects, human beings or ideas, to overcome obstacles and attain a high standard.

4. **Autonomy:** This refers to be mature, stable, calm, phlegmatic, free to move and make own decisions.
5. **Affiliation:** This refers to draw near and enjoyably cooperate or reciprocate with an allied other. To please and win affection of a catheter object and to adhere and remain loyal to a friend.
6. **Nurturance:** This refers to give sympathy and gratify the needs of a helpless object, an infant or any object that is weak, disabled, tired, inexperienced, defeated, humiliated, lonely, objected, sick or mentally confused.
7. **Intelligence:** This refers to be bright, conscientious persevering intellectual and cultured, tackle the situation according to a given situation.
8. **Dominance:** This refers to control one's human environment. To influence or direct the behavior of others by suggestions, persuasion and command. To dissuade, restrain or prohibit. To be assertive, self assured, independent minded, hard, stem, solemn, unconventional, and tough.
9. **Abasement:** This refers to submit passively to external force. To accept injury, blame, criticism, punishment. To surrender, to become resigned to fate, admit inferiority, error, wrong doing, or defeat. To confess, mutilate the self. Seek and enjoy pain, punishment, illness and misfortune.

Procedure

Before the main study a pilot study was conducted on 20 boys and 20 girls belonging to the same family. The purpose of the pilot study was to determine the cultural relevance and comprehensibility of the items used in the scales for adolescents. After the assurance of the cultural adaptability the scales were used for the final study.

After taking permission from the principals of the two colleges i.e. Federal Government College for women F-7/2 Islamabad and Islamabad College for boys' F-8/4, both the scales were administered to 250 adolescents. The adolescents were approached in their classes then were briefed about the nature of the research. First they were asked if they have a sibling between the age ranges of 16-20 years. Those who fulfilled the criterion were taken out from the class and scales were given to them in another room. They were also given the same scales for their siblings to fill. They were told that the researcher would come back to their college after two days to collect the filled questionnaire of their siblings.

All of them were requested to answer as honestly and accurately as they could and not to leave any question unanswered. After two days the siblings' questionnaires were collected from them and they were thanked for their participation. In this process many questionnaires were not returned or unfilled by any of the sibling so in the end a total of 100 adolescences were used in analysis.

Results

The following results are obtained through the Activity scale with 28 items and possible score range from 28 to 112 and the second scale is the self concept scale with the possible score range from 54 to 270.

The Alpha reliabilities of the Activity scale is .77 and that of Self concept scale is .73 which shows that both scale are the reliable measures of the above mentioned concept. The Alpha reliabilities of the 10 items Male oriented activities subscale is 0.64, The Alpha reliabilities of the 8 items female oriented activities subscale is 0.82, The Alpha reliabilities of the 10 items of neutral activities subscale is 0.58.

Table: 1
Mean, standard deviation and t-value of boys and girls on The Self concept scale (N=100)

Groups	N	M	SD	t	P
Boys	50	275.1	22.1		
				3.1	.007
Girls	50	262.7	17.6		

$df = 98$

Table 1 shows that the differences between the male and female on self concept scale are significant ($t = 3.1$, $df = 98$). This table shows that there is much difference in the two groups in their self concept. These findings imply that male have higher self concept than female.

Table: 2
Mean, standard deviation and t-value of Boys and Girls on The Sub-Scale of the self concept scale (N=100)

Sub-Scales	Boys (n = 50)		Girls (n = 50)		t
	M	SD	M	SD	
Succorance	16.9	3.4	20.1	2.9	4.99**
Aggression	34.1	6.3	30.5	4.9	3.11**
Achievement	37.6	6.3	35.9	7.2	1.23
Autonomy	25.9	3.9	22.4	4.6	4.12**
Affiliation	31.7	4.4	28.9	2.8	3.77**
Nurturance	40.3	5.4	38.7	3.4	1.69
Intelligence	43.4	5.6	42.4	5.8	0.83
Dominance	28.8	4.4	25.1	5.6	3.70**
Abasement	16.4	2.9	18.7	3.5	3.47**

$df = 98$, * $p < .05$, ** $p < .01$.

The results shown in table 2 show that there is significant differences in boys and girls in six subscales of self concept scale.

Table: 3
Mean, standard deviation and t-value of husbands and wives on The Disagreement Scale (N=260)

Sub-scales of The Activity scale	Boys (n = 50)		Girls (n = 50)		t
	M	SD	M	SD	
Male Oriented Activities	26.56	4.81	22.42	4.57	4.41**
Female Oriented Activities	15.48	5.41	22.14	4.84	6.48**
Neutral Activities	28.1	5.17	27.44	4.53	.552

$df = 98$, * $p < .05$, ** $p < .01$.

Table three shows that there are significant differences in two groups in terms of their activities, which imply that girls perform less number of male oriented activities then boys. On the other hand boys perform less number of female oriented activities then girls. These findings further elaborated the fact that there are non-significant differences in Boys and Girls on neutral Activities, which implies that boys and Girls had similar scores on neutral activities.

Discussion

In the present study a comparative picture of gender participation in various every day activities and its relationship with their self-concept is presented. The results on the activity scales indicated gender differences in terms of the activities that boys and girls are allowed or expected to do. It shows that boys mostly performed the activities that are male oriented (e.g., allowed to have friends in house when parents are not at home, drive own car or bike and go to college and come back independently etc.). Boys scored higher on these activities compared to the girls ($p = .001$) and scored low on the female oriented activities. On the other hand girls scored more on the female oriented activities (e.g., Clean own room, wash up dishes, help mother in the house hold chores, baby sit for younger brother or sister and make own bed etc). Girls scored low on male oriented activities. The difference between girls and boys was significant ($p = .001$). There were also some neutral activities included in the scale that usually boys and girls both are allowed/expected to perform (e.g., Select own cloth for the day, participate in non academic activities, take telephone messages, decide what goes on in own room and decide own bed time etc.). On these types of activities there was non-significant

difference between both groups. These results support the previous researches quoted earlier (e.g., Berns, 1974; Archer & McDonald, 1990; Garton & Pratt, 1998; Green, Hebron, & Woodward, 1990; Raymore, Godbey, & Crawford, 1994)

On the Self-Concept Scale it was noted that boys scored higher in four sub scales on which there is a significant difference between boys and girls and boys scored high on these scales. These are Aggression, Autonomy, Affiliation, and Dominance. On the other hand girls' scores are low on the above mention scales. Girls scored higher on the sub scales of Abasement and Succorance. There were no gender differences on the subscales of Intelligence, Achievement, and Nurturance. All these findings are supported by previous researches (Macooby and Jacklin, 1974). According to them, males scored higher on aggression, dominance, and self-confidence, whereas female scored high on verbal ability, compliance, nurturance and empathy scales. Similarly, Monge (as cited in Horrocks, 1976) found out that there is a difference between boys and girls in the content and development of self-view. He reported that boy's self-ratings were higher than girls in every grade of school; it also increased from grade (class) 6 to 12. Also on most of the factors boys rated themselves higher than girls showing their high self-concept.

The results indicated a clear gender difference not only on the activities that girls are allowed or expected to perform but also in terms of the self-concept compare to the boys. Boys had relatively higher self-concept. These results are an expression of our cultural values and social norms that emphasizes gender differences in different walks of life. The activities youngsters are allowed to perform in their daily lives had a different impact on the kind of personalities they develop. The identity development of youngsters is linked with the freedom of movement and expression. Boys are usually encouraged to be strong, aggressive, dominant and autonomous. Dependencies are considered a sign of weakness for boys. On the other hand, girls are encouraged to be nurturance, submissive and polite. The activities that strengthen these aspects of behaviors are encouraged among boys and girls. Female receives less encouragement and appreciation and have high need to be loved and protected. She seeks support from others. At this age of adolescence, boys learn from the society that how to behave like a male individual. It has been observed that males are more aggressive than females at a very early age (Bandura, as cited in Lefrancoise, 1981). Males tend to be more aggressive than females in most cultures; also non-human primates exhibit the same sex difference with respect to aggression (Mitchell, as cited in Lefrancoise, 1981).

When we looked at activities individually we found that there were some prominent differences in the activities of boys and girls, that is, on some activities, boys scored very high and on others girls scored very high. But interestingly the whole group of boys and girls scored very low on some activities (e.g. allowed to have friends at home when parents at home, spends night at friends home and prepare own breakfast etc). These low

scores on particular activities suggested that boys and girls both do not perform certain activities frequently. The reason might be that there are certain tasks, which are not accepted and liked by the elders for their youngsters to perform. For example, sleeping over a friend's house is not considered safe or in line with the traditional family values. So boys are not allowed to sleep over a friend's house like girls. Similarly they scored equally low on the activity of making own breakfast. This could be an indication of the traditional activity that mothers perform. Making breakfast for their children is usually considered mothers duty so they do it for both boys and girls. Another activity in which both of them scored low is "allowed to have friends in house when parents are not at home". This again is related to social norms and values in which parents like to guard their children and protect them from possible danger in their absence. Kids are considered to be vulnerable, so they are not allowed to have strangers at home when their parents are not there to watch them.

The data was collected from same families having adolescents' boys' and girls' siblings, so that there is a consistency in the environment of both and also parental treatment for both brothers and sisters was from same parents. High score of girls on the activities scale reveals that girls in our society have many responsibilities from very early age of life as compare to boys. They are supposed to be responsible for many household activities from the beginning of their teenage. Freedom of mobility is the basic right of every individual but the girls have restricted mobility. They are confined to perform only female oriented activities specifically, but not male oriented activities, including going for shopping alone, allowed to have friends in house when parents are not at home, decide for self how to spend leisure time, drive car or bike and go to school and come back independently.

It can be said that differential treatment and socialization play a very important role in adolescent activities. Boys and girls are brought up with different points of reference. A boy is allowed to go out, play and do what ever he wants to do; it enhances his self-concept and flourishes his cognitive abilities. On the other hand girl child, from the same family brought up in suppressed environment. Girls from very beginning are taught to be good girls, never question to parents and be submissive etc. that definitely affect her cognitive schemas and they ultimately develop a lower self-concept. The reasons are socio-cultural, but it affects families in general and their treatment to their youngsters in particular.

Conclusions

The purpose of the present study was to examine some gender specific activities and its relationship with the self-concept of adolescents. As far as gender specific activities are concerned. Sample was comprised of 100 adolescents (brothers and sisters) from different colleges of Islamabad.

Findings of the study show that activities are related to self-concept. There was difference in the activities that we are allowed/expected to perform have a relationship with self-concept. Differences in activities are there in terms of its nature and specification. On self-concept scale there is a significant gender difference and boys scored higher on stereotypical adjectives and show higher self-concept. Boys preferred to perform male oriented tasks that were related to outgoing activities where as females perform in door activities mostly related to household chores and taking care of the family members. On the whole girls had lower self-concept then boys. It is concluded that parent's and society's expectations in terms of gender related tasks have a strong impact on the kind of self- concept the youngsters develop.

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Causes Of Women Harassment At Workplace

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Abstract

The purpose of this study was to evaluate the causes of women harassment at work place. Pharmaceutical and Garment factories S.I.T.E, Karachi are used to analyze the subject. This study elaborates different types and forms of harassments and explains the laws, legal constitutional framework and few court judgments on sexual harassment as a reference. The researcher comprises of comprehensive reviews of the past research studies. A concrete research review has been done in order to cover all the corners of the subject. Then explains the research methodology in which the study drives the research method to the topic. Structured questionnaire was designed to extract the information about the respondents and analyze it through research techniques. 300 total number of female respondents were taken from 10 different pharmaceutical and garment factories of S.I.T.E Karachi. Descriptive and inferential research method was applied to understand the depth of the topic. A regression analysis was used to find the relationship between dependent and independent variables.

Key Words: Workplace, Women, Harassment, Causes, Rules & Regulations

تلخیص

موجودہ مطالعہ کا مقصد خواتین میں کام کرنے کی جگہوں پر ایذا دہی کے اسباب کا جائزہ لینا ہے۔ اس سلسلے میں کراچی میں سائٹ پر واقع ادویات اور کپڑے بنانے والی فیکٹریوں کا انتخاب کیا گیا۔ اس مطالعہ میں ایذا دہی کی اقسام، قوانین، قانونی مسودے، اور جنسی ایذا دہی پر مشتمل عدالتی فیصلوں کی وضاحت کی گئی ہے۔ محقق نے اس مطالعہ میں سابقہ تحقیقات کو واضح اور مفصل انداز میں بیان کیا ہے اور تحقیقاتی موضوع کے تمام گوشواروں کو ٹھوس طریقے سے بیان کیا ہے۔ پھر تحقیقی طریقہ کار کا انتخاب موضوع

کی مناسبت سے کیا ہے۔ مدعا سے معلومات اکٹھا کرنے کے لیے ساختی سوالنامہ ترتیب دیا گیا جو کراچی میں واقع سائٹ کی ۱۰ مختلف ادویات اور کپڑے بنانے والی فیکٹریوں میں سے منتخب ۳۰۰۰ خواتین سے بھروائے گئے۔ بیانیہ تحقیقی طریقہ کار کے ذریعے موضوع کی گہرائی ریگریشن ماڈل کو تجزیاتی طور پر پابند اور آزاد متغیرات کے درمیانی تعلقات کو واضح کرنے کے لیے استعمال کیا ہے۔

کلیدی الفاظ: کام کی جگہ، خواتین، ہراساں کرنا، اسباب، قاعدے و قوانین

Introduction

The working women face a lot of problems in society where it is believed that they must avoid all contacts with men unrelated to them. Due to this, most assume that working women do not possess a good moral character. Even though much has changed in the last decade, still even in urban areas, when a woman steps out of the house for work, she must be mentally prepared for stares, rude remarks from strangers, and other different kinds of harassments. The conduct must first be unwelcoming and offensive to the employee then that employee must object to such behaviors' giving a chance to employer to correct the conduct. Lastly, the conduct must be of such a serious nature that it makes a marked adverse impact on the victims' ability to perform his/her duties efficiently and effectively. Workplace harassment can be committed by: Worker, co-worker, an employer, group of co-workers, customer or client, Public member (Federal Communications Commission Staff, 2011). It is a fact that most of the cases of women harassment in Pakistan remain unreported considering the male-dominated society that often questions victim's innocence and integrity than the offender.

Types of Harassment

Harassment comes in many types, which are discussed below:

Verbal Harassment

Verbal harassment refers to an abusive behavior that includes hateful speeches or comments that are related to sex, race, religion, cast, origin or creed. In a verbal abuse, inapt words are used to hurt or humiliate another person.

Bullying

Bullying is a complex phenomenon of unwanted, offensive and malicious behavior which undermines an individual through persistent negative attacks. There is typically a very rational abuse of position or power that can manifest itself in physical, verbal or non-verbal forms.

Sexual Harassment

Sexual assault may be physical, ranging from unwanted touching, rape, to any kind of indecent assault. Sexual harassment mostly carries with it threats of employment reprisals if such advances are refused. Sexual harassment has been defined by the federal government and courts as “illegal employment discrimination” (Barron's Business Dictionary). In Sexual Harassment include: Unnecessary and unwelcomed touching, Request for sex, Sex related talks and jokes, Intimidating behaviors such as demanding sex in return for promotions at workplaces, Sexually explicit pictures, Sexually explicit physical contact, Sexually explicit emails or messages, Intrusive questions about a person's bodily parts.

Racial Harassment

Racial harassment can be defined as hostility towards people on the basis of their race, national or ethnic origin.

Causes of Women Harassment at Workplace

Harassing behavior is a result of biological urges. Which include the natural and mutual attraction between male and female, a stronger male sex drive, and men in the role of sexual initiator? Following are the most important causes of women harassment at work place.

1. Sexual harassment is a result of aspect of the workplace infrastructure that provides opportunities for harassment. It is the individuals in position of little power, either men or women, who are most likely to be the targets of harassing behavior.
2. Sexual harassment caused by a number of organizational problems, including the inequalities of power and status within the organization, which increases the likelihood of sexual harassment.
3. Sexual harassment is the extension of male dominance that thrives in the larger society.
4. Sexual harassment is a manifestation of male power.
5. Motivation is a great cause of harassment. Physical attractiveness of victims may be the motivating force for harassment. Certain male workers would thus be tempted to establish social or sexual relationships with their female co-workers, or give unwanted sexual attention.
6. In the working environment many external factors contributes towards sexual harassment in the workplace.
7. Female employees sat lower positions, with less power and authority are mostly made target of sexual harassment by those above them.
8. Private environment with confined work space where women are harassed more than those are that work in open workspace.
9. An unprofessional climate contributes more towards women harassment then a professional environment. (The University of British Columbia)

Harassment Bill of Pakistan

President Asif Ali Zardari signed the “Protection against Harassment of Women at Workplace Bill 2010”, which was aimed at providing a safe working environment. Mr Zardari reiterated the commitment of the government to ensure equal rights for men and women in accordance with the Constitution. The bill is aimed at creating a working environment for women which is free of harassment, abuse and intimidation. On Jan 21, the National Assembly unanimously passed the bill and the Senate on Feb 26. Shahnaz Wazir Ali, who was adviser to the Prime Minister on subject of Social Welfare, recalled the process of drafting the legislation. The Alliance against Sexual Harassment (Aasha) has called the signing of the bill a milestone for women. Punishment for such actions will range from a censure to dismissal to fine under the law which is unspecified. The law defines harassment as “any unwelcome sexual advance, request for sexual favors or other verbal and written communication or physical conduct of a sexual nature or sexually demeaning attitudes, causing interference with the work performance or creating an intimidating, hostile or offensive work environment, or the attempt to punish the complainant for refusal to comply to such a request or is made condition for employment” Dawn Newspaper. (2010, December 21).

Literature Review

The biological models of women harassment suggest that sexual behavior is simply a natural extension of human sexuality. Its assumptions include a natural, mutual attraction between men and women, a stronger male sex drive, and men in the role of sexual initiators (Tangri et.al, 1982). The Evolutionary Adaptation Model is explicated by Studd and Gattiker (1991) who presented the proposition that because reproduction entails different cause/benefit calculi for women and men, there are different reproductive strategies and psychological mechanisms to support them. Specifically, men should aggressively compete for access to sexually receptive women of reproductive age, establish long term mate ship, in which confidence of paternity is maximized and expand parental investment to increase the success of offspring produced. Tangri et al (1982) were the first to suggest in “Organizational Model of women harassment” that sexual harassment is a result of aspects of the workplace infrastructure, which provide opportunities for harassment. According to them, powerful women may harass subordinate men, and such occurrences are rare to find only because women are generally employed in sub-ordinate positions (Gutek & Morasch, 1982). Sex role spill over is defined as the Carryover into workplace of gender based expectations for behavior that is irrelevant or inappropriate to work. Workplace dispute resolution model gives a sociological perspective on sexual harassment (Opotow, 1990). Thus, Vaux (1993) see sexual harassment as: “An instance of Moral exclusion, whereby members of a relatively powerful group conduct their lives in their own interest, sometimes at the expense of a

relatively less powerful group, in such a way that any harm is denied, diminished or justified (Lach, & Gwartney, 1993).

The Illinois model Hurt (2000) posits that the experience of sexual harassment is a workplace stress, whose antecedents and outcomes are to be explored with organizational and its environmental context, as other organizational stressor Fitzgerald et.al., (1995) the four-factor model developed by Hausen M. (1998) to identify the risk factors of sexual harassment. Such a multifaceted approach is necessary in view of the socio-cultural differences among the three main ethnic groups – Malays, Chinese, Indians/others – of Malaysian workers. For example, certain forms of sexual behavior may be considered harassment by one group, but non-offensive by another less conservative group. Women harassment may also depend upon her dressing style. Moreover, factors such as, sex ratios, availability of workspace and sexist attitudes, which constitute the working environment of an organization, also have a strong impact on the rate of occurrences of sexual harassment in a particular workspace.

Objectives of the Study

1. To explore the relationship between the demographic characteristics of women and types of harassment.
2. To identify the relationship between the organizational environment and types of harassment.
3. To find out the relationship between motivational factors and types of harassment.
4. To find out the relationship between women's position and types of harassment.
5. To explore the short and long term effects and types of harassment.

Hypotheses

1. Types of harassment are likely to be related with the age of women employee.
2. Types of harassment is likely to be related with the Educational qualification of women employee.
3. Types of harassment are likely to be related with the marital status of the women employee.
4. Types of harassment are likely to be related with the motivational factors of the women employee.
5. Types of harassment are likely to be related with working environments of an organization.
6. Types of harassment are likely to be related with the position of women employee.

Research Methodology

The present study is an Exploratory Research, which comprises of four main segments to drive methodology for analyzing sexual harassment at work place. The four segments are: (1) Interview Schedule (2) Sampling. (3) The data collection from the proposed research methodology and information. (4) Statistical analysis of data. The universe of present study is textile factories and pharmaceutical Companies of Sindh Industrial & Trade State which is known as S.I.T.E, Town Karachi. SITE town, is a less densely populated western part of Karachi, this area is located in the heart of the city and designated as an Industrial Area in 1963. The researcher used stratified sampling method, 300 respondents were drawn adopting the procedure of proportional allocation. The respondents were randomly selected from 08 textile factories and 02 pharmaceutical companies because female workers participation is very high in these sectors. It was decided to draw a stratified random sample of (n=300) respondents, which would consist of n1 (LAKHANI TEXTILE), n2 (DALAL INDUSTRIES), n3 (FORTUNE BUSINESS INTERNATIONAL), n4 (RELIANCE INDUSTRIES), n5 (NEHA GARMENTS), n6 (PAK DENIM MILLS, PVT.LTD), n7 (MECTOR PVT LTD), n8 (GARMENTS TRADING), n9 (LIBERTY TEXTILE MILLS), n10 (GLEEXO WELCOME).

$$N = n1 + n2 + n3 + n4 + n5 + n6 + n7 + n8 + n9 + n10 = 300$$

Table # 1 shows the proportionate allocation of sample size.

Table: 1
Frequency and percentage distribution according to the universe and sample size

	Name of organization	No. of female employees	Percentage	Sample size
n1	1. Lakhany Extile International	456	(15.6%)	47
n2	2. Dalal Industries (Pvt) Ltd	230	(7.9%)	24
n3	3. Fortune Usiness International	150	(5.1%)	15
n4	4. Reliance Industries	239	(8.2%)	25
n5	5. Neha Garments	258	(8.9%)	27
n6	6. Pak Denim Mills Pvt Ltd	351	(12.1%)	36
n7	7. Mector Pvt Ltd	344	(11.8%)	35
n8	8. Garments Tradeing	209	(7.2%)	21
n9	9. Liberty Textile Mills	394	(13.5%)	41
n10	10. Glexo Welome	279	(9.6%)	29
Total		2910		300

Method of Data Collection

In the present study, the interview schedule method was used for data collection which consisted of 48 questions. The study of the women harassment at workplace in accordance with the selected factories and codes, a member of the factories were informed due to legal access but respondents were not approached through their factory's channel. In order to make sure the strength of the data, the total numbers of 300 respondents were selected. Most of the questions were close-ended according to need, but few were open-ended.

Statistical Method of Analysis

In the present study, simple tables were made representing each question and percentages were drawn. In order to test the validity of hypothesis various statistical inference are made by which the significance of the variables is ascertained. Many statistical methods of testing are generally used for the purpose, such as linear regression and ANOVAs tests. On the basis of these tests the null hypothesis are ultimately accepted or rejected, and if the null hypothesis is rejected then the pattern of association can be determined by the coefficient sign in models. The study uses linear regression analysis to find out the relationship between dependent and independent variables.

Results

Regression Table: 1

Types of harassment are likely to be related with the age of women employee

H₀: age has no relation with Types of harassment

H₁: age has a relation with Types of harassment

Variables Entered/ Removed

Model	Variables Entered	Variables Removed	Method
1	Q1. Age of women employee	.	Enter

a. All requested variables entered.

b. Dependent Variable: Q29. Types of harassment

Table: 1.1

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.012 ^a	.000	-.004	.979
a. Predictors: (Constant), Q1 Age of women				

Table No.1.2**ANOVA^s**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.447	1	.447	3.80	.53 ^a
	Residual	350.469	298	1.176		
	Total	350.917	299			
a. Predictors: (Constant), Q1 Age of women employee						
b. Dependent Variable: Q29.ypes of harassment						

Table No.1.3**Coefficients**

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.061	.141		7.547	.000
	Q1Age of women employee	-2.35	.056	-2.35	4.19	.000

a. Dependent Variable:
Q29. Types of harassment

The researcher extracted variables from the questioner to perform the analysis. Two forms of variables are selected, dependent variable and independent variable. As mentioned in Table No.1. Age of women employee is taken as an independent variable and Types of harassment as a dependent variable.

After applying linear regression analysis as shown in Table No.1.1, the model shows significant relationship between variables. The adjusted R square and the level of significance indicate the relationship.

Whereas in order to confirm the relationship ANOVA test Table No.1.2, is applied to reconfirm the relationship. P-value is 0.000 showing significant relationship.

Table No.1.3 shows the standard errors of the constant and the coefficients indicating the significance of the model.

By applying the linear regression and ANOVA model, the key findings of this hypothesis is;

1. Type of harassment highly depends upon the age of the women employee.
2. This relationship is negative.
3. The Adjusted R square confirms the validity and reliability of the model.

Regression Table: 2**Type of harassment is likely to be related with the Educational qualification of women employee**

H₀: Educational qualification has no relation with type of harassment

H₁: Educational qualification has a relation with type of harassment

Variables Entered/Removed

Model	Variables Entered	Variables Removed	Method
1	Q2.Educational qualification	.	Enter

a. All requested variables entered.

b. Dependent Variable: Q29.type of harassment

Table No.2.1
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.412 ^a	.169	.166	.893	.847

Table No.2.2**ANOVA^b**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	44.212	1	44.212	55.488	.000 ^a
	Residual	216.726	272	.797		
	Total	260.938	273			

a. Predictors: (Constant), Q2 educational qualification

b. Dependent Variable: Q29 type of harassment

Table No.2.3**Coefficients**

Model		Un-standardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.429	.177		24.993	.000
	Q2 educational qualification	-.354	.048	-.412	-7.449	.000

a. Predictors: (Constant), Q2 educational qualification

b. Dependent Variable: Q29 type of harassment

The researcher extracted variables from the questioner to perform the analysis. Two forms of variables are selected, dependent variable and independent variable. As mentioned in Table No.2... Educational qualification is taken as an independent variable and Types of harassment as a dependent variable.

After applying linear regression analysis as shown in Table No.2.1 the model shows significant relationship between variables. The adjusted R square and the level of significance indicate the relationship.

Whereas in order to confirm the relationship ANOVA test Table No.2.2, is applied to reconfirm the relationship. P-value is 0.000 showing significant relationship.

Table No.2.3 shows the standard errors of the constant and the coefficients indicating the significance of the model.

By applying the linear regression and ANOVAs model the key findings of this hypothesis is;

1. Type of harassment highly depends upon Educational qualification of the women employee.
2. This relationship is negative.
3. The Adjusted R square confirms the validity and reliability of the model.

Regression Table: 3

Types of harassment are likely to be related with the marital status of the women employee.

H₀: Marital status has no relation with type of harassment at workplaces.

H₁: Marital status has a relation with type of harassment at workplaces.

Table: 3
Variables Entered/Removed

Model	Variables Entered	Variables Removed	Method
1	Q3 Marital status	.	Enter

a. All requested variables entered.

b. Dependent Variable: Q29 type of harassment

Table No.3.1
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.486 ^a	.236	.234	.856	1.345

a. Predictors: (Constant), Q3 Marital status

b. Dependent Variable: Q29 type of harassment

Table No.3.2**ANOVA^b**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	61.664	1	61.664	84.168	.000 ^a
	Residual	199.274	272	.733		
	Total	260.938	273			

a. Predictors: (Constant), Q3 Marital status

b. Dependent Variable: Q29 type of harassment

Table No.3.3**Coefficients**

Model		Un-standardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.278	.379		-.731	.465
	Q3 marital status	-.724	.079	-.486	-9.174	.000

a. Dependent Variable: Q29 type of harassment

The researcher extracted variables from the questioner to perform the analysis. Two forms of variables are selected, dependent variable and independent variable. As mentioned in Table No.3., Marital status of the women employee is taken as an independent variable and Types of harassment as a dependent variable.

After applying linear regression analysis as shown in Table No.3.1 the model shows significant relationship between variables. The adjusted R square and the level of significance indicate the relationship.

Whereas in order to confirm the relationship ANOVA test Table No.3.2 is applied to reconfirm the relationship. P-value is 0.000 showing significant relationship.

Table No.3.3 shows the standard errors of the constant and the coefficients indicating the significance of the model.

By applying the linear regression and ANOVA model the key findings of this hypothesis is;

1. Type of harassment highly depends upon the marital status of the women employee.
2. This relationship is negative.
3. The Adjusted R square confirms the validity and reliability of the model.

Regression Table: 4

Types of harassment are likely to be related with the physical attractiveness of the women employee.

H₀: Physical attractiveness of the women has no relation with type of harassment.

H₁: Physical attractiveness of the women has a relation with type of harassment.

Table:4
Variables Entered/Removed

Model	Variables Entered	Variables Removed	Method
1	Q21 physical attractiveness	.	Enter

a. All requested variables entered.

b. Dependent Variable: Q29 type of harassment

Table No.4.1
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.805 ^a	.647	.644	.569

a. Predictors: (Constant)

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	67.833	1	67.833	209.274	.000 ^a
	Residual	36.951	114	.324		
	Total	104.784	115			

a. Predictors: (Constant), Q21

b. Dependent Variable: Q29 type of harassment

Table No. 4.3
Coefficients

Model		Un-standardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.459	.087		39.701	.000
	Q21 physical attractiveness	-.434	.030	-.805	-14.466	.000

a. Dependent Variable

Q29 type of harassment

The researcher extracted variables from the questioner to perform the analysis. Two forms of variables are selected, dependent variable and independent variable. As

mentioned in Table No.4. Physical attractiveness of the women employee is taken as an independent variable and Types of harassment as a dependent variable.

After applying linear regression analysis as shown in Table No.4.1 the model shows significant relationship between variables. The adjusted R square and the level of significance indicate the relationship.

Whereas in order to confirm the relationship ANOVA test Table No.4.2 is applied to reconfirm the relationship. P-value is 0.000 showing significant relationship.

Table No.4.3 shows the standard errors of the constant and the coefficients indicating the significance of the model.

By applying the linear regression and ANOVA model, the key findings of this hypothesis is;

1. Type of harassment highly depends upon the physical attractiveness of the women employee.
2. This relationship is negative.
3. The Adjusted R square confirms the validity and reliability of the model.

Regression Table # 5

Types of harassment are likely to be related with working environments of an organization.

H₀: working environments of an organization has no relation with type of harassment.

H₁: working environments of an organization has a relation with type of harassment.

Table: 5
Variables Entered/Removed

Model	Variables Entered	Variables Removed	Method
1	Q19working environment	.	Enter

a. All requested variables entered.

b. Dependent Variable:

Q29 type of harassment

Table No.5.1
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.053 ^a	.003	.000	.978

a. Predictors: (Constant)

Table: 5.2**ANOVA^b**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	.734	1	.734	.767	.382 ^a
	Residual	260.204	272	.957		
	Total	260.938	273			

a. Predictors: (Constant), Q19

b. Dependent Variable:
Q29 type of harassment

Table: 5.3
Coefficients

Model		Un-standardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.312	.983		2.353	.019
	Q19 working environment	.173	.198	.053	.876	.382

Q29 type of harassment

The researcher extracted variables from the questioner to perform the analysis. Two forms of variables are selected, dependent variable and independent variable. As mentioned in Table No.5. Working environments of an organization is taken as an independent variable and Types of harassment as a dependent variable.

After applying linear regression analysis as shown in Table No.5.1 the model shows significant relationship between variables. The adjusted R square and the level of significance indicate the relationship.

Whereas in order to confirm the relationship ANOVA test Table No.5.2 is applied to reconfirm the relationship's-value is showing significant relationship.

Table No.5.3 shows the standard errors of the constant and the coefficients indicating the significance of the model.

By applying the linear regression and ANOVA model, the key findings of this hypothesis is;

1. Type of harassment highly depends upon the working environments of an organization.
2. This relationship is positive.

3. The Adjusted R square confirms the validity and reliability of the model.

Regression Table # 6

Types of harassment are likely to be related with the positions of women employee.

H₀: A position of women employee has no relation with type of harassment.

H₁: A position of women employee has a relation with type of harassment.

Table: 6
Variables Entered/Removed

Model	Variables Entered	Variables Removed	Method
1	Q14 positions of women	.	Enter

a. All requested variables entered.

b. Dependent Variable: Q29 type of harassment

Table: 1
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.224 ^a	.050	.047	.955

a. Predictors: (Constant)

Table No.6.2

ANOVA^b

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	13.118	1	13.118	14.398	.000 ^a
	Residual	247.820	272	.911		
	Total	260.938	273			

a. Predictors: (Constant),

b. Dependent Variable:
Q29 type of harassment

Table No.6.3

Model		Un-standardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.089	.248		16.455	.000
	Q14 positions of women	-.326	.086	-.224	-3.795	.000

a. Dependent Variable:
Q29 type of harassment

The researcher extracted variables from the questioner to perform the analysis. Two forms of variables are selected, dependent variable and independent variable. As mentioned in Table No.6. Positions of women employee is taken as an independent variable and Types of harassment as a dependent variable.

After applying linear regression analysis as shown in Table No.6.1 the model shows significant relationship between variables. The adjusted R square and the level of significance indicate the relationship.

Whereas in order to confirm the relationship ANOVA test Table No.6.2 is applied to reconfirm the relationship. P-value is 0.000 showing significant relationship.

Table No.6.3 shows the standard errors of the constant and the coefficients indicating the significance of the model.

By applying the linear regression and ANOVA model the key findings of this hypothesis is;

1. Type of harassment highly depends upon the positions of women employee.
2. This relationship is negative.
3. The Adjusted R square confirms the validity and reliability of the model.

Findings

The researcher has found that 24% of respondent belongs to age 20 – Below, 49 % belong to 21-30 years of age, 22% of respondents belong to 30-39 age group and only 5% belong to 41-Above years of age. Mostly 47% of respondents were intermediate and 63% of the respondents belong to nuclear family d mostly.

It was found that mostly 49% respondents were married, and mostly 43% have Rs.20,001 – 25,000 family income while 40% respondents have 10,001 – 15,000, personal income, It was found that structure of organization is 41% Gender based hierarchical structure, 9% Sex segregation of job and 50% sex ratio within the job while 49% of the respondents are temporary workers yet and 51% are permanent.

It was found that responsibility of respondents at workplace to be 88% in packaging, while 88% respondents avail overtime due to order of boss, 13% colleague request. The environment of their organization to be mostly 65% informal and the kind of demand to be 12% to spend some time, 7% offer tea, 67% for late sitting. It was found that, majority 88% respondents are threatened for termination if demand is not fulfilled.

It was found that 7% are harassed by manager, 56% by supervisor, and 33% by colleague, 2% client and 2% customers. While the kind of harassment to be mostly 52% verbal. It

was found that in sexual harassment 50% respondents out of 2 suffer from attempt to rape and 50% suffer from assault.

Conclusions

Present study reveals that age, education, marital status, family background and job status/position, working environment all are significantly affecting cause of women harassment at work place and kind of women harassment at workplace. Study also descriptively analyzes the close relationship found in workers integration. Although laws and legal protection is been provided to the victims but due to improper implementation of laws and rights women feel unsafe to report on such incidents. Social structure of society also engraves the situation and restricts women to report or even raise a voice over these unlawful unethical acts. Before the action is based primarily on sex discrimination, it became recognized as sexual harassment. Sexual harassment in the name of the employer, political relations have developed considerably over time, to create responsibility. Applications must be submitted to reinforce sexual harassment increased. In recent years, we have the right opportunity to appeal to the Commission on Equal (EEOC) and improve evaluation to clarify the allegations of sexual abuse, the treatment of cases of sexual harassment, and others.

Recommendations

- The Government should implement existing laws to prevent women's harassment and convicts employers who are encouraging the conditions.
- The government should modify legislate empowered labor laws which ensure equal pay to equal work.
- Law enforcement must be improved and vigilant. Government must empower labor officers to maintain proper professional environment and no harassment should be done on any grounds.
- The government should impose financial penalties and short term convictions on discrimination of women against the inducting process and make sure there must be no legal or technical barrier of women entering or leaving any profession.
- Government should encourage, support the development programs of women and give incentive to the employer who is investing in human capital of their workforce.
- It is government's responsibility to aware and educates people about gender discrimination and harassment .government should run and support public awareness programs.
- The government should conduct and support researches on women harassment and gender discrimination to get better understanding of the issue and eradicate it.

- Ministry of human rights must have powers to review the existing laws evaluate and customize it to the basic needs. Prompt action against sexual harassment can discourage other potential prospects.
- The government should established administrative body to examine harassment complaints and have second tier of checks and balance.
- Employee should implement sexual harassment policy at work place.

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Widows Of Vrindavan - Feminisation Of Old Age In India

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Abstract

The present paper looks at some of the issues of the old women with a special focus on widows of Vrindavan. In 2009, there were 88 million elderly people in India. By 2050, this figure is expected to soar over 320 million. By 2050, women over 60 years would exceed the number of elderly men by 18.4 million, which would result in a unique characteristic of 'feminisation' of the elderly population in India. The gendered nature of ageing is such that universally, women tend to live longer than men. In India, social mores inhibit women from re-marrying, resulting in an increased likelihood of women ending up alone. The life of a widow is riddled with stringent moral codes, with integral rights relinquished and liberties circumvented. In many conservative Indian Hindu families, widows are shunned because they're seen as bringing bad luck. Most of these widows find refuge in Vrindavan. Here they lead a very miserable life mostly begging and singing hymns in praise of God. However, this year saw a change in the condition of these women due to the initiative of Sulabh International, which takes care of two shelter homes where more than 800 widows have been registered and for the first time after they became widows many women played Holi (a festival of colours) excising their agency in a small way. The paper concludes by stating that there is very little information available on these widows. There is a need for better data collection and research on the social and economic status of widows, and on inheritance practices. Last but not least let us treat the widows as human beings and bring them into the main stream of the Women's Movement.

Key Words: Vrindavan, Widows, Old Age, Problems, Sociology

تلخیص

زیر نظر مقالہ میں معمر خواتین کے مسائل کا جائزہ لیا گیا ہے خاص طور پر ورنندوان کی بیوہ خواتین پر۔ ۲۰۰۹ء میں بھارت میں معمر افراد کی تعداد ۸۸ ملین تھی اور ۲۰۵۰ء تک یہ تعداد ۳۲۰ ملین سے تجاوز کرنے کا امکان ہے۔ ۲۰۵۰ء تک ۶۰ سال سے زائد عمر کی خواتین کی تعداد معمر مردوں سے تجاوز کر کے ۱۸۴ ملین تک ہو جائے گی جس کے نتیجے میں بھارت میں معمر افراد کی آبادی میں منفرد نسوانی خواص پیدا ہو رہے ہیں۔ عمر گزرنے کی صنعتی نوعیت عالمی طور پر اس طرح سے کہ مردوں کے مقابلے میں عورتیں طویل زندگی گزارتی ہیں۔ بھارت میں سماجی رسم و رواج خواتین کو دوبارہ شادی سے روکتے ہیں، نتیجتاً خواتین کی بڑی تعداد تنہا زندگی گزار رہی ہے۔ بیوہ خواتین کی زندگی سخت اخلاقی ضابطوں اور پابندیوں میں جکڑی ہوئی ہے۔ یعنی ان کے تمام حقوق مختص نہیں کئے جاتے اور آزادی کے دھوکے میں رکھا جاتا ہے۔ بھارت کے کئی قدامت پسند ہندو خاندانوں میں بیواؤں سے بچا جاتا ہے کیونکہ انہیں سبز قدم سمجھا جاتا ہے۔ زیادہ تر بیوہ خواتین ورنندوان میں پناہ گزین ہیں۔ یہ خواتین یہاں بہت قابل ترس زندگی

گزارتی ہیں، زیادہ تر مانگ کر اور خدا کی تعریف میں بھجنگ گا کر گزر اوقات کرتی ہیں۔ تاہم سولہ انٹرنیشنل کی وجہ سے ان خواتین کے حالات میں اس سال تبدیلی دیکھنے میں آئی ہے جس کے دو دارالامان میں ۸۰۰ سے زائد خواتین پناہ لئے ہوئے ہیں اور بیوہ ہونے کے بعد پہلی بار ہولی کھیلی (رنگوں کا تہوار) اور چھوٹے پیمانے پر اپنی خواہشات کی ظاہری نمائندگی کی۔ زیر نظر مقالہ سے یہ نتیجہ ظاہر ہوتا ہے کہ ان خواتین کے متعلق بہت کم معلومات دستیاب ہیں۔ بیوہ خواتین کے سماجی و معاشی مقام اور روایتی عمل پر بہترین معطیات جمع کرنے اور تحقیق کرنے کی ضرورت ہے۔ آخر میں اہم ترین بات یہ ہے کہ بیوہ خواتین کو انسان سمجھتے ہوئے انہیں تحریکِ نسواں کے اہم دھارے میں شامل کیا جائے۔

کلیدی الفاظ: ورنداون، بیوگان، عمر رسیدگی، مسائل، سماجیات

Ageing is not Lost Youth but a New Stage of Opportunity and Strength.
Betty Friedan (1921-2006).

Women face prejudices not only for being women but also for being old. The predicament of elderly women is aggravated by a life time of gender-based discrimination. It is a well-known fact that two of the most populous nations in the world, India and China contribute nearly 38% of the global elderly population. With the advancement in medical sciences and good health care facilities has brought about a change in the number of people surviving up to a very old age.

In 2009, there were 88 million elderly people in India. By 2050, this figure is expected to soar over 320 million. Investment in the elderly population is no longer a question of choice. By 2050, women over 60 years would exceed the number of elderly men by 18.4 million, which would result in a unique characteristic of 'feminisation' of the elderly population in India. Improved life expectancy has contributed to an increase in the number of persons 60+ from only 12 million persons 60+ in India in 1901, the number crossed 20 million in 1951 and 57 million in 1991. Population projections for 1996-2016 made by the Technical Group on Population Projections (1996) indicate that the 100 million mark is expected to be reached in 2013. Projections beyond 2016 made by the United Nations has indicated that India will have 198 million persons 60+ in 2030 and 326 million in 2050. The percentage of persons 60+ in the total population has seen a steady rise from 5.1 per cent in 1901 to 6.8 per cent in 1991. It is expected to reach 8.9 per cent in 2016. Projections beyond 2016 made by United Nations (1996 Revision) has indicated that 21 per cent of the Indian population will be 60 + by 2050. (Report, National Policy on Older persons).

The concept of the 'feminisation of poverty' is used extensively in the development debate and it has meant three distinct things: that women compared to men have a higher incidence of poverty; that women's poverty is more severe than men's; and that the

incidence of poverty among women is increasing compared to that of men.(Wennerholm , 2002,9). The same concept can be applied to old age women for these women are more than men, the number of old women is increasing and the poverty of these women is much more than that of men. For aging women for concept of feminisation is not only a consequence of lack of income, but is also the result of the deprivation of capabilities and gender biases present in both societies and governments (Chant, 2006). This includes the poverty of choices and opportunities, such as the ability to lead a long, healthy, and creative life, and enjoy basic rights like freedom, respect, and dignity and this applies to older women. In recognising that longevity was becoming one of the major challenges of the 20th century, the United Nations convened World Assembly on Ageing in Vienna in 1982. The purpose of the World Assembly would be to provide a forum "to launch an international action programme aimed at guaranteeing economic and social security to older persons, as well as opportunities to contribute to national development". In its resolution 35/129 of 11 December 1980, the General Assembly further indicated its desire that the World Assembly "should result in societies responding more fully to the socio-economic implications of the aging of populations and to the specific needs of older persons"(Vienna International plan of action on aging, 1983). It was with these mandates in view that the present International Plan of Action on Aging was conceived. It formulated a package of recommendations which gives high priority to research related to developmental and humanitarian aspects of ageing (United Nations, 1987). The plan of action specifically recommended that "International exchange and research cooperation as well as data collection should be promoted in all the fields having a bearing on ageing, in order to provide a rational basis for future social policies and action. Special emphasis should be placed on comparative and cross-cultural studies in ageing". The phenomenon of population ageing is becoming a major concern for the policy makers all over the world, for both developed and developing countries, during last two decades. But the problems arising out of it will have varied implications for underdeveloped, developing and developed countries.

International Policy

That same year the UN General Assembly endorsed the International Plan of Action on Ageing. In 1990, the Assembly designated October 1 as the International Day for the Elderly, later renamed the International Day of the Older Persons. The UN General Assembly decided in 1992 to observe the International Year of Older Persons in 1999 to raise awareness of the fast changing demographic picture of older persons, to stimulate debate, promote action strategies, and encourage research and information exchange. The theme of the year is 'towards a society for all ages'.

The Madrid International Plan of Action on Ageing and the Political Declaration adopted at the Second World Assembly on Ageing in April 2002 mark a turning point in how the

world addresses the key challenge of “building a society for all ages”. It has been a decade since the adoption of the Madrid International Plan of Action on Ageing (MIPAA). Its bold agenda focused on three priority areas: older persons and development; advancing health and well-being into old age; and ensuring enabling and supportive environments. (Madrid International Action Plan on Ageing). The Division for Social Policy and Development (DSPD) is part of the Department of Economic and Social Affairs (DESA) of the United Nations Secretariat. The Division seeks to strengthen international cooperation for social development, DSPD Ageing is the focal point within the United Nations system on matters related to ageing. As the focal point, its primary action is to facilitate and promote the Madrid International Plan of Action on Ageing, including designing guidelines for policy development and implementation; advocating means to mainstream ageing issues into development agendas; engaging in dialogue with civil society and the private sector; and information exchange. (Ageing, Social Policy and development division).

In order to address this unprecedented demographic shift it is necessary to understanding the challenges of an ageing population. A joint study by the United Nations Population Fund and Help age International called ‘Global Report on Ageing’ seeks to fill the knowledge gap. It was released nationwide on October 1, 2012, on the International Day for Older People.

Ageing Differently

Old age is a natural part of the life-cycle. It is a process of regular changes that occur in mature and genetically representative organism living under representative environmental conditions as they advance in chronological age. These changes can be anatomical, physiological, psychological and even social and economic. Biologists are of the opinion that aging begins when growth and development stops. Psychological aging consists of a general decline in the mental abilities that accompany old age. Generally, physical aging precedes mental aging though this is not always the case. The sociological aspect of individual aging is concerned with changes in the circumstances or situations of individual as a member of the family, community and society (Soodan, 1995, 1) The problem of ageing women in a sense brings together many gender issues. Geriatric care is compounded with many things: the economic condition of the aged, among whom women are the majority; the insufficiency of the elderly women’s own resources to supplement the state’s old age pension; the conditions that are attached to social security entitlements for women and the bases on which those entitlements rest; the employment history of women which cumulatively leads to their relative deprivation vis-a-vis men as well as the young; family changes that have reduced family care systems and the heavy demographic burden of the high proportion of the elderly coupled with the inactive adults among working age groups (Krishnaraj, 1999, 75)

Government of India Policy

Government of India adopted 'National Policy on Older Persons' in January, 1999. The policy defines 'senior citizen' or 'elderly' as a person who is of age 60 years or above (Report, 2011, Situation analysis of elderly in India).

As a signatory to MIPAA, India has the responsibility to formulate and implement public policy on population ageing. Issues of poverty, migration, urbanisation, ruralisation and feminisation compound the complexity of this emerging phenomenon. Public policy has to respond to this burgeoning need and mainstream action into developmental planning. Gender and social concerns of elderly, particularly elderly women, must be integrated at the policy level. The elderly, especially women, should be represented in decision making. Benefits of social schemes must percolate to the grassroots. Increasing social/widow pension and its universalization is critical for expanding the extent and reach of benefits. Besides this the government has created social security schemes such as National Old Age Pension and Widow Pension Scheme.

Latest in the line of policy documents, the first ever national policy on older persons of India, refers to the legal rights of parents who have no means to seek the support of their children having sufficient means. It was formulated by the ministry of social justice and empowerment and submitted for cabinet approval in January 1999. Some analysts have tried to see how far it is sensitive to the mandate for gender parity and removal of gender discrimination.

By and large, there is not much emphasis to highlight the gender implications of such a policy despite evidence that women in this category suffer greater vulnerability. In the sections on healthcare, nutrition, shelter and education, there is no specific reference to women's situation. What is interesting is there are pointed references to the changing nature of the family and the roles of younger women who are potential care-givers, and therefore, older persons tend to be seen as burdensome. The document exudes a tone of alarm while making these observations. However, at the implementation level it will be the panchayatraj institutions who will take the initiative in implementation. (Gopal, 2006, 4480). In 1999, the government of India announced Annapurna, a national social assistance scheme for elderly destitute. Under this scheme the destitute old person would be provided 10 kg of rice or wheat per month free through the public distribution system (PDS). It is implemented by the ministry of rural development with the assistance of the ministry of food and civil supplies.

Some of the issues facing the aged women in India include marginalisation/isolation or alienation in old age. In India the joint family system has now been replaced by nuclear families and the old age home are still shunned for there is a strong bias against them.

Older women, who are still living with their sons/daughters and grand-children are also suffering from emotional alienation. With increased life span of older women, their financial needs are emerging as major concerns in old age. However, today many older women have property/money but they cannot use the money or take financial decisions on their own as social traditions don't allow them to use their ancestral property / money for their own welfare. In old age women turn towards religion. Most women turn to religious activities, pilgrimage, etc. after losing their life-partner or any other family members in today's fast paced modern life, younger generations hardly find time to share with their elders. It has been realised that ever-widening communication gap between the generations is also responsible for miserable condition of older women.

According to the medical practitioners, old age depression is a very rampant problem today, and the sorrier thing is that the number of cases each year is only increasing. It is a myth that old age depression happens only in countries with poor old age plans; today it is also happening in the most advanced countries of the world with the best long term plans. The situation has become so grave that in most cases depression and elderly women have almost become synonymous. Most elderly women in the world suffer from some kind of depression or the other. With depression among elderly women, it is necessary to give them as much time as possible to make them feel wanted. A careful analysis of old age depression shows that this condition occurs generally when elderly women feel that there is no one to look after them. If the depression continues, then it could take a toll on the heart or it could complicate into major mental problems. Depressed women might need someone to converse with. That is why care homes that care to them take the efforts to make depressed elderly women feel involved in all the activities that they undertake. (Bevinemar, 2012)

One of the major issues of the aged is the acute health problems. The aging of India's population will lead to increases in the prevalence of chronic conditions such as diabetes and hypertension. By one measure, nearly one-half (45 percent) of India's disease burden is projected to be borne by older adults in 2030, when the population age groups with high levels of chronic conditions will represent a much greater share of the total population. The majority of households use poor-quality cooking fuel, and the resulting smoke produced contributes to indoor air pollution and tends to have a particularly negative impact on older persons who spend more time indoors. Today, there is a lack of younger people who can take care of the elderly women as was done in joint families. This is due to several factors, including declining fertility leaving fewer children available to care for older parents, rural-to-urban migration for employment that separates families, and changing social expectations regarding interfamily obligations.

Numerous examples are found in the rural areas where women who are married into rich peasant households might find them economically vulnerable or are driven to work on the

farms of their well-off brothers or brothers-in-law, or even beg for livelihood upon death of or desertion by their husbands. Of these the conditions of widows and older women is the most vulnerable (Chen, 1998).

Despite India's recent rapid economic growth, the majority of older Indians remain poor. Less than 11 per cent of them have a pension of any sort, according to national surveys. Saving is difficult or impossible for a majority of Indians because earnings are low, some economic activity in the informal sector does not involve currency exchange, and a large share of the aging population lives in a rural area where banking is unavailable. With little old-age income support and few savings, labour force participation remains high among those ages 60 and older, particularly among rural Indians. Evidence suggests that not only does a large share of the elderly earn income, they also support their adult children who often live in homes and work on farms owned by their parents.

Widows in India

The gendered nature of ageing is such that universally, women tend to live longer than men. In the advanced age of 80 years and above, widowhood dominates the status of women with 71 per cent of women and only 29 per cent of men having lost their spouse. In India, social mores inhibit women from re-marrying, resulting in an increased likelihood of women ending up alone. The life of a widow is riddled with stringent moral codes, with integral rights relinquished and liberties circumvented. Social bias often results in unjust allocation of resources, neglect, abuse, exploitation, gender-based violence, lack of access to basic services and prevention of ownership of assets. Ageing women are more likely to get excluded from social security schemes due to lower literacy and awareness levels.

Death often does not have just a biological aspect to it but it has a social aspect to it. A death does not just mean the end of a life of one individual but a lot of sufferings for the one's left behind. For in the Indian situation death of an individual is a loss to the society no doubt but it creates a number of socio-economic problems for the children in the family and more so for the wife who is left behind and branded as a "Widow". The practice of widowhood was structurally integrated into the ideology and material relations of the caste system in India. By abandoning coloured clothes, spicy food and leading a life of celibacy and existing in a spiritual plane the widow embraced social death when her husband died. Hindu women did not inherit property under the dominant legal system of Mitakshara and Dayabhaga and denied of any property or productive resources the widow was totally depended on the mercy of the male members in the family. This very term, widow, is used negatively and is very backward looking. A widow's life is full of misery. She suffers from social, economic and cultural constraints. Her day to day life becomes a struggle to survive in a patriarchal world. In many Indian

societies, if a husband passes away, the wife bears the blame for her husband's death which is considered a manifestation of the wife's past sins. Considered a bad omen, widows are often abandoned by their families, left destitute, and forced to beg for daily survival. In many societies women marry at an early age and to men much elder than them. Hence they survive much longer than men. The "in auspiciousness" of a Hindu widow is well known. She is stigmatised as a woman who has failed to safeguard her husband's life. Under ancient law, her husband is God, and when he dies she is expected to manifest inconsolable grief for the rest of her life. The extreme consequence of this belief is the practice of *sati* - where a wife immolates herself on her husband's funeral pyre. Although made a criminal offence in the last century and in spite of further legislation in recent times, *sati* still occasionally occurs in the backward villages of rural North India.

Local interpretations of the custom of the caste determine whether or not a widow will be granted some permanent or temporary share of the joint family's land or property.

In rural India, land ownership tends to engender the bitterest family disputes - never more intense than when a husband dies. A full account of land inheritance in India would have to distinguish between 1) traditional law 2) modern law, and 3) actual practice.

The inheritance rights of the majority of Indian rural widows are governed by actual practice. Practice can differ from village to village, even in the same region and among the same caste.

If a widow has adult sons, she may enjoy - but not always - some measure of security, and on her husband's death she may remain in the house, and share the household income. But if she is childless or has only daughters, she usually faces problems. Indian women, especially in the north, are not so likely to work in agriculture as those are in Africa. The gender division of labour is greater in a "plough" culture, rather than a "hoe" one. So even if a widow is left with land, she is unable to cultivate it without male management.

Although the *Hindu Succession Act 1969* made women eligible to inherit equally with men and some individual states have legislated equality provisions into inheritance law widows are mostly deprived of their legal rights. Patrilocal residence and patrilineal inheritance (the wife goes to live in her husband's village; only males can inherit) is a fundamental source of the poverty and marginalisation of Indian widows. An Indian wife becomes the property of her in-laws family, and when her husband dies they can decide what to give her and how to treat her. Having broken all intimate ties with her birth family, when her husband dies a widow has no freedom to "return" to the parental home, or to her brothers. She remains in her husband's village whether or not her owned land or property. If there is land, under most caste codes the widow should be allotted some for

her needs, but she is not given ownership rights; she cannot mortgage, sell or gift it away. She only has the "use" and very limited rights. In spite of various reforms widow remarriages is impossible and rarely done. If she marries away "going for nata", has no children, is judged to behave badly, she may be sent away. The reality is that limited as they are, the accepted property rights of widows are often violated in practice.

In a Chen study in 1994, 30% of the widows reported serious conflicts over inheritance, land, property, residence. Conflicts often ended in violence. Conflicts over land and property are often so bad that brothers-in-law force the widow to leave the village. Conflicts are usually of two types: the brothers-in-law insist on sharecropping or managing the widow's land themselves, or they simply deprive her of her share (often rationalizing their claim by arguing that they spent money on her husband's funeral or on her children's maintenance; they might even bring up the dowry question and say that money was owed). Even if she owns land, she may have no access to wells, ploughs and bullocks. In their attempts to gain control of land and property, the brothers-in-law may (often abetted by their wives) harass, persecute, beat and torture and even arrange the murder of the widow. To exercise full ownership rights by inheritance a widow would have to be literate, courageous, and mobile. She would need to be able to assert her claim dealing with (male) officials at Land Registries and with lawyers. For a rural widow this is impossible. Her status as a widow prohibits her from leaving the house; she cannot afford to travel to the nearest town; she is ignorant of the rules and she cannot fill up a form or sign her name. She is completely unequipped to deal with the bureaucracy, confront male strangers, and in seeking outside assistance she lays herself open to more gossip, verbal abuse and violence.

Some castes prohibit remarriage, others allow it provided that it is within the family. If a widow marries away (*going for nata*), she loses all rights to her children, land and any possessions. The higher the caste the more likely it is that widow remarriage is forbidden. There are exceptions: a child widow or a young childless widow may usually remarry. If the widow is very young, her parents may arrange another marriage for her. If they are poor and cannot afford another dowry, the second marriage is often full of problems - the husband may be an elderly widower, a divorcee, or sick and handicapped. There is an emerging trend towards prohibiting and discouraging remarriage even in the lower and middle castes as a means of achieving higher social status but most widows interviewed do not wish to remarry. They fear ill treatment in a new family, especially abuse of their children. (Drez, Chen, 1995). In some cases *leviratic* marriage is practised: the widow is taken in by a brother.

The overall probability that a widow will remarry is quite low, perhaps of the order of 15 to 20% in India as a whole (Chen 1994). It is not therefore a viable refuge for the majority of widows who have children at the time of losing their husband.

There is much variation from caste to caste as far as mourning rites are concerned. Generally, widows in lower castes are freer than those in the higher ones. Brahmin widows are probably under the strictest limitations on their life-style. Wearing a white sari without a bodice. Foregoing all decoration and cosmetics: no bangles, nose ring, flowers, *kumkum* (red brow spot symbolizing marriage); jewelry; foregoing to relish, pickle, spices and eating only bland food. Never singing or dancing. Remaining in seclusion and avoiding social gatherings such as weddings and *puja* (temple worship). Never looking at any man outside the immediate family. Forced remarriage to a brother-in-law or a *levirate*. Living the remainder of her life (this could be the greater part) as an ascetic in the harsh conditions of Ashrams or a temples.

Many of these mourning rites, if complied with in extreme, are responsible for the high morbidity and mortality of Indian widows. They eat badly, they become malnourished and ill and at the same time they are often badly treated in the homes of unwelcoming relatives.

Gender-related domestic violence is well documented in India: *sati*; dowry-death through bride burning; female feticide; son preference; wife beating are all phenomena which have increased in recent years.

In many conservative Indian Hindu families, widows are shunned because they're seen as bringing bad luck. Superstitious relatives even blame them for their husband's death. The widow can become a liability with no social standing, an unwanted mouth to feed. Often they're cast out of the family home. "According to the Dharmashastra, the sacred Hindu legal text, covering moral, ethical and social laws, widows are expected to devote the remainder of their lives to the memory of their husbands. For many women in this culture, the loss of a husband can be an upheaval beyond belief. It can be a one-way ticket to isolation, poverty and despair. Considered inauspicious, many soon find they have lost their income and are ostracised in their home villages. Some are sent away by their husbands' families who want to prevent them inheriting money or property. Most of these widows find refuge in Vrindavan.

Vrindavan, on the banks of river Yamuna, in Uttar Pradesh, a few hours' drive south-east of Delhi, traditionally the "City of Temples", has now been apparently rechristened as the "City of Widows" due to refuge sought by thousands of Hindu widows disowned by their families. Krishna, according to great epic the Mahabharata, was born in the nearby forest and it was around here that the young flute-playing trickster flirted with the cow herders - the *gopis* - and enjoyed that love affair known to every Hindu with the beautiful, divine Radha. The ancient name of the city, "Brindaban," had been named after its ancient groves of "Brinda," *Ocimumtenuiflorum*, or Tulsi, with *ban* meaning a grove or a forest. Two small groves still exist, Nidhivanand SevaKunj. This lies in the Braj region

which has been made famous in the Bhakti (religious Literature). It is about 15km away from Mathura city, the birthplace of Lord Krishna. Vrindavan is a place where custom seems frozen in time despite its proximity to such symbols of resurgent India. It is believed that Vrindavan had been completely forgotten till it was rediscovered by Chaitanya Mahaprabhu in the 16th century. In 1515, he visited Vrindavan with the purpose of locating the lost holy places associated with Lord Krishna. Chaitanya wandered through the forests of Vrindavan and it is believed that through his spiritual powers, he was able to locate all the important places of Krishna's times in and around Vrindavan. In the last 250 years, the extensive forests of Vrindavan have been threatened, first by local Rajas and in recent decades by real estate developers. The forest cover has been whittled away to only a few spots, and the local wildlife, including peacocks, cows, monkeys and a variety of bird species, has been exposed to various threats. Nobody can quite explain why this particular town attracts widows from all around India - particularly, it seems, from Bengal.

In Vrindavan, India, widows of all ages are waiting for the moment they, too, will follow their husbands to the fields of death. The widows in Vrindavan today can be found on the streets, in ashrams and other centers in Vrindavan. Vrindavan has over 4,000 temples today and many ashrams. The approximate number of widows living in the holy city today numbers over 20,000. It is impossible in this short briefing to describe the life of an Indian widow in detail since there are great variations depending on state, caste, economic and social level, education and whether the family is rural or urban. Broadly speaking, the widows in the north suffer greater discrimination and marginalisation than widows in the south. But the higher the caste, the greater may be the restrictions on a widow's life style. Thus, a widow from a relatively well off family may be subject to greater cruelty and abuse by her in-laws than a lower caste widow who is freer to work outside in the public space, and to remarry.

Old and young, these widows sing hymns in temples in order to earn a livelihood. They have been living in such wretched conditions despite the efforts of the Government and aid agencies to improve their lives. Conditions in some of the ashrams of Vrindavan go from terrible, human trafficking of younger widows occurs. Their daily work is to go to bhajan ashram and sing for about 3-4 hours per day. These bhajan ashrams are run by rich religious people. They give Rs. 5 and a little bit of rice and a little bit of lentils (Daal-Chawal) to each widow chanting for three hours. Not just any widow can enter in any bhajan ashram and start chanting and then get some money. They have to get registered with the ashram first and then their timing is decided and only then they can work. A part from this is sad to see that most of the widows living in Vrindavan are involved in begging for surviving. Some of the young beautiful widows face the terrible fate of sexual trafficking and sexual exploitation as the ashrams try to produce more money.

It's sad to see them being subjected to such an awful existence in a country when women are worshipped as goddesses. Regardless of their age, they are forced to wear white attire and are expected to lead a dreadful life. So much so that they are not even allowed to attend any ceremony as her presence is considered a bad omen. According to a United Nations Development Fund for Women study, many widows don't even come to Vrindavan voluntarily. They are often escorted by their relatives, who leave them with no intention of taking them back ever.

A seven-member panel, appointed by the Supreme Court to conduct a survey of the socio-economic condition of the Vrindavan widows in Uttar Pradesh, today told the court that they are "highly vulnerable" groups, living in "pathetic" conditions. In an eight-page report placed before a bench of Justice D K Jain, the panel said the widows are being exploited by the various NGOs there. "Only those who go to such places unannounced and without any official clout can see and realise the pathetic conditions in which the destitute women known as Vrindavan widows live there and the way in which they are exploited," the report said. It said the welfare measures meant for the widows are not reaching them and it is being taken away by others. (Report, NCI, 2009-10). "At present, the NGOs who run the homes for homeless behave like jail warden and the inmates are under the rule of their thumbs, the report said adding "it is said that some of them snatch away money from the destitute women when a lump sum amount is received by such women." "There are stories that some of the NGOs use the name of the destitute women for collecting the welfare funds on multiple occasions by showing such woman as resident of different Sadans," the report added. Taking note of the report, the bench said it is for the state government to act for improving the situation and listed the matter for August 3 for passing directions. The apex court had on May 9 appointed the panel headed by the Mathura District Legal Services Authority chairman to conduct an enumeration of the widows living in the city. The committee also comprised the representatives of the National Commission for woman, those from the Uttar Pradesh government, district collector, district medical officer and Mathura's senior superintendent of police. (The Hindu, July, 30, 2012).

However, this year saw a change in the condition of these women and the fact that these women did have an agency however limited. The change in the lifestyle of widows in Vrindavan is primarily due to the initiative of Sulabh International, which takes care of two shelter homes where more than 800 widows have been registered. Here their basic needs are taken care of, in addition to Rs2,000 being given every month to each woman. These women are now learning to read and write English, besides getting vocational training in making *agarbattis*, garlands, etc. These small steps have instilled a sense of security among these women. It began by distributing a stipend of Rs 1,000 per month (which was last month raised to Rs 2,000), providing medical facilities, teaching them to read and write and giving providing means to earn a living. The task, however, is

enormous. Sulabh's help reaches around 700 of the women, those who stay at the five government-run ashrams in the Vrindavan. There is no clear estimate of the total number of widows in the town, but it is believed that a majority live in rented accommodation, sharing a single room with many others. An NCW sample survey in 2009 found that 89% of Vrindavan widows were illiterate. Most had children or relatives, who refused to take care of them. Around 70% received no pension and almost 60% had no ration cards, forcing them to depend on alms and singing bhajan to survive.(Report, 2009, NCW).

Very often every year these women would watch men and women play Holi from the windows of their ashram. The celebrations of the town are legendary," said PushpaAdhikari, a widow from Bengal, who came to Vrindavan 17 years ago.(Times of India, March, 25th, 2013). This year Bindeshwar Pathak, head of Sulabh International, which organized the event involved a large number of women in this festival of colour. They sang and danced, laughed and shed tears. They threw flowers at each other and played with gulal. The widows of Vrindavan celebrated Holi with a riot of colours on Sunday, defying tradition that bids them to stay away from festivities of all kind. It's a Holi of hope. The message that goes out from the celebration is that widows want to be part of the mainstream. They too have aspirations that should be fulfilled. That change would come slowly was evident at Sunday's Holi celebrations held at the MeeraSehbhaginiMahila Ashram. Most other widows, who live in government ashrams and have started receiving the Rs 2,000 stipend, sat quietly through the festivities. But they were out in the open proclaiming in their silence thither too have a right to be part of the living world.

Many of the widows of Vrindavan suffer from health issues. They have ailments that aren't getting proper treatment or attention. Javitri Tomar, a former resident of Kolkata who has a damaged leg, said the ashram officials wanted money to provide her with a wheelchair. LakkhiPatra, another ashram inmate from Bengal, said the diabetes medicine given to her by a doctor did not have any effect. She had to bring her stock of medicines from Bengal. But even the women who sat through the Holi function admitted that the day was special. "When LalBabhdurShastri , the then Prime Minister of India came to Calcutta, the streets were full of flowers. After that day, I'm seeing so many flowers for the first time," said a woman sitting in a chair away from the action.

Hence it is important to see the issues of Old age and give it a top priority in policy making. There is a need to sensitizing governments, NGOs, UN agencies and Donors to widows' issues and provide support widows organising themselves for collective work. There is very little information available on these widows. There is a need for better data collection and research on the social and economic status of widows, and on inheritance practices. There should be information on cruel mourning rites and reforming social customs that marginalise and torture widows. There is also a need to collect information

on violence to widows, and sexual abuse in context of AIDS. We need to bring these widows into main stream and direct policies for a change in their status rather than just leaving them to their fate and at the mercy of religious institutions..There is a need to provide them with training in income-generating activities. Last but not least let us treat the widows as human beings and bring them into the main stream of the Women's Movement.

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Rapunzel In Developing Economy: A Study About Relationship Between Globalization And Women Workforce Issues In Pakistan

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Abstract

As the globalization is bringing change in the business scenarios, there is a need to bring change in the mindset, beliefs, attitude and performance to bring change in the lives of the people. By definition globalization is the multifaceted financial, supporting, civilizing and the geographical development through which the flow of money, companies, innovative approach, talks and the employees have taken a transitional change. Women in third world economies are generally confined under social, cultural, religious and economic boundaries where they are not be allowed to utilize their true potentials and prosper. Under such suppression, businesses mostly prefer female labour, as they remain cheaper and obedient. The paper focuses on the relationship between globalization and the women work force issues in Pakistan. The study also highlights the impact of discriminatory acts like gender discrimination, gender employment segregation and financial biasness in Pakistani society. The findings reveal that discrimination and double standards in the society for women is very common and prevail, more obviously in Pakistan. There is a need to eliminate all the discriminatory elements from the mindset by taking visionary steps in the right direction.

Key Words: Pakistan, Female Workforce, Globalization

تلخیص

چونکہ عالمگیریت کاروباری منظر نامہ میں تبدیلی لانے کا باعث بن رہی ہے اس لئے ضرورت ہے کہ لوگوں کے مزاج رویوں، اذہان اور ان کی کارکردگی میں تبدیلی لانے کی ضرورت پہلے سے زیادہ ہے۔ لغوی اعتبار سے عالمگیریت کی کئی جہتیں ہیں جو مالی، تہذیبی اور جغرافیائی ترقی کی موجب بنتی ہیں اور جس کی بدولت پیسوں کا بہاؤ، کاروبار اور تخلیقی نظریات با آسانی وقوع پذیر ہو رہے ہیں تیسری دنیا میں عورت مختلف اقسام کی پابندیوں کا شکار ہے یہ پابندیاں سماجی، ثقافتی، مذہبی اور معاشی بنیادوں پر ہیں جس کے باعث خواتین اپنی حقیقی صلاحیتیں بروئے کار لانے سے محروم ہیں۔ ان حالات میں کاروباری ادارے، خواتین کو ملازمت میں ترجیح دیتے ہیں کیونکہ وہ ارزاں اور تابعدار ہوتی ہیں۔ اس مطالعہ میں اس بات کو اجاگر کرنے کی کوشش کی گئی ہے کہ کس طرح

عالمگیریت تیسری دنیا خصوصاً پاکستان کی خواتین مزدوروں پر اثر انداز ہو رہی ہے اور کس طرح ان کے ساتھ امتیازی سلوک روا رکھا جاتا ہے جو ان کی ترقی اور مالی آسودگی کو متاثر کر رہی ہے اس مقالے میں اس بات پر خاص طور پر زور دیا گیا ہے کہ خواتین کی حالت زار کو تبدیل کرنے کی اشد ضرورت ہے۔

کلیدی الفاظ: پاکستان، خواتین مزدور، عالمگیریت

Introduction

Globalization in fact provides plenty of prospects to women all around the world to make money for their livelihoods with great ease, however in Pakistan; the impact of globalization is not much successful due to the overall socio-economic condition. Unfortunately women did not get many chances as they could have in other countries of the region. The situation and working conditions are entirely different and narrower as the restrictions on the women for being a Muslim woman are severe from those of the other neighbouring countries. This is an exposed truth that women mostly used but have no legal rights or platform to raise their voices against the social injustices. The government usually supports the management to flourish instead of supporting their workers, as they are the victims of very often violations of the labour laws. Although with the Globalization level of opportunities to work and flourish have increased but women are still being suppress at every level with respect to employment segregation, indifference wage system and women trafficking.

Women participation has increased as a labour workforce in different industries formally and informally but in spite of these increase opportunities redundancy increases with much rapid pace and poverty prevails within them even more severely. In the rural areas of Pakistan, the rate of unemployment and gender disparity element is much harsher than urban areas and the opportunities for women remains minor and restricted. Gender inequality is very common in developing economies but in Pakistan worse picture of the gender indifferences can easily be seen, where in the name of religion; social and moral values, many obligations imposed on women to suppress their skills and abilities as much as possible. Another factor that matters much is the gender employment segregation. Women suffers severe gender employment inequality during her career as management often wanted the women workforce to participate in production process because they usually accept to work in working condition, not suitable for their good health.

Women all over the world are the sufferers in terms of lesser salary packages compared to men for the same category and post. This creates a huge gap among the genders and further opens sense of gender in security. Furthermore, management

place their interests and benefits over the workers working day and night for them and still live under poverty line (Harper and Leicht, 2002). Some studies also provide data that the offered salaries to female workers are insufficient as they are considered too weak to raise their voice. As women, do not have unions, laws to safeguard their rights and platform to raise their voices against the discrimination being done with them. They paid specifically low salary and low or insufficient benefits that fail to cover their basic needs and requirements of daily life (Fuentes and Ehrenreich, 1998). The most significant among them all is the matter of aggression and abusive behaviour against women which needs to be controlled and eliminated. Furthermore, trafficking of young girls and women has become major concern over the years. It is estimated that about two hundred twenty five thousand of girls and women from South East Asia alone are trafficked every year, which constitutes about one-third of the global trafficking business.

Globalization through Feminine Lens

In conditions of global entrepreneurial society wants methodically convert into needs and pushes the simple society into entrepreneurial and defines the principles and morals of Globalization. As the global scenario changed with the businesses crossing borders, the noticeable change also being observed in policies, procedures, environment and mind set related to all sectors whether formal or informal. People have enough opportunities available to set up small and innovative manufacturing business with more supple organization and very ordinary building in third world economy. Developed countries tried to setup their businesses in the countries where low costs and cheap labourers were easily available. Countries like China, Thailand, India, Bangladesh and Pakistan, are rich in human resources, not only men but also the women labourers are easily available. However management mostly prefer to hire female workers because not only they are cheaper than men but also because they accept given jobs with no rights, no security and with no organized forms of unions to raise voices against any injustices management made against them.

Since, most of the women in Pakistan are illiterate or do not have superior qualification, they are more inclined towards informal or secondary sector where skills and education does not matter much. They are treated as inferior labours compared to male workers and be given working conditions not suitable for their health. There is hardly any system present in order to evaluate their work. No checks and balances regarding work is present that is why their work gets tougher and tougher day by day with very lengthy and tough hours with nominal mode of payments.

On the pretext of Globalization, management exerts immense pressure on the women workers to work hard for their survival despite facing lack of attention, food, cloth

and other necessities of life. These make threats to their life and health and also adversely affect their next generation as well. They are simply leading a life of ignorance, tolerance and hardship for so many means. These indicators are especially worrisome for Pakistan because they have least gender development signs as compared to the other countries of the region. Reports on the human development reveals that the female financial activity in Pakistan is at the least level and joblessness rates are at the top level in comparison to that of the other countries in the region.

The trends of women participation as a workforce labour and the impact of globalization on them are pessimistic. Formal and informal sector's disparity has great impact on the lives of the women in Pakistan. The pressure of population influx to the urban areas for jobs and better prospects of living increases with the passage of time. Therefore, there is a need to plan and formulate policies with respect to socio-economic development, maintained at both urban and rural areas.

Table: 1
Percentage Distribution of Population 10 Years of Age and Above by Sex and Area 2003-2004

Country/Area	Total	Male	Female
Pakistan	100.00	50.86	49.14
Rural	64.22	32.37	31.86
Urban	35.78	18.50	17.28

Source: Statistics Division, Federal Bureau of Statistics. Labour Force Survey 2003-2004

According to 2003-04 survey table of population distribution given above there were total 50.84% of male population in Pakistan, out of which 32.37% were living in rural and 18.50% in urban areas. Females were 49.14% of the total population out which 31.86% were living in rural and 17.28% in urban areas.

Table: 2
Refined (and Improved) Labour Force Participation Rates: Provinces and Area

Province Area	2003-04				
	Total	Male	Female	Improved Participation Rate*	
				Total	Female
Pakistan	43.7	70.6	15.9	55.3	39.3
Rural	46.3	72.6	19.5	62.9	52.7
Urban	39.2	67.1	9.4	41.7	14.5
Balochistan	40.0	68.1	7.6	56.4	42.6
Rural	42.0	71.5	8.2	62.6	52.1
Urban	34.0	58.1	5.9	37.8	14.0
Khyber Pakhtunkhwa	37.2	65.7	10.2	57.7	50.0
Rural	37.5	66.0	10.8	61.1	56.2
Urban	35.7	64.3	7.1	41.4	18.5
Punjab	47.0	71.8	21.8	55.0	37.8
Rural	49.9	73.6	26.4	61.1	48.5
Urban	41.0	68.5	12.3	42.8	16.0
Sindh	40.5	70.8	6.6	54.5	36.1
Rural	43.6	75.8	7.4	70.5	64.3
Urban	37.8	66.4	5.9	40.6	11.7

Source: Statistics Division, Federal Bureau of Statistics. Labour Force Survey of Pakistan 2003-2004:127-131.

The agricultural labour force were more accurately redefines women's economic participation thus when reports were gathered, amazingly their participation has now shown much higher figure than ever. As they work with least rights, at comparatively low price and mostly on contractual basis, their exact data of participation in informal and formal sector is a bit difficult task to sort out. Women's other imperceptible job like giving birth and household work remains countless (Mahboob-ul-Haq, Human Development Centre 2000: 53).

Table: 3
Distribution of Workers in Industry by Gender (percent)

	<i>Rural</i>		<i>Urban</i>	
	Male	Female	Male	Female
Agriculture	53.8	76.9	5.3	9.4
Other Services	13.2	10.6	27.6	57.5
Manufacture	6.6	11.2	20.2	27.1
Construction	10.0	0.2	6.7	0.6
Trade	9.9	1.0	27.1	4.3
Transport	5.6	0.0	11.1	0.8

Source: Estimates using Pakistan Integrated Housing Survey 2001-2. (World Bank 2006: 89)

The Pakistan Integrated Housing Survey has given the data above in shown in Table 3 that highlights the dispersion of employees by the industry. It is obvious from the facts given in the data above that women are more focus towards agriculture in rural areas despite the fact that women in urban centres have more diverse range of opportunities available. Cottage industries and informal sectors provide a variety of work from embroidery to sewing and from running tuition institute to cooking and baking centres. The only industry that shows some improvement and expansion of jobs in Pakistan and provides better opportunities to women according to the Labour Force Survey 2003-04 is in the category of “skilled agriculture and fishery”. The growth shows an increase from 48.4% in 2001-02 to 52.8% in 2003-04 (Mumtaz 2005:36).

Women from civil society in Pakistan have always insisted for the time-use surveys for women as the time-use statistics would give a clear picture of the contribution made by women as a labour workforce in the metropolitan informal sector where females are mostly engage in industrialized and household job (Kazi 1999: 385, 390-2, Shaheed and Mumtaz 1990). It is also suggested that the agricultural and domestic workers should be brought into the legal framework so that they can avail their rights and contribute with motivation in the economic uplift of the economy.

Although women contribution as labour in different disciplines have increased but it could be observed that unemployment rate among them have also increased. In 2003-04, 12.75% of women were jobless which is much higher than 5.65% unemployed men. The disparity of gender and redundancy rate of females is harsher than males in urban areas. The rate is 19.82% for females and 8.38% for males (statistic division 2004: 127). The opportunities for women remain restricted to agricultural, services (domestic), and minor-size industries (Siddiqui et al 2006a: 178-9).

Contributions from females’ workforce in rural areas have augmented agricultural productivity contributions. The increase agriculture productivity has lead to the increase opportunities for female workers to avail them (Kazi 1999: 387). The reason for growth of female worker is the migration of male workers to the urban areas. According to the labour force survey, around 73% of women in the rural areas are having job in the informal sectors other than agriculture. Their revenues mostly generated from the domestic animals and their products, on-farm labour, home-based income, other activities like piece rate job, brick laying work and household services.

The invisibility of women’s work in Pakistan is common despite attempts being made towards making their efforts visible (Kazi 1999:391). Lack of facts and figures contributes towards the obstacle of women economic empowerment planning. Efforts have been made to empower women but the situation still not much improved.

Gender Employment Segregation

Gender employment segregation is also a significant issue for women's career. Although management usually want women to work for them, but only because these women work in conditions where the men demands much higher wages. Women would even work in condition not suitable for their health without raising voices against it. Women work there, despite the fact unions would not authorize the place suitable for work, at low wages just to bring some relief in their livelihood. (Moghadam 1999). These women are fascinated towards this kind of work because they have no or less opportunities available. Women in Pakistan are clearly subject to higher gender employment segregation in comparison to males and offered much inferior posts and positions with relatively low compensation than males for the same discipline. This discriminatory attitude against women is not only common in third world poor countries but also very common in the rich, civilized and developed one.

Comparison between the occupations reveals that about two-third of the women workers, working at the lower level labourers while female workers able to work on the managerial and administrative posts are marginal (Tzannatos 1998). Firms that strengthening women subordinates in their organizations, offering them lower or inferior posts along with the low compensation packages in comparison to men. In Pakistan, these female workers always being hesitant, working in male dominating departments, divisions or sections. They feel quite difficult to work freely, independently, and ultimately suffered a lot, work wise. Managements are not willing to afford these kinds of problems in their organizations, so women offered and employed in very limited areas and sections in Pakistan and that ultimately narrow down their chances of getting better jobs, positions, wages and benefits. Only school management in Pakistan mostly prefer female staffs and teachers because of the fact they can easily be handled accordingly. They normally agree and accept much less benefits and salary packages than males.

Gender Discrimination

With increased Globalization, the world has become a global village, but gender discrimination still exists in every society as a major threat. Many countries around the world have attained success with Globalization and have gained strength socially, culturally and economically. However, a bitter reality of Globalization is the increase level of gender inequality. It is a brutal fact of Globalization that the workers in third world countries living below the poverty line. Instead of getting sufficient earning in return of hard work done, these workers can get only get meagre amount to live up their life with great difficulties. Among these poor workers majority are the women workers, who become the prey of their employer as well as their own people. As

managers or supervisors are mostly men, never allows female to rise up the hierarchy within the managerial system. The culture of gender discrimination and wage difference is very common in our society as if any one succeeded to become a manager or supervisor with her own efforts, they create every possible hindrance and problems in her way of success.

Since Pakistan and its neighbouring countries have generally attained low fiscal development rate over the last two decades, the region lags apart compared to other regions of the world in terms of societal indicators. The indicators of gender related issues are even worse in Pakistan (Common wealth secretariat 1991; Elson 1992; Ghosh 1993; UNDP 1995). In Pakistan, women comparatively get significantly low salary with least benefits, slightest chance to compete and minimal opportunities to grow despite being on the priority list of government scrutiny than those of men. The inference of the cheap earnings and wages by these women and their benchmark of livelihood put on extra load of the work on their shoulders and have not being paid sufficiently for. (Ghosh 1999)

Although, it is believed that Globalization has provided women some freedom but they are not allowed to raise the similar kind of managerial level as do by men. In fact, most of the managers think that garment assembling work and same pattern of work would be more suitable for these women as they believe it is an extension of their household work. These limited visions of the managers, do harsh against women. They stigmatized by their superiors as a labour instead of having promotion to supervisors and managers. These females are captive to the position they are working at because of the gender element and anticipations. Working women have to play two roles simultaneously in order to survive. They have to facilitate and sustain these roles devoid of the reliance on their counterparts' support. Even jobless males reject to contribute in the casual work of their counterparts (Ward 1990).

Handling the matters of women workforce could not be a difficult task under the guidance of clear-cut objectives of ILO's *Equal Remuneration Convention* 1951 (No. 100) to authenticate the women grievances against equal pay of equal value of work. Moreover, the gender biasness against women with respect to race colour social cultural and political opinion and origin are required to eliminated at all levels of employment under ILO's *Tripartite Declaration of Principles concerning Multinational Enterprises and Social Policy* or The United Nations' *Global Compact Project* (Lozano and Boni, 2002). If women are given fair chances and abide some of the restrictions to prove themselves, they surely prosper their life towards betterment.

Financial Biasness

Financial biasness and indifference of wage system is also one of the key factors of concern for Pakistani women. The fundamental labour rights address the issues that relate directly to the labour and their grievances. The incidence of having financial biasness and forced or compulsive work against women are also be the main issues under the labour rights to handle. The biasness against female worker is not just the issue of jobs and professions but also the fact that they must be given proper and equal opportunities to have far-reaching development in their careers and for this empowerment of women is the best option amongst all for their development and growth (Abu Ghaida and Klasen, 2004).

Women's wage in Pakistan is significantly low in comparison to that of males here even at the domestic level. Many cottage industries established in homes and run mainly by women by skilful capabilities but poorly paid by the contractors especially in rural areas. They assigned work for them through different sources and as these women hardly have any knowledge and worth of their work and skill. The strict societal and religious restrictions limit their advancement economically and these contractors took up majority of their skill's benefits. Furthermore, the sex based inequality and economic disparity is obvious from the opportunities these women get, in order to enhance their skills, abilities and talents and this is not all but in the primary vicinity of nutrition, health and endurance, the disparity seen as well in the allocation of chances for contribution in societal and pecuniary life. Given below are the charts of wage distributions of the males and females in Pakistan according to the labour force survey 2008-09 with respect to provinces, urban and rustic areas.

Percentage Distribution of Employee by Monthly Payments, Gender& Provinces 2008-09.

Province (Rural)	Employees by Monthly Payments					
	Total Employees	Up to 1500	Rs. 1501 to 2500	Rs. 2501 To 4000	Rs. 4001 & Over	Average Monthly Payments
Both Genders (over 10 years Age)						
Pakistan	100	6.78	9.95	19.93	63.34	6422.79
Punjab	66.12	5.56	7.84	13.8	38.92	6059.97
Sindh	13.65	0.48	1.2	3.26	8.71	6889.62
K. P.	16.01	0.67	0.82	2.49	12.03	6982.66
Balochistan	4.22	0.07	0.08	0.39	3.68	8471.4
Male						
Pakistan	86.29	3.13	5.57	17.25	60.34	6849.7
Punjab	53.89	2.07	3.75	11.52	36.55	6630.24

Sindh	13.07	0.43	1.03	3.07	8.54	6996.27
K.P.	15.24	0.56	0.72	2.31	11.65	7049.6
Baluchistan	4.1	0.07	0.08	0.35	3.6	8525.35
Female						
Pakistan	13.71	3.64	4.38	2.68	3	3735.13
Punjab	12.23	3.49	4.1	2.28	2.36	3546.74
Sindh	0.58	0.05	0.18	0.19	0.17	4501.47
K.P.	0.77	0.1	0.11	0.17	0.39	5655.73
Baluchistan	0.13	-	-	0.04	0.08	6729.53

Source: Pakistan Bureau of Statistics (labour force survey 2008-09)

Percentage Distribution of Employee (Monthly Payments, Gender& Provinces) 2008-09.

Province (Urban)	Employees by Monthly Payments					
	Total Employees	Up to 1500	Rs. 1501 To 2500	Rs. 2501 To 4000	Rs. 4001 & Over	Average Monthly Payments
Both Genders (over 10 years Age)						
Pakistan	100	4.87	6.04	13.78	75.32	9040.89
Punjab	52.43	3.3	4.04	7.53	37.55	8355.85
Sindh	38.86	1.3	1.58	5.17	30.81	9873.28
K.P.	6.06	0.23	0.38	0.85	4.61	8993.04
Baluchistan	2.65	0.04	0.04	0.23	2.34	10494.86
Male						
Pakistan	88.04	2.68	3.85	12.12	69.39	9301.93
Punjab	44.64	1.53	2.27	6.48	34.36	8766.38
Sindh	35.49	0.96	1.23	4.69	28.61	9929.17
K.P.	5.43	0.15	0.32	0.75	4.21	9036.01
Baluchistan	2.48	0.04	0.03	0.2	2.2	10546.3
Female						
Pakistan	11.96	2.19	2.2	1.65	5.93	7119.42
Punjab	7.79	1.77	1.77	1.05	3.19	6003.83
Sindh	3.37	0.33	0.35	0.48	2.2	9284.55
K.P.	0.63	0.08	0.07	0.1	0.39	8621.58
Baluchistan	0.17	-	0.01	0.02	0.14	9751.67

Source: Pakistan Bureau of Statistics (labour force survey 2008-09)

The table above clearly shows the uneven distribution of wage for the same kind of work between males and females. There is a vast difference observed as far as distribution of jobs and payments are concerned for the same level and category. In urban areas of Pakistan, the total number of both the sexes for 100% of employees

earned approx Rs 9040.89, out of which 88.04% are males and 11.96% are female employees working at different level and for different industries of Pakistan. Male employees get around Rs 9301.93 and female workers get payments around Rs 7119.42. The difference of payments scale and their participation help to understand the level of opportunities available for both the sexes in Pakistan and the prospects for future growth.

Darkest Side

Business of sex using young girls and women is very often considering a source of easy earning of money around the world but it is lustre over as a non-concern. Females related to prostitution are under the contractors who arrange the tours across the globe. These females involve to this profession, not only by their will but also by the economic condition of their families. Women who are involved to this profession are mostly prospering financially and become the source of encouragement to other women as well to join them, as it is the harvest fruit of globalization as well. These females are more organize in the far eastern countries than the females attach to this profession in India, Bangladesh and Pakistan. Mostly the contractors here took advantage of these poor women and young girls, and they sell them in favour of huge amount of money. In these women, mostly young aged kidnapped by the people involved to this profession and sent them to Middle East and Europe, to maximize their business. Nowadays this illegal trafficking of women takes advantages of all the modern technologies and techniques to gain more people towards them and sites of social networking is viably in use all over. As they grow older and older, their lives become more difficult and miserable. The women involved have greater chances to become the prey of deadly HIV/AIDS. The deaths of women infected by the disease are increasing. It is estimated that about two hundred thousand to two hundred twenty five thousand of girls and women from south East Asia trafficked every year and this figure indicating of about one-third of the global trafficking business. Having Islamic ideology, unfortunately this business also flourishes in Pakistan. The girls and women, who are the prey of this international business, smuggle to other countries and are more at stake of being sufferer, to other kind of aggression as well. These women became the carriers of unwanted pregnancy and deadly and sexually infected diseases like HIV/AIDS (IOM 2000). This tragedy with young women and girls with or without their will must be given attention and abide the severe after effects of illegal trafficking, that not only contaminate and poisoning the women but the whole society silently.

Conclusions and Recommendations

With the rise of Globalization concept, the world becomes a global village. However, despite having seen economies grew socially, culturally and economically but unfortunately, it's a bitter reality that Globalization has not eliminated discrimination despite the growth of businesses and financial system around the world. Modern women has to confront enhanced challenges in the Globalization era and Pakistani women, are no exception as they have to encounter great amount of insecurities due to increased competition, sexual harassment, gender and opportunities inequalities.

Social and economic wellbeing and empowerment of women could never be materialize unless society takes the challenge and destroy the fort of male hegemony and allow women to have their true share life. There is a strong need to improvise the policies and legislations to safeguard women socio-economic right. The legislators have the strong responsibility to take initiative in designing particular action programs aimed at putting in place required legislation to empower women and eliminate all kinds of inequalities and disparities to ensure maximum admittance of productive resources towards contributing to socio - economic progress. Furthermore such environment would allow women to explore their true potentials and feel pride in utilizing the potentials for their betterment in a conducive and equitable environment.

It has also been found that propagation of the rewards of globalization to women in Pakistan is difficult because mostly they are ignorant about the value of their skills and potentials as education is a rare commodity for them. Since these women are unable to understand and decide about themselves, it is crucial to introduce a variety of advanced and basic practical literacy courses for women at the grass root level to help them handle the risk and rewards associated with globalization.

All the above changes require elimination of male chauvinism from the society and it could not be possible without the support of the men in society. It is also required that males must understand and share the work load provided women in the family are facing work overload. It requires that men recognize where the women of their family is standing and help them in identifying their true selves so they could be more productive and bring home prosperity. Needless restrictions, unjust practices, indifferent gender preferences, financial biasness and excessive duties on women would not serve women, family or economy any good. This is high time to realise the gravity of the issue and the society must make arrangement that every member of the society feels a part of it and understand what they have to contribute towards demolishing the walls of discrimination, and bigotry against the princess of the world.

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Gender Inequality And Its Impact On Economy – A Case Study Muslim Countries

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Abstract

There is an immense need for muslim countries to recognize the importance of women especially in education and their well-being in order to establish a prosperous society from economic perspective. A cross-section data of ¹forty-nine muslim countries was analyzed along with theoretical and empirical explanation of few outlier muslim countries who were economically robust but paradoxically showed low gender-equality profile. The results in few cases showed very different results than expected however those cases in general belonged to oil-rich countries, where their strong economy stands only on the export of oil and its derivatives. The extreme case of Qatar, which has a big per-capita income however its gender inequality profile was comparable to Pakistan, whose per-capita income was only three percent as that of Qatar. Moreover, Saudi Arab's per capita income is ten times more as that of Pakistan but its gender equality profile much less than Pakistan's. Apart from these few cases, the variable explaining the robustness of an economy, roughly regressed negatively with the gender inequality profile, showing that observing gender equality will have positive effects on the economy of muslim countries.

Key Words: Gender Inequality, Per Capita Income, Muslim Countries

تلخیص

اسلامی ممالک کو معاشی طور پر مضبوط معاشرہ تشکیل دینے کے لیے خواتین کے کردار کو اہمیت دینے کی اشد ضرورت ہے بالخصوص تعلیم کے میدان میں خواتین کے کردار کو زیادہ اہمیت دینے کی ضرورت ہے۔ پچاس اسلامی ممالک کا کراس سیکشن اعداد و شمار کی بنیاد پر کی گئی تحقیق نظریاتی و تحقیقی مطالعہ سے اتفاق کرتی ہے۔ اور چند معاشی طور پر مستحکم ممالک جن کا صنفی مسابقت کا درجہ پچی سطح پر ہے ان کو تحقیقی اور نظریاتی بنیادوں پر واضح کیا گیا ہے۔ کچھ تیل کی دولت سے مالا مال ممالک کے تحقیقی نتائج توقعات کے برعکس نکلے، ان ممالک کی مضبوط معیشت صرف تیل کی برآمد پر کھڑی ہے۔ اس تحقیق میں قطر کی مثال سب سے نمایاں ہے جو کہ ایک شاندار سالانہ آمدنی کا حامل ملک ہے تاہم اس کا صنفی مسابقت کا درجہ پاکستان سے ملتا جلتا ہے جبکہ پاکستان کی سالانہ آمدنی قطر کی کل آمدنی کا صرف تین فی صد ہے۔ مزید برآں سعودی عرب کی سالانہ آمدنی پاکستان سے دس گنا زیادہ ہے لیکن صنفی مسابقت کا درجہ پاکستان سے کم ہے۔ قطع نظر ان کچھ حقائق کے ایک مضبوط معیشت یہ واضح کر رہی ہے کہ منفی طور پر صنفی عدم مسابقت انحطاط کا شکار ہے۔ جس کا مطلب یہ نکلتا ہے کہ مسلم ممالک کی معیشت پر صنفی مسابقت کے اثرات مثبت پڑیں گے۔

کلیدی الفاظ: صنفی عدم مسابقت، فی کس آمدنی، اسلامی ممالک

Introduction

It has been an internationally recognized fact that gender discrimination most importantly in education and health is a big hurdle in establishing a prosperous society. Promoting gender equality not only in education but also in other aspects of life has been also made a part of Millennium Development Goals (MDGs) set by United Nations and it is on public policy agenda.

It has been forcefully asserted among contemporary researches that lack of female participation labor force have negative effect on human capital. If a big portion of potential labor force, i.e women, is kept away then overall there human resource present in a country will have a lower quality since many talented and quality labor force participants have been denied inclusion, by one reason or another.

Moreover, the education and health of women has great impact on the off-springs and good health and good education among women would be harbinger of a healthy and comparatively qualified next generation and vice versa.

In this study, cross-section data of all muslim majority countries has been employed to assess whether the muslim countries also exhibits such tendency. The study has employed the dependent variable of per-capita-income, which is adjusted to purchasing power parity in order to reflect the actual ability of the people to access basic goods. The per-capita-income has been used as a proxy to reflect the robustness of economy, since from economic perspective this is the most important variable for households.

Meanwhile, the other variable taken as independent variable, the Gender Inequality Index (GII), shows where a country stands and what profile it possess from gender inequality perspective. GII is a new index developed for measuring gender disparity, which was introduced by the United Nations Development Programme (UNDP) in its 2010 Human Development Report.

Many variables have been incorporated in GII in order to give a status to a country on the basis of quantitative data, showing the well-being of women. This index incorporates reproductive health, education and labor market participation of women, which all supposed to give empowerment to women.

The following chapter gives a thorough review of the other studies' findings on the topic to make a better understanding. Methodology has been described in the third chapter followed by empirical results and conclusion.

Literature Review

Literature could be found in abundance on the topic since the gender inequality issue has been considered very important from social as well as economic perspective. By reducing gender gap, that is investing more in women, has been stressed in different studies.

Tembon et al. (2008) writes that gender equality doesn't only imply to the well being of women, but from holistic view, it is an issue of development. It is stressed that women's economic empowerment tends to break vicious cycle of poverty since it helps in economic development, growth, and poverty reduction. The authors further pointed that educating girls and women is of critical importance to economic development. Research conducted in many countries and different regions have proposed that educating girls is one of the most cost-effective ways of initiating development.

Baxter et al. (1995) suggested that female education help to create powerful poverty-reducing synergies, which subsequently helps in intergenerational gains. All these effects of female education positively correlate with economic productivity, resilient labor markets, higher income and better societal health and socio-economic well-being.

Pervaiz et al. (2011) analyzed the impact of gender disparity on the economic progress of Pakistan. They studied time series data for the period of 1972-2009. It was found that indeed gender inequality has a noteworthy impact on economic growth of Pakistan.

Ross (2008) focused his gender based study on the Middle East, which has one of the worst gender equality profile. He scaled down other studies, which claimed the region's Islamic traditions, behind the low gender equality. Ross identified that it was actually oil, not Islam, which have this negative impact. Oil production, which is a male dominant industry, reduces the number of women present in the labor force, which eventually reduces their political influence. All these result in atypically patriarchal norms, laws, and political influence.

Galor and Weil (1996) conducted a study to find the relationship between gender gap in education and economic growth. They found that low level of education among women effects in high fertility and eventually low economic growth.

Langerlof (1999) corroborated with results of Galor and Weil (1996) and added that the healthy and educated mothers will have healthy and capable children therefore the education of women will certainly have positive effects on economic growth in present and more prominently in future.

The large gender gap has had big impact on low economic growth of North Africa and Middle East. The argument is bolstered by the fact that when these regions are compared with East Asia, where gender gap is small and economic growth is significant (Klasen, 1999).

But Seguino and Stephanie (2000) found negative relationship between economic growth and women empowerment. They find that one of the factors behind fast economic growth in Asia is due to gender inequality. They suggested that gender wage inequality has stimulating effects on growth. It is because low female wages have attracted investment and inflated exports as unit labor costs get reduced making domestic products cheaper. This subsequently helps in acquiring foreign exchange, which in turn helps in procurement of capital and intermediate goods which raise productivity and growth rates.

In another study, it was highlighted that in many developing countries, women are largely employed in low-wage jobs such as export-oriented factories and agriculture. They generally excluded from jobs such as construction and retail as these jobs requires heavy labor and contact with men respectively (Anker 1997).

Braunstein and Elissa (2000) argued that women and men share the costs of social reproduction at the household level is a central determinant of women's labor supply and the profitability of investment. The duo found that women have to put more resources at the household level and therefore their productivity as a part of labor force get reduced in comparison with men.

Mason and Smith (2003) observed women's empowerment in the domestic sphere in 56 communities of five Asian countries (India, Malaysia, Pakistan, Philippines, and Thailand). Their analysis found results consistent with the theory. They found that gender relations were heavily influenced by communal norms and values. Therefore community is a much stronger predictor of women's empowerment as compared to individual traits.

However, Rothschild (1983) argued that social status of women can not only be adjudged from macro-level perspective only. Women have the power to derive social status and power from men and also from reproduction. They possess power at the household level even if their status from macro point of view could be quite low. On the other hand, individual women may have little power of decision making at the household level, even if their status at the macro level is high.

Methodology

This research heavily depends on the Gender Inequality Index (GII), which itself is a combination of several components showing the well being of women in different countries poised against men.

GII is a new index for measurement, which shows gender disparity. The index was introduced in the 2010 Human Development Report, published by the United Nations Development Programme (UNDP).

This research focuses on muslim countries and establishing a relationship between their GII value and the per capita income as an indicator showing economic well being of a country.

Model:

Per Capita Income = F(GII)

The results are evaluated on the basis of trend they are showing graphically as well as empirically. The data has been inferred with the help of statistical software SPSS.

Results

The results of the study go with the trend in other researches and with the theory as Per Capita Income and Gender Inequality Index (GII) value has negative relationship. Which means that as gender inequality rises the per capita income tends to decrease.

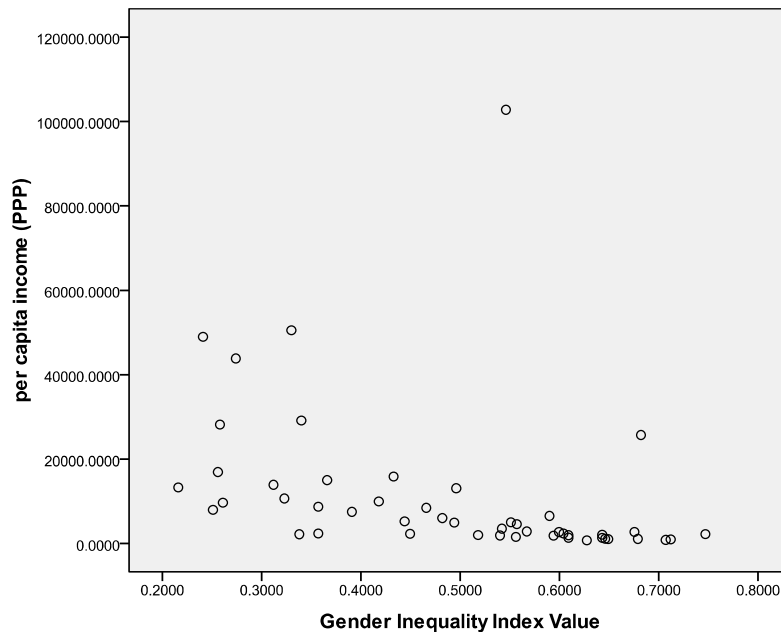
Correlations

		per capita income (PPP)	Gender Inequality Index Value
per capita income (PPP)	Pearson Correlation	1	-.353 [*]
	Sig. (2-tailed)		.013
	N	49	49
Gender Inequality Index Value	Pearson Correlation	-.353 [*]	1
	Sig. (2-tailed)	.013	
	N	49	49
*. Correlation is significant at the 0.05 level (2-tailed).			

Correlations

			per capita income (PPP)	Gender Inequality Index Value
Spearman's rho	per capita income (PPP)	Correlation Coefficient	1.000	-.716**
		Sig. (2-tailed)	.	.000
		N	49	49
	Gender Inequality Index Value	Correlation Coefficient	-.716**	1.000
		Sig. (2-tailed)	.000	.
		N	49	49
**. Correlation is significant at the 0.01 level (2-tailed).				

The following graph elaborately shows a negative relationship of per capita income and GII value. Few outliers could easily be identified, which have high per capita income and high corresponding GII value. It could be ascertained that there is some other important factor positively affecting the high per capita income and the impact of the independent variable of this study has been sidelined.



Such outliers have had a negative impact on the results of our study. However, since these outliers have been identified, it will be easier to understand their negative impact and evaluate the results of the study after incorporating the understanding of the outliers.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.353 ^a	.124	.106	1.7036212E4
a. Predictors: (Constant), Gender Inequality Index Value				

The R-Square, which shows the robustness of the relationship of the variables, is over 12 percent. However, this figure had been bigger if we had eliminated the outliers.

Conclusions

In this study, an attempt was made to find whether the indicators showing the well-being of women have a positive impact on the economy of Muslim countries. It has been found that indeed the well-being of women has a positive relationship with the economy. As the health, literacy rate, and labor force participation of women improves in a country that country's economy will also tend to improve.

Looking at the graph, many countries, showing a divergence from expected results, could be identified. The most extreme cases are that of Qatar, which has the biggest per capita

income among Muslim countries, and Saudi Arabia which also has big per capita income but both shows very high value of gender inequality index.

There are also few more countries whose GII profile is high but their per capita income is also high. However, there is one common thing between them, that is their high per capita income is mainly due the fact that they are oil-rich countries.

Discussion

The well-being of women, in terms of health and education would have a positive impact on the health and education of the next generation. Over the years, this positive impact will accumulate into a much better society from economic as well as some other perspective. But since our focus is economy, the understanding of the research will focus on that only. As more girls and women get education and become a part of labor force, the country tends to become more productive since labor force rises in technical, skilled and unskilled participation.

Moreover, for a given number of jobs, there would be increased number of candidates and merit tends to rise of employees. This would initiate more competition and hence more efforts from potential candidates, therefore increasing the overall ability of individuals of labor force. All these would eventually result in better economic output.

Implications

This research will be helpful for people to understand the importance of the well-being of women from health, education and labor force participation perspective. Since, Muslim countries have been the focus of the study, this study would help to understand the importance of women, apparently sidelined in a Muslim society. Female candidates should also be given equal importance in educational enrolments and more importance in health.

Future Researches

The variable of Gender Inequality Index (GII) used in this study, does not incorporate regional realities. For example, mortality rate of women during child birth or mortality rate of a country could be high its corresponding mortality rate of men could also be high in the same way. So it is the problem of the country and not gender inequality as a whole. Moreover, fertility rate is not considered as a negative issue among Muslims so therefore few variables incorporated in GII have neglected regional realities.

Therefore, the researcher suggests that in future the GII value should be re-adjusted to incorporate such regional factors to have a better understanding of the relationship gradients of the variables of this study.

End Notes

- ^{1.} The forty-nine countries taken in this study have significant Muslim population and most of the countries have Muslim majority. The countries considered have been named in the Appendix section.

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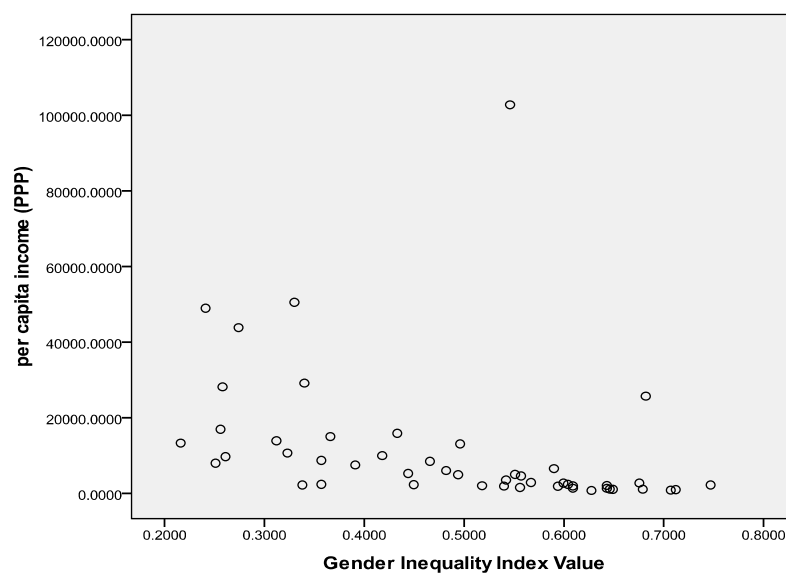
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Appendix

Correlations

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a. Predictors: (Constant), Gender Inequality Index Value

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Gender Portrayals In Pakistani Television Commercials

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Abstract

This study is aimed to investigate the gender portrayals in Pakistani television commercials that run on Pakistani television channels. The research is mainly a content analysis, intends to examine the gender representation of male and female in Pakistani television commercials. For this purpose the commercials have been closely investigated considering the male and female role portrayals, demographic focus and main voice over/ narrators. Twenty-five commercials were randomly selected from four broad categories of household products, beauty products, telecommunications and edibles. These four product categories represent those television advertisements that have been given greater exposure (in terms of space allocated / air time) on Pakistani television channels and also enlist in top ten product category in the year 2008. The aforementioned top ten product category list was prepared by Gallup Pakistan and accessed from the Aurora purple book (Pakistani advertising magazine) published by Dawn group of newspapers in 2008. (Gallup Pakistan) The research framework attempts to familiarize the readers with the gender representation in Pakistani television commercials, their similarities and differences in comparison with the existing literature from various countries.

Key Words: Portrayal, Gender Analysis, PTV Commercials, Similarities & Differences

تلخیص

اس مطالعے کا مقصد پاکستانی ٹیلیوژن کے اشتہارات میں صنفی تصویر کشی کا جائزہ لینا ہے۔ یہ تحقیق بنیادی طور پر ایک تجزیہ مشتملات ہے جس میں پاکستانی ٹیلیوژن کے اشتہارات میں مردوں اور خواتین کی صنفی نمائندگی کی جانچ مقصود ہے۔ اس مقصد کے لئے اشتہارات میں مرد و خواتین کے کردار کی تصویر کشی، ان کی آبادیاتی نمائندگی اور پس پردہ آواز پر تحقیق کی گئی ہے۔ پچیس اشتہارات کو اتفاقی طریقے سے چار گھریلو مصنوعات، حسن و زیبائش کی مصنوعات، مواصلات اور اشیائے خورد و نوش کے زمروں میں تقسیم کیا گیا ہے۔ یہ چار مصنوعات کے زمرے پاکستانی ٹیلیوژن چینلز پر کافی بڑی تعداد میں پیش کئے جاتے ہیں اور

انہیں سال ۲۰۰۸ء میں ۱۰ سر فہرست مصنوعات کے زمرے کی فہرست میں شامل کیا گیا تھا۔ مذکورہ ۱۰۰ سر فہرست مصنوعات کی فہرست گیلپ پاکستان کے ذریعے تیار کی گئی جو کہ اردو پریل بک نے متعین کی اور ۲۰۰۸ء میں ڈان گروپ نے شائع کی۔ تحقیق کے فریم ورک سے یہ کوشش کی گئی ہے کہ قارئین کو پاکستانی ٹیلیویژن کے اشتہارات میں صنفی نمائندگی، ان کے فرق اور یکسانیت کو مختلف ممالک کے موجودہ ادب کے تقابل کے ساتھ شناسا کیا جائے۔

کلیدی الفاظ: تصویر کشی، صنفی تجزیہ، پاکستانی ٹیلیویژن کے اشتہارات، مماثلت اور تفریق

Introduction

“Gender is a social construct related to masculine and feminine behaviors which are learned” (Mahsud, 2006, p.119). Media performs an active role in telling people how to perceive the societal roles of male and female in the particular social context. It has become an indispensable and yet unavoidable constituent of our social fabric; as we are continuously at the target of media messages from the dawn to dusk. By repetitive portrayal of gender imagery in a particular way; media primarily focuses on the marginalization of gender representation i.e. strengthening the existing inflexible, conventional and biased gender perceptions. (Wood, 1997)

Television presents a reflection of society; we can get the information about any society, its people, their lifestyle and even their thinking patterns through the content featured on their television channels. “According to Gerbner and colleagues, television is responsible for a major ‘cultivating’ and ‘acculturating’ process, according to which people are exposed systematically to a selective view of society on almost every aspect of life, a view which tends to shape their beliefs and values accordingly.” (McQuail, 2005, p.129)

Given the fact that television has audio-visual attributes, it is believed to manipulate the minds of the viewers more effectively as compared to the other mediums. According to a research television is considered as the preferred information provider due to the fact that it offers unlimited information for the people of diverse age groups (Dominick, 2001). It is therefore notable that television has a vast potential to affect the way people perceive, interpret and behave in certain situations.

As a social being we all are seeker for a new ideas, an exciting place to hang out, stylish outfit to wear at the friends get together, or may be to find a new eating house. It might be a regular grocery visit that takes us to the discovery of new and exciting household products. Seemingly, it is the curious nature of human that we never stop learning and experiencing new things in life. The process of learning is never ending and hence an enriched experience for any individual of any age group.

Learning takes place when one encounters with several agents of socialization within their social fabric as it seems evident from the term socialization itself that it has been derived from the word social therefore one can assert that it is all about learning those norms, values and behaviors that are socially approved for a particular society. Agents of socialization refer to the individual's social affiliations to the particular groups of people and the communication setting wherein the process of socialization takes place (Giddens, 2006)

Traditionally these agents of socialization are family, educational institutions, peers, religion, work place and community. But over the years media has emerged as a strong socialization agent trying to compete with traditional agents on almost equal front. Apart from other perspectives of socialization, gender socialization is one of the important paradigm on which the researchers have been enthusiastically working since long period of time. This type of socialization rests upon the idea that individual's learn about their expected social roles by observing the experiences of their parents, peers and also by the help of information imparted by media. This process of learning is referred as Gender Socialization (Giddens, 2006). Apart from other socializing agents; media also serve as potent source of disseminating knowledge about different customs and socially approved behaviors in particular social context (Price, 1998).

Provided the efficacy of television in reaching maximum number of audience, advertisers tend to utilize this medium for selling out unlimited products and services to the scattered audience. "Television commercials are hard to escape; some people leave the room during breaks or do not watch the commercials, but the majority of the audience cannot---indeed do not want to close their eyes and ears." (Broadbent, 1979, p.60)

Individuals learn about the wide spread gender based imagery since the time of their childhood. These generalizations are deep seated in the culture of any particular society and transmit to every generations by the traditional agents of social interaction including parents, peers etc. The culture of a particular society provides their individual criteria and way of interpreting various social situations and individual's role portrayal in the given social context. As advertising is supposed to mirror the prevalent social milieu therefore they also conform to those generalizations that already prevail in the society (Frith & Mueller, 2010).

In view of aforementioned significant dimensions of television advertising, it is therefore imperative for the advertisers and communication scholars to understand the role, function and perception of television commercials closely. Of other essential components, gender portrayal is a significant social variable that needs to be explored. Given the significant attributes of television one can imagine how deep impact it can create over the minds of its viewers.

According to Shrikhande (2003) “It is safe to conclude that stereotypes exist and are a part of our lives. People act according to these stereotypes because stereotypes are considered socially acceptable”. Advertising stereotypes can be detrimental as the repetitive exposure increases the acceptance of these subjective interpretations among the masses (Frith & Mueller, 2010). The contribution of advertising in fostering stereotypical images in the society seems evident from these lines cited by White (2000) that advertising does not only highlight stereotypical portrayals intentionally but it has the ability to quickly get connected with its audience by using previously familiar images.

In view of abovementioned ideas; it can be claimed that stereotypical ideas are generated mostly because it helps to create a relevance factor between the mindset of audience and the message conveyed. It is human psychology that ideas, practices or an issue which seem common and relevant helps individual to understand the upcoming stimuli in a better way. Moreover, it is crucial to realize that the impact of stereotyping may or may not be intense; depending on how well they are received by the audience.

The role of media in promoting such stereotyped images can be best explained by Dominick (2001) who cited the unquestionable persona of ‘television’ that it is not only capable of generating stereotypical imagery as it has a significant affect in changing them as well.

Methodology

This paper is based on the content analysis of Pakistani television commercials that run on Pakistani television channels. The study was aimed to investigate the female and male representations in Pakistani television commercials. For this purpose 25 commercials were randomly selected from four broad categories of household products, beauty products, telecommunications and edibles. These four product categories represent those television advertisements that have been given greater exposure (in terms of space allocated / air time) on Pakistani television channels and also enlist in top ten product category in the year 2008. The aforementioned top ten product category list was prepared by Gallup Pakistan and accessed from the Aurora purple book (Pakistani advertising magazine) published by Dawn group of newspapers in 2008. (Gallup Pakistan)

Definitions of the categories are as under:

- **Household Products:** The following category consists of those television commercials that feature products of every day consumption and hold significance for the entire family alike. These include: detergents, household appliances like washing machine, microwave, dish washing liquids etc.
- **Health & Beauty:** This category encompasses those television commercials that feature products consumed for personal care and wellbeing. These include: beauty creams, antibacterial soaps, face wash, shampoos etc.

- Telecommunication: The category covers the telecommunication service providing companies.
- Edibles: This category contains television commercials that feature food items including snacks, bakery items, kid's food, dairy products etc. These include: Bake parlor, Blue Band, Cerelac, Knorr, Olpers and Lu bakery biscuits.

The objectives of this study were set out to identify the gender representation of male and female in Pakistani television commercials; therefore male / female role portrayals, demographic focus and main voice over/ narrator was studied closely. Hence, these selected television commercials were placed in pre-defined and exclusive categories in order to analyze them in detail. These categories were designed primarily to examine the role portrayal of male & female characters in television commercials like for instance students, professional, family member, housewives, and friends. The dominant voice over by particular gender was also examined in detail. Due to the nature of these categories it was imperative to take the perspectives of neutral experts in order to reduce the possibility of subjectivity in analysis. Following discussion reflects the mutually agreed characteristic portrayals of male and female in Pakistani television commercials. In case of partial agreement for diverse options in the same category, researcher discretion was considered.

Characteristic Portrayals:

Categories for analyzing male and female characteristic portrayals in Pakistani television commercials are stated below:

- i. **Supportive & caring**
This category enlists individuals that are depicted as caring and supportive towards their families, by means of their behavior and attitude.
- ii. **Conflicting**
This category enlists portrayal of male and female characters in a way that they have disagreement or conflicting ideas of life as compare to their counterparts.
- iii. **Stylish & glamorous**
This category enlists portrayal of male and female characters as a stylish and attractive personality by means of their physical appearance. This includes the way characters are spruced up in fashionable attire.
- iv. **Simple**
This category enlists portrayal of male and female characters as a simple, modest and ordinary looking personality by means of their physical appearance. This includes the way characters are spruced up in casual attire.
- v. **Confident**
This category enlists portrayal of male and female characters as a confident individual by means of their approach towards life. They are self aware people and understand their strengths and weaknesses.

- vi. Nervous**
This category enlists portrayal of male and female characters as a problematic and panicky individual who can lose control from his nerves and get tense easily.
- vii. Funny / lively**
This category enlists portrayal of male and female characters that play folly acts and try to muck around in the entire commercial.
- viii. Serious**
This category enlists portrayal of male and female characters that have a serious outlook, thoughtful and handle different situations in modest way.
- ix. Any other**
This category is designed for individual traits that are not fit for any other category.

Demographic focus:

Together with these categories; demographic focus in the aforementioned 25 television commercials was also studied. For this reason, separate category for examining demographic focus in television commercials was designed.

In this context of study, demographic focus reflects the central focus on particular gender and age groups featured in television commercials. The prime emphasis of this research is on the male and female representation in Pakistani television commercials and only young to middle aged male and female role portrayals are studied. Hence categories are as follows:

- i. male
- ii. female
- iii. combination (both male and female)

Main Voice over / Narrator This category was designed to analyze the gender of prime narrators and also to understand the ratio of male and female in leading voice over. Categories are as under:

- i. Only Male
- ii. Only Female
- iii. Combination of i. (Only male) & ii. (Only female)

Review of Past Literature

The relevant literature in the context of this study highlights the above mentioned aspects of gender imagery i.e. the percentage of female representation as compared to their male counterparts in televised advertisements, the main voice over narrator incorporated in television advertisements, the character portrayals of male and female, the situations in which male and female generally appear in most of Pakistani television advertisements.

Ahlstrand (2005) revealed that considerable amount of stereotypical portrayal seem evident in Austrian television commercials. Moreover, women were mostly given

marginal coverage as compared to men in most of the Austrian television advertisements especially as main voice over / narrator and in dominant characters. Whereas men on the other hand were given dominant representation in terms of their role portrayals and they often featured in masculine products. Apart from that, women and men were equally given their due representation in characters portrayal i.e. in occupational and household settings both.

Holtzhausen, Jordaan & North (2011) reflect that women are mostly depicted as product user as compare to sex objects in South African television commercials. Mostly female were incorporated in advertisements of personal care products in comparison to sports related products. Approximately 40 % of television advertisements depicted women in them. Overall, women are not stereotyped in South African television commercials rather advertisers did make an effort to feature women in multifaceted role portrayals which ultimately reflects the image of modern South African women. Although women were frequently associated with products of personal care, food and household thereby relating women in low involvement decision making process. Ostensibly the role of spokesperson in television commercials appears significant as it serve as opinion leader for the masses. Hence female were given importance as opinion leaders who could affect masses decision making.

Espinar-Ruiz, González-Díaz (2012) asserted that the gender in-equal representation was obvious in voice over / narration in most of the Spanish television advertisements. Moreover, when it comes to health related claims and aesthetic attributes of the products; female voice over was mainly used. Similarly, male voice over was associated with the claims comprising of entertainment and special packages instead of product benefits. In order to understand the portrayal of male and female in terms of physical appearance, it is therefore noticeable that female have been given more beautiful exposure as compared to their male counterparts.

Shrikhande (2003) revealed that female characters were mostly depicted in young age group as compared to their male counterparts in Indian television advertisements. Ostensibly the reason for such youth full portrayal of female was obvious i.e. to attract the attention of viewers whereas males were significantly represented in middle aged and old characters thereby associating the image of a an experienced persona with them. Moreover, females were mainly featured in domestic setting whereas male in professional settings thereby emphasizing on the existing stereotype of society where the most suitable position for a female appeared to be her home. Voice over / off screen narrations were predominantly done by male as compared to female. Although gender equality was obvious in case of product representation as both male and female performed their role in the same way. Females were largely depicted as 'central figure' especially in household products.

Duman, Yılmazel & Akbulut (2013) revealed that the women were mostly associated with edible, household products; they were projected as house wife about 80% in Turkish television advertisements, a caregiver mother dedicated for the well being of her family. Moreover, physical attractiveness of women is also heavily focused. Professional character of women is not embedded in Turkish television advertisements. Voice over was mainly dominated by the representation of male as compared to females.

Wong & Chan (2006) investigated the gender role and gender trait portrayal in children advertisements. Findings revealed that females were outnumbered in case of voice over / narrator. Similarly male were depicted in autonomous roles whereas females appeared to be indulged in relationship roles. Same goes with their traits, males were depicted in displaying anti social behaviors having an assertive attitude and energetic life style. On the other hand females were portrayed as care givers, reliant and work shy. Overall, traditional male dominated value portrayal seemed obvious assigning virtuous obligations for females.

Presentation and Analysis of Data

This study was based on the gender portrayals in Pakistani television commercials that run on Pakistani channels. Gender portrayals have always been an important social paradigm for social science scholars. Several research studies have been conducted on the representation of male and female in television commercials across the globe. It is therefore crucial for the researcher to investigate the dimensions of gender representation in our social context i.e. in relation to Pakistani television commercials.

As per findings of the study, following discussion is divided in few dimensions in order to analyze the major insights in detail.

1. Cross tabulation of Gender and Main Voice Over / Narrator

Gender	Voice Over
Male	40 %
Female	28 %
Both (Male & Female)	32 %
Total	100 %

As per findings of the study, overwhelming representation of males (i.e. 40%) in terms of voice over / narrator was observed. This result is consistent across past research studies whereby women seems outnumbered by their male counterparts when studied frequency of voice over / narrator in television commercials.

2. Cross Tabulation of Voice Over & Product Category

Gender	Household	Health & Beauty	Edibles	Telecom.	Total
Male	40%	20 %	20 %	20 %	100 %
Female	14 %	57 %	29 %	0 %	100 %
Both	14 %	29 %	14 %	43 %	100 %

Male voice over / narrators were mostly used in the category of household products (40%) followed by edibles, health and beauty and telecommunication respectively. Considerable representation of female voice over mostly found in health and beauty (57%) which confirms the existing stereotypical portrayal of female in personal care and aesthetic products.

3. Cross Tabulation of Gender & Demographic Focus In Pakistani Television Commercials

Age Group	Demographic Focus
Minors / Kids	8 %
Adult Male	8 %
Adult Female	24 %
Combination	32 %
Family	28 %
Total	100 %

Results reveal that females were centrally focused in terms of individual portrayal as compared to their male counterparts. Their central figure position equally appears significant when they dominate the commercial independently or as active member of family. Men and children were marginally depicted individually in the television commercials in the context of this study. Apart from that men appeared as supporting family members in domestic setting or a helpful stranger in outside context of communication. In addition to this, combination (32%) and family (28%) group reflects the collective portrayal of various age groups.

4. Cross Tabulation of Gender & Demographic Focus With Respect To Product Category

Gender	Household	Health & beauty	Edibles	Telecom.	Total
Male	0 %	50 %	0 %	50 %	100 %
Female	17 %	83 %	0 %	0 %	100 %
Both	14 %	14 %	14 %	58 %	100 %

Category of edibles and household reflected the interesting turn where by men and women both were given equal representation and it can be asserted that the role of family

appears crucial when it comes to the promotion of such products. Gender portrayal in telecommunication products reflects the over domination of male i.e. 50% in comparison with female 0% (on individual basis). Similarly health and beauty category shows women with 83% share outnumbering their male counterparts.

5. Cross Tabulation of Gender & Characteristic Portrayals

Characteristics	Male	Female
Supporting & Caring	26 %	40 %
Conflicting	0 %	0 %
Stylish & Glamorous	11 %	28 %
Simple	26 %	12 %
Confident	7 %	4 %
Nervous	0 %	4 %
Funny / Lively	0 %	0 %
Serious	0 %	4 %
No Portrayal	30 %	8 %
Total	100 %	100 %

Females were mostly depicted in the characters of supporting and caring 40%, stylish / glamorous 28% and simple women with 12%. The following analysis of commercials also supports the notion that female gender portrayal still exist and the stereotypical idea mostly projected women as primary care giver, centre of attention and a responsible decision maker who's prime focus is of giving comfort and assistance to their families.

Males were mostly appeared in supportive / caring, simple as 26% respectively and stylish characters with 11%. Moreover, findings from the category of 'no portrayal' highlight that the ratio of less significant character portrayal seems common for male as compared to females.

6. Gender Association with Product Categories:

i. Characteristics Portrayal of Male With Respect To Product Category

Characteristics	Household	Health	Edible	Telecom
Supportive & caring	16%	-	4%	8%
Conflicting	-	-	-	-
Stylish & glamorous	-	8%	-	4%
Simple	8%	-	12%	8%
Confident	-	-	4%	4%
Nervous	-	-	-	-
Funny / lively	-	-	-	-
Serious	-	-	-	-
No portrayal	4%	20%	8%	-

As per findings of the above mentioned table, it seems obvious that men were mostly depicted as supportive and caring in the category of household with 16%, telecom 8% and edibles 4%. Simple characters mostly observed in the commercials of edible 12%, telecommunication and household 8% respectively. Overall male characters were represented dominantly as supportive, caring and simple individuals.

ii. Characteristics Portrayal of Female With Respect To Product Category

Characteristics	Household	Health	Edible	Telecom.
Supportive & Caring	20%	-	-	-
Conflicting	-	-	-	-
Stylish & Glamorous	-	20%	4%	4%
Simple	-	4%	-	8%
Confident	-	4%	-	-
Nervous	-	4%	-	-
Funny / Lively	-	-	-	-
Serious	-	-	-	4%
No Portrayal	-	4%	-	4%

Findings of this study explained that women are mostly associated with the products of personal care and aesthetic products with the highest share among the rest. Also, men were not given due emphasis in any product category especially in individual case but they got considerable count as family member especially in the category of edibles and household. These findings were partially supported by previous researches.

Conclusions

This research encapsulates the idea of stereotypical gender portrayal in television commercials particularly in case of female portrayal. Considering the characteristic portrayal of male and female in Pakistani television advertisement, a monotonous approach towards both gender and their related responsibilities has been observed.

“Gender is one of the most studied social paradigms as it is the main paradigm that people use in determining how to act and interact with others”(Hooper, 2013). These generalized images do exist today and will continue to grow if no significant measures will be taken to minimize biased gender imagery. Also, this unequal representation reflects the subjective approach of media professionals towards the society at large.

There are certain deeply penetrated social generalizations about the ‘expected role of men & women’ as a member of any particular society. Women have long been associated with

the most familiar 'social tags' that they should be an ideal wife, dedicated and self less housewife, friendly sister, a caring mother and understanding daughter. Hence women or in other words an ideal feminine 'self' should possess 'all in one' traits in order to please all the people around her. Interestingly such kind of images have almost equally presented in television commercials across several studies.

In view of the aforementioned dimensions, it can be asserted that women are still deemed as care givers and depicted in situations whereby female appears to be serving voluntarily to their families whereas men enjoys their independent and autonomous position. Results of this study and the past literature are consistent in this context of the study. Voice over / narrators generally define a person responsible enough and possess authority to manipulate consumer minds by acting as credible source or opinion leader for masses. According to the findings, above stated stereotypical role also exists in Pakistani television advertisements. It can also be asserted that the reason behind these stereotypical portrayals might also be the values and beliefs that exist within the framework of a particular society. As Craig (1990) cited that: "advertisers manipulate gender stereotypes according to economic considerations, exploiting whichever gender images best fit the product offered and the audience targeted."

Ostensibly women have always been criticized for aspiring beauty and acquiring personal care products; on the contrary men would be interested in latest technological gadgets, automobiles, housing and other high involvement decisions. It can be asserted from the values and beliefs deeply penetrated in our social context that there are certain parameters that we generally would like to follow. It was crucial for the researcher to investigate whether such indifferent behavior and biased approach prevailed in Pakistani advertising landscape or not. Moreover, attempt was made to explore the amount of gender imagery depicted in Pakistani commercials.

The findings of this study also reveal that few emerging trends have been added in the context of male portrayals in television commercials. Previously, research studies observed men in the authoritative and domineering roles whereas the findings of this study seem inconsistent across past investigations. Contemporary advertising primarily television commercials tend to depict men in supportive and caring roles, contributing in the domestic responsibilities. For instance: example of Jazz commercial (telecommunication service), whereby a son is taking care of his father and appears in supportive and caring role. This type of role portrayals should be further endorsed in Pakistani television commercials as it induces positive feelings and may change people's attitude and behavior altogether. As Valerie Hooper (2008) rightly asserted that: "Television commercials are capable of influencing viewers' beliefs about what exists, what is normal, what is right, and how they should behave within their gender."

Whether it's a matter of choosing healthy cooking oil, dairy product or household cleaning detergents their role in proving maximum results seems inevitable. All in all women serve as an essential source of giving unlimited care, comfort and affection. As Shrikhande (2003) indicated that the women are still predominantly associated with household products in many television commercials. Apart from that, women are also increasingly being portrayed as central figures in the personal hygiene products category. Wong & Chan (2006) also revealed that females were portrayed as care givers, reliant and work shy in television commercials of Mainland China.

On the basis the findings of this research, it is observed that males were predominantly used in voice over / narration as compared to females. Females were mostly associated with personal care and household products, thereby assigning low involvement decisions primarily. Males were mostly portrayed in professional setting in turn promoting the existing stereotypical images of dominant and independent position of male. Females were largely depicted in domestic setting consequently assigning them the image of caregivers, relationship oriented, central figure in household setting and dependent self. This was evident from the female depiction in household products advertisement typically.

Interestingly, a social stigma or rather a strong prejudice reflecting the image of men as a care free, independent and dominant actor prevails in our social fabric. This study revealed that this 'social stigma' seems to be shattered at least to an extent in the context of Pakistani television commercials. Although, their authority and dominance still exist when you look at the overwhelming count of men as voice over / narrators in Pakistani television advertisements.

On the contrary; supportive / caring and simple characteristics portrayal reflects the softer and humble image of men which is not congruent with few past research studies. In view of previous researches, men were predominantly featured as dominant, independent individual, mostly placed in professional setting; thereby highlighting their domineering image. But the Ahlstrand (2005) findings did not seem compatible with the early studies as it revealed that women and men were equally given their due representation in characters portrayal i.e. in occupational and household settings both.

At present, men are also depicted in domestic setting, extending their help for domestic chores and nurturing their child equally with their female counterparts primarily in this context of research. This finding appears congruent with the findings of Ahlstrand (2005) but at the same time against the findings of Valerie Hooper (2008): "Men are more likely to be depicted working and at work or other "non-home" locations. Women appear less often in television commercials, are more likely to be representatives of domestic products, performing domestic tasks, and in a home setting."

Apparently, this is the point of change that will bring an interesting paradigm shift in terms of gender image portrayal in Pakistani media landscape. Moreover, equal representation was observed in terms of gender portrayal with respect to telecommunication services. There was no specific monopoly of any particular gender in this product category.

Considering the findings of this study, overwhelming male representation is substantially evident in terms of their dominating voice overs. This finding is also similar with previous research studies by Duman, Yılmazel & Akbulut (2013) revealed that voice reflects the dominant representation of men in comparison with women in Turkish television advertisements. Espinar-Ruiz, González-Díaz (2012) male voice over was mostly associated with the claims of entertainment and special packages instead of product benefits. Ahlstrand (2005) also supported the male domination in terms of their role portrayals and they often featured in masculine products.

Thus, it can be asserted that stereotypical portrayals in television commercials still persist and have always been a matter of intense debate. Considering the aforementioned discussion on the stereotypical gender imagery in television advertisements it is evident that few commonly featured role portrayals are prevalent in different regions of the world. It is imperative to understand that these gender biased media representations can affect the thinking and lifestyle of mass audience. There is a great saying: ‘with great power comes great responsibility’; so it is the fundamental duty of media practitioners to critically analyze the media content before they make it accessible for the audience and create their messages accordingly in order to reduce the gender discrimination through their media portrayals.

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A Comparative Study Of Higher Education System In Pakistan And China

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Abstract

A comparative study of higher education was made to explore the collaboration between China and Pakistan. Budgetary allocations to all levels of education, both federal and provincial have also been presented and analyzed. A literature review of the publications consulted has also been provided. Wherever possible, data has been gathered from government websites and other publications. The study explores the policy, mechanism to find the similarities and dissimilarities between the two countries and search for potential education collaboration between the two countries.

Keywords : Higher Education, Educational Policy, Comparative Study

تلخیص

اعلیٰ تعلیم پر ایک تقابلی تحقیق کی گئی جس میں اس بات کا جائزہ لیا گیا کہ قانون ساز اداروں سے منظور شدہ قوانین پر عملدرآمد کے باوجود پاکستان اور چین کے نتائج میں فرق کیوں ہے۔ مکمل خاکے کی تصویر کشی کے لئے تمام مراحل میں وفاقی اور صوبائی سطح پر مختص کردہ بجٹ اور تعلیم کا جائزہ لیا گیا ہے۔ تمام ممکنہ حکومتی ویب سائٹس اور مطبوعات سے معطیات جمع کئے گئے ہیں۔ اس تحقیق میں پالیسی، طریقہ کار کے علاوہ دونوں ممالک میں مشابہت اور فرق تلاش کئے گئے ہیں، علاوہ ازیں دونوں ممالک کے درمیان تعلیمی قابلیت کے اشتراک کا بھی جائزہ لیا گیا ہے۔

کلیدی الفاظ: اعلیٰ تعلیم، تعلیمی پالیسی، تقابلی مطالعہ

Introduction

As is known to all, relations between China and Pakistan has been described as that of an “all-weather friends”. China and Pakistan have shaped a paradigm of neighbor-to-neighbor relations. Their time tested friendship, described as “higher than the mountains and deeper than the oceans”, is not just a bunch of words. China and Pakistan have fostered a very close relationship over the decades, and ties between the two countries date back to 1950 when Pakistan joined a small handful of nations in recognizing the People’s Republic of China. During these sixty four years, China constantly continues to enhance solidarity and cooperation with Pakistan; there has been an increase mutual

understanding and trust to strengthen mutual help and support. At the same time, both sides share the benefits of ongoing developments. China and Pakistan's cooperation has been very close in a range of fields. Actually, areas of cooperation include issues such as economics, health, education, regional conflicts, ethnic conflicts and natural disasters. The relationship is indeed a geopolitical keystone for both countries. Pakistan remains China's closest friend both in South Asia and among Islamic countries. With the developing of the close cooperation in so many fields, China and Pakistan are likely to explore collaboration in the field of education. The education system has a vital role in each country, although each country has a different system. To what extent, can we have common interests. This study explores the policy and mechanisms to find the similarities and dissimilarities between the two countries and search for possibility of collaboration in education between the two countries.

China-Pakistan Relations

Globalization has manifested itself not only in economic matters and finance, but also in almost all aspects of contemporary cultural and intellectual life. "Globalization calls to the attention of literary and cultural studies scholars that the recent popularization of the Chinese language and culture worldwide should also be taken into serious consideration, for it will contribute a great deal to the remapping of the world language system and the rewriting of literary culture by pointing out a new orientation of literary historiography. In this aspect, Chinese literature, which flourished in ancient times but was later long-repressed and marginalized, will certainly contribute a lot to the realization of world literature along with the current popularization of the Chinese language." (Wang, 2010) It is indeed a fact that Chinese has grown to become another major world language besides English.

Over the years, subsequent to 1951, China and Pakistan have gone through thick and thin circumstances and have developed the type of relationship referred to as an all-weather friendship which has withstood the test of time and is maturing day by day. In recent years, a comprehensive cooperation between China and Pakistan has been developing in a more standardized and legal direction. Compared with traditional forms of bilateral ties, China-Pakistan relations go well beyond economic and trade links and are closely allied to the strategic field. The two countries have had extensive and close cooperation in several areas that would otherwise be deemed sensitive to a nation's core interests, including the military and nuclear energy. Both sides have also cooperated closely in combating terrorism in central Asia, which poses a grave threat to peace and stability in the region. Lutfullah Mangi, a professor of international relations at the university of Sindh, has said that "Pakistan-China relations are linked in four areas: political relations; military cooperation; trade and economic relations; and people-to-people contact and cultural relations." (Mangi, 2010) Among the four areas, the establishment of the

Pakistan-China Think Tank in September 2009 promises to be a good beginning. The focus of the Think Tank is devoted to promoting, strengthening and expanding Pakistan-China relations in different areas, such as security, trade, education and culture. Currently, there are three Confucius institutes in Pakistan. The Confucius institute in Islamabad and the Confucius institute in Karachi and the Confucius Institute in Faisalabad, which was established in 2014. I. The Confucius Institute in Islamabad Pakistan was established in 2007. It is the first Confucius Institute in the Islamic world. It is not difficult to discover that Chinese learning is popular in Pakistan; the two countries have started to engage cooperatively in education. In order to broaden this cooperation, we need to observe more educational details concerning higher education in the two countries. According to the statistics from *China Education Yearbook* in 2011, “Annual foreign students who study in China exceeded 290,000. According to national statistics, the number of foreign students in India and Pakistan ranked eight and nine and the number of overseas students reached 9.370 and 8.516 respectively. In 2010, the rankings are 8 and 10, with the number of 9.014 and 7.406 students respectively, in recent years, due to the ease of Chinese university admission and relatively cheaper tuition than European countries, especially general medicine degrees in both internal and external courses, China is becoming one of the preferred destinations for overseas students of South Asian countries.” (*China Education Year Book*, 2011)

The Significance of Education

Education is a basic human need for socio-economic development and basic education is a fundamental human right providing us with the foundation for further development. The founding fathers of Pakistan realized that the future of this nation depended on a productive pursuit of knowledge through education. In his message to the first Education Conference in November 1947, The Father of Pakistan sets the guidelines in his detailed message: “Under foreign rule for over a century, in the very nature of things, I regret, sufficient attention has not been paid to the education of our people, and If we are to make real, speedy and substantial progress, we must bring our educational policy and program on the lines suited to the genius of our people, consonant with our history and culture and having regard to the modern conditions and vast developments that have taken place all over the world.” (Tahir, 1980) The future of our State will and must accordingly depend upon the type of education we give to our children, and the way in which we bring them up as future citizens of Pakistan. We should try, by sound education, to instill into them the high sense of honor, integrity, responsibility and selfless service to the nation. There is an immediate and urgent need for giving scientific and technical education to our people in order to build up our future economic life and to see that our people take to science, commerce, trade and particularly well-planned industries. We should not forget that we have to compete with the world which is moving very fast in this direction.” Most educators have realized the emergency status of

education in Pakistan, but the facts are not so encouraging. “The Education Sector in Pakistan suffers from insufficient financial input, low levels of efficiency for implementation of programs, and poor quality of management, monitoring, supervision and teaching.” (Memon, 2007)

The Chinese Government gives priority to the development of education. It is particularly concerned with financial investment in education and the introduction of policy. The data released by Chinese government in May, 2013 shows that Chinese expenditure for education relative to GDP is for the first time up to international standards. Analysts say that it is an important milestone for China in its transition from a big educator to a powerful one. According to the Ministry of Finance, the national public expenditure statement of 2013 shows that expenditure for education in 2013 is 2.2trillion, which accounts for 95.5% of budget, also 123.6% of actual budget. Amongst this, spending on general education is 1.7 trillion, 79.5% of spending on education. Regional public expenditure statement of 2013 shows that actual budget for education is 2.1 trillion, 103.7% higher compared with the last year. Fiscal balance in August 2014 indicates that education expenditure is 1.3 trillion, with year-on-year growth of 11.1%, contributing about 14.2% of national spending.

The scale of higher education has been developing steadily. In 2012, there are a total of 2790 high schools across the country, which is more than the previous year. Among them, 2442 are regular institutions of higher learning; this represents 33 more schools than that of last year. There are 348 adult colleges and universities, 5 less than last year; the various forms of higher education amounts to a total of 33.3 million people, an increase of 1.6 million over the previous year, this represents a growth of 5.0%. All these statistics are from *China Education Situation—2012 National Education Career Development*, issued by MOE.

In 2010, Ministry of Education issued the China’s Medium-and Long-Term Talent Development Plan (2010-2020). It proposed strategic goals for education, that is, to basically achieve the modernization of education by 2020; formulate a learning-oriented society; and an increase in the effectiveness of human resources. It requires raising universal schooling to a higher level, developing education equality in relation to the entire population, providing a high-quality education, constructing a complete system of life-long education and perfecting an active education system. As for higher education, it specifically proposed that we should encourage those engaged in prominent research open up to the world, support them to join and set up international academic collaboration organizations, support them to build joint facilities with overseas education and research organizations at a high level, increase steps to introduce world-class universities, cultivate a galaxy of elite innovation talents, establish a compendium of world-class curriculum, achieve a set of leading original achievements, and make every

efforts to strengthen comprehensive national effectiveness. In chapter 16, it also gives details about how to expand the process of opening up education. It requires us to increase the number of international students, raise the amount of sponsorship by the Chinese government, put the major emphasis on the students from developing countries, optimize the situation for international students studying in China. There is also the necessity to organize pre-education for foreign students, to increase majors taught in English in institutes, and to improve the quality of education for international students.

In order to promote mutual understanding, cooperation and exchange between China and other countries, the Chinese government has set up a series of scholarship programs to sponsor international students, teachers and scholars for degree studies (bachelor, master or PhD) or academic research in China. The Chinese Government Scholarship supports the following 7 programs (Bilateral Program; Chinese University Program; Great Wall Program; EU Program; AUN Program; PIF Program; WMO Program). Academic programs of Science, Engineering, Agriculture, Medicine, Economics, Law, Management, Education, History, Literature, Philosophy and Arts in 252 designated Chinese universities are available to scholarship winners.

Government Policies

The World Education Forum (26-28 April 2000, Dakar) adopted the Dakar Framework for Action, referring to Education for All (EFA). In response to the Dakar Forum commitments, Pakistan developed a comprehensive National Plan of Action (NPA) on Education for All, devised as a long-term framework (2001-15), to be executed in three five-year phases, focusing on early childhood education, universal primary education and adult literacy as three of its focal points. This plan was developed and endorsed by the first Poverty Reduction Strategy Paper (PRSP I: 2003-2006) but could not be executed due to shortage of finances. Under the EFA plan and in coherence with the constitution and key policy framework, provinces will be introducing projects for the enhancement of the education sector. For the children, it required that the government should expand comprehensive early childhood care and education and ensure that by 2015 all children have access to complete, free, and compulsory primary education of good quality. For the adults, there is the need to achieve a 50% improvement in adult literacy by 2015 and eliminate gender disparities in primary and secondary education by 2005 and achieve gender equality in education by 2015. Especially, it emphasis more focus on ensuring girls' full and equal access to and achievement in basic education of good quality. The White Paper on Education was disseminated end December 2006, as a pre-policy document to stimulate a discussion of major policy issues concerning education in Pakistan.

In China, the Order No. 7 of the President of the People's Republic of China was issued on August 29, 1998, which concludes the *Higher Education Law of the People's Republic of China*¹. The Article 12 in general provisions(Chapter one) says "The State encourages collaboration between higher education institutions and their collaboration with research institutes, enterprises and institutions in order that they all can draw on each other's strengths and increase the efficiency of educational resources. The State encourages and supports international exchange and cooperation in higher education." and the article 36 in fourth chapter states "Higher education institutions shall, in accordance with the relevant regulations of the State, act on their own in conducting exchange and co-operation with higher education institutions outside of the territory of China in the fields of science, technology and culture." (<http://www.moe.edu.cn/publicfiles/business/htmlfiles/moe/s7566/201309/156899.html>).

The Chinese Government attaches a great importance to inter-school cooperation, and also encourages universities to intensify international cooperation. Besides this, in order to ensure that poorer students get a higher quality education, The State has established scholarships and encourages higher education institutions, enterprises, institutions, public organizations or groups and individuals to establish scholarships in a variety of ways in accordance with the relevant regulations of the State.

The State has established work-study funds and student loans for students of higher education institutions and encourages higher education institutions, enterprises, institutions, public organizations or groups and individuals to establish stipends in a variety of ways to provide assistance for students who come from families with financial difficulties.

Comparison of Different Educational Levels in China and Pakistan

"Education in Pakistan can be roughly divided into: a. Public Sector (Government Institutions); b. Private Sector (ranging from schools for the poor to the very rich); and c. Madrassas (schools to impart religious education). There are 256,088 educational institutions of all categories in Pakistan, with a total enrollment of 37,462,884 students." (Mahmood, 2012)

Degree Colleges

Undergraduate education (degree colleges) is an education level taken in order to gain one's first tertiary degree (except for an associate's degree). Undergraduate education consists of post-secondary education up to the level of a bachelor's degree. In Pakistan the Graduation system is classified into two Undergraduate (UG) and Postgraduate (PG) Systems. The undergraduate takes two or four years to complete his/her degree. The two

year undergraduate programs are mostly in the fields of arts, humanities, science etc., and the four year programs are mostly in the fields of technology, engineering, pharmaceutical sciences, agriculture etc. However, for medicine, law and architecture, the period has been five years. In Pakistan, 1,558 degree colleges are providing services in the education system. Out of these 1,154 (74%) are in the public sector, whereas 404 (26%) are in the private sector. The total enrollment at degree college stage i.e. in grades 13 and 14, is 0.431 million. Out of these students at this stage of education, 0.385 million (89.36%) are completing their degrees in the public sector, whereas, the rest of the 0.046 million (10.6%) students are in the private sector. The total boys enrollment at degree colleges stage is 0.213 million (49.4%), whereas, the girls enrollment is 0.218 million (50.58%). The total teachers at degree colleges level are 36,349, out of which 30,995 (85%) are in the public and 5,354 (15%) are in the private sector. The percentage distribution of teachers at degree level is shown. There are 20,168 (55%) male teachers and 16,181 (45%) female teachers. A vocational university, sometimes called professional university or applied technological university college of higher vocational studies, is an institution of higher education and with provision for research, which provides both tertiary and sometimes quaternary education and grants academic degrees at all levels (bachelor, master, and sometimes doctorate) in a variety of subjects. In China, 1,297 vocational colleges provide their services in the education system. They enroll local high school graduates for degree programs who pay fees and commute to school. Admission is based on a nationwide entrance exam. Normally VU students have lower scores than those who are admitted into provincial and national institutions. Unlike those who attend a provincial or national institution, a job is not assigned to a VU student at graduation. The total students in vocational school are 9,642,267, out of which 4,998,527 (52%) are female students and 4,643,740 (48%) are male students. The technical school students in web-based education are 3,701,414, and there are 1,770,409 female students which accounts for 49.8%. Male technical school students in web-based education are 1,931,005 (50.2%). The above statistics prove that the percentage distribution of students in vocational schools remains basically the same. The proportion of girls is slightly higher than that of the boys. Most vocational universities found it difficult to recruit enough qualified full-time faculty personnel, so they employ part-time faculty members, who usually focus on practical skill training. The total educational personnel at vocational school are 622,425, there are 423,381 full-time teachers amongst them, that is, and the staff to students' ratio is one to sixteen. Current master students in China number 1,719,818 and undergraduate students number 14,270,888. There are 5,331,770 in private college.²

Universities

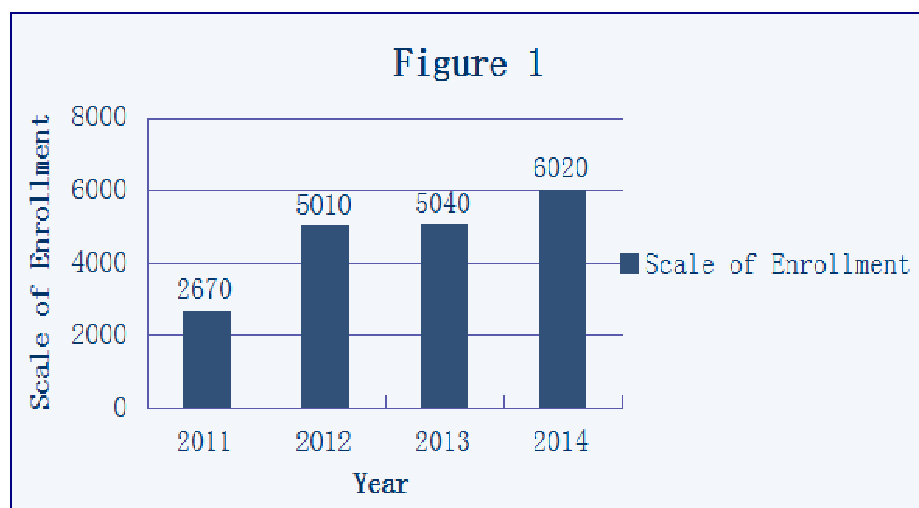
University education is a critical component of human development worldwide. It provides not only the high-level skills necessary for every labor market but also the

training essential for teachers, doctors, nurses, civil servants, engineers, humanists, entrepreneurs, scientists, social scientists, and a myriad of other personnel. It is these trained individuals who develop the capacity and analytic skills that drive local economies, support civil society, teach children, lead effective governments, and make important decisions which affect entire societies. There are a total of 135 universities providing their services in both the public and the private sector of education. Out of these universities 76 (56%) are working under the umbrella of public sector, whereas 59 (44%) are working under the supervision of private sector as reflected.

The total enrollment in the universities, i.e., at post graduate stage, is 1.108 million. Out of this enrollment 0.949 million (86%) students are enrolled in public universities, whereas, 0.159 million (14%) students are studying in private universities. The percentage distribution of universities enrollment by sector counts 56% (Public) and 44% (Private). The distribution percentage of universities is 86% (Public) and 14% (Private) sector. The distribution of Universities' Enrollment in the Public and Private Sector is: total male enrollment is 0.586 million (67%), whereas, the female enrollment is 0.521 million (33%). The total number of teachers in the universities is 63,557, out of which 50,260 (79%) are in the public and 13,297 (21%) are in the private sector.

Pakistan's spoken language is English, for most Pakistani students, their English proficiency is better than their Chinese capacity. Therefore, offering English classes to Pakistan international students is an undoubted help for them so that they can study Chinese faster and more efficiently, and it is more beneficial to them to increase their knowledge. Currently, the government is gradually improving English teaching courses; English classes are provided at the undergraduate level to international students whose majors are medical science. Actually, in order to attract students from all over the world. The Chinese government and schools are actively thinking reform countermeasure to solve students' learning difficulties. Figure 1 is the scale of enrollment for undergraduate clinical medicine programs taught in English for International Students from 2011 to 2014. The statistics are provided by the Ministry of Education of P.R.C. (http://www.moe.edu.cn/publicfiles/business/htmlfiles/moe/moe_2804/index.html)

“Professional English teaching has a strong appeal for foreign students in China, students in Africa and Central Asia countries and regions are especially in favor of it, it cannot be limited by the language learning process. According to the research, the average age of international students is between 18~22. Being taught in English provides the basis and the opportunity for international students to find a job.” (Mao, 2014)



From figure 1, we can see that the scales of enrollment for overseas students are gradually increasing year by year; the courses taught in English provide a major step in international education. The relevance of education to global competitiveness can be seen in the table from the Global Competitive Index (GCI), given in the following page. Pakistan has been compared with its major competitors in an international context. (Higher the number assigned to a pillar, the lesser the performance.)

GCI Pillars and Comparators

Pillars/ Parameters	Pakistan	Bangladesh	China	India	Malaysia	Sri Lanka
1. Institutions	79	121	80	34	18	82
2. Infrastructure	67	117	60	62	23	76
3. Macro-economy	86	47	50	88	31	110
4. Health and Primary	108	90	55	93	42	36
5. Higher Education & Trg.	104	108	77	49	32	81
6. Market Efficiency	54	83	56	21	09	71
7. Technological Readiness	89	114	75	55	28	83
8. Business Sophistication	66	96	65	25	20	71
9. Innovation	60	109	46	26	21	53

(Source: The State of Pakistan's Competitiveness 2007, Competitive Support Fund, USAID, Ministry of Finance, Government of Pakistan, 2007.)

Country	HDI Ranking	HDI	LED	EYS	MYS	EI	II	HI	GII
China	101	0.687	73.5	11.6	7.5	0.623	0.618	0.843	0.209
Pakistan	145	0.504	65.4	6.9	4.9	0.386	0.464	0.717	0.573

(Source : UDP Human Development Report 2011.)

HDI: human development index; LED: life expected years of schooling; EYS: expected year of the schooling; MYS: mean years of the schooling EI: education index; II: income index; HI: health index; GII: gender inequality index.

From the above table, we can see that the gender inequality index in Pakistan is higher than that of China. China's education index is higher than that of Pakistan. In Masud paper *Radicalization of Opposition to Girls' Education in Pakistan Socio-Religious Analysis* (Masud, 2011), he presented a summary of the findings of several reports on the issues relating to girls' education in Pakistan, which indicates that girls are not given enough education, so the percentage of illiteracy among Pakistani girls is higher than that of the boys. In contrast to this, according to the number of female students of schools by Type and level posted by The Ministry of Education of P.R.C. the numbers of female students are nearly close to the number of male students, both in compulsory education or in the higher education sector. In 2014, the Ministry of Education issued a list of regular colleges and universities in China, the total number being 2,246. This list involves different fields, such as, medicine, engineering, education, computer, language, etc. According to the educational statistics, there are 1,145 regular HEIs (higher education institutes), out of which 303 are independence institutions. There are 1,627,642 educational personnel, out of which 1,013,957 are full time teachers.³ (<http://www.moe.edu.cn/publicfiles/Business/htmlfiles/moe/s7566/01309/156899.html>)

3. Higher Education in Pakistan and China

Good quality, merit-oriented, equitable and efficient higher education is the most crucial instrument for translating the dream of a knowledge-based economy into reality. The tertiary sector contributes as well in the attainment of social goals such as developing civic responsibility, social cohesion and a more tolerant society. For this reason, in addition to the traditional functions of producing skilled labor force and crafting new knowledge through research, a third is being added, throughout the world, that of service to society.

The Higher Education Commission (HEC) was created to serve as the apex body for all matters pertaining to policy, plans, programs, standards, funding and oversight of higher education in the country and also to transform the higher education sector to serve as an

engine of growth for the socio-economic development of the country. The HEC has the responsibility to formulate policies, guiding principles and priorities for higher education. It is also responsible for the institutions for promotion of socioeconomic development of the country, the funding of higher education institutions, accreditation and quality assurance of academic programs and the preparation of plans for the development of higher education. It can express its opinion on all matters relating thereto.

Challenges

Provision of quality education requires a mechanism for internal and external evaluation of quality parameters. In this regard it is necessary to ensure that program and university accreditation mechanisms instituted are compatible with international practices and provide complete transparency of operation. The scale, quality and institutional arrangements of the higher education sector must be able to support and encourage innovation in the economy and provide domestic and international funding support. The challenge is to enhance the R&D capacity to achieve knowledge transmission to the productive sector through university-industry partnerships. On the governance side, the academic and administrative management of Colleges remains an unresolved issue since the degrees are awarded by the universities while the administrative control of colleges themselves lies with the provincial governments. In China, teachers' job satisfaction relating to flexibility and autonomy, teaching and research has been influenced by higher education changes in respect of enlarged class size, long working hours, increased evaluation and assessment and stresses."(Bhutta, 2013)

While preparing a response to the challenges faced in transforming the higher education sector in Pakistan to respond to domestic and global socio-economic challenges we need to recognize several things. The first one is faculty development, which cannot be viewed in isolation and must be considered together with the development of an environment conducive to academics. The higher education system and institutions must accord high priority to ensuring the quality of services and quality of outcomes. In the modern global knowledge-economy, employers increasingly look to universities and colleges to deliver a well-educated workforce that they require in the form of articulate, flexible, and readily employable graduates in order to remain competitive. Universities and institutions of higher learning and research play a catalytic role in the economic development of the region in which they are located. Movements in the global knowledge-society will require universities to develop into diverse, flexible, self-analytical and adaptable enterprises. For the graduates, they must have the ability to communicate effectively both in writing and in reading. The realization of the strategic vision and implementation of proposed policy actions will require the availability of adequate financial resources. It is imperative to enhance the funds available to the education sector to that of 7% of GDP by 2015 as well as to enhance the proportion of this budget available to the higher education

sector to 20% of the education budget. The Policy endorses the main lines of the Medium Term Development Framework (2005-10) of the Higher Education Commission, while suggesting additional action that are consistent with the Framework.

A Summary of Flaws in Existing System, Structure and Culture that Hinders Quality in Research

The higher education system is not improving sufficiently better, in spite of strides made in the past decade. Enrollment stands at about 8% (including two-year colleges) of the age cohort, a statistic that compares unfavorably with countries such as India at 18% and Malaysia at 42%.³ The problems in this system are legion: the low quality of faculties, low student motivation, rote learning and an outdated curriculum, there is poor student discipline in public universities, lack of funding, lack of research, and so forth. As a result, a large majority of Pakistani graduates emerge from universities without the technical or social skills needed for them to be strong contributors in the workplace or society, either in Pakistan or on the global stage.

These problems are not new or unknown, and Pakistani governments have tried, with questionable resolve, to respond. Pakistan in fact has a long history of failed reforms and educational development plans. As early as 1959, the National Commission on Education produced a report that outlined the problems in Pakistan's educational system and recommended reforms. By and large, the problems identified in that report remained unaddressed and have persisted through the Government of Pakistan's educational policies of 1970, 1972, 1979, 1992, and 1998. These problems have also persisted despite period of more than eight five-year development plans that, among broader development efforts, were aimed at resolving the problems in the education sector. The long neglect has made these problems graver than ever before. In a world in which many countries (including the developing world) are moving ahead quickly in terms of their economic and social development, Pakistan risks falling ever further behind if it cannot educate its young people effectively. Moreover, the challenges to Pakistan's education system are about to multiply, given that the number of young people is projected to rise significantly in the coming decades. The current education system in Pakistan is for the most part unable to educate the existing and the prospective large numbers of students so that they are fully functionally literate. It is imperative that they are able to contribute productively to the economy, and are fully aware citizens, able to take part in overcoming the country's vast development challenges.

Conclusions/ Recommendations

The government has made a good education policy, and the aims and objectives of the government are directed to increasing the literacy rate of the country and development of

education sector within five years. The government has made targets and defined the policy to be implemented. The major problem which the government faces is the implementation process. Whist government has set good policy goals, the implementation of policies is not up to the mark and the main reason for poor implementation is the lack of institutions to deal with this, the implementation process of the government is ineffective which makes the policies of the government ineffective thus the desired results are not achieved. The policy designed is good and will only be successful if is implemented effectively

End Notes

1. Higher Education Law of the People's Republic of China, adopted at the Fourth Session of the Standing Committee of the Ninth National People's Congress on August 29, 1998, promulgated by Order No. 7 of the President of the People's Republic of China on August 29, 1998 and take effect on January 1, 1999.
2. all these statistics are from *China Education Situation—2012 National Education Career Development*, issued by Ministry of Education.
3. All the statistics are from the website of Ministry of Education in China. (<http://www.moe.edu.cn/publicfiles/business/htmlfiles/moe/s7566/01309/156899.html>)

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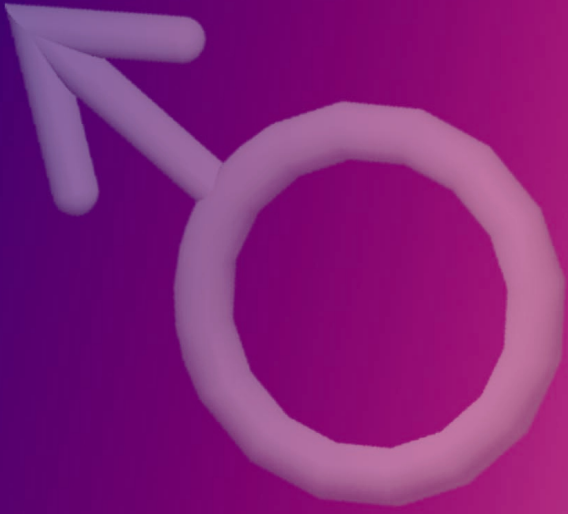
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