

**Research Article**

The dynamic effect of education levels, marriage status and domestic life of women in Balochistan

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ABSTRACT

Women had been one of the ignored servants in the countries of South Asia. Being critical a part of the society thru performing critical position in her own circle of relatives such as in their homes and different additives of lifestyles women haven't were given the due popularity, probable due to reason of their smaller/disregarded monetary autonomy, giving preferences to son, particularly in their own circle of relatives/distinctive responsibilities and imposed cultural regulations. The objective of this study was to find out the status of women in Balochistan and highlighted the issues of parda, education, marriage and domestic life. The results showed that Balochistani women have a position that differs from that of women living in Western countries in many ways. The organization of Balochistani society is based on gender. This creates inequities in a wide range of women's lives and causes girls to suffer greatly. In most underdeveloped countries, this has disastrous implications. Due to a lack of parity in giving education to girls, Balochistan faces negative implications in terms of health, poverty, and reproduction concerns. Several factors influence women's status in Balochistani society. It was concluded that women are, in generally, a marginalized group in society, particularly in rural Baluchistan. One unmistakable fact is that her role is being undercut on so many levels that she is deeply upset and dissatisfied.

Keywords: *Domestic Life; Education; Health; Women Rights*

1. INTRODUCTION

It's far noted that women had been dwelling in the 4 walls of a residence and their activities had been at the complete to undergo and lift youngsters and do own house chores. Irrespective of the numerous roles played, women had been now no longer recognized and didn't get right regard by their in-laws until and besides that that they'd a son. Further, discrimination in competition to women in the allocation of meals and health care in their own houses became one of the principal issues confronted through women in South Asia (Shah et al., 2006; Anser et al., 2021)

The primary philosophy related to the liberation women and her equivalence is observed through liberal feminism in the present time. Liberal feminists preserve that females do

now no longer experience rights similarly as male do that, take acceptance of the primary shape of society as it be certain and true in the present time. Since female's inferiority is established on her mind and anatomy, it's far unfair as well as incorrect. It is primarily based totally at the inequalities located with-inside the casual and formal legal guidelines in addition to the inferior level of education that is received by women (Naz & Hafeez, 2011; Ge et al., 2022). This primitive problem of liberal feminism has furnished same and comparable possibilities to males and females with-inside the area of education. According to the belief and observation of Liberal Feminists, females have to have same rights of casting their vote similarly like other people and must have ease of access toward law and agencies responsible for law enforcement. They additionally strain on offering same opportunities to females and males with-inside the area of employment. They call for those influential positions to be given to the female's with-inside the non-public sector as well as in the government or public sector. According to them; the discrimination comes from male-dominated society rather than a legal-guideline (Naz et al., 2012; Mughal et al., 2022).

Failing to report the cases of abuse towards females can be even greater of a difficulty in growing nations than in advanced nations. This can be due to the fact that in a few cultures, violence with girls is visible as "natural" and associated with deep rooted ideals and attitudes. It may additionally to identify with lacking of support by the institutions as well as an adverse system of legislation for the women who are not reporting the cases. The few research which has been tested the motives for woman of South Asian countries where they conceal abuse cite is due to concern of unfavorable circumstances and fear of losing honor, along with fear of disgrace for children, and losing respect as well as of declension the abuse. Particularly in the nations like Pakistan in which the mobility of females out of their households is limited, females are extra liable to violence by their intimate associate as compare to some other kind of perpetrator. The house, which is meant to be the maximum stable and secure place, is in which females are at maximum risk to violence (Andersson et al., 1968; Shabbir et al., 2020).

Women's violence is a great concern related to public health and safety as well as development and hip top issue in third world countries alike Pakistan. Women have borne a disproportionately high burden as a result of economic stability, deregulation policies, and structural adjustment initiatives. It's impossible to measure the impact of a series of reforms on general population, and particularly women, in the absence of macro-level data. Some micro-level research, on the other hand, has convincingly demonstrated the consequences on joblessness, inflation, real wage declines, and inadequate calorie consumption (Khan, 1997; Yaqoob et al., 2022).

According to anecdotal data, women in Pakistan have experienced the effects of the social-consequences of the recession and structural reforms measures. Inflation, severe unemployment, and rising poverty levels have put immense pressure on women to financially contribute to their families. During the intensive era of economic restructuring, women's labor force participation tripled, from 5.1 percent in the years from 1987 to 1988 to 14.6 percent in the years from 1993 to 1994. They had trouble managing their households as household managers owing to excessive inflation induced by the reduction in food subsidies, particularly wheat and cooking oil, which account for a major share of the poor's

caloric and proteins intake. Women are increasingly taking on additional duties for their children's future stability as a result of budget cuts in the large social sector (Khan & Mehnaz, 1996; Shabbir et al., 2020).

Pakistan is an Islamic state and Islam gives the high status to woman but unfortunately it is not practicing and this status could be seen in black-n-white paper. Paper shows her dignity but her dignity and equality is disgraced in reality. Women's issues have been highlighted in much research. Gender discrimination, a lack of decision-making authority, and poverty of household women's income are all concerns that researchers have identified as causing focused on women (Muhammad et al., 2021).

In general, males outnumber women when it comes to making crucial decisions affecting women's lives. In Pakistan, decision-making authority is weak, and men and women are treated differently. Women's lives are made more difficult by the lack of permission to work for a living and the forced elimination of their property rights. A woman who raises the volume for free mobility, voice for justice; will not be respected in Pakistani society which is a major issue for Pakistani woman (Akhter & Rafaqat, 2016; ADB, 2000). The objective of the study was to highlight the status of women in Pakistan.

2. LITERATURE REVIEW

The status of Pakistani woman is entirely different from that of western woman in every sphere of life. The organization of Pakistani society is based on gender. This creates inequities in a wide range of women's lives and causes girls to suffer greatly. In most underdeveloped countries, this has disastrous implications. Due to a lack of parity in giving education to girls, Pakistan faces negative implications in terms of health, poverty, and reproduction concerns. Several factors influence women's status in Pakistani society. These factors include their socioeconomic status, the culture to that which they adhere, as well as whether they live in rural or urban areas. Women, regardless of their status, tend to be more vulnerable and subject to threats in general (Asim, 2013; Dai et al., 2022).

Nutritional anemia, which affects the majority of women in the country, is mostly due to discrimination against women and girls in the distribution of food, as is the widespread South Asian habit of women having food only after men and children. As a result, women are typically offered less food and must often make do with remains. Purdah, or restrictions on the mobility of women, is another tradition that goes along with differential eating and caring routines. The physical and psychological conditions of women who doesn't have a wage-earning employment outside the home are exacerbated by their restriction inside the four walls of the houses. The phrase "full-time housewives" pertains to women who work for free in their homes all day. Despite the fact that a full-time homemaker performs a variety of duties at home, her job is not included in the gross national product (GDP) and is not recognized in the same way that paid work is. In Pakistan, the majority of women (79.4%) are classified as housewives.

Traditional views persist in Pakistan, even as the position and status of women change rapidly due to the influence of "western" society. Despite the fact that many women today

work outside the home for a living, this behaviour is still frowned upon (Arshad, 2008; Saleem et al., 2022).

A conflict occurs between inherited Islamic values and the practical circumstances of Muslim women in today's world. In practise, it is assumed that Islam requires women to be subordinate in all aspects of their lives. Is this subordination by Muslim women mandated by Islam or is it simply a result of corrupt ideologies and social conventions? Consequently, we have had some strong pro-women legislation. However, we are unable to find its practical application in contemporary culture. Women are likewise responsible and obligated to advocate for good and also to forbid negative behaviour. Women who lack education and exposure are unable to preach. But at the other side, few of our so-called academics oppose women's access to higher education. Should we prohibit women from receiving education so that they are unaware of their Islamic rights? Every Muslim's primary responsibility is to learn and obtain education. Education was made mandatory by the Holy Prophet Hazrat Mohammad ﷺ, regardless of gender or grade. The contemporary position of Muslim women has prompted developed western countries to question Islam's ability to protect women's rights (Tahir, 2020; Arif et al., 2020).

Respect is earned by adhering to gender norms in patriarchal societies like Pakistan; those who adhere to gender roles have a good image and reputation, which is crucial at any and all stages of life. Respect is acquired, but it's also something that comes naturally based on your function and status in the family. Women win respect first and primarily by respecting their husband's and in-laws' decisions. Second, their abilities in home activities (housekeeping, cooking, child care) make them reputable wives or reputable daughters, good and different cooking skills and proper child rearing are especially valued. Third, women acquire respect by demonstrating good faith and taking their religious obligations seriously. Women's tasks in the home, such as performing housework and caring for the children, are viewed as tough and crucial towards family life. It became evident that a woman's function as a housewife and mother takes precedence over her personal accomplishments. She is a strong supporter of those close to her, such as her husband, children, and in-laws. She wins respect by ensuring that her family prospers and by recognizing the accomplishments of her male relatives, such as kids who excel in school or spouses who succeed in business (OXFAM, 2019).

Girls have to marriage at their 15 years by force that's why the mortality ratio is very high beyond this mostly female are bearing 6 children more or less. Wedded female is considered the property of her husband and not allowed to make any contradiction with him or decision making is not allowed.

It is thought that wives have given their husbands their unconditional agreement to have sexual relations with them. Only if there are serious injuries as a result of marital rape-intercourse alone without wife's permission is it an offence. Outside of marriage, sexual conduct is a criminal offence for which the law imposes harsh penalties. Violence of any kind against women such as domestic violence is common, but it is not brought to people attention or punished until the victim dies or receives horrific damage (Jalal-ud-Din & Munir, 2008; Liu et al., 2022).

In fact, women's roles are undervalued by their families and are also less demanding. The feeling of insecurity in society is a fundamental basis for this. Even if they have a tremendous yearning for it, this stops women from venturing outside of their homes in quest of possibility. Gender is one of the organising factors in Pakistani society. Its social worth is predetermined by the article's culture and local customs (Khan et al., 2011;).

Women make up approximately 51% of Pakistan's population and play an important role in the welfare of their families and communities at all levels. Unfortunately, in Pakistan, our political and social system has hindered women's ability to better their standing. Women continue to be denied basic rights, particularly in rural areas of the country. They don't yet have the authority to make their own life choices. They still struggle with poverty and injustice, and she receives little recognition for her contributions to her family. Women, in particular, suffer strong hostility from their families and political parties. Women are being kept out of the development process by the two main components. Women in Balochistan have a poor educational level, a low social position, and lack independence, all of which contribute to their minimal involvement in development (Bashir & Huma, 2017; Saleem et al., 2019).

Apart from the domestic tasks performed by women, both men and women collaborated in the farms in agrarian cultures, and they still do today. However, as cities and suburban or semi-urban areas grew, women began to labor in a variety of roles from outside their houses and fields. Women began to work in large and small organizations, or in public sector such as schools and hospitals, as well as domestic staff in the houses of the rich, as a result of modernization. Women who worked for a living frequently continued to do all or most of their household responsibilities. Productivity was affected as women's roles changed, typically doubling their burden while also modifying it, resulting in a direct influence on economic areas of social life. However, in recent years, as the country's economic development has advanced, the situation has been swiftly altering in both rural and urban areas. Women have begun to participate in outdoor economic activities in greater numbers, empowering them not only economically but also socially. As a result, even in the rural economy of Balochistan women contribute directly and indirectly to the household, which has a significant impact on improving the overall economic situation of all their family members (Mohyuddin et al., 2012; Sadiq et al., 2022).

Women's roles in village Zandra, district Ziarat (Balochistan), are not limited to housekeeping. The family economy is not dominated by men, but women begin participating in economic activities at an early age by keeping animals and poultry, as well as completing a variety of other jobs. Men are meant to be the family's breadwinners, but women, in addition to their domestic and child-rearing responsibilities, play an important role in the domestic economy. Men and women have different activities, but they complement each other. Women from agricultural families make substantial contributions in the fields, however in Zandra, the bulk of these women do not work in orchards. Only women from lower-income households who cannot manage to afford to labour in the fields are eligible. Women who belong to middle class families only help with things that can be done at home, such as cleaning and storing.

Crop production is the starting point for agricultural activity. Afghan women assist the men in crop preparation activities for a daily stipend. Males are mostly responsible for land levelling, ploughing, and seed sowing. These women assist them in spreading fertilizer and cattle manure in the fields. They also cut the cattle's feed. Women also assist males in the orchards at various stages of fruit cultivation. These activities play a key role in terms of economic contribution (Mohyuddin et al., 2012; Jun et al., 2021).

Baloch-men are seen as bold, powerful, and strong. Women are ridiculed, pressured, and discouraged from receiving education in this male-dominated society. Women are denied the right to education in this way. Blochi female is confined by the words of "*chader and char deewari*". Their travel and schooling options are severely limited. Women are ridiculed, pressured, and discouraged from receiving education in this male-dominated society. Women are denied the right to education in this way. Their travel and schooling options are severely limited.

The literacy rate among Baloch women is the lowest in the world. In metropolitan regions, it was projected to be 20%. Women become the weaker section of society in such a hostile social climate. Due to cultural constraints, they have little or no access to education. They are compelled to keep close together and are not encouraged to compete with guys outside of the compound (Umer et al., 2016; Ji et al., 2022).

Balochistan is a backward, tradition-bound, and traditional society or province. These conservative and "moral" influences stifle women's attempts to redefine their roles and stifle any attempt at empowerment (Paterson, 2008). Education has been a neglected profession for a long time. This is why both male and female literacy rates are quite low (Shah et al., 2015). There is also a lack of acceptance of change, which keeps these people's lives immobile and vulnerable, particularly women's. Because of their remote locations, less educational opportunities, and limited mobility, the majority of women are illiterate. They have little decision-making authority. They have a lesser quality of life than men. As a result, individuals are unable to obtain income-generating chances. Economic disempowerment happens as a result of this. Women are still reliant on men. This results in increased poverty and a worse standard of living. Women's movement is also limited by social standards (Sharif & Saeed-ur-Rehman, 2015).

The Balochistan province has a traditional civilization, and tribalism may be found in every corner of the region. In Baloch and Pashtoon traditional society, women must dwell within the confines of their homes. They must obtain authorization to perform from the male members. In a cultural society, women empowerment entails having decision-making power, positive thinking about their potential to effect change, the ability to develop skills to improve one's own or group influence, boosting one's positive personality, and conquering stigma. Women who aspire to be on par with males are lacking in ambition. In Baloch-Pashtoon tradition, empowerment is ensuring women's benefit. These advantages are not only limited to women, but they also have a rippling effect (Shafiq & Nosheen, 2018; Arslan et., 2021).

The significant number of women in rural Balochistan work in the livestock sector; those who are illiterate and have a very low level of education (the rate of illiteracy is 52 percent

overall and the primary level to matric level the education is 36 percent, and only 6 percent have intermediate level or graduate level education), resulting in low productive output in small ruminants. Small ruminants are raised by the majority of women like a source of revenue and livelihood. Only 5 percent of the women in the research region had buffalos, but 25 percent of the females have cattle at home. Camels, donkeys, mules, horses, and other small ruminants were identified in short supply in the study area. The majority of the population has tiny ruminants at home, accounting for 100 percent of the population. Individuals had sheep in 92 percent of cases and goats in 75 percent of cases. This demonstrates that Balochistan's small ruminants have considerable potential for women. They do, however, have domestic poultry, that is not particularly important and therefore does not contribute to the women's livelihood in Balochistan. The majority of women in rural Balochistan are involved in the production of tiny ruminants. Researchers and policymakers' assumptions about women's so-called passive positions in agriculture, and their classification of them as part-time employees, are short-sighted, and hence do not reflect the actual economy, in which women are equal partners and play crucial roles in agribusiness. Even in the face of adversity, these resources can be used for family or guests. Increased intake of small ruminant commodities would improve women's and children's nutritional status (Shafiq et al., 2014; Chen et al., 2022; Cao et al., 2022).

3. METHODOLOGY

The study was qualitative in nature; the data was collected from different books, previous research papers and government reports. For such study descriptive analysis was carried out.

4. RESULT

Although there are pronouncements on women's development, there is currently no national policy for women. Government agencies should reform and perform the real practices regarding woman dignity or development which is highly missed in Pakistan. Baloch individuals are very conscious of about their culture, about the image of their women, as well as their identity. Furthermore, because of their emotional connection to old traditional social norms, norms established by their forefathers (late), tribal men are more conscious of the implementation of older traditions; ethnocentrism is also part of their tribal set up.

Almost all of the problems were directed at married women. The non-observance of Islamic laws in home life has an influence, according to an analysis of the difficulties' foundations. Reviewing Islamic teachings on marriage rules reveals that no one is ever compelled to accept dowry as a gift from a female at the time of marriage. It permits parents and guardians to simply provide gifts based on their own position in order to assist the new couple in beginning their independent life following marriage. It instructs a husband to make a decision and give Haqmahr to the wife. In Balochistan, public attitudes and fear of retaliation, based on values and customs, prevent people, especially women and girls, from leaving their homes. The lack of knowledge of one's rights, as well as the police and judicial systems, can be intimidating, and is frequently avoided for these reasons. Women and their

families are likewise concerned about court arrangements since they are unfavorable to women. Balochistan, according to some sources, has Pakistan's highest rate of urban early and forced marriages. Women are particularly susceptible to this behavior.

5. DISCUSSION

In Balochistan, 56 percent of girls, compared with 9 percent of men, marry before the aged of 20. Child, early, and underage marriage are common in Balochistan, because to lengthy cultural traditions and strong religious and tribal influences. Other contributing factors include a lack of awareness and education, internal trafficking, a lack of political will, and extreme poverty. The essential concepts of the Baloch tribal law and the Pakhtunwali, which are followed by Pakhtuns in Baluchistan, have been questioned. These concepts are mostly concerned with land and the idea of women as honor guardians. Honor is a basic precept of the native tribe's code in Balochistan, especially for women. Dowry issues are a difficulty for women. They are discouraged from doing their jobs. Males do not give their spouses pre-determined wedding gifts. A woman who raises her voice against a man is considered disrespectful. Furthermore, male-dominance in various subjects, work-place female-degradation, forcing a working woman to undertake dual obligations by familial structure, work-place harassment, honor killing, and punishing of females even while confronting violence are concern that need to be addressed.

Prophet Mohammad ﷺ His colleagues, may peace be upon them, were inspired to teach their female slave. Consider a daughter's position. We previously stated that only an educated woman is capable of doing her tasks effectively. Do not be terrified of her knowledge; if her schooling is good and Shariah-compliant, she would not be out of control. Every parent has a responsibility to teach his daughter. Then she must have some professional and technical abilities as well, so that in the case of emergency, she can exist with dignity and respect without having to beg. Another issue is time wastage. Instead of wasting time playing games, watching films, or conversing uselessly, a lady should engage in beneficial and healthful activities. In the event of a financial emergency, earning becomes a woman's obligation. How can she if she is illiterate and uneducated?

6. CONCLUSION

Women are disempowered for a variety of reasons such as social, cultural, Economic, and environmental factors all have a role. Women's disempowerment is exacerbated by financial issues and a lack of economic freedom. Other issues include early marriages, cultural problems, the inability to make decisions for herself and her children, a lack of confidence, as well as a conservative family status, to name a few. There are also certain environmental elements that limit women's ability to self-empower.

Women's empowerment entails a properly functioning, healthy, and civilized society. If we consider the life of a household lady, i.e. a housewife, we can see that her entire life is devoted to servicing her in-laws, spouses, and children in the event of a joint system. In most houses, her misery knows no bounds in reality. She is subjected to a tremendous lot

of ridicule and humiliation for minor infractions, and whatever sacrifices or service she provides for them would be a thankless task.

Cultural differences create cultural barriers. Cognitive, behavioural, and emotional restrictions are three ways in which culture hinders successful cross-cultural understanding. Women can attain greater economic independence if they have a choice in education, training, including work, and are capable of making the greatest use of their abilities to achieve better long-term outcomes by themselves and their households. Most women can attain more economic independence by increasing their lifetime earnings and getting a better return on their skills investment. Young women, in particular, can pursue employment and education decisions that will improve their potential to be financially self-sufficient throughout their lives. Women are given more flexibility to engage in some economic pursuits in specific circumstances. Women's economic activities are gaining acceptance in society, including teaching in girls' schools, home-based economic operations, and providing for their families in the fields during harvest season.

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