



Islam, Pakhtunwali And Educational Decision-Making Among Pakhtuns In Khyber Pakhtunkhwa

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ABSTRACT

Gender disparity is not limited to particular area, or specific region and even to a specific culture of a society, rather is a generalized approach and phenomena which is working globally with some specific division of labor. However, linking this division of labor, gendered based division of labor to the teachings of Islam, obviously it is an odd conception which is damaging the real manifestations of the spirit of Islamic ideology. This study has been thus focusing on the two ideal types of approaches, i.e. one that is strongly supported by culture (for example the prevailing dominant Pakhtun tradition or codes of life) while the second is the ideal teachings of Islam (for example the teachings with reference to women's rights in education). The study is devised to study female deprivation with regard to their educational decision making has been approach through interdisciplinary research using the context of religion and sociology. The field information has been collected from 100 respondents including both genders using purposive sampling with a pre-determined interview schedule for data collection. This part of the data has been supported through literature with the utilization of test statistics in the form of Chi-Square test. Tabulation and chart were presented in support of literature from the religious experts and the study reveals that decision-making process and choices in Pakhtun society are men driven and it is in control of patriarchy, male oriented values, laws and traditions while religion has been on the other side playing no role in the facilitation of female.

Key Words: education, male dominancy, laws, norms, values and discrimination

My Study Background

This obvious that since the last two decades, many efforts were made to sensitize the relations and gendered based associations in various fields towards equality of rights. Female

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facilitation to be enrolled in educational institutions must be as equal to that of male members as this has been ignored since decades (**CIDA, 2010**). The international agenda to bring equality with reference to gender parity goals in the educational development since 1995 has improved the access of female towards basic education in many parts of the south Asian context, sub-Saharan Africa, while the report of the **Grown et al, (2005)** shows that this increase has been observed from 10 to 15% but still the parity is missing, and the gap is widened in many of the societies. The reason for females' low level educational enrollment is associated to the cultural component which has been dominated by male oriented values as stated by **Lynch and Feeley, (2009)**. At the primary level debate of the issue, the conception of discrimination was noted by the feminists in the early 17th century and the gender related conceptions were identified in the educational system (**Freire, 1992; Wilkinson, 2005; Wilkinson and Pickett, 2009**). However, in 80s and 90s the research produced have been focusing on the male and female interests that discriminate one gender by the other (**Arnot, 1982; Hooks, 1989; 1990; 1994; Spender, 1980, 1982; Weiler, 1988; 1991:449**).

Literature on the issue focuses on the basic elements of discrimination which are associated with the material hold of one group over the other. In these relations, those whole are economically and politically powerful, has to control the educational decision and educational attainment (**Raftery and Hout, 1993**). This is in relation to Islam that provide equal chances and opportunities to both male and female in attaining education, but the inequality in education in the context of social relation has been dominated by male since centuries (**Lynch and Baker, 2005**). On the other side, through promulgation of the positive aspect of education, it has been observed from the various literary works that education not enhance the chances of employability for both the gender but also socialize the future of the nation as well (**Iannelli and Smyth, 2008:213**).

The restrictions that has been on the educational decision-making must not be linked with Islam and the teachings of the religion but such restrictions are observed throughout the globe in Muslim as well as other non-Muslim nations (**Khan, 2011**). The policies that are determining equal education has been strongly supported by Islamic ideology however the modern educational structure has the capacity to bring into force the masculine in power with the support of the curriculum. The hidden curriculum with proven stereotypical images for male and female is inculcating the concept of hard and tough for boys while "good, quiet girls" for female and this experience continue even in the selection of subjects, jobs as well as career in future as well. The research of the various scholars have shown that in many cases, the topic, sports and other related components in the educational process, output and interests are gendered and the dominancy of the culture over religion has been dominating the choices (**Lynch and Lodge, 2002; Lyons et al., 2003**).

Many research focuses on the relation of school, teachings and schools' teachers' relations. The school buildings and the teachers who are involved in the process of education, daily projects about how to perform schoolwork, preparation for work, and other schooling relations are also expected by parents in the from of gender education etc (**Giroux, 2002, Skelton and Read, 2006; Duru-Bellat, 2008; Furlong et al, 2009**). Teacher has been the dominant role model for dissemination of knowledge among students and Islam does provide the decision-making place to a teacher (Being Mullaim). The ideology of masculinity and femininity as secondary information shows are thus through the process of education

influence how the social identities including social class, age, ethnicity, religion and sexuality are through learning experiences in education (Plummer, 2000; Epstein et al, 2001, Walkerdine et al, 2001; Kehily et al, 2002, Weaver-Hightower, 2003; Connell and Messerschmitt, 2005). In the context of educational development and learning process, the masculine and feminine gender distinctions are process by academics programs and the process of teachings through formal teachings and involvement of teachers and students (PISA, 2006). Thus, it has been observed from the discussion that educational process and learning is based on the cultural structures and religion has thus provided the equal rights for both male and female.

Islam and Women's Right to Education:

Female has been the half of human population and they are playing and vital role in the organization and development of human society. Islam urges education and knowledge for both male and female to spend their lives accordance to the obligations and duties assigned without any distinction. It has been compulsory duty (Farz) for a female to learn and must gain skills to be practice in the personal life as well as to be utilize for certain economic gain when needed. It is Farz-e-Kifayah and Allah says: "My Lord! Increase me in knowledge.|| (Ta-Ha-114). The revelation of the Holy Qur'an when started, to the Holy Prophet Muhammad (PBUH) was: "Read! In the name of your Lord Who has created (all that exists). He has created humans from a clot (a piece of think coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not. (Al-Alaq 1-5)". Thus, there has been a clear direction in Qur'an that has an emphasis for seeking of knowledge and education. On another occasion Allah says: "And when you are told to rise up[for prayers, or jihad(holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. (Al-Mujadila-11)". Further, it has been narrated in another place the Holy Qur'an says: "Are those who know equal to those who know not?" (Az-Zumar-9)" Similarly, Allah has asked the wives of the Holy Prophet: "And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Hikmah (i.e. Prophet's Sunnah—legal ways, so give your thanks to Allah and glorify His praises for this Qur'an and the Sunnah). (Al-Ahzab-34)". In addition, there are number of verses and Hadith for promotion of education and awareness related to female as their prime responsibilities. The Holy Qur'an says: "O you who believe! Ward off yourselves and your families against Fire (Hell) whose fuel is men and stones, (At-Tahrim-6)". Further, seeking of knowledge is the duty of women and men as the Quran signifies this "And ask from those who have knowledge if you do not have a knowledge (Al Anbia 7)" and many of the Hadith {Saying of Prophet Muhammad (PBUH) can provide more information and support to this ideology and quoted by Hazrat Anas, the Holy Prophet (PBUH) said: "Acquisition of knowledge is obligatory on all Muslims (Muslim)". In Sunnan-I-Baihaqie, the Holy prophet has said that "The one who properly educate a slave girl, teaches her discipline, good manners, declares her free and then go for marrying her, will have double rewards". From the given Hadith, this can be extracted that the religion of Islam is extremely serious about female education. According to the book of Hadith "Sahih Bukhari Sharif" (chapter Kitab-ul-Ilam), that some female Sahaba visited the Prophet in a group and asked that "Men have more access to you than us! Please fix

a special day for us so that we could visit you for seeking guidance! Then Prophet Muhammad (PBUH) fixed a day in which he used to meet women for answering their questions and explaining the teachings of Islam to them". Thus fixing a day is giving more importance to female education than male. On another occasion, the Prophet said: "The best amongst you is one who learnt Qur'an and taught it to others". This tradition was also followed by the Sahaba, Tabeen, and there has been a strong and unanimous consensus among the famous Islamic scholars concerning acquisition of knowledge for both male and female.

My Argument of the Study

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; (An-Nisaa). Gender is playing an important role in the decision regarding educational development of boys and girls. However, the discrimination has been found on the basis of race, disability, ethnicity and other such culturally inherited factors (**Reay, 2001; 2002; Gorard and Salisbury, 1999**). Among the cultural patterns found in Pakhtun society, the inequality in educational attainment has dominated and being one of the oldest cultures, Pakhtuns are much influence by the traditions driven by patriarchic and male dominated norms, which highly favors masculinity and are generally against the Islamic traditions (**Naz, 2011**). **Connell (1995)** has rightly devised it in term of "hegemonic masculinity" that has been powered by the masculine power associated with male. It evident from various research studies that Pakhtun in the locality restrict the female mostly at the domestic spheres, and even in the educational level, female are not much authorized to decide. (**Khan, 2011**). The role of female has been the polite one, with no hard attitude as compared to the male counterpart (**Reay, 2001**). In this regard, the current research study will focuses on the forms of discrimination that prevails in the gender based likeness and mostly divided by cultural patterns. Female students have limited choice to have fulfillment of the desires they wish for while male are facilitated to the extent to become a bread winner of the family not only in the educational decision, but in other spheres as well. It is a fact that the belt in which this study has been conducted is dominated by traditional Pakhtun code of life (Pakhtunwali) where all the matters related the social structure of the locality and income as well educational attainment are organized and run through these codes.

Study Objectives

1. To know about the role of Pakhtun social organization and women's educational decision
2. To know about the practices of norms, and customary law (Pakhtunwali) and Islamic teachings in relations to women's educational choices and decision-making
3. To analyze men's perceptions towards female participation and educational decision-making

Study Propositions

It is not the religious teachings but the prevailing patriarchy, strict Purdah among local women, traditional norms, customary law and the associated social stigma are the dominated factors relegating female from educational and other rights

PROCEDURES AND METHODOLOGICAL APPROACHES

This study focuses on the educational rights of women relegated by major Pakhtun codes of life or Pashtunwali in the aera of Dir Lower Khyber Pakhtunkhwa province of Pakistan. This has been the concern that being the dominant pillar, how these codes are considered in relation to the religious practices of the locality. As the study based upon both secondary and primary data sources, therefore relevant literature has already been sorted in consultation with the religious scholars and researchers from three universities who are the authors. The sociological study and analysis is conducted by expert from sociology department. Thus, purposive sampling method is adopted for the selection of the samples from the local population Dir Lower where as argued that stratified random sampling is a method for obtaining a greater degree of representativeness by decreasing the probable sampling error (Babbie, 2005). The population is divided on the basis of age and education (age of twenty (20) years and below forty (40) years). On the basis of the purpose of the study, a sample size i.e. 100 has been drawn for primary data collection including both male and female. Besides, interview schedule with structured questions and possible answers were devised as tool for data collection and the interviews were conducted in face to face, well managed and organized situation.

DATA ANALYSIS, RESULTS AND DISCUSSION

EDUCATIONAL FACILITIES FOR MALES

Pakhtun social relations are dominated by rigid social values, norms and patriarchic structures (Naz, 2009) and thus male is more privileged as compared to the female population. However, this may be not linked to the religious factor as most of the respondents were no more treating both as separate. Female education is ordained by Islam, however contrary to the prevlaing norms and values, it has been a kind of social disapproval and is treated as social stigma, (C3, Table-5). A majority of the participant 68% (34.0%) agreed to C3 (which to them is the mail factor leading women to educational deprivation) for non facilitation of females in education, 22 (11.0%) agreed to C4 where male are the future hires, while 48 (24.0%) marked C5 related to female restriction on mobility as factors in low edutain.

Table-1 FACILITIES FOR MALES

Categories	Reasons / Factors	F	%	C.P	Mean	Median	Mode
C1	Male preferences in school enrollment	15	15.0	15.0	3.13	3.00	3
C2	Male is future profit of family	16	16.0	31.0			
C3	Female education and social stigma	34	34.0	65.0			

C4	Real future is male in family	11	11.0	76.0			
C5	Women's educational mobility is a problem	24	24.0	100.0			
Ct	Total	100	100.0				

This shows us that most of the respondents agreed upon the notion that female education is treated as social stigma and male are more facilitated for education due their future earning and domestic domination. However, this tradition is not Islamic in nature and the Holy Quran and Hadith are providing educational facilitation to both male and female irrespective of the gender basis. (see Table-1 and Figure-1).

Figure-1 Histogram

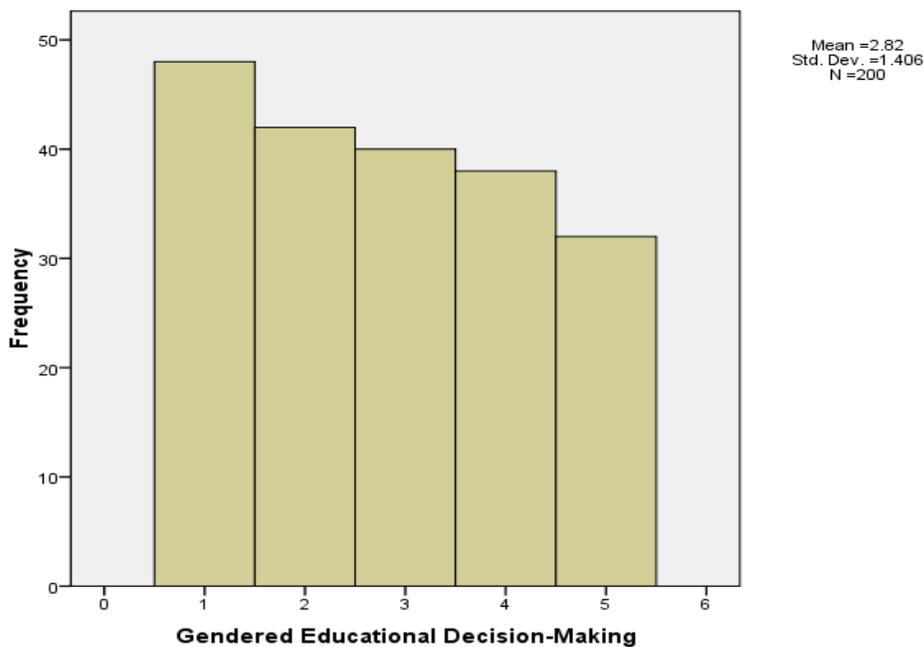


Figure 1

Discrimination In Educational Decision-Making

Gender is playing an important role in the development of a society. Both male and female are important functional component and compulsory element to run family, economy and the social order of a society. (Kimmel and Messner, 2004). However, in the research community under study, it has been observed that the decisions are made on the basis of gender which is against the teachings of Islam and Hadith. Pakhtun culture of the locality is pre-dominantly ruled by the cultural traditions where religion has no role of few roles to play in deciding the matters of education, economy and politics

The field data in this regard support the argument from the religious perspective and this has been validated by field participants as well. The data given in the table shows that in

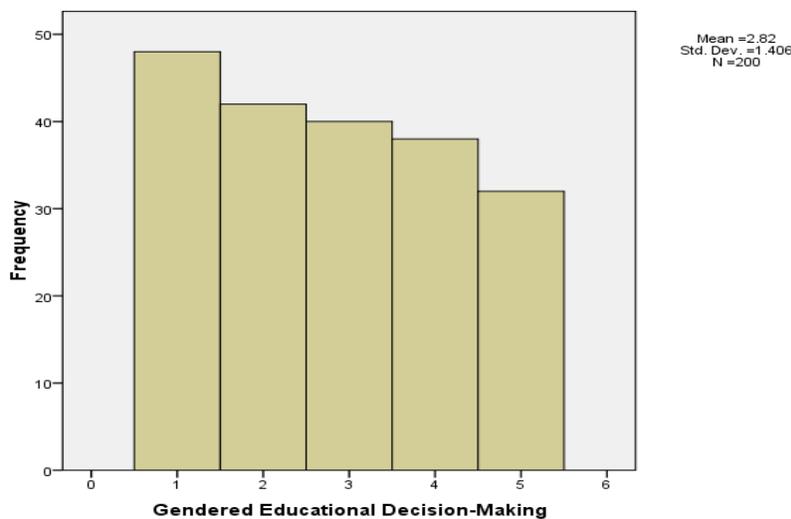
the educational discrimination of, male severe difference have been found to support male while this has been based on gender position of both.

Table-2 Discrimination In Educational Decision-Making

Categories	Statements	F	%	C.P	Mean	Median	Mode
C1	Female/women are only fit for home or grave	24	24.0	24.0	2.82	3.00	1
C2	They are bound to go outside/mobility	21	21.0	45.0			
C3	No need for female education	20	20.0	65.0			
C4	involvement in domestic works	19	19.0	84.0			
C5	Women are for others home	16	16.0	100.0			
CT	Total	100	100.0				

Pakhtun society of the locality provide few chances to female for deciding her future and this has been opposed not by religion but the normative cultural position as identified in C1. The variable given in C2 is about women’s mobility in the area, which is again restricted by the tradition of the area and female are engaged in domestic activities again has been responsible for their low education, while the data also support that female has no need of education to gain power because they are unable to decide the future of the community while women to them are for home or grave only. (see Table-2 and Figure-2).

Figure-2 Histogram



This conception in the field data is against the religious teachings and thus obstruct the educational development of female to the maximum extent.

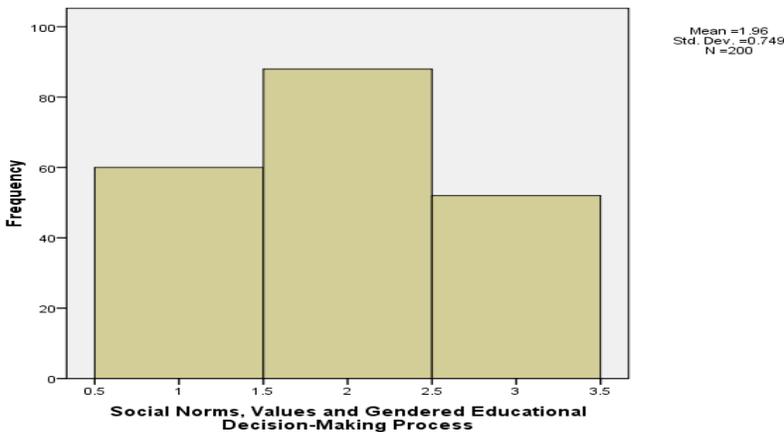
The Role of Pakhtunwali and Religion in educational Decision Making of women

The normative order among the local people has been under the observance of Pakhtunwali while the religious beliefs are strong in observance of worshipping but in practice, all the social activities are governed by the norms and values under the Pakhtun codes of life. The concept of right and wrong etc are associated with such beliefs (Kendall, 2008, Williams, 1970). The empirical data from the field participants have showed that the decisions in the locality are driven by the norms and values and this not only discriminate the female folks but also deprives them in the larger social relations. The empirical data reveals that the social structure is male dominated and is always ruled by male oriented values, that widened the educational gap between male and female (C1). The mobility is restricted for female and are kept inside the four walls of the houses and this has been the dominant norm (C2) while the normative value for female being asset for house dominate in the educational development restricting them from schools and colleges (C3). This also has been the norm of the area which is against the religious tradition and negating female educational rights as ordained by Islam (see Table-3 and Figure-3).

Table-3 The Role of Pakhtunwali and Religion in educational Decision Making of women

Categories	Statement	F	%	C.P	Mean	Median	Mode
C1	Norms of the area (male oriented)	30	30.0	30.0	1.96	2.00	2
C2	Female is queen of the home	44	44.0	74.0			
C3	Women's educational mobility is restricted	26	26.0	100.0			
CT	Total	100	100.0				

Figure-3 Histogram



The obtained in the field is totally in contradiction with the religious ideology and female are thus restricted from educational rights

Discussion overt findings (Chi-Square Test)

In the context of the field data, relevant extract from the literature and the analysis of the data in the form of tables, application of Chi Square test for the given hypotheses is approved with eh majority of the participant that the results are valid and authentic. The results shows that the independent variables are in a strong connection and association with dependent variables that Pakhtunwali has been responsible for the relegating of female or deprivation of female from the educational attainment in the aera. The value of Chi-Square test is $P=.001^{**}<.05$, the Chi-square value $\chi^2 = 28.002$, degree of freedom D.f. = 3, is resulting to a high level association with the given variable in the hypothesis/proposition

Conclusion and Recommendations

The information and its analysis thus evaluate that the research community is governed by the social norms, values dominated by Pakhtunwali (which includes the old traditions, customary law, and practices). These codes are found the major obstacles responsible for the deprivation of female in the educational decision making as well as attainment in the larger society. The male dominancy and patriarchic orientation of the social organization as observed and analyzed from the secondary and primary data has been intensively influencing the social relations which further obstruct the way of female educational development. Such normative order of the research community paves the way for male members in almost all spheres of life including the educational process and even facilitation.

In comparison to the religious teachings of Islam, education has been the duty of male and female and this rights has been ordained by the Holy Quran and Hadith "Seeking of knowledge is obligatory for both male and female" which is the most important and the basic human as well as religious rights is not the priority of the cultural tradition. The study in relation to the religious scripts and prevailing tradition support the proposition that religious practices have been observed in the basic practices of prayers, fast and other pillars but in the practice of social relations, ceremonies, distribution of wealth, social and political activities, the dominant role is thus played by Pakhtunwali. The decisions are thus male oriented, and being monopolized by men, it also deprives the female population. There are no or scarce

chances for female in terms of educational progress and it has been observed that women have restricted educational mobility towards educational institutes. It is finally concluded that there has been an association observed from the literature review, primary information, analysis, interpretation etc that the power structure and the normative order of the locality is male dominated, the economic and educational resources are dominated by male and thus are responsible for gendered based discrimination and subordination of female in the area.

Recommendations

- This study suggests the socialization process shall provide equal facilitation and access to both male and female to have clear decision making empowerment for female of the area.
- The decision in the family or familial level shall be decided with the consent of female and equal opportunities of education may be extended to both male and female
- Government and other organizations must also play their role in women's empowerment and educational development and special training and institutions shall be built up for the purpose

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