Socio-Cultural and Economic Obstacles Faced by Female Students of Balochistan, Pakistan: An Academic Achievement Perspective

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Abstract: This research article attempts to investigate the socio-cultural and economic obstacles faced by Balochi female students. Thus, the Balochi females are restricted to obtain the education, freedom in every aspect of social life, equality with male figures of society; conservative mindsets, traditional system; the fundamental rights of the females, cultural and religious trends of Balochi people also confined the females to household tasks. Thus, Balochi people prefer to marry off the daughters at earlier age owing to ‘biradari’ system (Kinships) among the communities. However, male-dominated society does not permit to Balochi females to leave home without a male and gain the education as well as other opportunities of social lives to get shun from poverty and other social problems entangled with their lives in a society. Thus, such the situation, for the Balochi females reasoned a significant loss in human society. Meanwhile, Islam treats on equality basis in this world. Apart from this, the Balochi females are extremely confronting with complexities of social lives in Balochi society. Henceforth, Balochi females remain illiterate and unaware of the overall scenarios of beings in human society.

Keywords: Females, socio-cultural and economic, communities and education, Balochistan, Pakistan

I. INTRODUCTION AND BACKGROUND

Balochistan is highly recognized as a natural rich in resource and culturally firm. Besides to this, there are social issues among the gender including of low literacy rate among the females; lack of employment opportunities and gender disparity as well rigid norms of Balochi society which discriminate females in a community (Baloch, 2012). Balochi society is conservative. Thus, it remains quite impossible for female students to achieve a higher level in such a society. It develops the hindrances for female students at every step of social life (Paterson, 2008). Balochi society presented social and cultural norms as well as unawareness bar female to achieve higher education and deprived of social rights (Awan, 2012). Female academic achievement is associated with empowerment to females in education opportunities throughout the social world (Naz, Ibrahim and Ahmed, 2012). Balochi female students attempt a great struggle for academic achievement (Chambers & Schreiber 2004); female students perform better than male students ((Eitle, 2005). Balochi female students made devoid of the fundamental needs for they cannot perform mentally and physically at the academic achievement purpose that is why they cannot expect to accomplish and achieve in academic field Adams (1996). Thus, female students achieved through educational outcome and academic success from institutional and environmental setups (Crosnoeet al., 2004). The parental role assists the female academic achievement (Georgewill, 1980). Gender disparity reasoned the failure in academic achievement among females (Dorsy, 1989).

II. SOCIO CULTURAL AND ECONOMIC OBSTACLES

Explicitly and implicitly, Balochi society is overwhelmed by socio-cultural and economic obstacles; thus, females are availed fewer opportunities in a conservative society which is the main reason of hindrance for females in the province. Additionally, culture perturbed economic consequence, opportunities and subjectivity (Henrichet al., 2001; Fernandez et al., 2004; Bornhorst et al., 2005; Guiso et al., 2006). Further, socio-cultural and economic categorizes the interests,
identifications and structures for developing career choices (Eccles et al., 1983; Ridgeway and Correll 2004; Ridgeway, 2011). In the orthodox culture of Balochistan, females confined to household the pieces of work rather than the mental and physical tasks of outdoor. Thus, females restricted to outside activities (Abbasi and Saeed, 2012). As the study by Latif (2007) that females are only associated with household assignments. According to Khalid (2002) that parents are considerably focusing on the marriage of the respective daughters rather than gaining education and career set up. In this way, Balochi people give importance to the ‘biradri’ (kinship) as well as Balochi culture and so forth. In a sequel, Balochi society denies imparting education to females initially (Maqsoodet al., 2012). According to Khan (2007), the mindsets of the parents prefer to marry off daughters at an earlier age. Hence, females are not permitted to travel freely anywhere for the perusal of education. Thus, females find out adverse outcomes from their parents rather than positive approaches (Silverman and Kumka, 1987; Spigneret et al., 1993; Flynn et al., 1994). Balochi society restricted the females in every walk of social lives, thus, females are less educated as compared to male figures in a society (Correl, 2001), meanwhile human religion does not bar to gain education, but this is the norms of society while human religion exhoits to educate female so that culture looks like educated and advanced in this way. Balochi people show less interest in imparting education to their daughters. Besides to this, traditional mindsets of Balochi people and physical fragility are primary reasons for obstacles for females in Balochi society (Satharet et al., 2000; Maqsoodet al., 2012; Abbasi and Saeed, 2012). The Balochi females recognized as far away in gaining education and freedom to home confinement (Astin, 1993; Kanter, 1993). In a sequel, the females are barred from acquiring the overall opportunities for maintenance and sustenance of social lives.

III. MALE DOMINANCY AND FEMALE ACADEMIC ACHIEVEMENT

Education is an essential pillar of success in the social life of male and female. Thus, education upgrades one’s social life and removes the difference among individuals (UNESCO, 2013). Human achievement retains on the accomplishment of academic career the provision of equal social rights in human society (Baloch, 1965). Additionally, in the dominant male society, female requires social rights in the form of academic achievement and profits (Muhammad, 1980). Female is deprived of education and employment owing to male dominance (The Kathmandu Post, 2007). Male-dominated society imparts the less social rights to females in society (Adhikari, 2007). Male dominance made females illiterate in social life (Pandey, 2006). Male dominance barred to education the females in society (Shrestha, 2004). Male dominance believes in the traditional practices within the families that is why females limited to specific regions (Bhadr, 2002). The difference among the individuals brought to discrimination and discrediting human lives in society (Hanif, 2011). Male dominance practices socio-cultural trends in females (Inglehard and Baker, 2000). Male dominance follows unethical behaviour towards females in society (Haviland et al., 2013). Male dominance replies on tribal mindsets attitudes that restrict females in academic achievement (Joseph and Nagmabadi, 2003). Cultural factors related to male dominance (Daily Times, 2014). Females’ achievement in educational sector restricted because of pastoralist communities and traditional mindsets as well as customary practices (Patel and Gadit, 2008). Male dominance resorts the females to illiteracy (Bhanbhro et al., 2013) and create social problems (Jacobs, Jerry 1986). Male dominance brought females to a constructive approach and inadequate ken in society (Acker, 1994; Bond, 1996; Smulders, 1998; UNESCO, 2002). Male dominance takes to less power and social events for females in society (Bhattarai, 2006). In male-dominated society remains the hurdles to the females for empowerment and achievement in the academic field (Naz and Ahmad, 2012). Male domination and lack of economic resources hurdle female achievement in a society (Aslam, 2002).

IV. RELIGIOUS MISCONCEPTION AND FEMALE ACADEMIC ACHIEVEMENT

Females’ empowerment embodied with traditional religious and cultural components. However, females are bounded within a specific region and confined, suppressed, unmotivated and assigned to domestic tasks (Paterson, 2008). Females deprived of many opportunities as reasoned of religious misconception. Thus, the misconception is related to traditional practice among females and overcome the barrier to academic achievement (Jaggar, 1983). However, Islamic education treats equally in society; meanwhile, Islamic rules are often misinterpreted to develop rigidity among the individuals of society that is stressed through male dominance. Thus, interpreters did not obtain any theological knowledge. Hence, misconception complicated the minds of the individuals in a community providing inadequate knowledge (Marshall, 2003).

V. NOMADIC LIFE AND FEMALE ACADEMIC ACHIEVEMENT

Nomadic life distributed the females for achievement and lacking promotion attitudes towards females and limited opportunities (Shvedova, 2005). Nature of nomadic people remained disintegration and confront with severe limitations to social rights; they have no more access to health and education as the nomadic people do not settle down permanently in one location, they cannot be reached by development programs. These people develop severe limitations regarding fundamental human rights and needs. These include access to education and health. They live in harsh conditions where survival as a higher priority than providing their womenfolk with political empowerment (van der Kwaaket et al., 2012).
VI. EARLY MARRIAGES AND FEMALE ACADEMIC ACHIEVEMENT

Early marriage focused on the age of fewer than 18 years (Akpan, 2003). Females at the very earlier age married off that hinder academic achievement. Earlier marriage reasoned psychological and physical impacts on females in society for females remain backwards in the achievement of educational reality (Afroza, 1999). Earlier marriage linked with socio-cultural realities (Halamer, 1987). For that, the females reasoned the failures in social life (Kisekka, 1996). Thus, such hindrances made unsuccessful in the human being to the females in society. Besides to this, forced marriage at an early age is related to parental coercion for marrying off at the prime age that resulted in restriction for females’ achievement (Andiwo, 2002). Earlier marriage stops the females to gain proper academic achievement (Jain and Kurz, 2007). Thus, academic achievement develops confidence among the females for obtaining human rights (ICRW), 2007). Females’ achievement is associated with educational goals (Nyambenha et al., 2001). Earlier marriage takes to poverty, family issues and economic burden upon the families lacking academic achievement (Santhyaeat et al., 2010). Traditional practice is related to earlier marriage which barred to female academic achievement (Mikhail, 2002). Earlier marriage is the sign of the religious trend which breaks the families (Giddens, 2001), and tribal norms resort the child marriage for the females in society (Carla, 2009). Earlier marriage produces problems including medical, psychological, and sociological among females (UNICEF, 2001). Earlier marriage focuses on a low income, economic reasons for females which stops to achieve the academic goal (Ackerly, 2009). Earlier marriage bars the females’ education and coercive to marry off at an earlier age (ICRW, 2007). Earlier marriage developed among the females’ inappropriate attitudes (Harenski et al., 2010).

Further, the females remained unconscious to obtain an academic goal. Earlier marriage destroyed the pleasant moments of the females in social lives and failed to render to academic achievement (Ogutu, 2007). Social threats develop among the females in the form of death during pregnancy due to earlier marriage (Haberland et al., 2006). The transmitted diseases because of child marriage brought to females for being powerless in society and cannot take academic achievement (Kelly et al., 2003). Earlier marriage subjected to social issues of females in a society (Chauonki, 1998). Cultural trends resort females towards low academic achievement. Thus cultural factor influences the female academic success (Amendo and Wanjiru, 2000). Earlier child marriage relies on economic factors affecting the females’ academic performance (Muchunkuji, 2008).

VII. BROKEN FAMILIES AND FEMALE ACADEMIC ACHIEVEMENT

Pastoralist communities of Balochi society are social disintegration owing to nomadic nature. Thus, such social norms and conditions restrict to women mobility in a society Balochi families are scattered at every part of the province and fewer opportunities for survival in a community (Shah et al., 2015). Disintegrated females of Balochi tribes limited the social lives of females for achievement in academic field account of limitation while adversely and negatively attitudes towards females in society (Kalam, 2014). Broken families have no access to provide opportunities to females in modern society (SDPO, 2009 cited in Shah et al., 2015; Baloch, 2012).

VIII. POVERTY AND FEMALE ACADEMIC ACHIEVEMENT

Poverty is a significant hindrance to female academic achievement. Poverty is the higher rate in houses with a lesser figure of educated family members (Qamar, 2000). Thus, poverty bars females from gaining the power to achieve an academic career. Besides this, the academic achievement of the female students reasoned the students’ engagement in different activities which affect their performance in academic achievement (Ngatiari, 2011). Academic achievement is traced out through social, cultural factors including income level, occupational and educational background of the family. Thus, these factors result in the academic success of female students (Hardy, 2006). Poverty background intends to skip classes, show more behaviour issues, and have less motivation for academic achievement and embarrassment in academic performance (Kahlenberg, 2001).

IX. ECONOMIC OPPORTUNITY AND FEMALE ACADEMIC ACHIEVEMENT

Fiscal chances enhance to the females’ academic achievement. Thus, the economic status of the family relies on higher academic achievement (Maani and Kalb, 2005). Further, the socio-economic strategy indicates the females’ performance for academic achievement (Amendo and Wanjiru, 2000). Economic opportunity develops skills and empowering the females for females gain profits in society. Additionally, females feel satisfied financially owing to academic achievement (Bushra and Wajihra, 2015). Economic slots and socio-cultural setups bar female academic achievement (Naz and Chaudhry, 2011; Nazet et al., 2012). Economic structures deprive academic achievement to females (Awan and Zartashia, 2015). The traditional notion and unfortunate situation (economic) deprived females to achieve a higher level in society (Latif, 2007). The hurdles in economic setups reasoned inferiority to females in society (Nazet et al., 2012).

X. CONCLUSION AND RECOMMENDATIONS

Balochi society submerged into socio-cultural and economic obstacles. Meanwhile, Balochi female students confront traditional mindsets of Balochi people who confine their daughters within homes for household tasks. Thus, these females are not provided to gain education and remain uneducated among other family members. Besides this, such
the female students reside far away from outdoor activities and engage within the various tasks of home and family. Additionally, the parents urge to marry off their daughters earlier rather than setting up careers. The tribal nature and pastoralist community mindsets of these Balochi people feel negative to give education to their daughters and restricted at every step of social life. Apart from this, human religion supports both male and female on an equal basis while Balochi society is a conservative society which hinders the females’ movement in this way. Balochi people viewed that the females are mentally and physically feeble in the structure so they cannot perform any task properly in society. Balochi people are poor; they cannot afford the expenditure of education for the females so that they may achieve any academic positions in their respective lives. They are economically weak because they lack the proper policies for maintaining social lives in a society. Thus, such females have no more strategies and skills to survive individually in society. Poverty is the main reason found in their homes; that is why their lives seem to be upset and become unable to achieve career position.

Further, family disintegrate in all parts of the province. Therefore, these females have fewer opportunities to sustain and maintain their lives in Balochi Society. Thus, disintegration state of these Balochi people develops psychological and physical impacts on the female students in a Balochi society. Besides this, the government should educate Balochi people so that they permit their daughters to pursue their careers to build up their future lives. Pastoralist communities should be settled at the places that they may be provided with the necessary facilities for survival in society. The females of this province should be given freedom like other provinces of the country as they choose suitable opportunities for maintaining and setting up their healthy lives in a society.

REFERENCES


