



FORMAN CHRISTIAN COLLEGE

(A CHARTERED UNIVERSITY)

**The attitude of Male University Students towards Female Education in
Erstwhile**

FATA: A Case Study of South Waziristan, KPK

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Contents

Abstract	3
Introduction	4
Aim of Study	5
Research question	5
Factor affecting female education	5
Significance of the research	6
Literature review	7
Methodology	9
Research design	9
Population and Sampling	10
Analysis	10
Ethics	10
Budget	11
Results	11
Discussion	17
Limitation	19
Recommendation	19
Conclusion	20
Reference	21
Appendix A: Informed Consent Form	23
Appendix B: Approval Certificate	23
Appendix C: Open-ended semi-structured questionnaire	25

Abstract

The study explores the attitudes of male university students towards female education in South Waziristan, Khyber Pakhtunkhwa, previously known as the Federally Administered Tribal Areas (FATA). Through a case study approach, the research aims to understand the perceptions and beliefs of male students toward female education in a region that has historically been resistant to women's education. The study has employed qualitative research methods to know the factors challenging females to access education that entails socio-cultural, religious, traditional norms, customs, etc. For this purpose, interviews were conducted to gather data from male Gomal University, KPK students. The findings revealed the role of financial constraints, cultural norms, and religious influences affecting women's education in FATA.

Introduction

The fact that education is equally accessible to all genders does not automatically guarantee gender equality. As formal state institutions, schools often reproduce existing gender power dynamics instead of challenging them. Additionally, gender equality can mean different things to different people and be interpreted differently in various contexts. Therefore, it is essential to pay attention to the specificities of the contexts in which gender equality is discussed, negotiated, and implemented to comprehend how gender is constructed and transformed through education. (Durrani & Halai, 2020). Furthermore, among the other priorities of sustainable developmental goals, an inclusive ambiance without discriminatory behavior in pursuing quality education is also mentioned.

Female education in Erstwhile FATA is the most severe issue and has quite affected the sustainable development goals in Ex-FATA. The rising issue of female education had kept the ex-FATA unsophisticated. Women play an essential role in the development of society and lead society to the modern era, but unfortunately, ex-FATA lacks this modernity. An educated woman cannot be exploited as easily as she knows and is aware of her individuality and rights. She cannot be easily suppressed. Education of women can also help eliminate money and social evils such as dowry problems that plague all parents, unemployment problems, and others. Very few girls know how to read and write in a place called Ex-FATA. A study in 2020 showed that only

7.8 percent of girls there are literate, which is much lower than the average in the country (Afridi, 2020). In 2017, only 37 percent of girls attended primary school, and just 5 percent attended secondary school. This is way less than the boys. Recently, the overall literacy rate in the area is 19.9 percent. Boys have a literacy rate of 34.2 percent, while girls have a shallow rate of 5.75

percent (Mehmil et al., 2022). The difference between boys' and girls' education in ExFATA is enormous, and this problem has many reasons.

Aim of study

The aim of the study on female education in erstwhile FATA (especially South Waziristan KPK) would be to investigate the barriers to female education in the region. The study also aims to understand the culture and social norms from a male perspective that affects female education in the region.

Research Questions

Q1: To investigate the social factors facilitating or obstructing women's education in Ex-FATA.

Q2: How do educated men consider their identity concerning educated men, educated women, and uneducated women?

Q3: Do these men view women's education as threatening their agency?

Factors Affecting Female Education

Social, political, economic, and religious factors are behind the reluctance to educate female family members in ex-FATA. In some poor countries, girls do not get as much education as boys. However, research shows that when girls and women are educated, it is good for them and the whole country (King & Hill, 2013). Education helps women get better jobs and earn more money. Educated women usually have fewer children and know how to care for them nicely so they stay healthy and can attend school. When women do not get an education, it does not just affect them but also their families and communities. However, when women are educated, it benefits everyone around them. Education for females in Ex-Fata has many hindrances that exploit female rights in society. The people of FATA do not accept females as integrated into the

development of society; they are kept aside from getting an education. Along with this, several other factors contribute to women not getting formal education, such as the cultural beliefs of the men in the ex-fata that women are inferior to them, which plays a significant pull in society and that they do contribute more to society than the females. Furthermore, religious beliefs are also a critical resistance to females getting an education.

Following religious beliefs, the people of FATA believe that sending women to school to get an education is beyond the boundaries of Islam. Religion does not allow them to seek a primary education; instead, they believe that females should attend Madrassa instead of school. Additionally, the unavailability of school buildings for females also prevents them from attending school as the people of FATA are not in favor of co-education.

Significance of the Research

Gender Equality in education is a basic need for all, and research on female education in erstwhile FATA can help ensure that girls and women have equal access to education. This results in gender inequality which can lead to the development of society. Improvement in education is an important factor in promoting their socio-economic level. Research on female education in

FATA can help to identify the barriers that can lead to promoting female education in FATA. This can help overcome the issues the society is currently facing. Empowerment education plays a pivotal role in the empowerment of female by providing them with the knowledge and skills to participate in decision-making and pursue their dreams. Research on female education in erstwhile FATA can help identify ways to empower girls and women and promote their participation in the social and economic development of the region. Peace and Security education can promote peace and security in Conflict-affected Regions. Research on female education in erstwhile FATA can help Identify ways to promote education for peacebuilding and conflict resolution.

Literature review

In this article, the author focused on the primary level of the social position of women's education in Pakistan, which has improved over the years. However, there is still a significant gap in real women's empowerment. The government has tried several ways to improve women's education. However, women's education still needs to overcome significant barriers such as poverty, cultural norms, and a lack of infrastructure that prevents many girls from receiving any education. The quality of education could be better for those girls who are receiving their education, and most of the girls drop out before completing their education.

Furthermore, those women who are educated still face many obstacles in society. They have limited opportunities in the workplace and other parts of society. Therefore, while progress has been made, much work remains to be done to fully empower women through education in Pakistan. (Ali & Khan, 2016).

Studies have explored the challenges and barriers that women face in accessing education in Pakistan. Literature highlights the challenges and barriers that women also face in accessing education in FATA. The article highlighted the importance of education for women's empowerment and its positive impact on society as a whole. The study also highlighted the external and internal factors affecting female education in FATA such as Cultural norms, Lack of Infrastructure, and Economic disparity. However, it also notes that cultural norms, poverty, and a lack of infrastructure are significant barriers that prevent many girls from receiving an education. The article argues that the education system in Pakistan needs to be reformed to address these issues and ensure that all girls have access to quality education. It also emphasizes the need for more significant investment in girls' education and the importance of changing societal attitudes towards women's education.

Overall, the article highlights the complex societal and cultural factors that impact women's education in Pakistan and the need for a comprehensive approach to address these issues (Awan, 2011).

According to the Shoor Foundation (2014), in a place called FATA, only 7.8 percent of girls know how to read and write. That is much lower than the whole country's average. In 2017, a study showed that only 37 percent of girls in FATA attended primary school, and even fewer, just 5 percent, attended secondary school. The lack of buildings for schools justifies parents stopping their daughters from getting educated, as the tradition of strict purdah (veil) is thoroughly followed in the tribal districts. The main reasons are that there is no need for more school buildings, and many schools need to be fixed. Also, some parents do not send their daughters to school because of old traditions where girls have to stay hidden from men outside their families. These problems make it hard for girls to get a good education in that area.

Likewise, few studies that have been conducted in the South Waziristan region of Pakistan have investigated the barriers to girls' education. This literature has highlighted the cultural, social, and financial constraints. The study highlighted the cultural, social, and economic factors that prevent girls from accessing education in the region, including early marriage, poverty, and limited access to schools. The study found that the lack of female teachers, inadequate infrastructure, and a shortage of textbooks and learning materials were significant barriers to girls' education in the region. The study concludes that there is a need for more significant investment in education infrastructure and resources and efforts to change cultural attitudes towards girls' education. The study also emphasizes the importance of engaging with local communities and stakeholders to address these issues and promote girls' education in the region. Overall, the study provides valuable insights into the specific challenges facing girls' education in the South Waziristan region and

highlights the need for targeted interventions to improve access to education for girls in the area (Khan, 2022).

The author argues for women's education in developed countries in this article. Women's education needs to receive more attention from policymakers in developing nations. New research indicates that with the necessary government support and involvement, it will be easier to encourage and achieve female education for all female school-age children. In developing countries, gender significantly impacts one's prospects of obtaining higher education and literacy. The patriarchal cultures of India and Bangladesh segregate based on gender and also discriminate against women through the use of caste and religious systems, which has hampered their development in all areas, particularly in education. Some underdeveloped nations have eliminated elementary and secondary school tuition costs; this policy encourages parents to send their children to school.

The increase that the fertility rate will decline over time increases with the percentage of female students attending education. For instance, a recent UNESCO study conducted in Mali reveals that women with secondary or higher education often have three children, while those without it typically have seven children. By raising educational standards, which benefit girls more than boys, we can increase the advantages of female education. Incentives like scholarships can increase female enrollment in and completion of primary and secondary education. In most emerging nations, the percentage of women working has increased (John, 2017).

Methodology

Research Design

The research design was based on qualitative case study research. This research design helped to investigate the socio-cultural barriers from a men's perspective that affected female education in South Waziristan. This research was conducted using a qualitative method. The research was based on interviews with the male population currently studying in universities.

Population and Sampling

The population of interest was males from FATA studying at Gomal University, DI Khan. Gomal University had been selected as it was the nearest university to FATA. No males under the age of 18 were interviewed. The Sample was selected through purposeful sampling, and eight male students were interviewed.

Analysis

The data collected from the interviews were transcribed, coded, and analyzed using thematic analysis. Line-by-line coding of the interviews was done and the codes were merged to create categories. The categories were then combined to create themes. The themes were then discussed and concluded, highlighting the challenges and barriers placed in the path of female education. Thematic analysis was used to identify and analyze patterns within the data, which were organized into themes.

Ethics

The study was conducted following the ethical guidelines the Institutional Review Board (IRB) has set. The participants were informed about the purpose of the study and their rights as participants, and their consent to participate was obtained. The research ensured obtaining informed

consent from all research participants, which included explaining the purpose and nature of the research, potential risks, and benefits, and ensuring that participants could withdraw from the study at any time. Along with this, the researcher made sure to protect the privacy and confidentiality of research participants. The researcher took appropriate measures to ensure that personal information was kept confidential and that participants did not face any negative consequences for participating in the research.

Budget

The budget for this study was approximately 8 to 10 thousand rupees. The Budget was mainly spent on expenditure costs, such as traveling to different areas for the survey and printing copies of the final thesis.

Results

Promoting women empowerment through inclusion/participation: Changing normative structure

The analysis of interviews showed that most of the student's family allows their female to acquire an education. The prioritization of male children over female children for education is often a rational decision driven by financial constraints, reflecting the region's social and economic circumstances. However, financially stable families challenge this norm by allowing their daughters to pursue higher education, highlighting a shift in cultural and historical perspectives in FATA. As one respondent expressed his views, he stated, *"Yes, my family allows women to get an education. People prioritize male children over female children due to financial constraints, and it is a rational decision keeping in view the social and economic context of the People of FATA. Financially stable families send their daughters even to universities and let them pursue degrees of their choice, which is quite unlikely in FATA's cultural and historical environment."*

Some of the respondents believed that women's education empowers society. This approach recognizes the significant impact educated women can have on both individual growth and the community's overall well-being and the value of women's education in empowering individuals and fostering positive societal changes. As one of the respondents stated, *"Absolutely, in my family, women are encouraged to pursue education to bring positive changes in society. My family values that educated women can contribute significantly to society and bring positive change. This approach not only enhances the individual's growth but also strengthens the fabric of the community."*

The analysis showed that female education plays a vital role in the development of society as quality education leads to economic growth and prosperity and enables society to have a healthy workforce, which is a pathway to a developed society. Some respondents also believed that

education allows economic empowerment, as stated by an interviewee: *“I do believe that female education plays a crucial role in promoting economic empowerment for women. When women have access to quality education, they acquire knowledge, skills, and abilities that enable them to participate more effectively in the workforce and contribute to economic growth. One of the interviewees also believed that “We have to acknowledge that education empowers women by enhancing their earning potential. With education, women gain specialized skills and knowledge, making them more competitive in the job market. This enables them to secure higher-paying jobs and positions of leadership, leading to increased income and financial independence.”*

Absence of protective space: Barriers to female education in FATA

The analysis interviews showed that most of the students in the majority need to allow their females to pursue their education in other cities. Various factors affect female education, such as cultural norms, financial instabilities, and preferences toward female education. However, few favored allowing their females to pursue education in other cities. While expressing his views, one of the respondents stated, *“No, especially in the context of remote learning areas, their stance is quite stringent. This rigor is not limited solely to the females in our family but also to us males.”*

Analyzing the data, one of the respondents was of the view that in many traditional tribal families, women's education is often discouraged and restricted, seen as an inefficient allocation of time and resources. This perspective limits the educational opportunities for women, particularly in rural areas. It can have broader implications for their personal and societal development that restricts women's education in traditional tribal families and acknowledges the potential consequences of such limitations. As he stated, *“No, my family, as I said above, is a typical tribal family that considers women's education as a waste of time and resources. My family does not allow our females to get an education in other parts of the country. They even do not allow them to study in the village after 5th grade.”*

The analysis interviews showed that there are emerging factors. While there is encouragement for women to pursue education in urban areas, specific challenges, including inadequate facilities, financial constraints, and concerns about girls' safety, can limit the freedom and accessibility of education for women. As one of the respondents said, these factors contribute to the complex landscape of women's education in urban settings, which requires a comprehensive understanding to facilitate positive change. *“We do encourage women to pursue education in other cities. However, specific factors can sometimes limit the freedom of girls' education in those areas. These include a lack of proper facilities, financial constraints faced by families, and the existing sense of insecurity for girls within those cities.”*

Along with this, one of the interviewees favored the statement that they allow their females to pursue education in cities such as Peshawar, Lahore, and Multan, depending on the availability of university seats and safe housing. When these opportunities are present, families are more likely to encourage and permit women to pursue higher education outside their home regions. This dynamic underscores the crucial role of educational infrastructure in promoting women's educational mobility and empowerment in FATA, as one of the respondents agreed on this. *“Yes, my family allows women to get an education in other cities like Peshawar, Lahore, and Multan. My female cousins are currently studying in the cities of Punjab. The point is, if the universities have seats for female students from Ex-FATA, and safe housing for female students, then people allow women to get education in other cities too.”*

Socio-cultural and Religious Influences on Female Education

The analysis interviews showed that most of the students in the majority are of the view that socio-cultural and religious influences, deeply rooted in the tribal and patriarchal nature of FATA, significantly affect female education. The prevailing societal norms and religious perceptions often discourage sending females outside their homes for education. This thesis

examines the intricate interplay of these influences and their impact on female education in FATA. While expressing his views, one of the respondents stated, *“Yes! Socio-cultural and Religious influences are factors that affect female education because FATA is a tribal society and so highly patriarchal in that case. The majority of people are against female education as they consider it inappropriate to send their females out of their homes.”*

Analyzing the data in FATA, families' financial capability plays a role in supporting women's education. However, a unique trend is observed among some families facing financial challenges who still prioritize education for women. Additionally, families with strong religious beliefs tend to permit women to pursue religious education and primary and secondary schooling. While expressing his views, one of the respondents stated, *“My general view on this matter is that families with good finances often support women's education, while those with fewer resources might not be as keen. However, I have noticed something different among my relatives. Even some families facing financial challenges have given the green light for women's education. Also, families with strong religious beliefs tend to permit women to pursue religious education and primary and secondary schooling.”*

Along with this, one of the interviewees stated that in the backward and less developed areas of

FATA, a lack of awareness and infrastructure for female education creates an environment where the societal perception of female education is mainly negative. With limited access to girls' academies and the prevailing conformity in thinking, the collective issue of not allowing girls to pursue education becomes prominent, as one of the respondents said. *“Most of these families live in the backward areas where people have no sense of female education. They have no environment*

of a girl's academy. As society molds the man, everyone thinks the same. They have a collective issue of not allowing girls to get educated."

Pathway to Women increased participation in educational opportunities

The analysis interviews showed that most of the students in the majority believe that there are various factors, including lack of awareness about the importance of education, strong religious beliefs, and adherence to traditional ideologies, which act as formidable barriers preventing women from accessing education in FATA. These multifaceted reasons form significant obstacles that hinder girls' educational opportunities and contribute to the perpetuation of gender disparities in the region. As one of the respondents stated, *"There are a bunch of reasons why some people do not let women get an education. Some do not know how important education is, while others have strong religious beliefs that hold them back. Some stick to old-fashioned ideas and do not like new ways of thinking. These reasons have been like big walls stopping girls from learning."*

An interviewee expressed his view that the key strategy to promote female education in ex-FATA is the establishment of new educational institutes that offer quality education for girls. The active involvement of the educated strata and political figures can play a pivotal role in advocating for and securing government support for these institutions. As one of the respondents said, *"There are factors which assist female education such as building New Institutes: The first and foremost step that can help female education in ex-FATA is to build educational institutes that will provide quality education to girls. The educated strata and political figures can perform a pivotal role in seeking and approving institutes from the government."*

Along with this, one of the interviewees stated that enhancing female education in ex-FATA requires a multi-pronged approach that includes comprehensive training for teachers in gender sensitive teaching methodologies and the promotion of gender equality in the classroom. Furthermore, recruiting and retaining qualified female teachers who can serve as inspirational role

models for girls are pivotal elements. As one of the respondents shared his thought, *“Providing adequate training to teachers on gender-sensitive teaching methodologies and promoting gender equality in the classroom is important. Recruiting and retaining qualified female teachers who can serve as role models for girls is also crucial.”*

The data analysis showed that the advancement of women's education in FATA can be achieved by embracing a progressive and authentic Pashtun cultural perspective. When viewed correctly, authentic Pashtun values do not inherently impose constraints on women's education. Historically, Pashtuns have held forward-thinking views, which can still be relevant today if we move away from misconstrued orthodox beliefs. By relinquishing outdated norms, we can create an environment where women's education can flourish, echoing Pashtun culture's inclusive and enlightened spirit. One respondent said, *“Indeed, the key to promoting women's education in Fata lies in embracing a progressive and authentic Pashtun cultural perspective. Genuine*

Pashtun values hold no constraints when viewed through an accurate cultural lens. Historically, Pashtuns have upheld a forward-thinking stance, and this ethos remains applicable today, provided we shed misconstrued orthodox beliefs. By relinquishing outdated norms, we can foster an environment where women's education thrives, echoing Pashtun culture's inclusive and enlightened spirit.”

Discussion

The study emphasized the concept of women's education in FATA and its impact on the development of FATA society. The interviews with different students helped determine their views regarding the challenges and opportunities that female students face in FATA. The findings revealed the role of financial constraints, cultural norms, and religious influences affecting women's education in FATA. The research also covers the potential changes that will arise in society by transforming women through education in FATA. The results highlight the encouraging aspects such as families encouraging their females to pursue their education and, to some extent, based on their financial constraints, cultural norms, and religious limitations.

The research findings also align with the previous literature's insights, giving a more comprehensive understanding of the challenges and opportunities. This scholarly study not only highlighted the challenges and gives specific criteria to cope with the issues but also signifies the importance of women in every aspect of life. It recognizes that educated women can positively impact their lives and society as a whole, emphasizing the transformative potential of education (Awan, 2011). The study also identified several significant barriers that hinder girls' access to education in Pakistan, including cultural norms, poverty, and inadequate infrastructure. These factors collectively contribute to the low enrollment and high dropout rates among girls and boys. One of the regional case studies of South Waziristan also shares common themes and findings related to the challenges faced by women in accessing education in Pakistan (Khan, 2022). Moreover, cultural and social factors, economic constraints, and limited infrastructure make the situation further grim in the way of girls' education.

The resolution lies in addressing these common barriers faced by women in Pakistan, particularly in regions like FATA, for the sake of an equal opportunity to get quality education. For

this purpose, efforts should be made to engage local communities and stakeholders to change societal attitudes towards girls' education and promote its importance. Furthermore, incentives should be provided to encourage females to attend schools and colleges. The possible outcomes of this resolution might lead to fostering gender equality and empowering women in FATA. Access to education is not just a matter of individual rights but is also essential for the overall development of society. When women are educated, they can contribute positively to their communities, drive economic growth, and lead to a more prosperous and developed society.

Financial constraints are the main factors that have historically favored male education. However, there is a positive shift, particularly among financially stable families, in allowing their daughters to pursue higher education. Authorities need to restructure or bring reforms to the preexisting state of education in the region. These changes in the education structure should tackle obstacles such as cultural norms and inadequate infrastructure, ensuring all girls have access to quality education. While some improvements have been made, substantial barriers persist, including poverty, cultural norms, and limitations in educational infrastructure. However, the suggested solution involves addressing these challenges at multiple levels and taking a comprehensive approach to empower women through education. This calls for active government support and policy changes to eliminate tuition costs, thereby removing financial constraints that hinder access to education (Ali & Khan, 2016).

Moreover, recognizing the positive impact of women's education on economic growth and workforce participation can lead to greater financial independence. The significance of these resolutions lies in their potential to empower women through education, enabling them to make positive contributions to their communities, drive economic growth, and make informed life

decisions. Additionally, educated women are vital in promoting gender equality and advancing societal progress.

The findings from the research showed that the deeply rooted socio-cultural and religious influences, combined with the tribal and patriarchal nature of FATA, significantly affect female education. The prevailing societal norms and religious perceptions discourage sending females outside their homes for education. According to the Shoor Foundation (2014), the female literacy rate in the erstwhile FATA is only 7.8 percent. The recent report Annual Education Census (2017) reveals a considerable gender gap in school attendance. Only 37 percent of girls attended primary school and a mere 5 percent at the secondary level. The article emphasizes the need for government support and involvement in promoting female education in developed nations. The primary reason the tradition of religious influences is the main factor, like the strict Purdah (veil) being thoroughly followed in the tribal districts, is significant. It indicates that culture and societal norms play a role in discouraging the education of females, as families may be reluctant to send their daughters to schools due to these traditional practices.

Limitation

The limitations of this study are that it focused on a specific region (South Waziristan), had a small sample size, and only looked at male students, which may not fully represent broader attitudes toward female education.

Recommendations

Specific recommendations involve changing societal attitudes toward female education and providing awareness campaigns to challenge stereotypes and prejudices. Engaging with local communities and stakeholders can be crucial. Collaboration is necessary to address cultural and social barriers effectively. Educated women tend to have fewer children, which can positively impact family planning and the overall development of a region. These resolutions are critical if

taken into consideration because they address the complex and deeply ingrained issues related to female education in Pakistan. They can help break down barriers, empower women, and lead to more inclusive and equitable societies. The importance lies in improving access to education for all girls, ultimately contributing to women's empowerment, reducing population growth, and fostering social and economic development. Additionally, changing societal attitudes can create a more inclusive and progressive society, ensuring women have equal life opportunities.

Conclusion

This research has found challenges to female education in the region of FATA South Waziristan. This region has suffered many deadly crises due to terrorism, culture, poverty, unavailability of educational institutions, etc. Despite the fundamental problems, there have been financial and religious factors that obstructed females from accessing the desirable education. This research has also tried to discern those issues and strived to develop sustainable and comprehensive solutions. However, there remain certain limitations to this research; it solely discusses the problems that are concerned with the female population of the region while ignoring the male population, which is also a point to ponder.

Moreover, this research might not represent the other regions because of its restriction to a specific FATA region. In addition, this research only discusses the male attitudes toward female education, which questions the female absence from the topic of their concern. Furthermore, to reach the bottom of the issue, researchers should consider building trust among the local population, leaders, and the students from where the sample is being drawn. Keeping the cultural aspect is another important factor that should be addressed. Researchers should consider the broader perspective of the issue while considering the female perspective. It is sufficient to say that female education can play an essential role in changing the social status of women. It can also contribute

to any society's economic development and make women independent in a highly patriarchal society.

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Appendix A: Informed Consent Form and Interview Guide.

Date: _____

Dear Participants,

You are invited to participate in a study titled: "Attitude of university male students towards Female Education in Erstwhile FATA: A Case Study of South Waziristan KPK"

The aim of the study in erstwhile FATA (especially South Waziristan KPK) would be to investigate the barriers to female education in the region. The interview will take approximately 20-30 minutes.

There is no compensation for responding nor is there any kind of known risk. Your names are not required for participation and none of your data will be disclosed or shared. The data will remain with the researcher and be analyzed without compromising confidentiality or anonymity. Your participation in this study is completely voluntary and you have the right to withdraw from answering the survey at any point. By signing this form, you are agreeing that you have read the above information and are indicating your consent to participate in this research study.

Thank you!

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Signed consent of the participant: _____.

Appendix B: IRB Approval Certificate:



FORMAN CHRISTIAN COLLEGE
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INSTITUTIONAL REVIEW BOARD
APPROVAL CERTIFICATE

IRB Ref: IRB-499/6-2023

Date: 22-06-2023

Project Title: Attitude of university male students towards female education in Erstwhile FATA: a case study of South Waziristan KPK.

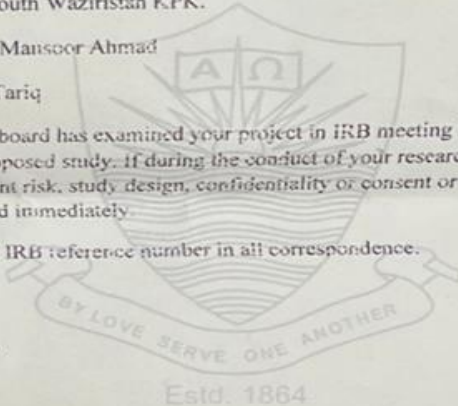
Principal Investigator: Mansoor Ahmad

Supervisor: Dr. Jawad Tariq

The Institutional review board has examined your project in IRB meeting held on 22-06-2023 and has approved the proposed study. If during the conduct of your research any changes occur related to participant risk, study design, confidentiality or consent or any other change then IRB must be notified immediately.

Please be sure to include IRB reference number in all correspondence.

Dr. Sharoon Hanook
Convener - IRB
Chairperson, Department of Statistics
Forman Christian College
(A Chartered University)
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Appendix C: Open-ended semi-structured questionnaire.

- How would you define yourself as an educated person?
- What are the social and cultural characteristics of educated men in FATA?
- Does your family allow women to get an education? If yes, to what level?
- If your family allows women to get an education. Do they also permit females to get an education in another city, province, or country?
- If your family is not allowing females to get an education, what are the factors that prevent females for not getting permission to get an education? Is it culture, religion, gender, or something else?
- How do people in general view female education in FATA? What are the social characteristics of families that allow women to get an education and those that do not allow it?
- Do you consider women's education to be important? If no, ask the reasons. If yes, ask why.
- If yes, ask how women would be able to contribute by getting an education.
- Have attitudes towards women's education changed recently in Ex-FATA, in your opinion? If so, what changes have you seen?
- What factors, in your opinion, can assist women's education in Ex-FATA?
- Have you encountered any difficulties or barriers as you pursued your education? If so, could you explain the circumstances?
- What role do you think education can play in empowering women in Ex-FATA and encouraging regional development?

